English: 1 Corinthians, 1 John, 1 Peter, 1 Thessalonians, 1 Timothy, 2 Corinthians, 2 John, 2 Peter, 2 Thessalonians, 2 Timothy, 3 John, Acts, Colossians, Ephesians, Galatians, Hebrews, James, John, Jude, Luke, Mark, Matthew, Philemon, Philippians, Revelation, Romans, Titus

Nepali: 1 Corinthians, 1 John, 1 Peter, 1 Thessalonians, 1 Timothy, 2 Corinthians, 2 John, 2 Peter, 2 Thessalonians, 2 Timothy, 3 John, Acts, Colossians, Ephesians, Galatians, Hebrews, James, John, Jude, Luke, Mark, Matthew, Philemon, Philippians, Revelation, Romans, Titus

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## Matthew

### Chapter 1

**1** The book of the genealogy of Jesus Christ, son of David, son of Abraham.

**2** Abraham was the father of Isaac, and Isaac the father of Jacob, and Jacob the father of Judah and his brothers.

**3** Judah was the father of Perez and Zerah by Tamar, Perez the father of Hezron, and Hezron the father of Ram.

**4** Ram was the father of Amminadab, Amminadab the father of Nahshon, and Nahshon the father of Salmon.

**5** Salmon was the father of Boaz by Rahab, Boaz the father of Obed by Ruth, Obed the father of Jesse.

**6** Jesse was the father of David the king.

David was the father of Solomon by the wife of Uriah.

**7** Solomon was the father of Rehoboam, Rehoboam the father of Abijah, Abijah the father of Asa.

**8** Asa was the father of Jehoshaphat, Jehoshaphat the father of Joram, and Joram an ancestor of Uzziah.

**9** Uzziah was the father of Jotham, Jotham the father of Ahaz, Ahaz the father of Hezekiah.

**10** Hezekiah was the father of Manasseh, Manasseh the father of Amon, and Amon the father of Josiah.

**11** Josiah was an ancestor of Jechoniah and his brothers at the time of the deportation to Babylon.

**12** After the deportation to Babylon, Jechoniah was the father of Shealtiel, Shealtiel was an ancestor of Zerubbabel.

**13** Zerubbabel was the father of Abiud, Abiud the father of Eliakim, and Eliakim the father of Azor.

**14** Azor was the father of Zadok, Zadok the father of Achim, and Achim the father of Eliud.

**15** Eliud was the father of Eleazar, Eleazar the father of Matthan, and Matthan the father of Jacob.

**16** Jacob was the father of Joseph the husband of Mary, by whom Jesus was born, who is called Christ.

**17** All the generations from Abraham to David were fourteen generations, from David to the deportation to Babylon fourteen generations, and from the deportation to Babylon to the Christ fourteen generations.

**18** The birth of Jesus Christ happened in the following way. His mother, Mary, was engaged to marry Joseph, but before they came together, she was found to be pregnant by the Holy Spirit. **19** But Joseph, her husband, was a righteous man and did not want to publicly disgrace her, so he intended to divorce her quietly. **20** As he thought about these things, an angel of the Lord appeared to him in a dream, saying, "Joseph son of David, do not fear to take Mary as your wife, because the one who is conceived in her is conceived by the Holy Spirit. **21** She will bear a son, and you will call his name Jesus, for he will save his people from their sins." **22** Now all this happened to fulfill what was spoken by the Lord through the prophet, saying, **23** "Behold, the virgin will become pregnant and will bear a son, and they will call his name Immanuel"—which being translated is, "God with us." **24** Joseph got up from his sleep and did as the angel of the Lord commanded him, and he took her as his wife. **25** But he did not know her until she gave birth to a son. Then he called his name Jesus.

# Matthew 1 General Notes

### Structure and formatting

Some translations set a quotation from the Old Testament farther to the right on the page than the rest of the text. The ULB does this for the quoted material in 1:23.

### Special concepts in this chapter

#### Genealogy

A genealogy is a list that records a person's ancestors or descendants. Jews used genealogies to choose the right man to become king. They did this because only a son of a king could become king. Most important people had records of their genealogies.

### Important figures of speech in this chapter

#### Use of the passive voice

Matthew uses the passive voice very purposefully in this chapter to indicate that Mary did not have a sexual relationship with anyone. She became pregnant with Jesus because the Holy Spirit performed a miracle. Many languages do not have a passive voice, so translators in those languages must find other ways to present the same truths.

#### Matthew 01

##### General Information:

The author begins with Jesus's genealogy in order to show that he is a descendant of King David and of Abraham. The genealogy continues through Matthew 1:16.

##### The book of the genealogy of Jesus Christ

You could translate this as a complete sentence. Alternate translation: "This is the list of the ancestors of Jesus Christ"

##### Jesus Christ, son of David, son of Abraham

There were many generations between Jesus, David, and Abraham. Here "son" means "descendant." Alternate translation: "Jesus Christ, a descendant of David, who was a descendant of Abraham"

##### son of David

Sometimes the phrase "son of David" is used as a title, but here it seems to be used only to identify Jesus's ancestry.

#### Matthew 02

##### Abraham was the father of Isaac

"Abraham became the father of Isaac" or "Abraham had a son Isaac" or "Abraham had a son named Isaac." There are different ways you could translate this. Whichever way you translate it here, it would be best to translate it the same way throughout the list of Jesus's ancestors.

##### Isaac the father ... Jacob the father

Here the word "was" is understood. Alternate translation: "Isaac was the father ... Jacob was the father"

#### Matthew 03

##### Perez ... Zerah ... Hezron ... Ram

These are names of men.

##### Perez the father ... Hezron the father

Here the word "was" is understood. Alternate translation: "Perez was the father ... Hezron was the father"

#### Matthew 04

##### Connecting Statement:

This continues the genealogy of Jesus.

##### Amminadab the father ... Nahshon the father

Here the word "was" is understood. Alternate translation: "Amminadab was the father ... Nahshon was the father"

#### Matthew 05

##### Salmon was the father of Boaz by Rahab

"Salmon was the father of Boaz, and Boaz's mother was Rahab" or "Salmon and Rahab were the parents of Boaz"

##### Boaz the father ... Obed the father

Here the word "was" is understood. Alternate translation: "Boaz was the father ... Obed was the father"

##### Boaz the father of Obed by Ruth

"Boaz was the father of Obed, and Obed's mother was Ruth" or "Boaz and Ruth were the parents of Obed"

#### Matthew 06

##### David was the father of Solomon by the wife of Uriah

"David was the father of Solomon, and Solomon's mother was Uriah's wife" or "David and the wife of Uriah were the parents of Solomon"

##### the wife of Uriah

"the widow of Uriah." Solomon was born after Uriah died.

#### Matthew 07

##### Connecting Statement:

This continues the genealogy of Jesus.

##### Rehoboam the father of Abijah, Abijah the father of Asa

The word "was" is understood in both of these phrases. Alternate translation: "Rehoboam was the father of Abijah, and Abijah was the father of Asa"

#### Matthew 08

##### Joram

This man was called both Joram and Jehoram in the Old Testament.

#### Matthew 09

##### Connecting Statement:

This continues the genealogy of Jesus.

#### Matthew 10

##### Amon

Sometimes this is translated "Amos."

#### Matthew 11

##### Josiah was an ancestor of Jechoniah

A more specific term for "ancestor" can also be used, particularly if the word "ancestor" would only be used for someone who lived before one's grandparents. Alternate translation: "Josiah was a grandfather of Jechoniah"

##### at the time of the deportation to Babylon

"when they were forced to move to Babylon" or "when the Babylonians conquered them and made them go live in Babylon." If your language needs to specify who went to Babylon, you could say "the Israelites" or "the Israelites who lived in Judah."

##### Babylon

Here this means the country of Babylon, not just the city of Babylon.

#### Matthew 12

##### Connecting Statement:

This continues the genealogy of Jesus.

##### After the deportation to Babylon

Use the same wording you used in Matthew 1:11.

##### Shealtiel was an ancestor of Zerubbabel

Shealtiel was Zerubbabel's grandfather.

#### Matthew 13

##### General Information:

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#### Matthew 14

##### General Information:

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#### Matthew 15

##### Connecting Statement:

This continues the genealogy of Jesus.

#### Matthew 16

##### Connecting Statement:

The author concludes Jesus's genealogy, which began in Matthew 1:1.

##### Mary, by whom Jesus was born

This can be stated in active form. Alternate translation: "Mary, who gave birth to Jesus"

##### who is called Christ

This can be stated in active form. Alternate translation: "whom people call Christ"

#### Matthew 17

##### fourteen

"14"

##### deportation to Babylon

Use the same wording you used in Matthew 1:11.

#### Matthew 18

##### General Information:

This begins a new part of the story in which the author describes the events leading up to the birth of Jesus.

##### His mother, Mary, was engaged to marry Joseph

"His mother, Mary, was going to marry Joseph." Parents normally arranged the marriages of their children. Alternate translation: "The parents of Mary, the mother of Jesus, had promised her in marriage to Joseph"

##### His mother, Mary, was engaged

Translate in a way that makes it clear that Jesus was not already born when Mary was engaged to Joseph. Alternate translation: "Mary, who would be the mother of Jesus, was engaged"

##### before they came together

"before they got married." This may refer to Mary and Joseph sleeping together. Alternate translation: "before they had slept together"

##### she was found to be pregnant

This can be stated in active form. Alternate translation: "they realized that she was pregnant" or "it happened that she was pregnant"

##### to be pregnant

"to be carrying a child"

##### by the Holy Spirit

The power of the Holy Spirit had enabled Mary to have a baby before she had slept with a man.

#### Matthew 19

##### Joseph, her husband

Joseph had not married Mary yet, but when a man and woman promised to marry each other, Jews considered them husband and wife though they did not live together. Alternate translation: "Joseph, who was supposed to marry Mary"

##### to divorce her quietly

"to quietly cancel their plans to get married"

#### Matthew 20

##### As he thought

"As Joseph thought"

##### appeared to him in a dream

"came to him while Joseph was dreaming"

##### son of David

Here "son" means "descendant."

##### the one who is conceived in her is conceived by the Holy Spirit

This can be stated in active form. Alternate translation: "the Holy Spirit caused Mary to become pregnant with this child"

#### Matthew 21

##### She will bear a son

Because God sent the angel, the angel knew the baby was a boy.

##### you will call his name

"you must name him" or "you must give him the name." This is a command.

##### for he will save

Translator may add a footnote that says "The name 'Jesus' means 'the Lord saves.'"

##### his people

This refers to the Jews.

#### Matthew 22

##### General Information:

The author quotes the prophet Isaiah to show that Jesus's birth was according to scripture.

##### all this happened

The angel is no longer speaking. Matthew is now explaining the importance of what the angel said.

##### what was spoken by the Lord through the prophet

This can be stated in active form. Alternate translation: "what the Lord told the prophet to write long ago"

##### the prophet

There were many prophets. Matthew was speaking of Isaiah. Alternate translation: "the prophet Isaiah"

#### Matthew 23

##### Behold ... Immanuel

Here Matthew quotes the prophet Isaiah.

##### Behold, the virgin

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

##### Immanuel

This is a male name.

##### Immanuel"—which being translated is, "God with us."

This is not in the book of Isaiah. Matthew is explaining the meaning of the name "Immanuel." You could translate it as a separate sentence. Alternate translation: "Immanuel." This name means 'God with us.'"

#### Matthew 24

##### Connecting Statement:

The author concludes his description of the events leading up to the birth of Jesus.

##### as the angel of the Lord commanded

The angel had told Joseph to take Mary as his wife and to name the child Jesus.

##### he took her as his wife

"he married Mary"

#### Matthew 25

##### he did not know her

This is a euphemism. Alternate translation: "he did not have sexual relations with her"

##### to a son

"to a male baby" or "to her son." Make sure it is clear that Joseph is not portrayed as the actual father.

##### Then he called his name Jesus

"Joseph named the child Jesus"

### Chapter 2

**1** After Jesus was born in Bethlehem of Judea in the days of Herod the king, learned men from the east arrived in Jerusalem saying, **2** "Where is he who was born King of the Jews? We saw his star in the east and have come to worship him." **3** When Herod the king heard this, he was troubled, and all Jerusalem with him. **4** Herod brought together all the chief priests and scribes of the people, and he asked them, "Where is the Christ to be born?" **5** They said to him, "In Bethlehem of Judea, for this is what was written by the prophet,

**6** 'But you, Bethlehem, in the land of Judah,

are not the least among the rulers of Judah,

for from you will come one who rules,

who will shepherd my people Israel.'"

**7** Then Herod secretly called the learned men to ask them exactly what time the star had appeared. **8** He sent them to Bethlehem, saying, "Go and search carefully for the young child. When you have found him, bring me a report so that I also may come and worship him." **9** After they had heard the king, they went on their way, and the star that they had seen in the east went before them until it came and stood still over where the young child was. **10** When they saw the star, they rejoiced with very great joy. **11** They went into the house and saw the young child with Mary his mother. They fell down and worshiped him. They opened their treasures and offered him gifts of gold, frankincense, and myrrh. **12** God warned them in a dream not to return to Herod, so they departed to their own country by another way.

**13** After they had departed, an angel of the Lord appeared to Joseph in a dream and said, "Get up, take the young child and his mother, and flee to Egypt. Remain there until I tell you, for Herod will seek the young child to destroy him." **14** That night Joseph rose and took the young child and his mother and departed into Egypt. **15** He remained there until the death of Herod. This fulfilled what had been spoken by the Lord through the prophet, saying, "Out of Egypt I have called my Son."

**16** Then Herod, when he saw that he had been mocked by the learned men, was very angry. He sent and killed all the male children that were in Bethlehem and in all that region who were two years old and under, according to the time that he had determined exactly from the learned men. **17** Then was fulfilled what had been spoken through Jeremiah the prophet, saying,

**18** "A voice was heard in Ramah,

weeping and great mourning,

Rachel weeping for her children,

and she refused to be comforted,

because they were no more."

**19** When Herod died, behold, an angel of the Lord appeared in a dream to Joseph in Egypt and said, **20** "Get up and take the child and his mother and go to the land of Israel, for those who sought the child's life are dead." **21** Joseph rose, took the child and his mother, and came into the land of Israel. **22** But when he heard that Archelaus was reigning over Judea in the place of his father Herod, he was afraid to go there. After God warned him in a dream, he left for the region of Galilee **23** and went and lived in a city called Nazareth. This fulfilled what had been spoken through the prophets, that he would be called a Nazarene.

# Matthew 2 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 verses 6 and 18, which is from the Old Testament.

### Special concepts in this chapter

#### "His star"

These words probably refer to a star that the learned men believed to be the sign of a new king of Israel. (See: sign)

### Other possible translation difficulties in this chapter

#### "Learned men"

English translations use many different words to translate this phrase. These words include "magi" and "wise men." These men could have been scientists or astrologers. If you can, you should translate this with the general words "learned men."

#### Matthew 01

##### General Information:

A new part of the story begins here and continues through the end of the chapter. Matthew tells about Herod's attempt to kill the new King of the Jews.

##### Bethlehem of Judea

"the town of Bethlehem in the province of Judea"

##### in the days of Herod the king

"when Herod was king there"

##### Herod

This refers to Herod the Great.

##### learned men from the east

"men from the east who studied the stars"

##### from the east

"from a country far east of Judea"

#### Matthew 02

##### Where is he who was born King of the Jews?

The men knew from studying the stars that the one who would become king had been born. They were trying to learn where he was. Alternate translation: "A baby who will become the king of the Jews has been born. Where is he?"

##### his star

They were not saying that the baby was the rightful owner of the star. Alternate translation: "the star that tells about him" or "the star that is associated with his birth"

##### in the east

"as it came up in the east" or "while we were in our country"

##### worship

Possible meanings are 1) they intended to worship the baby as divine, or 2) they wanted to honor him as a human king. If your language has a word that includes both meanings, you should consider using it here.

#### Matthew 03

##### he was troubled

"he was worried." Herod was worried that this baby would replace him as king.

##### all Jerusalem

Here "Jerusalem" refers to the people. Also, "all" means "many." Matthew is exaggerating to emphasize how many people were worried. Alternate translation: "many of the people in Jerusalem"

#### Matthew 04

##### General Information:

This page has intentionally been left blank.

#### Matthew 05

##### In Bethlehem of Judea

"In the town of Bethlehem in the province of Judea"

##### this is what was written by the prophet

This can be stated in active form. Alternate translation: "this is what the prophet wrote long ago"

#### Matthew 06

##### General Information:

The chief priests and scribes of the people quote the prophet Micah to show that the Christ would be born in Bethlehem.

##### you, Bethlehem, ... are not the least among the rulers of Judah

Micah was speaking to the people of Bethlehem as if they were with him but they were not. Also, "are not the least" can be translated with a positive phrase. Alternate translation: "you, people of Bethlehem, ... your town is among the most important towns in Judah"

##### who will shepherd my people Israel

Micah speaks of this ruler as a shepherd. This means he will lead and care for the people. Alternate translation: "who will lead my people Israel as a shepherd leads his sheep"

#### Matthew 07

##### Herod secretly called the learned men

This means that Herod talked to the learned men without other people knowing.

##### men to ask them exactly what time the star had appeared.

This can be translated as a direct quotation. Alternate translation: "men, and he asked them, 'When exactly did this star appear?'"

##### what time the star had appeared

It is implied that the learned men told him when the star appeared. Alternate translation: "what time the star had appeared. The learned men told Herod when the star first appeared"

#### Matthew 08

##### young child

This refers to Jesus.

##### bring me a report

"report back to me" or "let me know"

##### worship him

See how you translated this in Matthew 2:2.

#### Matthew 09

##### After they

"After the learned men"

##### they had seen in the east

"they had seen come up in the east" or "they had seen in their country"

##### went before them

"guided them" or "led them"

##### stood still over

"stopped over"

##### where the young child was

"the place where the young child was staying"

#### Matthew 10

##### General Information:

This page has intentionally been left blank.

#### Matthew 11

##### Connecting Statement:

Here the scene shifts to the house where Mary, Joseph, and the young Jesus were living.

##### They went

"The learned men went"

##### They fell down and worshiped him

"They knelt down and put their faces close to the ground." They did this to honor Jesus.

##### their treasures

Here "treasures" refers to the boxes or bags they used to carry their treasures. Alternate translation: "the containers that held their treasures"

#### Matthew 12

##### God warned them

"Afterwards, God warned the learned men." God knew that Herod wanted to harm the child.

##### dream not to return to Herod, so

This can be translated as a direct quotation. Alternate translation: "dream, saying, 'Do not go back to King Herod,' so"

#### Matthew 13

##### they had departed

"the learned men had departed"

##### appeared to Joseph in a dream

"came to Joseph while he was dreaming"

##### Get up, take ... flee ... Remain ... you

God is speaking to Joseph, so these should all be singular forms.

##### until I tell you

The full meaning of this statement can be made explicit. Alternate translation: "until I tell you it is safe to come back"

##### I tell you

Here "I" refers to God. The angel is speaking for God.

#### Matthew 14

##### General Information:

This page has intentionally been left blank.

#### Matthew 15

##### General Information:

Matthew quotes the prophet Hosea to show that the Christ would spend time in Egypt.

##### He remained

It is implied that Joseph, Mary, and Jesus remained in Egypt. Alternate translation: "They remained"

##### until the death of Herod

Herod does not die until Matthew 2:19. This statement describes the length of their stay in Egypt, and it does not say that Herod died at this time.

##### what had been spoken by the Lord through the prophet, saying

This can be translated in active form. Alternate translation: "what the Lord had said through the prophet; he had said" or "what the Lord had told the prophet to tell the people; he had said"

##### Out of Egypt I have called my Son

"I have called my Son out of Egypt"

##### my Son

In Hosea this refers to the people of Israel. Matthew quoted it to say that this was true of God's Son, Jesus. Translate it using a word for son that could refer to the only son or the first son.

#### Matthew 16

##### General Information:

These events happen before Herod's death, which Matthew mentioned in [Matthew 2:15]

##### Connecting Statement:

Here the scene shifts back to Herod and tells what he did when he learned that the learned men had deceived him.

##### he had been mocked by the learned men

This can be stated in active form. Alternate translation: "the learned men had embarrassed him by tricking him"

##### He sent and killed all the male children

Herod did not kill the children himself. Alternate translation: "He gave orders for his soldiers to kill all the boys" or "He sent soldiers there to kill all the boy babies"

##### two years old and under

"2 years old and younger"

##### according to the time

"based on the time"

#### Matthew 17

##### General Information:

Matthew quotes the prophet Jeremiah to show that the death of all of the male children in the region of Bethlehem was according to scripture.

##### Then was fulfilled

This can be stated in active form. Alternate translation: "This fulfilled" or "Herod's actions fulfilled"

##### what had been spoken through Jeremiah the prophet

This can be stated in active form. Alternate translation: "what the Lord spoke long ago through the prophet Jeremiah"

#### Matthew 18

##### A voice was heard ... they were no more

Matthew is quoting the prophet Jeremiah.

##### A voice was heard

This can be stated in active form. Alternate translation: "People heard a voice" or "There was a loud sound"

##### Rachel weeping for her children

Rachel lived many years before this time. This prophecy shows Rachel, who has died, weeping for her descendants.

##### she refused to be comforted

This can be stated in active form. Alternate translation: "no one could comfort her"

##### because they were no more

"because the children were gone and would never return." Here "were no more" is a mild way of saying they are dead. Alternate translation: "because they were dead"

#### Matthew 19

##### Connecting Statement:

Here the scene shifts to Egypt, where Joseph, Mary, and the young Jesus are living.

##### behold

This marks the beginning of another event in the larger story. It may involve different people than the previous events. Your language may have a way of doing this.

#### Matthew 20

##### those who sought the child's life

Here "sought the child's life" is a way of saying they wanted to kill the child. "Alternate translation: "those who were looking for the child in order to kill him"

##### those who sought

This refers to King Herod and his advisors.

#### Matthew 21

##### General Information:

This page has intentionally been left blank.

#### Matthew 22

##### Connecting Statement:

This is the end of the part of the story that began in Matthew 2:1 about Herod's attempt to kill the new King of the Jews.

##### But when he heard

"But when Joseph heard"

##### Archelaus

This is the name of Herod's son.

##### he was afraid

"Joseph was afraid"

#### Matthew 23

##### what had been spoken through the prophets

This can be stated in active form. Alternate translation: "what the Lord spoke long ago through the prophets"

##### he would be called a Nazarene

Here "he" refers to Jesus. The prophets before the time of Jesus would have referred to him as the Messiah or the Christ. Alternate translation: "people would say that the Christ is a Nazarene"

### Chapter 3

**1** In those days John the Baptist came preaching in the wilderness of Judea saying, **2** "Repent, for the kingdom of heaven is near." **3** For this is he who was spoken of by Isaiah the prophet, saying,

"The voice of one calling out in the wilderness,

'Make ready the way of the Lord,

make his paths straight.'"

**4** Now John wore clothing of camel's hair and a leather belt around his waist. His food was locusts and wild honey. **5** Then Jerusalem, all Judea, and all the region around the Jordan River went out to him. **6** They were baptized by him in the Jordan River, confessing their sins. **7** But when he saw many of the Pharisees and Sadducees coming to him for baptism, he said to them, "You offspring of vipers, who warned you to flee from the wrath that is coming? **8** Bear fruit worthy of repentance. **9** Do not think of saying among yourselves, 'We have Abraham for our father.' For I say to you that God is able to raise up children for Abraham even out of these stones. **10** Already the ax has been placed against the root of the trees. So every tree that does not produce good fruit is chopped down and thrown into the fire. **11** I baptize you with water for repentance. But he who comes after me is mightier than I, and I am not worthy even to carry his sandals. He will baptize you with the Holy Spirit and with fire. **12** His winnowing fork is in his hand to thoroughly clear off his threshing floor and to gather his wheat into the storehouse. But he will burn up the chaff with fire that can never be put out."

**13** Then Jesus came from Galilee to the Jordan River to be baptized by John. **14** But John kept trying to stop him, saying, "I need to be baptized by you, and do you come to me?" **15** Jesus responded and said to him, "Permit it now, for it is right for us to fulfill all righteousness." Then John permitted him. **16** After he was baptized, Jesus came up immediately from the water, and behold, the heavens were opened to him. He saw the Spirit of God coming down like a dove and resting upon him. **17** Behold, a voice came out of the heavens saying, "This is my beloved Son. I am very pleased with him."

# Matthew 3 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 verse 3.

### Special concepts in this chapter

#### "Bear fruit worthy of repentance"

Fruit is a common picture word in the scriptures. Writers use it to describe the results of either good or bad behavior. In this chapter, good fruit is the result of living as God commands. (See: fruit)

### Other possible translation difficulties in this chapter

#### "The kingdom of heaven is near"

No one knows for sure whether the "kingdom of heaven" was present or still coming when John spoke these words. English translations often use the phrase "at hand," but these words can be difficult to translate. Other versions use the phrases "is coming near" and "has come near."

#### Matthew 01

##### General Information:

This is the beginning of a new part of the story where Matthew tells of the ministry of John the Baptist.

##### In those days

This is many years after Joseph and his family left Egypt and went to Nazareth. This is probably near the time that Jesus begins his ministry. Alternate translation: "Some time later" or "Some years later"

#### Matthew 02

##### Repent

This is plural in form. John is speaking to the crowds.

##### the kingdom of heaven is near

The phrase "kingdom of heaven" refers to God ruling as king. This phrase is only in the book of Matthew. If possible, use the word "heaven" in your translation. Alternate translation: "our God in heaven will soon show himself to be king"

#### Matthew 03

##### General Information:

Matthew quotes the prophet Isaiah to show that John the Baptist was God's appointed messenger to prepare for Jesus's ministry.

##### For this is he who was spoken of by Isaiah the prophet, saying

This can be stated in active form. Alternate translation: "For Isaiah the prophet was speaking of John the Baptist when he said"

##### The voice of one calling out in the wilderness

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

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

These two phrases mean the same thing.

##### Make ready the way of the Lord

"Get the road ready for the Lord." Doing this represents being prepared to hear the Lord's message when he comes. People do this by repenting of their sins. Alternate translation: "Prepare to hear the Lord's message when he comes" or "Repent and be ready for the Lord to come"

#### Matthew 04

##### Now ... wild honey

The word "Now" is used here to mark a pause in the story. Here Matthew tells background information about John the Baptist.

##### wore clothing of camel's hair and a leather belt around his waist

This clothing symbolizes that John is a prophet like the prophets from long ago, especially the prophet Elijah.

#### Matthew 05

##### Then Jerusalem, all Judea, and all the region

The words "Jerusalem," "Judea," and "the region" are metonyms for the people from those areas. The word "all" is an exaggeration to emphasize that very many people went out. Alternate translation: Then very may people from Jerusalem, Judea, and that region"

#### Matthew 06

##### They were baptized by him ... River, confessing their sins

This can be stated in active form. Alternate translation: "John baptized them ... River after they confessed their sins"

##### They

This refers to the people coming from Jerusalem, Judea, and the region around the Jordan River.

#### Matthew 07

##### General Information:

John the Baptist begins to rebuke the Pharisees and Sadducees.

##### You offspring of vipers, who

This is a metaphor. Here "offspring" means "having the characteristic of." Vipers are a kind of dangerous snakes and represent evil. This can be stated as a separate sentence. Alternate translation: "You evil poisonous snakes! Who" or "You are evil like poisonous snakes! Who"

##### who warned you to flee from the wrath that is coming?

John uses a question to rebuke the Pharisees and Sadducees 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 "do not think that you can flee from God's wrath just because I baptize you."

##### flee from the wrath that is coming

The word "wrath" is being used to refer to God's punishment because his wrath precedes it. Alternate translation: "run away from the punishment that is coming" or "escape because God is about to punish you"

#### Matthew 08

##### Bear fruit worthy of repentance

The phrase "bear fruit" is a metaphor referring to a person's actions. Alternate translation: "Let your actions show that you have truly repented"

#### Matthew 09

##### We have Abraham for our father

"Abraham is our ancestor" or "We are descendants of Abraham." The Jewish leaders thought that God would not punish them since they were descendants of Abraham.

##### For I say to you

This adds emphasis to what John is about to say.

##### God is able to raise up children for Abraham even out of these stones

"God is able to make physical descendants out of even these stones and give them to Abraham"

#### Matthew 10

##### Connecting Statement:

John the Baptist continues to rebuke the Pharisees and Sadducees.

##### Already the ax has been placed against the root of the trees. So every tree that does not produce good fruit is chopped down and thrown into the fire

This metaphor means God is ready to punish sinners. This can be stated in active form. Alternate translation: "God has his axe and he is ready to cut down and burn any tree that grows bad fruit" or "As a person gets his axe ready to cut down and burn a tree that grows bad fruit, God is ready to punish you for your sins"

#### Matthew 11

##### for repentance

"to show that you have repented"

##### But he who comes after me

Jesus is the person who comes after John.

##### is mightier than I

"is more important than I am"

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

This metaphor compares John's baptism with water to the future baptism with fire. This means John's baptism only symbolically cleanses people of their sins. The baptism by Holy Spirit and fire will truly cleanse people of their sins. If possible, use the word "baptize" in your translation to keep the comparison to John's baptism.

#### Matthew 12

##### His winnowing fork is in his hand

This metaphor compares the way Christ will separate the righteous people from the unrighteous people to the way a man separates wheat grain from chaff. Alternate translation: "Christ is like a man whose winnowing fork is in his hand"

##### His winnowing fork is in his hand

Here "in his hand" means the person is ready to act. Alternate translation: "Christ is holding a winnowing fork because he is ready"

##### winnowing fork

This is a tool for tossing wheat up 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 in shape to a pitchfork but with wide tines made of wood.

##### his threshing floor

"his ground" or "the ground where he separates the grain from the chaff"

##### gather his wheat into the storehouse ... burn up the chaff with fire that can never be put out

This is a metaphor showing how God will separate righteous people from evil people. The righteous will go to heaven like wheat into a farmer's storehouse, and God will burn the people who are like chaff with a fire that will never be put out.

##### can never be put out

This can be stated in active form. Alternate translation: "will never burn out"

#### Matthew 13

##### Connecting Statement:

Here the scene shifts to a later time when John the Baptist baptizes Jesus.

##### to be baptized by John

This can be stated in active form. Alternate translation: "so John could baptize him"

#### Matthew 14

##### I need to be baptized by you, and do you come to me?

John uses a question to show his surprise at Jesus's request. Alternate translation: "You are more important than I am. I should not baptize you. You should baptize me."

#### Matthew 15

##### for us

Here "us" refers to Jesus and John.

##### John permitted him

You may need to make explicit that John permitted Jesus to be baptized by John. Alternate translation: "John allowed Jesus to be baptized" or "John agreed to baptize Jesus"

#### Matthew 16

##### Connecting Statement:

This is the end of the part of the story about John the Baptist. It describes what happened after he baptized Jesus.

##### After he was baptized

This can be stated in active form. Alternate translation: "After John baptized Jesus"

##### behold

The word "behold" here alerts us to pay attention to the surprising information that follows.

##### the heavens were opened to him

This can be stated in active form. Alternate translation: "Jesus saw the sky open" or "God opened the heavens to Jesus"

##### coming down like a dove

Possible meanings are 1) this is simply a statement that the Spirit was in the form of a dove or 2) this is a simile that compares the Spirit coming down upon Jesus gently, the way a dove would.

#### Matthew 17

##### a voice came out of the heavens saying

"Jesus heard a voice from heaven." Here "voice" refers to God speaking. Alternate translation: "God spoke from heaven"

##### Son

This is an important title for Jesus that describes his relationship to God.

### Chapter 4

**1** Then Jesus was led up by the Spirit into the wilderness to be tempted by the devil. **2** When he had fasted forty days and forty nights, he was hungry. **3** The tempter came and said to him, "If you are the Son of God, command these stones to become bread."

**4** But Jesus answered and said to him, "It is written, 'Man does not live on bread alone, but by every word that comes out of the mouth of God.'"

**5** Then the devil took him into the holy city and set him on the highest point of the temple building, **6** and said to him, "If you are the Son of God, throw yourself down, for it is written,

'He will command his angels to take care of you,'

and

'They will carry you in their hands,

so that you will not hit your foot against a stone.'"

**7** Jesus said to him, "Again it is written, 'You must not test the Lord your God.'"

**8** Again, the devil took him up to a very high hill and showed him all the kingdoms of the world along with all their glory. **9** He said to him, "All these things I will give you, if you fall down and worship me."

**10** Then Jesus said to him, "Go away from here, Satan! For it is written, 'You will worship the Lord your God, and you will serve only him.'"

**11** Then the devil left him, and behold, angels came and served him.

**12** Now when Jesus heard that John had been handed over, he withdrew into Galilee. **13** He left Nazareth and went and lived in Capernaum, which is by the Sea of Galilee in the territories of Zebulun and Naphtali. **14** This happened to fulfill what was said by Isaiah the prophet,

**15** "The land of Zebulun and the land of Naphtali,

toward the sea, beyond the Jordan,

Galilee of the Gentiles!

**16** The people who sat in darkness

have seen a great light,

and to those who sat in the region and shadow of death,

upon them has a light arisen."

**17** From that time Jesus began to preach and say, "Repent, for the kingdom of heaven is near." **18** As he was walking by the Sea of Galilee, he saw two brothers, Simon who is called Peter, and Andrew his brother, casting a net into the sea, for they were fishermen. **19** Jesus said to them, "Come, follow me, and I will make you fishers of men." **20** Immediately they left the nets and followed him. **21** As Jesus was going on from there he saw two other brothers, James son of Zebedee and John his brother. They were in the boat with Zebedee their father mending their nets. He called them, **22** and they immediately left the boat and their father and followed him.

**23** Jesus went about in all of Galilee, teaching in their synagogues, preaching the gospel of the kingdom and healing every kind of disease and sickness among the people. **24** The news about him went out into all of Syria, and the people brought to him all those who suffered from various diseases and pains, those who were possessed by demons, the epileptics, and the paralytics. Jesus healed them. **25** Large crowds followed him from Galilee, the Decapolis, Jerusalem, and Judea, and from beyond the Jordan.

# Matthew 4 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 verses 6, 15 and 16, which is from the Old Testament.

### Other possible translation difficulties in this chapter

#### "the kingdom of heaven has come near"

No one knows for use whether the "kingdom of heaven" was present or still coming when Jesus spoke these words. English translations often use the phrase "at hand," but these words can be difficult to translate. Other versions use the phase "is coming near" and "has come near."

#### "If you are the Son of God"

The reader should not understand these words in verses 3 and 6 to mean that Satan did not know whether Jesus was the Son of God. God had already said that Jesus was his Son (Matthew 3:17), so Satan knew who Jesus was. He also knew that Jesus could make stones become bread and could throw himself off of high places and not be hurt. He was trying to make Jesus do these things and so disobey God and obey Satan. These words can be translated as "Show me your power if you are the Son of God" (See: satan and sonofgod)

#### Matthew 01

##### General Information:

Here Matthew begins a new part of the story in which Satan tempts Jesus in the wilderness after Jesus has been there for 40 days.

##### Jesus was led up by the Spirit

This can be stated in active form. Alternate translation: "the Spirit led Jesus"

##### to be tempted by the devil

This can be stated in active form. Alternate translation: "so the devil could tempt Jesus"

#### Matthew 02

##### he had fasted ... he was hungry

These refer to Jesus.

##### forty days and forty nights

"40 days and 40 nights." This refers to 24-hour periods. Alternate translation: "40 days"

#### Matthew 03

##### The tempter

These words refer to the same being as "the devil" (verse 1). You may have to use the same word to translate both.

##### If you are the Son of God, command

It is best to assume that Satan knew that Jesus is the Son of God. Possible meanings are 1) this is a temptation to do miracles for Jesus's own benefit. Alternate translation: "You are the Son of God, so you can command" or 2) this is a challenge or accusation. Alternate translation: "Prove that you are the Son of God by commanding"

##### the Son of God

This is an important title for Jesus that describes his relationship to God.

##### command these stones to become bread.

You could translate this with a direct quotation. Alternate translation: "say to these stones, 'Become bread.'"

##### bread

Here "bread" refers to food in general. Alternate translation: "food"

#### Matthew 04

##### General Information:

Jesus rebukes Satan with a quotation from Deuteronomy.

##### It is written

This can be stated in active form. Alternate translation: "Moses wrote this in the scriptures long ago"

##### Man does not live on bread alone

This implies that there is something more important to life than food.

##### but by every word that comes out of the mouth of God

Here "word" and "mouth" refer to what God says. Alternate translation: "but by listening to everything that God says"

#### Matthew 05

##### General Information:

This page has intentionally been left blank.

#### Matthew 06

##### General Information:

Satan quotes from the Psalms in order to tempt Jesus.

##### If you are the Son of God, throw yourself down

It is best to assume that Satan knew that Jesus is the Son of God. Possible meanings are 1) this is a temptation to do a miracle for Jesus's own benefit. Alternate translation: "Since you are truly the Son of God, you can throw yourself down" or 2) this is a challenge or accusation. Alternate translation: "Prove that you are truly the Son of God by throwing yourself down"

##### the Son of God

This is an important title for Jesus that describes his relationship to God.

##### throw yourself down

"let yourself fall to the ground" or "jump down"

##### for it is written

This can be stated in active form. Alternate translation: "for the writer wrote in the scriptures" or "for it says in the scriptures"

##### 'He will command his angels to take care of you,' and

This can be translated with a direct quotation, and you can specify that it is God who will command. Alternate translation: "'God will say to his angels, "Take care of him,"' and" or "'God will command his angels to take care of you,' and"

##### They will carry you

"The angels will hold you"

#### Matthew 07

##### General Information:

Jesus rebukes Satan with another quotation from Deuteronomy.

##### Again it is written

It is understood that Jesus is quoting scripture again. This can be stated in active form. Alternate translation: "Again, I will tell you what Moses wrote in the scriptures"

##### You must not test

Here "you" refers to anyone. Alternate translation: "One should not test" or "No person should test"

#### Matthew 08

##### Again, the devil

"Next, the devil"

#### Matthew 09

##### He said to him

"The devil said to Jesus"

##### All these things I will give you

"I will give you all these things." The tempter is emphasizing here that he will give "all these things," not just some of them.

##### fall down

"put your face near the ground." This was a common action to show that a person was worshiping.

#### Matthew 10

##### General Information:

Jesus rebukes Satan with another quotation from Deuteronomy.

##### Connecting Statement:

This is the end of the part of the story about how Satan tempted Jesus.

##### For it is written

This can be stated in active form. Alternate translation: "For Moses also wrote in the scriptures"

##### You will worship ... you will serve

Both instances of "you" are singular, a command to everyone who hears it.

#### Matthew 11

##### behold

The word "behold" here alerts us to pay attention to the important new information that follows.

#### Matthew 12

##### General Information:

This is the beginning of a new part of the story in which Matthew describes the beginning of Jesus's ministry in Galilee. These verses explain how Jesus came to be in Galilee.

##### Now

This word is used here to mark a change in the main story. Here Matthew starts to tell a new part of the story.

##### John had been handed over

This can be stated in active form and the information omitted from the euphemism can be stated. Alternate translation: "the king had handed John over to the prison" or "the king had arrested John"

#### Matthew 13

##### in the territories of Zebulun and Naphtali

"Zebulun" and "Naphtali" are the names of the tribes that lived in these territories many years earlier before foreigners took control of the land of Israel.

#### Matthew 14

##### This happened

This refers to Jesus's going to live in Capernaum.

##### what was said

This can be stated in active form. Alternate translation: "what God said"

#### Matthew 15

##### General Information:

Matthew quotes the prophet Isaiah to show that Jesus's ministry in Galilee was a fulfillment of prophecy.

##### The land of Zebulun and the land of Naphtali ... Galilee of the Gentiles!

These are two descriptions of the same territory.

##### toward the sea

This is the Sea of Galilee.

#### Matthew 16

##### General Information:

Matthew quotes the prophet Isaiah to show that Jesus's ministry in Galilee was a fulfillment of prophecy.

##### The people who sat in darkness have seen a great light

Here "darkness" is a metaphor for not knowing the truth about God. And "light" is a metaphor for God's true message that saves people from their sin.

##### The people who sat

These words can be combined with the sentence beginning with "The land of Zebulun" (verse 15). Alternate translation: "In the territory of Zebulun and Naphtali ... where many Gentiles live, the people who sat"

##### who sat ... who sat

"who were living ... who were living." The word "sat" is an idiom for having lived for a long time in one place, not to sitting on the ground or a piece of furniture.

##### to those who sat in the region and shadow of death, upon them has a light arisen

This basically has the same meaning as the first part of the sentence. Here "those who sat in the region and shadow of death" is a metaphor. It represents those who did not know God. These people were in danger of dying and being separated from God forever.

#### Matthew 17

##### the kingdom of heaven is near

The phrase "the kingdom of heaven" refers to God ruling as king. This phrase is only in the book of Matthew. If possible, include a word that means "heaven" in your translation. See how you translated this in [Matthew 3:2]

#### Matthew 18

##### General Information:

This begins a new scene within the part of the story about Jesus's ministry in Galilee. Here he begins to gather men to be his disciples.

##### casting a net into the sea

The full meaning of this statement can be made explicit. Alternate translation: "throwing a net into the water to catch fish"

#### Matthew 19

##### Come, follow me

Jesus invites Simon and Andrew to follow him, live with him, and become his disciples. Alternate translation: "Be my disciples"

##### I will make you fishers of men

This metaphor means Simon and Andrew will teach people God's true message, so others will also follow Jesus. Alternate translation: "I will teach you to gather men to me like you used to gather fish"

#### Matthew 20

##### General Information:

This page has intentionally been left blank.

#### Matthew 21

##### Connecting Statement:

Jesus calls more men to be his disciples.

##### He called them

"Jesus called John and James." This phrase also means that Jesus invited them to follow him, live with him, and become his disciples.

#### Matthew 22

##### they immediately left

"at that moment they left"

##### left the boat ... and followed him

It should be clear that they immediately put their nets down and left that place with Jesus. If your language requires you to tell whether they were leaving for the rest of the day or for a long time or for the rest of their lives, you should probably translate as they were leaving for the rest of their lives. It would be good to have a note saying that the Greek does not specify how long they would be gone.

#### Matthew 23

##### Connecting Statement:

This is the end of the part of the story about the beginning of Jesus's ministry in Galilee. The rest of this chapter summarizes what he did and how the people responded.

##### teaching in their synagogues

"teaching in the synagogues of the Galileans" or "teaching in the synagogues of those people"

##### preaching the gospel of the kingdom

Here "kingdom" refers to God's reign as king. Alternate translation: "preaching the good news that God will show himself as king"

##### every kind of disease and sickness

The words "disease" and "sickness" are closely related but should be translated as two different words if possible. "Disease" is what causes a person to be sick. "Sickness" is the physical weakness or affliction that results from having a disease.

#### Matthew 24

##### those who were possessed by demons

This can be stated in active form. Alternate translation: "those whom demons controlled"

##### the epileptics

The word "epileptic" refers to people who have epilepsy and so sometimes become unconscious and move uncontrollably.

#### Matthew 25

##### the Decapolis

This name means "the Ten Towns." This is the name of a region to the southeast of the Sea of Galilee.

### Chapter 5

**1** When Jesus saw the crowds, he went up on the mountain. When he had sat down, his disciples came to him. **2** He opened his mouth and taught them, saying,

**3** "Blessed are the poor in spirit,

for theirs is the kingdom of heaven.

**4** Blessed are those who mourn,

for they will be comforted.

**5** Blessed are the meek,

for they will inherit the earth.

**6** Blessed are those who hunger and thirst for righteousness,

for they will be filled.

**7** Blessed are the merciful,

for they will obtain mercy.

**8** Blessed are the pure in heart,

for they will see God.

**9** Blessed are the peacemakers,

for they will be called sons of God.

**10** Blessed are those who have been persecuted for righteousness' sake,

for theirs is the kingdom of heaven.

**11** "Blessed are you when people insult you and persecute you and say all kinds of evil things against you falsely for my sake. **12** Rejoice and be glad, for great is your reward in heaven. For in this way people persecuted the prophets who lived before you.

**13** "You are the salt of the earth. But if the salt has lost its taste, how can it be made salty again? It is never again good for anything except to be thrown out and trampled under people's feet. **14** You are the light of the world. A city set on a hill cannot be hidden. **15** Neither do people light a lamp and put it under a basket, but rather on the lampstand, and it shines for everyone in the house. **16** Let your light shine before people in such a way that they see your good deeds and glorify your Father who is in heaven.

**17** "Do not think that I have come to destroy the law or the prophets. I have come not to destroy them, but to fulfill them. **18** For truly I say to you that until heaven and earth pass away, not the smallest letter or the smallest part of a letter will in any way pass away from the law, until all things have been accomplished. **19** Therefore whoever breaks the least one of these commandments and teaches others to do so will be called least in the kingdom of heaven. But whoever keeps them and teaches them will be called great in the kingdom of heaven. **20** For I say to you that unless your righteousness exceeds the righteousness of the scribes and Pharisees, you will in no way enter the kingdom of heaven.

**21** "You have heard that it was said to them in ancient times, 'Do not murder,' and, 'Whoever murders will be subject to judgment.' **22** But I say to you that everyone who is angry with his brother will be subject to judgment; and whoever says to his brother, 'You worthless person!' will be subject to the council; and whoever says, 'You fool!' will be subject to the fire of hell. **23** Therefore if you are offering your gift at the altar and there remember that your brother has anything against you, **24** leave your gift there in front of the altar, and go on your way. First be reconciled with your brother, and then come and offer your gift. **25** Agree with your adversary quickly while you are with him on the way to court, or your adversary may hand you over to the judge, and the judge may hand you over to the officer, and you may be thrown into prison. **26** Truly I say to you, you will never come out from there until you have paid the last penny you owe.

**27** "You have heard that it was said, 'Do not commit adultery.' **28** But I say to you that everyone who looks on a woman to lust after her has already committed adultery with her in his heart. **29** If your right eye causes you to stumble, pluck it out and throw it away from you. For it is better for you that one of your members should perish than that your whole body should be thrown into hell. **30** If your right hand causes you to stumble, cut it off and throw it away from you. For it is better for you that one of your members should perish than that your whole body should go into hell. **31** It was also said, 'Whoever sends his wife away, let him give her a certificate of divorce.' **32** But I say to you that everyone who divorces his wife, except on account of sexual immorality, makes her an adulteress. Whoever marries her after she has been divorced commits adultery.

**33** "Again, you have heard that it was said to those in ancient times, 'Do not swear a false oath, but carry out your oaths to the Lord.' **34** But I say to you, swear not at all, neither by heaven, for it is the throne of God; **35** nor by the earth, for it is the footstool for his feet; nor by Jerusalem, for it is the city of the great King. **36** Neither swear by your head, for you cannot make one hair white or black. **37** But let your speech be 'Yes, yes,' or 'No, no.' Anything that is more than this is from the evil one.

**38** "You have heard that it was said, 'An eye for an eye, and a tooth for a tooth.' **39** But I say to you, do not resist one who is evil. Instead, whoever strikes you on your right cheek, turn to him the other also. **40** If anyone wishes to bring a lawsuit against you and takes away your tunic, let that person also have your cloak. **41** Whoever compels you to go one mile, go with him two. **42** Give to anyone who asks you, and do not turn away from anyone who wishes to borrow from you.

**43** "You have heard that it was said, 'You must love your neighbor and hate your enemy.' **44** But I say to you, love your enemies and pray for those who persecute you, *[*[1](#fn-040-005-044-1)*]***45** so that you may be sons of your Father who is in heaven. For he makes his sun to rise on the evil and the good, and sends rain on the just and the unjust. **46** For if you love those who love you, what reward do you get? Do not even the tax collectors do the same thing? **47** If you greet only your brothers, what do you do more than others? Do not even the Gentiles do the same thing? **48** Therefore you must be perfect, as your heavenly Father is perfect.

#### Footnotes

5:44 *[1]*The best ancient copies do not have

# Matthew 5 General Notes

### Structure and formatting

Many people call the words in Matthew 5-7 the Sermon on the Mount. This is one long lesson that Jesus taught. Bibles divide this lesson into three chapters, but this can sometimes confuse the reader. If your translation divides the text into sections, be sure that the reader understands that the whole sermon is one large section.

Matthew 5:3-10, known as The Beatitudes or as The Blessings, has been set apart by being set farther to the right on the page than the rest of the text, with each line beginning with the word "blessed." This way of placing the words on the page highlights the poetic form of this teaching.

Jesus spoke about many different subjects in this sermon, so you may wish to help the reader by putting an empty line into the text whenever Jesus changed the subject.

### Special concepts in this chapter

#### "His disciples"

It is possible to refer to anyone who followed Jesus as a follower or disciple. Jesus selected twelve of his followers to become his closest disciples, "the twelve disciples." They would later become known as the apostles.

#### Matthew 01

##### Connecting Statement:

This is the beginning of a new part of the story in which Jesus begins to teach his disciples. This part continues through the end of chapter 7 and is frequently called the Sermon on the Mount.

#### Matthew 02

##### He opened his mouth

This is an idiom. Alternate translation: "Jesus began to speak"

##### taught them

The word "them" refers to his disciples.

#### Matthew 03

##### General Information:

Here, Jesus begins to describe the characteristics of people who are blessed.

##### the poor in spirit

This means people who are humble. Alternate translation: "those who know they need God"

##### for theirs is the kingdom of heaven

Here "kingdom of heaven" refers to God's rule as king. This phrase is only in the book of Matthew. If possible, keep "heaven" in your translation. Alternate translation: "for God in heaven will be their king"

#### Matthew 04

##### those who mourn

Possible reasons they are sad are 1) the sinfulness of the world or 2) their own sins or 3) the death of someone. Do not specify the reason for mourning unless your language requires it.

##### they will be comforted

This can be stated in active form. Alternate translation: "God will comfort them"

#### Matthew 05

##### the meek

"the gentle" or "those who do not rely on their own power"

##### they will inherit the earth

"God will give them the entire earth"

#### Matthew 06

##### those who hunger and thirst for righteousness

This metaphor describes people who strongly desire to do what is right. Alternate translation: "those who desire to live right as much as they desire food and drink"

##### they will be filled

This can be stated in active form. Alternate translation: "God will fill them" or "God will satisfy them"

#### Matthew 07

##### General Information:

This page has intentionally been left blank.

#### Matthew 08

##### the pure in heart

"people whose hearts are pure." Here "heart" is a metonym for a person's inner being or intentions. Alternate translation: "those who only want to serve God"

##### they will see God

This means they will be able to live in God's presence. Alternate translation: "God will allow them to live with him"

#### Matthew 09

##### the peacemakers

These are the people who help others to have peace with one another.

##### for they will be called sons of God

This can be stated in active form. Alternate translation: "for God will call them his children" or "they will be children of God"

##### sons of God

It is best to translate "sons" with the same word your language would naturally use to refer to a human son or child.

#### Matthew 10

##### those who have been persecuted

This can be stated in active form. Alternate translation: "those people whom others treat unfairly"

##### for righteousness' sake

"because they do what God wants them to do"

##### theirs is the kingdom of heaven

Here "kingdom of heaven" refers to God's rule as king. This phrase is only in the book of Matthew. If possible, keep "heaven" in your translation. See how you translated this in [Matthew 5:3]

#### Matthew 11

##### Connecting Statement:

Jesus finishes describing the characteristics of people who are blessed.

##### Blessed are you

The word "you" is plural.

##### say all kinds of evil things against you falsely

"say all kinds of evil lies about you" or "say bad things about you that are not true"

##### for my sake

"because you follow me" or because you believe in me"

#### Matthew 12

##### General Information:

This page has intentionally been left blank.

#### Matthew 13

##### Connecting Statement:

Jesus begins to teach about how his disciples are like salt and light.

##### You are the salt of the earth

Possible meanings are 1) just as salt makes food good, disciples of Jesus influence the people of the world so that they will be good. Alternate translation: "You are like salt for the people of the world" or 2) just as salt preserves food, disciples of Jesus keep people from becoming totally corrupt. Alternate translation: "As salt is for food, you are for the world"

##### if the salt has lost its taste

Possible meanings are 1) "if the salt has lost its power to do things that salt does" or 2) "if the salt has lost its flavor."

##### how can it be made salty again?

"how can it be made useful again?" Jesus uses a question to teach the disciples. Alternate translation: "there is no way for it to become useful again."

##### except to be thrown out and trampled under people's feet

This can be stated in active form. Alternate translation: "except for people to throw it out into the road and walk on it"

#### Matthew 14

##### You are the light of the world

This means Jesus's followers bring the message of God's truth to all the people who do not know God. Alternate translation: "You are like a light for the people of the world"

##### A city set on a hill cannot be hidden

At night when it is dark, people can see the city lights shining. This can be stated in active form. Alternate translation: "During the night, no one can hide the lights that shine from a city on a hill" or "Everyone sees the lights of a city on a hill"

#### Matthew 15

##### Neither do people light a lamp

"People do not light a lamp"

##### put it under a basket

"place the lamp under a basket." This is saying it is foolish to create light only to hide it so people do not see the light of the lamp.

#### Matthew 16

##### Let your light shine before people

This means a disciple of Jesus should live in such a way that others can learn about God's truth. Alternate translation: "Let your lives be like a light that shines before people"

##### your Father who is in heaven

It is best to translate "Father" with the same word your language would naturally use to refer to a human father.

#### Matthew 17

##### Connecting Statement:

Jesus begins to teach about how he has come to fulfill the Old Testament law.

##### the prophets

This refers to what the prophets wrote in the scriptures.

#### Matthew 18

##### truly I say to you

"I tell you the truth." This phrase adds emphasis to what Jesus says next.

##### until heaven and earth pass away

Here "heaven" and "earth" refer to the entire universe. Alternate translation: "as long as the universe lasts"

##### all things have been accomplished

This can be stated in active form. Alternate translation: "all things have happened" or "God causes all things to happen"

##### all things

The phrase "all things" refers to everything in the law. Alternate translation: "everything in the law" or "all that is written in the law"

#### Matthew 19

##### whoever breaks

Possible meanings are 1) "whoever disobeys" or 2) "whoever ignores."

##### the least one of these commandments and teaches

"any of these commandments, even the least important one, and teaches"

##### whoever ... teaches others to do so will be called

This can be stated in active form. Alternate translation: "if anyone ... teaches others to do so, God will call that person"

##### least in the kingdom of heaven

The phrase "kingdom of heaven" refers to God's rule as king. This phrase is found only in Matthew. If possible use "heaven" in your translation. Alternate translation: "the least important in his heavenly kingdom" or "the least important under the rule of our God in heaven"

##### keeps them and teaches them

"obeys all these commandments and teaches others to do the same"

##### great

most important

#### Matthew 20

##### For I say to you

This adds emphasis to what Jesus says next.

##### you ... your ... you

These are plural.

##### that unless your righteousness exceeds ... Pharisees, you will in no way enter

This can be stated in a positive form. Alternate translation: "that your righteousness must exceed ... Pharisees in order to enter"

#### Matthew 21

##### General Information:

Jesus is talking to a group of people about what they as individuals should and should not do. The "you" is plural in "you have heard." The understood "you" is singular in "Do not murder," but in some languages it may need to be translated as plural.

##### Connecting Statement:

Jesus continues to teach about how he has come to fulfill the Old Testament law. Here he begins to speak about murder and anger.

##### it was said to them in ancient times

This can be expressed with an active verb. Alternate translation: "God said to those who lived long ago" or "Moses said to your ancestors long ago"

##### will be subject to judgment

Possible meanings are 1) "will have to go to the judge" or 2) "will be in danger of punishment."

#### Matthew 22

##### General Information:

Jesus is talking to a group of people about what they as individuals should and should not do. The "you" is plural in "I say to you."

##### But I say

Jesus agrees with God and his word, but he does not agree with the way the religious leaders have applied God's word. The "I" is emphatic. This indicates that what Jesus says is just as important as the original commands. Try to translate this phrase in a way that shows that emphasis.

##### brother

This refers to a fellow believer, not to a literal brother or a neighbor.

##### worthless person ... fool

Both of these insults represent a person who cannot think correctly. "Worthless person" is close to "brainless," where "fool" adds the idea of disobedience to God.

##### council

This was likely a local council, not the main Sanhedrin in Jerusalem.

#### Matthew 23

##### you

Jesus is talking to a group of people about what they as individuals should or should not do. All occurrences of "you" and "your" are singular, but in some languages they may need to be plural.

##### offering your gift

"giving your gift" or "bringing your gift"

##### at the altar

It is implied that this is God's altar at the temple in Jerusalem. Alternate translation: "to God at the altar in the temple"

##### there remember

"while you are standing at the altar you remember"

##### your brother has anything against you

"another person is angry with you because of something you did"

#### Matthew 24

##### First be reconciled with your brother

This can be stated in active form. Alternate translation: "First make peace with the person"

#### Matthew 25

##### Agree with your

Jesus is talking to a group of people about what they as individuals should or should not do. All occurrences of "you" and "your" are singular, but in some languages they may need to be plural.

##### your adversary

This is a person who takes someone to court for doing something wrong to accuse him before a judge.

##### may hand you over to the judge

Here "hand you over" means to give someone into the control of someone else. Alternate translation: "will let the judge deal with you"

##### the judge may hand you over to the officer

Here "hand you over" means to give someone into the control of someone else. Alternate translation: "the judge will give you over to the officer"

##### officer

a person who has authority to carry out the decisions of a judge

##### you may be thrown into prison

This can be stated in active form. Alternate translation: "the officer might put you in prison"

#### Matthew 26

##### Truly I say to you

"I tell you the truth." This phrase adds emphasis to what Jesus says next.

##### from there

"from prison"

#### Matthew 27

##### General Information:

Jesus is talking to a group of people about what they as individuals should and should not do. The "you" is plural in "you have heard." The understood "you" is singular in "Do not commit adultery," but in some languages it may need to be translated as plural.

##### Connecting Statement:

Jesus continues to teach about how he has come to fulfill the Old Testament law. Here he begins to speak about adultery and lust.

##### that it was said

This can be stated in active form. Alternate translation: "that God said" or "that Moses said"

##### commit

This word means to act out or do something.

#### Matthew 28

##### But I say

Jesus agrees with God and his word, but he does not agree with the way the religious leaders have applied God's word. The "I" is emphatic. This indicates that what Jesus says is just as important as the original commands. Try to translate this phrase in a way that shows that emphasis. See how you translated this in Matthew 5:22.

##### everyone who looks on a woman to lust after her has already committed adultery with her in his heart

This metaphor indicates that a man who lusts after a woman is as guilty of adultery as a man who actually commits the act of adultery.

##### to lust after her

"and lusts after her" or "and desires to sleep with her"

##### in his heart

Here "heart" is a metonym for a person's thoughts. Alternate translation: "in his mind" or "in his thoughts"

#### Matthew 29

##### If your right eye causes you to stumble, pluck it out and throw it away from you

The irony here is that people use their eyes in part to keep from stumbling. Here "eye" is a metonym for what a person chooses to look at or learn about, "stumble" is a metaphor for "sin," and "pluck it out and throw it away from you" is a hyperbolic metaphor for doing everything possible to avoid sinning. Alternate translation: "if what you are interested in causes you to want to sin, do everything you can to stay away from it"

##### If your

Jesus is talking to a group of people about what they as individuals should or should not do. All instances of "you" and "your" are singular, but in some languages they may need to be translated as plural.

##### right eye

This refers to the eye on the right-hand side of the face. The Jews thought of the right hand as more important than the left, so the phrase "right eye" was a metaphor for the most important eye. You may need to translate "right" as "better" or "stronger."

##### pluck it out

This is an exaggerated command for a person to do whatever he needs to do to stop sinning. It means "forcefully remove it" or "destroy it." If the right eye is not specifically mentioned, you may need to translate this "destroy your eyes." If eyes have been mentioned, you may need to translate this "destroy them."

##### throw it away from you

"get rid of it"

##### one of your members should perish

"you should lose one part of your body"

##### than that your whole body should be thrown into hell

This can be stated in active form. Alternate translation: "than for God to throw your whole body into hell"

#### Matthew 30

##### If your right hand causes

In this metonymy, the hand stands for the actions of the whole person.

##### right hand

This means the most important hand, as opposed to the left hand. You may need to translate "right" as "better" or "stronger."

##### cut it off

This is an exaggerated command for a person to do whatever he needs to do to stop sinning.

#### Matthew 31

##### Connecting Statement:

Jesus continues to teach about how he has come to fulfill the Old Testament law. Here he begins to speak about divorce.

##### It was also said

This can be stated in active form. Alternate translation: "God also said" or "Moses also said"

##### sends his wife away

This is a euphemism for "divorces his wife."

##### let him give

"he must give"

#### Matthew 32

##### But I say

Jesus agrees with God and his word, but he does not agree with the way the religious leaders have applied God's word. The "I" is emphatic. This indicates that what Jesus says is just as important as the original commands. Try to translate this phrase in a way that shows that emphasis. See how you translated this in Matthew 5:22.

##### makes her an adulteress

It is the man who divorces the woman improperly who "causes her to commit adultery." In many cultures it would be normal for her to remarry, but if the divorce is improper, such a remarriage is adultery.

##### her after she has been divorced

This can be stated in active form. Alternate translation: "her after her husband has divorced her" or "the divorced woman"

#### Matthew 33

##### General Information:

Jesus is talking to a group of people about what they as individuals should and should not do. The "you" is plural in "you have heard." The "you" and "your" are singular in "Do not swear" and "carry out your oaths," but in some languages they may need to be translated as plural.

##### Connecting Statement:

Jesus continues to teach about how he has come to fulfill the Old Testament law. Here he begins to speak about swearing oaths.

##### Again, you

"Also, you" or "Here is another example. You"

##### it was said to those in ancient times

This can be expressed with an active verb. Alternate translation: "God said to those who lived long ago" or "Moses said to your ancestors long ago"

##### Do not swear a false oath, but carry out your oaths to the Lord.

"Do not swear that you will do something and then not do it. Instead do whatever you have sworn to the Lord that you will do"

#### Matthew 34

##### But I say

Jesus agrees with God and his word, but he does not agree with the way the religious leaders have applied God's word. The "I" is emphatic. This indicates that what Jesus says is equally important to the original commands from God. Try to translate this phrase in a way that shows that emphasis. See how you translated this in Matthew 5:22.

##### swear not at all

"do not swear at all" or "do not swear by anything"

##### it is the throne of God

Because God reigns from heaven, Jesus speaks of heaven as if it were a throne. Alternate translation: "it is from here that God rules"

#### Matthew 35

##### Connecting Statement:

Jesus finishes his words from verse 34, telling the people not to swear.

##### nor by the earth ... city of the great King

Here Jesus means that when people make a promise or when they say that something is true, they must not swear by anything. Some people were teaching that if a person swears by God that he will do something, then he must do it, but if he swears by something else, such as by heaven or earth, then it is less offensive if he does not do what he swore to do. Jesus says that swearing by heaven or earth or Jerusalem is just as serious as swearing by God because those things all belong to God.

##### it is the footstool for his feet

This metaphor means the earth also belongs to God. Alternate translation: "it is like a footstool where a king rests his feet"

##### for it is the city of the great King

"for it is the city that belongs to God, the great King"

#### Matthew 36

##### General Information:

Previously Jesus told his hearers that God's throne, footstool, and earthly home are not theirs to swear by. Here he says that they may not swear even by their own heads.

##### your ... you

Jesus is talking to a group of people about what they as individuals should and should not do. All occurrences of these words are singular, but you may have to translate them as plural.

##### swear

This refers to taking an oath. See how you translated this in Matthew 5:34.

#### Matthew 37

##### let your speech be 'Yes, yes,' or 'No, no.'

"if you mean 'yes,' say 'yes,' and if you mean 'no,' say 'no.'"

#### Matthew 38

##### General Information:

Jesus is talking to a group of people about what they as individuals should and should not do. The "you" in "you have heard" is plural.

##### Connecting Statement:

Jesus continues to teach about how he has come to fulfill the Old Testament law. Here he begins to speak about retaliating against an enemy.

##### that it was said

This can be stated in active form. See how you translated this in [Matthew 5:27]

##### eye for an eye, and a tooth for a tooth

The law of Moses allowed a person to harm a person in the same way he had harmed him, but he could not harm him worse.

#### Matthew 39

##### General Information:

Jesus is talking to a group of people about what they as individuals should and should not do. The "you" in "I say to you" is plural. The "you" in "whoever strikes you" and the understood "you" in "turn to him" are both singular, but in some languages they may need to be translated as plural.

##### But I say

Jesus agrees with God and his word, but he does not agree with the way the religious leaders have applied God's word. The "I" is emphatic. This indicates that what Jesus says is just as important as the original commands. Try to translate this phrase in a way that shows that emphasis.

##### one who is evil

"an evil person" or "someone who harms you"

##### strikes ... your right cheek

To strike the side of a man's face was an insult in Jesus's culture. As with the eye and the hand, the right cheek is the more important one, and striking that cheek was a terrible insult.

##### strikes

hits with the back of an open hand

##### turn to him the other also

"let him hit your other cheek also"

#### Matthew 40

##### General Information:

Jesus is talking to a group of people about what they as individuals should and should not do. All occurrences of "you" and "your" are singular. In some languages they may need to be translated as plural.

##### tunic ... cloak

The "tunic" was worn close to the body, like a heavy shirt or a sweater. The "cloak," the more valuable of the two, was worn over the "tunic" for warmth and also used as a blanket for warmth at night.

##### let that person also have

"give also to that person"

#### Matthew 41

##### General Information:

Jesus is talking to a group of people about what they as individuals should and should not do. The word "you" is singular, as is the understood "you" in the command "go." In some languages these may need to be translated as plural.

##### Whoever

"Anyone who." The context implies that he is speaking about a Roman soldier.

##### one mile

This is one thousand paces, which is the distance a Roman soldier could legally force someone to carry something for him. If "mile" is confusing, it can be translated as "one kilometer" or "a distance."

##### with him

This refers to the one who compels you to go.

##### go with him two

"go the mile he forces you to go, and then go another mile." If "mile" is confusing, you can translate it as "two kilometers" or "twice as far."

#### Matthew 42

##### do not turn away from

"do not refuse to lend to." This can be stated in a positive form. Alternate translation: "lend to"

#### Matthew 43

##### General Information:

Jesus is talking to a group of people about what they as individuals should and should not do. The "you" in "you have heard" is plural. The "you" and "your" are singular in "You must love your neighbor and hate your enemy," but in some languages they may need to be translated as plural.

##### Connecting Statement:

Jesus continues to teach about how he has come to fulfill the Old Testament law. Here he begins to speak about loving enemies.

##### that it was said

This can be stated in active form. See how you translated this in [Matthew 5:27]

##### your neighbor

Here the word "neighbor" does not refer to a specific neighbor, but to any members of one's community or people group. These are people whom one usually desires to treat kindly or at least believes he ought to treat kindly. Alternate translation: "your countrymen" or "those who belong to your people group"

#### Matthew 44

##### General Information:

Jesus is talking to a group of people about what they as individuals should and should not do. All instances of "you" and "your" are plural.

##### But I say

Jesus agrees with God and his word, but he does not agree with the way the religious leaders have applied God's word. The "I" is emphatic. This indicates that what Jesus says is just as important as the original commands. Try to translate this phrase in a way that shows that emphasis. See how you translated this in Matthew 5:22.

##### I say to you ... your enemies ... pray ... persecute you

All instances of "you" and "your," as well as the command to pray, are plural.

#### Matthew 45

##### you may be sons of your Father

It is best to translate "sons" with the same word your language would naturally use to refer to human sons or children.

##### Father

This is an important title for God.

#### Matthew 46

##### General Information:

Jesus is talking to a group of people about what they as individuals should and should not do. All instances of "you" and "your" are plural.

##### Connecting Statement:

Jesus finishes teaching about how he has come to fulfill the Old Testament law. This section began in Matthew 5:17.

##### what reward do you get?

Jesus uses this question to teach the people that loving those who love them is not something special that God will reward them for. This rhetorical question can be translated as a statement. Alternate translation: "you will get no reward."

##### Do not even the tax collectors do the same thing?

This rhetorical question can be translated as a statement. Alternate translation: "Even the tax collectors do the same thing."

#### Matthew 47

##### what do you do more than others?

This question can be translated as a statement. Alternate translation: "you do nothing more than others."

##### greet

This is a general term for showing a desire for the well-being of the hearer.

##### Do not even the Gentiles do the same thing?

This question can be translated as a statement. Alternate translation: "Even the Gentiles do the same thing."

#### Matthew 48

##### Father

This is an important title for God.

### Chapter 6

**1** "Watch out that you do not do your acts of righteousness before people to be seen by them, or else you will have no reward from your Father who is in heaven. **2** So when you give alms, do not sound a trumpet before yourself as the hypocrites do in the synagogues and in the streets, so that they may be glorified by people. Truly I say to you, they have received their reward in full. **3** But when you give alms, do not let your left hand know what your right hand is doing **4** so that your alms may be given in secret. Then your Father who sees in secret will reward you.

**5** "When you pray, do not be like the hypocrites, for they love to stand and pray in the synagogues and on the street corners so that they may be seen by people. Truly I say to you, they have received their reward. **6** But you, when you pray, enter your inner chamber. Shut the door and pray to your Father, who is in secret. Then your Father who sees in secret will reward you. **7** When you pray, do not make useless repetitions as the pagans do, for they think that they will be heard because of their many words. **8** Therefore, do not be like them, for your Father knows what things you need before you ask him.

**9** Therefore pray like this:

'Our Father in heaven,

may your name be honored as holy.

**10** May your kingdom come.

May your will be done

on earth as it is in heaven.

**11** Give us today our daily bread.

**12** Forgive us our debts,

as we also have forgiven our debtors.

**13** Do not bring us into temptation,

but deliver us from the evil one.' *[*[1](#fn-040-006-013-1)*]*

**14** For if you forgive people their trespasses, your heavenly Father will also forgive you. **15** But if you do not forgive their trespasses, neither will your Father forgive your trespasses.

**16** "When you fast, do not have a sad face as the hypocrites do, for they disfigure their faces so that they may appear to people to be fasting. Truly I say to you, they have received their reward in full. **17** But you, when you fast, anoint your head and wash your face **18** so that you may not appear to people to be fasting, but only to your Father who is in secret; and your Father who sees in secret will reward you.

**19** "Do not store up for yourselves treasures on the earth, where moth and rust destroy, and where thieves break in and steal. **20** Instead, store up for yourselves treasures in heaven, where neither moth nor rust destroys, and where thieves do not break in and steal. **21** For where your treasure is, there will your heart be also. **22** The eye is the lamp of the body. Therefore, if your eye is good, the whole body is filled with light. **23** But if your eye is bad, your whole body is full of darkness. Therefore, if the light that is in you is actually darkness, how great is that darkness! **24** No one 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. **25** Therefore I say to you, do not worry about your life, what you will eat or what you will drink; or about your body, what you will wear. For is not life more than food, and the body more than clothes? **26** Look at the birds in the sky. They do not sow or reap or gather into barns, but your heavenly Father feeds them. Are you not more valuable than they are? **27** Which one of you by being anxious can add one cubit to his lifespan? **28** Why are you anxious about clothing? Think about the lilies in the fields, how they grow. They do not labor, and they do not spin cloth. **29** Yet I say to you, even Solomon in all his glory was not clothed like one of these. **30** If God so clothes the grass in the fields, which exists today and tomorrow is thrown into the oven, how much more will he clothe you, you of little faith? **31** Therefore do not be anxious and say, 'What will we eat?' or 'What will we drink?' or 'What clothes will we wear?' **32** For the Gentiles search for these things, and your heavenly Father knows that you need them. **33** But seek first his kingdom and his righteousness, and all these things will be given to you. **34** Therefore, do not be anxious for tomorrow, for tomorrow will be anxious for itself. Each day has enough evil of its own.

#### Footnotes

6:13 *[1]*The best ancient copies do not have

# Matthew 6 General Notes

### Structure and formatting

Matthew 6 continues Jesus's extended teaching known as "The Sermon on the Mount."

You may wish to set apart the prayer in 6:9-11 by placing it farther to the right on the page than the rest of the text.

Jesus spoke about many different subjects in this sermon, so you may wish to help the reader by putting an empty line into the text whenever Jesus changed the subject.

#### Matthew 01

##### General Information:

Jesus is talking to a group of people about what they as individuals should and should not do. All occurrences of "you" and "your" are plural.

##### Connecting Statement:

Jesus continues to teach his disciples in his Sermon on the Mount, which began in Matthew 5:3. In this section, Jesus addresses the "acts of righteousness" of alms, prayer, and fasting.

##### Watch out

This is a way to warn people to be careful. Alternate translation: "Be careful" or "Beware"

##### before people to be seen by them

It is implied that those who see the person will honor him. This can be stated in active form. Alternate translation: "in front of people just so that they can see you and give you honor for what you have done"

##### Father

This is an important title for God.

#### Matthew 02

##### do not sound a trumpet before yourself

This metaphor means to do something that purposefully gets people's attention. Alternate translation: "do not draw attention to yourself like someone who plays a loud trumpet in a crowd"

##### Truly I say to you

"I tell you the truth." This phrase adds emphasis to what Jesus says next.

#### Matthew 03

##### General Information:

Jesus is talking to a group of people about what they as individuals should and should not do. All occurrences of "you" and "your" are plural.

##### Connecting Statement:

Jesus continues to teach his disciples about alms.

##### do not let your left hand know what your right hand is doing

This is a metaphor for total secrecy. Just as hands usually work together and each can be said to "know" what the other is doing at all times, you should not let even those closest to you know when you are giving to the poor.

#### Matthew 04

##### your alms may be given in secret

This can be stated in active form. Alternate translation: "you can give to the poor without other people knowing"

#### Matthew 05

##### General Information:

Jesus is talking to a group of people about what they as individuals should and should not do. All occurrences of "you" and "your" in verses 5 and 7 are plural; in verse 6 they are singular, but in some languages they may need to be plural.

##### Connecting Statement:

Jesus begins to teach about prayer.

##### so that they may be seen by people

It is implied that those who see them will give them honor. This can be stated in active form. Alternate translation: "so that people will see them and give them honor"

##### Truly I say to you

"I tell you the truth." This phrase adds emphasis to what Jesus says next.

#### Matthew 06

##### General Information:

Jesus is talking to a group of people about what they as individuals should and should not do. All occurrences of "you" and "your" in verses 5 and 7 are plural; in verse 6 they are singular, but in some languages they may need to be plural.

##### enter your inner chamber. Shut the door

"go to a private place" or "go where you can be alone"

##### Father, who is in secret

Possible meanings are 1) no one can see God. Alternate translation: "Father, who is invisible" or 2) God is in that private place with the praying person. Alternate translation: "Father, who is with you in private"

##### Father

This is an important title for God.

##### your Father who sees in secret

"your Father will see what you do in private and"

#### Matthew 07

##### General Information:

Jesus is talking to a group of people about what they as individuals should and should not do. All occurrences of "you" and "your" in verses 5 and 7 are plural; in verse 6 they are singular, but in some languages they may need to be plural.

##### do not make useless repetitions

Possible meanings are 1) the repetitions are useless. Alternate translation: "do not keep uselessly saying things over and over again" or 2) the words or sentences are meaningless. Alternate translation: "do not keeping repeating meaningless words"

##### they will be heard

This can be stated in active form. Alternate translation: "their false gods will hear them"

#### Matthew 08

##### General Information:

Jesus is talking to a group of people about how they as individuals should pray. The words "you" and "your" are plural in the first sentence. Within the prayer, the words "you" and "your" are singular and refer to God, "Our Father in heaven."

##### Father

This is an important title for God.

##### you ask him

See how you translated "ask" in Matthew 5:42.

#### Matthew 09

##### Our Father in heaven

This is the beginning of the prayer and how Jesus teaches the people to address God.

##### may your name be honored as holy

Here "your name" refers to God himself. This can also be expressed with an active verb. Alternate translation: "may people honor you as holy" or "may people honor you because you are holy"

##### may your name be honored as holy

By saying this, people show that they want to honor God as holy. Alternate translation: "help us to honor your name as holy" or "we want to honor you as holy"

#### Matthew 10

##### May your kingdom come

Here "kingdom" refers to God's rule as king. Alternate translation: "May you rule over everyone and everything completely"

##### May your will be done on earth as it is in heaven

This can be stated in active form. Alternate translation: "May everything on earth happen in accordance with your will, just as everything in heaven does"

#### Matthew 11

##### General Information:

This is part of a prayer that Jesus was teaching the people. All instances of "we," "us," and "our" refer only to those who would pray this prayer. Those words do not also refer to God, to whom they would be praying.

##### daily bread

Here "bread" refers to food in general.

#### Matthew 12

##### debts

A debt is what one person owes another. This is a metaphor for sins.

##### our debtors

A debtor is a person who owes a debt to another person. This is a metaphor for those who have sinned against us.

#### Matthew 13

##### Do not bring us into temptation

The word "temptation," an abstract noun, can be expressed as a verb. Alternate translation: "Do not let anything tempt us" or "Do not let anything cause us to desire to sin"

#### Matthew 14

##### General Information:

All instances of "you" and "your" are plural. However, Jesus is telling his hearers what will happen to them as individuals if each person does not forgive others.

##### their trespasses

The abstract noun "trespasses" can be translated as a verb. Alternate translation: "when they trespass against you"

##### Father

This is an important title for God.

#### Matthew 15

##### their trespasses ... your trespasses

The abstract noun "trespasses" can be translated as a verb. Alternate translation: "them when they trespass against you ... you when you trespass against God" or "them when they do things that harm you ... you when you do things that make your Father angry"

#### Matthew 16

##### General Information:

Jesus is talking to a group of people about what they as individuals should or should not do. All occurences of "you" are plural.

##### Connecting Statement:

Jesus begins to teach about fasting.

##### they disfigure their faces

The hypocrites would not wash their faces and would not comb their hair. They did this purposely to draw attention to themselves so that people would see them and give them honor for fasting.

##### Truly I say to you

"I tell you the truth." This phrase adds emphasis to what Jesus says next.

#### Matthew 17

##### General Information:

Jesus is talking to a group of people about what they as individuals should or should not do. All occurrences of "you" and "your" are singular, though in some languages they may also need to be translated as plural.

##### anoint your head

"put oil in your hair" or "groom your hair." To "anoint" the head here is to take normal care of one's hair. It has nothing to do with "Christ" meaning "anointed one." Jesus means that people should look the same whether they are fasting or not.

#### Matthew 18

##### General Information:

Jesus is talking to a group of people about what they as individuals should or should not do. All occurrences of "you" and "your" are singular, though in some languages they may also need to be translated as plural.

##### Father who is in secret

Possible meanings are 1) no one can see God. Alternate translation: "Father, who is invisible" or 2) God is with that person who fasts secretly. Alternate translation: "Father, who is with you in private" See how you translated this in Matthew 6:6.

##### Father

This is an important title for God.

##### who sees in secret

"who sees what you do in private." See how you translated this in Matthew 6:6.

#### Matthew 19

##### General Information:

Jesus is talking to a group of people about what they as individuals should or should not do. All occurrences of "you" and "your" are plural.

##### Connecting Statement:

Jesus begins to teach about money and possessions.

##### treasures

riches, the things to which a person gives the most value

##### where moth and rust destroy

"where moth and rust ruin treasures"

##### moth

a small, flying insect that destroys cloth

##### rust

a brown substance that forms on metals

#### Matthew 20

##### General Information:

Jesus is talking to a group of people about what they as individuals should or should not do.

##### store up for yourselves treasures in heaven

This is a metaphor that means do good things on earth so God will reward you in heaven.

#### Matthew 21

##### General Information:

All occurrences of "your" are singular, though in some languages they may also need to be translated in plural.

##### there will your heart be also

Here "heart" means a person's thoughts and interests.

#### Matthew 22

##### General Information:

Jesus is talking to a group of people about what they as individuals should or should not do. The instances of "you" and "your" are all singular, but in some languages they may need to be plural.

##### The eye is the lamp of the body

This is a metaphor. Possible meanings are 1) the eye is like a lamp because it enables a person to see things, or 2) the eye is like a lamp shining on a person's body because it shows what the person is really like. Alternate translation: "A person's eyes are like a lamp for his body"

##### if your eye is good, the whole body is filled with light

Possible meanings are 1) "if your eye is good, it fills your body with light" or 2) "if your eye is good, it shows that your body is filled with light."

##### if your eye is good

Possible meanings are "if your eye is noble" or "if your eye sees clearly." Jesus speaks of the eye to talk about what a person thinks about and wants. Possible meanings of the metaphor are 1) "if you are generous" or 2) "if you look at and want at what is good"

##### the whole body is filled with light

Possible meanings are 1) "you are full of righteousness" or 2) "you understand what is truly good"

##### eye is

You may have to translate this as plural, "eyes are."

#### Matthew 23

##### if your eye is bad, your whole body is full of darkness

Possible meanings are 1) "if your eye is bad, it fills your body with darkness" or 2) "if your eye is bad, it shows that your body is full of darkness."

##### if your eye is bad

Possible meanings are "if your eye is evil" or "if your eye does not see clearly." Jesus speaks of the eye to talk about what a person thinks about and wants. Possible meanings of the metaphor are 1) "if you are greedy," or 2) "if you do not look at and want what is right."

##### if your eye is bad

This does not refer to magic. Jewish people often used this as a metaphor for someone who is greedy.

##### your whole body is full of darkness

Possible meanings are "you are full of evil" or 2) "you will understand nothing about what is right."

##### if the light that is in you is actually darkness, how great is that darkness!

"if that which is supposed to cause light in your body causes darkness, then your body is in complete darkness"

#### Matthew 24

##### for either he will hate the one and love the other, or else he will be devoted to one and despise the other

Both of these phrases mean basically the same thing. They emphasize that a person cannot love and be devoted both to God and money at the same time.

##### You cannot serve God and wealth

"You cannot love God and money at the same time"

#### Matthew 25

##### General Information:

Here the instances of "you" and "your" are all plural.

##### I say to you

This adds emphasis to what Jesus says next.

##### to you

Jesus is talking to a group of people about what they as individuals should or should not do.

##### is not life more than food, and the body more than clothes?

Jesus uses a question to teach the people. Alternate translation: "obviously life is more than what you eat, and your body is more than what you wear." or "clearly there are things in life that are more imortant than food, and there are things concerning the body that are more important than clothes."

#### Matthew 26

##### barns

places to store crops

##### Father

This is an important title for God.

##### Are you not more valuable than they are?

Jesus uses a question to teach the people. Alternate translation: "Obviously you are more valuable than birds."

#### Matthew 27

##### General Information:

Jesus is talking to a group of people about what they as individuals should or should not do. All instances of "you" and "your" are plural.

##### Which one of you by being anxious can add one cubit to his lifespan?

Jesus uses a question to teach the people. Here to "add one cubit to his lifespan" is a metaphor for adding time to how long a person will live. Alternate translation: "None of you can, just by worrying, add years to your life. You cannot add even one minute to your life! So you should not worry about things you need."

##### one cubit

A cubit, a measure of a little less than half a meter, is used here as a metaphor for a short period of time.

#### Matthew 28

##### Why are you anxious about clothing?

Jesus uses a question to teach the people. Alternate translation: "You should not be worried about what you will wear."

##### Think about

"Consider"

##### lilies ... They do not labor, and they do not spin cloth

Jesus speaks about the lilies as if they were people who wore clothes. The lilies being clothed is a metaphor for the plants having beautiful and colorful flowers.

##### lilies

A lily is a kind of wild flower.

#### Matthew 29

##### even Solomon ... was not clothed like one of these

Jesus speaks about the lilies as if they were people who wore clothes. The lilies being clothed is a metaphor for the plants having beautiful and colorful flowers.

##### I say to you

This adds emphasis to what Jesus says next.

##### was not clothed like one of these

This can be stated in active form. Alternate translation: "did not wear clothes that are as beautiful as these lilies"

#### Matthew 30

##### so clothes the grass in the fields

Jesus continues to speak about the lilies as if they were people who wore clothes. The lilies being clothed is a metaphor for the plants having beautiful and colorful flowers.

##### grass

If your language has a general word that can refer both to "grass" and to the word you used for "lilies" in the previous verse, you can use it here.

##### is thrown into the oven

The Jews at that time used grass in their fires to cook their food. This can be stated in active form. Alternate translation: "someone throws it into a fire" or "someone burns it"

##### how much more will he clothe you ... faith?

Jesus uses this question to teach the people that God will provide what they need. Alternate translation: "he will certainly clothe you ... faith."

##### you of little faith

"you who have such little faith." Jesus addresses the people this way because their anxiety about clothing shows they have little faith in God.

#### Matthew 31

##### Therefore

"Because of all of this,"

##### What clothes will we wear

In this sentence, "clothes" is a synecdoche for material possessions. Alternate translation: "What possessions will we have"

#### Matthew 32

##### For the Gentiles search for these things

"For the Gentiles are concerned about what they will eat, drink, and wear"

##### your heavenly Father knows that you need them

Jesus is implying that God will make sure their basic needs are met.

##### Father

This is an important title for God.

#### Matthew 33

##### seek first his kingdom and his righteousness

Here "kingdom" refers to God's rule as king. Alternate translation: "concern yourselves first with serving God, who is your king, and doing what is right"

##### all these things will be given to you

This can be stated in active form. Alternate translation: "God will provide all these things for you"

#### Matthew 34

##### Therefore

"Because of all this"

##### tomorrow will be anxious for itself

Jesus speaks of "tomorrow" as if it were a person who could worry. Jesus means that a person will have enough to worry about when the next day comes.

### Chapter 7

**1** "Do not judge, and you will not be judged. **2** For with the judgment you judge, you will be judged, and with the measure that you measure, it will be measured out to you. **3** Why do you look at the tiny piece of straw that is in your brother's eye, but you do not take notice of the log that is in your own eye? **4** How can you say to your brother, 'Let me take out the piece of straw that is in your eye,' while the log is in your own eye? **5** 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. **6** Do not give what is holy to the dogs, and do not throw your pearls in front of the pigs. Otherwise they may trample them underfoot, and then turn and tear you to pieces.

**7** "Ask, and it will be given to you. Seek, and you will find. Knock, and it will be opened to you. **8** For everyone who asks, receives; everyone who seeks, finds; and to the person who knocks, it will be opened. **9** Or which one of you, if his son asks for a loaf of bread, will give him a stone? **10** Or if he asks for a fish, will give him a snake? **11** Therefore, if you who are evil know how to give good gifts to your children, how much more will your Father in heaven give good things to those who ask him? **12** Therefore, whatever things you want people to do to you, you should also do to them, for this is the law and the prophets.

**13** "Enter through the narrow gate. For wide is the gate and broad is the way that leads to destruction, and there are many people who go through it. **14** But the gate is narrow and the way is difficult that leads to life, and there are few who find it.

**15** "Beware of false prophets, who come to you in sheep's clothing but are truly ravenous wolves. **16** By their fruits you will know them. Do people gather grapes from a thornbush or figs from thistles? **17** In the same way, every good tree produces good fruit, but the bad tree produces bad fruit. **18** A good tree cannot produce bad fruit, nor can a bad tree produce good fruit. **19** Every tree that does not produce good fruit is chopped down and thrown into the fire. **20** So then, you will recognize them by their fruits. **21** Not everyone who says to me, 'Lord, Lord,' will enter into the kingdom of heaven, but only those who do the will of my Father who is in heaven. **22** Many people will say to me in that day, 'Lord, Lord, did we not prophesy in your name, in your name drive out demons, and in your name do many miracles?' **23** Then will I openly declare to them, 'I never knew you! Get away from me, you who practice lawlessness!'

**24** "Therefore, everyone who hears my words and obeys them will be like a wise man who built his house upon a rock. **25** The rain came down, the floods came, and the winds blew and beat upon that house, but it did not fall down, for it was founded on the rock. **26** But everyone who hears my words and does not obey them will be like a foolish man who built his house upon the sand. **27** The rain came down, the floods came, and the winds blew and struck that house, and it fell, and its destruction was complete."

**28** It came about that when Jesus finished speaking these words, the crowds were astonished by his teaching, **29** for he taught them as one who had authority, and not as their scribes.

# Matthew 7 General Notes

### Structure and formatting

Jesus spoke about many different subjects in this sermon, so you may wish to help the reader by putting an empty line into the text whenever Jesus changed the subject.

### Special concepts in this chapter

#### Matthew 5-7

Many people call the words in Matthew 5-7 the Sermon on the Mount. This is one long lesson that Jesus taught. Bibles divide this lesson into three chapters, but this can sometimes confuse the reader. If your translation divides the text into sections, be sure that the reader understands that the whole sermon is one large section.

#### "By their fruits you will know them"

Fruit is a common image in the scriptures. It is used to describe the results of either good or bad actions. In this chapter, good fruit is the result of living as God commands. (See: fruit)

#### Matthew 01

##### General Information:

Jesus is talking to a group of people about what they as individuals should and should not do. The instances of "you" and the commands are plural.

##### Connecting Statement:

Jesus continues to teach his disciples in his Sermon on the Mount, which began in Matthew 5:3.

##### Do not judge

It is implied here that "judge" has the strong meaning of "condemn harshly" or "declare guilty." Alternate translation: "Do not condemn people harshly"

##### you will not be judged

This can be stated in active form. Alternate translation: "God will not condemn you harshly"

#### Matthew 02

##### For

Be sure the reader understands the statement in 7:2 is based on what Jesus said in 7:1.

##### with the judgment you judge, you will be judged

This can be stated in active form. Alternate translation: "God will condemn you in the same way you condemn others"

##### measure

Possible meanings are 1) this is the amount of punishment given or 2) this is the standard used for judgment.

##### it will be measured out to you

This can be stated in active form. Alternate translation: "God will measure it out to you"

#### Matthew 03

##### General Information:

Jesus is talking to a group of people about what they as individuals should or should not do. The instances of "you" and "your" are all singular, but in some languages they may need to be plural.

##### Why do you look ... brother's eye, but you do not take notice of the log that is in your own eye?

Jesus uses this question to rebuke the people for paying attention to other people's sins and ignoring their own. Alternate translation: "You look ... brother's eye, but you do not notice the log that is in your own eye." or "Do not look ... brother's eye and ignore the log that is in your own eye."

##### 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.

##### 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

All occurrences of "brother" in 7:3-5 refer to a fellow believer, not to a literal brother or a neighbor.

##### 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 is exaggerating to emphasize that a person should pay attention to his own more important faults before he deals with another person's less important faults.

##### log

the largest part of a tree that someone has cut down

#### Matthew 04

##### How can you say ... your own 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 ... your own eye."

#### Matthew 05

##### General Information:

This page has intentionally been left blank.

#### Matthew 06

##### General Information:

Jesus is talking to a group of people about what they as individuals should or should not do. The instances of "you" and "your" are all plural.

##### dogs ... pigs

Jews considered these animals dirty, and God told the Jews not to eat them. They are metaphors for wicked people who do not value holy things. It would be best to translate these words literally.

##### pearls

These are similar to round, valuable stones or beads. They are a metaphor for the knowledge of God or precious things in general.

##### they may trample

"the pigs may trample"

##### then turn and tear

"the dogs will then turn and tear"

#### Matthew 07

##### General Information:

Jesus is talking to a group of people about what they as individuals should or should not do. The instances of "you" and "your" are all plural.

##### Ask ... Seek ... Knock

These are metaphors for praying to God. The verb form shows that we are to keep praying until he answers. If your language has a form for continuing to do something over and over, use it here.

##### Ask

request things from someone, in this case God. See how you translated this word in Matthew 5:42.

##### it will be given to you

This can be stated in active form. Alternate translation: "God will give you what you need"

##### Seek

look for someone, in this case God

##### Knock

To knock on a door was a polite way to request that the person inside the house or room open the door. If knocking on a door is impolite or not done in your culture, use the word that describes how people politely ask for doors to be opened. Alternate translation: "Tell God you want him to open the door"

##### it will be opened to you

This can be stated in active form. Alternate translation: "God will open it for you"

#### Matthew 08

##### who ... asks

See how you translated "ask" in Matthew 5:42.

#### Matthew 09

##### Or which one of you ... a stone?

Jesus uses a question to teach the people. Alternate translation: "There is not one person among you ... a stone."

##### son asks

See how you translated "asks" in Matthew 5:42.

##### a loaf of bread

This refers to food in general. Alternate translation: "some food"

##### stone

This noun should be translated literally.

#### Matthew 10

##### Or if he asks for a fish, will give him a snake?

Jesus asks another question to teach the people. It is understood that Jesus is still referring to a man and his son. Alternate translation: "And there is not one person among you, if his son asks for a fish, will give him a snake."

##### he asks

See how you translated "asks" in Matthew 5:42.

##### fish ... snake

These nouns should be translated literally.

#### Matthew 11

##### General Information:

Jesus is talking to a group of people about what they as individuals should or should not do. The instances of "you" and "your" are plural.

##### how much more will your Father in heaven give ... him?

Jesus uses a question to teach the people. Alternate translation: "then your Father in heaven will most certainly give ... him."

##### Father

This is an important title for God.

##### ask him

See how you translated "asks" in Matthew 5:42.

#### Matthew 12

##### whatever things you want people to do to you

"whatever way you want others to act toward you"

##### for this is the law and the prophets

Here "law" and "prophets" refer to what Moses and the prophets wrote. Alternate translation: "for this is what Moses and the prophets teach in the scriptures"

#### Matthew 13

##### General Information:

This image of walking through a wide gate to destruction or a narrow gate to life represents how people live and the results of how they live. When you translate, use appropriate words for "wide" and "broad" that are as different as possible from "narrow" in order to emphasize the differences between the two sets of gates and ways.

##### Enter through the narrow gate ... many people who go through it

This is an image of people traveling on a road and going through a gate into a kingdom. One kingdom is easy to enter; the other is hard to enter.

##### Enter through the narrow gate

You may need to move this to the end of verse 14: "Therefore, enter through the narrow gate."

##### the gate ... the way

Possible meanings are 1) "the way" refers to the road that leads to the gate of a kingdom, or 2) the "the gate" and "the way" both refer to the entrance to the kingdom.

##### to destruction

This abstract noun can be translated with a verb. Alternate translation: "to the place where people die"

#### Matthew 14

##### Connecting Statement:

Jesus continues to speak of people choosing how they are going to live as if they are choosing whether to go on one path or another.

##### to life

The abstract noun "life" can be translated using the verb "live." Alternate translation: "to the place where people live"

#### Matthew 15

##### Beware of

"Be on guard against"

##### who come to you in sheep's clothing but are truly ravenous wolves

This metaphor means that false prophets will pretend they they are good and want to help people, but they are really evil and will do people harm.

##### ravenous wolves

wolves that are extremely hungry and that consume or destroy everything they touch

#### Matthew 16

##### By their fruits you will know them

This metaphor refers to a person's actions. Alternate translation: "Just as you know a tree by the fruit that grows on it, you will know false prophets by how they act"

##### Do people gather ... thistles?

Jesus uses a question to teach the people. The people would have known that the answer is no. Alternate translation: "People do not gather ... thistles."

#### Matthew 17

##### every good tree produces good fruit

Jesus continues to use the metaphor of fruit to refer to good prophets who produce good works or words.

##### the bad tree produces bad fruit

Jesus continues to use the metaphor of fruit to refer to bad prophets who produce evil works.

#### Matthew 18

##### General Information:

This page has intentionally been left blank.

#### Matthew 19

##### Every tree that does not produce good fruit is chopped down and thrown into the fire

Jesus continues to use fruit trees as a metaphor to refer to false prophets. Here, he only states what will happen to the bad trees. It is implied that the same thing will happen to the false prophets.

##### is chopped down and thrown into the fire

This can be stated in active form. Alternate translation: "people chop down and burn"

##### chopped down

See how you translated this in Matthew 3:10

#### Matthew 20

##### you will recognize them by their fruits

The word "their" can refer to either the prophets or the trees. This metaphor implies that the fruit of trees and the deeds of prophets both reveal whether they are good or bad. If possible, translate this in a way so that it can refer to both trees and prophets.

#### Matthew 21

##### will enter into the kingdom of heaven

Here "kingdom of heaven" refers to God's rule as king. The phrase "kingdom of heaven" is used only in the book of Matthew. If possible, keep "heaven" in your translation. Alternate translation: "will live with God in heaven when he shows himself to be king"

##### those who do the will of my Father who is in heaven

"whoever does what my Father in heaven desires"

##### Father

This is an important title for God.

#### Matthew 22

##### in that day

Jesus said "that day" knowing his hearers would understand he was referring to the day of judgment. You should include "the day of judgment" only if your readers would not understand otherwise.

##### did we not prophesy ... drive out demons ... do many miracles?

The people use a question to emphasize that they did these things. Alternate translation: "we prophesied ... we drove out demons ... we did many miracles."

##### we

This "we" does not include Jesus.

##### in your name

Possible meanings are 1) "by your authority" or "by your power" or 2) "because we were doing what you wanted us to do" or 3) "because we asked you for the power to do it"

#### Matthew 23

##### I never knew you

This means the person does not belong to Jesus. Alternate translation: "You are not my follower" or "I have nothing to do with you"

#### Matthew 24

##### Therefore

"For that reason"

##### my words

Here "words" refers to what Jesus says.

##### like a wise man who built his house upon a rock

Jesus compares those who obey his words to a person who builds his house where nothing can harm it.

##### rock

This is the bedrock below the topsoil and clay, not a large stone or boulder above the ground.

#### Matthew 25

##### it was founded

This can be stated in active form. Alternate translation: "he put its foundation"

#### Matthew 26

##### like a foolish man who built his house upon the sand

Jesus continues the simile from the previous verse. He compares those who do not obey his words to foolish house-builders. Only a fool would build a house on a sandy place where rain, floods, and wind can sweep the sand away.

#### Matthew 27

##### Connecting Statement:

This is the end of Jesus's Sermon on the Mount, which began in Matthew 5:3.

##### fell

Use the general word in your language that describes what happens when a house falls down.

##### its destruction was complete

The rain, floods, and wind completely destroyed the house.

#### Matthew 28

##### General Information:

These verses describe how the people in the crowds reacted to Jesus's teaching in the Sermon on the Mount.

##### It came about that when

This phrase shifts the story from Jesus's teachings to what happened next. Alternate translation: "When" or "After"

##### were astonished by his teaching

It is clear in 7:29 that they were amazed not just at what Jesus taught but also the way he taught it. Alternate translation: "were amazed by the way he taught"

#### Matthew 29

##### General Information:

This page has intentionally been left blank.

### Chapter 8

**1** When Jesus had come down from the hill, large crowds followed him. **2** Behold, a leper came to him and bowed before him, saying, "Lord, if you are willing, you can make me clean."

**3** Jesus reached out his hand and touched him, saying, "I am willing. Be clean." Immediately he was cleansed of his leprosy. **4** Jesus said to him, "See that you say nothing to any man. Go on your way, show yourself to the priest, and offer the gift that Moses commanded, for a testimony to them."

**5** When he was coming into Capernaum, a centurion came to him, begging him **6** and saying, "Lord, my servant lies at home paralyzed and in terrible agony."

**7** Then Jesus said to him, "I will come and heal him."

**8** The centurion answered and said, "Lord, I am not worthy that you should enter under my roof. Only say the word and my servant will be healed. **9** For I also am a man under authority, and I have 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."

**10** When Jesus heard this, he was amazed and said to those who were following him, "Truly I say to you, I have not found anyone with such faith in Israel. **11** I tell you, many will come from the east and the west, and they will recline at the table with Abraham, Isaac, and Jacob, in the kingdom of heaven. **12** But the sons of the kingdom will be cast out into the outer darkness, where there will be weeping and grinding of teeth." **13** Jesus said to the centurion, "Go! As you have believed, so may it be done for you." And the servant was healed at that very hour.

**14** When Jesus had come into Peter's house, he saw Peter's mother-in-law lying sick with a fever. **15** Jesus touched her hand, and the fever left her. Then she got up and started serving him. **16** When evening had come, the people brought to Jesus many who were possessed by demons. He drove out the spirits with a word and healed all who were sick. **17** This was to fulfill what was spoken through Isaiah the prophet, saying,

"He took our illnesses

and bore our diseases."

**18** Now when Jesus saw the crowd around him, he gave instructions to leave for the other side of the Sea of Galilee. **19** Then a scribe came to him and said, "Teacher, I will follow you wherever you go."

**20** Jesus said to him, "Foxes have holes, and the birds of the sky have nests, but the Son of Man has nowhere to lay his head."

**21** Another of the disciples said to him, "Lord, allow me first to go and bury my father."

**22** But Jesus said to him, "Follow me, and leave the dead to bury their own dead."

**23** When Jesus had entered a boat, his disciples followed him into it. **24** Behold, there arose a great storm on the sea, so that the boat was covered with the waves. But Jesus was asleep. **25** The disciples came to him and woke him up, saying, "Save us, Lord; we are perishing!"

**26** Jesus said to them, "Why are you afraid, you of little faith?" Then he got up and rebuked the winds and the sea. Then there was a great calm.

**27** The men marveled and said, "What sort of man is this, that even the winds and the sea obey him?"

**28** When Jesus had come to the other side and to the country of the Gadarenes, two men who were possessed by demons met him. They were coming out of the tombs and were very violent, so that no traveler could pass that way. **29** Behold, they cried out and said, "What do we have to do with you, Son of God? Have you come here to torment us before the set time?"

**30** Now a herd of many pigs was there feeding, not too far away from them. **31** The demons kept pleading with Jesus and saying, "If you cast us out, send us away into that herd of pigs."

**32** Jesus said to them, "Go!" The demons came out and went into the pigs; and behold, the whole herd rushed down the steep hill into the sea and they died in the water. **33** Those who had been tending the pigs ran away and they went into the city and reported everything, especially what had happened to the men who had been possessed by demons. **34** Behold, all the city came out to meet Jesus. When they saw him, they begged him to leave their region.

# Matthew 8 General Notes

### Structure and formatting

This chapter begins a new section.

### Special concepts in this chapter

#### Miracles

Jesus performed miracles to show that he could control things that no other people could control. He also showed that it is proper to worship him because he performed miracles. (See: authority)

#### Matthew 01

##### General Information:

This is the beginning of a new part of the story that contains several accounts of Jesus healing people. This theme continues through Matthew 9:35.

##### When Jesus had come down from the hill, large crowds followed him

"After Jesus came down from the hill, a large crowd followed him." The crowd may have included both people who had been with him on the mountain and people who had not been with him.

#### Matthew 02

##### Behold

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

##### a leper

"a man who had leprosy" or "a man who had a skin disease"

##### bowed before him

This is a sign of humble respect before Jesus.

##### if you are willing

"if you want to" or "if you desire." The leper knew that Jesus had the power to heal him, but he did not know if Jesus would want to touch him.

##### you can make me clean

Here "clean" means to be healed and to be able to live in the community again. Alternate translation: "you can heal me" or "please heal me"

#### Matthew 03

##### Be clean

By saying this, Jesus healed the man.

##### Immediately he was cleansed

"At that moment he was cleansed"

##### he was cleansed of his leprosy

The result of Jesus saying "Be clean" was that the man was healed. This can be stated in active form. Alternate translation: "he was well" or "the leprosy left him" or "the leprosy ended"

#### Matthew 04

##### to him

This refers to the man that Jesus just healed.

##### say nothing to any man

"do not say anything to anyone" or "do not tell anyone I healed you"

##### show yourself to the priest

Jewish law required that the person show his healed skin to the priest, who would then allow him or her to return to the community, to be with other people.

##### offer the gift that Moses commanded, for a testimony to them

The law of Moses required that someone healed of leprosy give a thanksgiving offering to the priest. When the priest accepted the gift, people would know that the man had been healed. Lepers were ostracized, banned from the community, until they had proof of their healing.

##### to them

This can possibly refer to 1) the priests or 2) all the people or 3) the critics of Jesus. If possible, use a pronoun that could refer to any of these groups.

#### Matthew 05

##### Connecting Statement:

Here the scene shifts to a different time and place and tells about Jesus healing another person.

##### When he was coming into Capernaum

"When Jesus was coming into Capernaum"

#### Matthew 06

##### paralyzed

unable to move because of disease or stroke

#### Matthew 07

##### Jesus said to him

"Jesus said to the centurion"

##### I will come and heal him

"I will come to your house and make your servant well"

#### Matthew 08

##### under my roof

This is an idiom that refers to inside the house. Alternate translation: "into my house"

##### say the word

Here "word" represents a command. Alternate translation: "give the command"

##### will be healed

This can be stated in active form. Alternate translation: "will become well"

#### Matthew 09

##### under authority ... under me

To be "under" someone means to be less important and to obey the commands of someone more important.

#### Matthew 10

##### Truly I say to you

"I tell you the truth." This phrase adds emphasis to what Jesus says next.

##### I have not found anyone with such faith in Israel

Jesus's hearers would have thought that the Jews in Israel, who claim to be children of God, would have greater faith than anyone. Jesus is saying they are wrong and that the centurion's faith was greater.

#### Matthew 11

##### you

Here "you" is plural and refers to "those who were following him" in [Matthew 8:10]

##### from the east and the west

Using the opposites "east" and "west" is a way of saying "everywhere." Alternate translation: "from everywhere" or "from far away in every direction"

##### recline at the table

People in that culture would lie down beside the table while eating. This phrase indicates that all those at the table are family and close friends. The joy in the kingdom of God is frequently spoken of as if the people there were feasting. Alternate translation: "live as family and friends"

##### in the kingdom of heaven

Here "kingdom of heaven" refers to God's rule as king. The phrase "kingdom of heaven" is used only in the book of Matthew. If possible, keep "heaven" in your translation. Alternate translation: "when our God in heaven shows that he is king"

#### Matthew 12

##### sons of the kingdom will be cast out

This can be stated in active form. Alternate translation: "God will cast the sons of the kingdom out"

##### the sons of the kingdom

The phrase "the sons of the kingdom" is a metonym, referring to the unbelieving Jews of the kingdom of Judea. There is also irony here because the "sons" will be thrown out while the strangers will be welcomed. Alternate translation: "those who should have allowed God to rule over them"

##### the outer darkness

Here "outer darkness" is a metonym for the place where God sends those who reject them. This is a place that is completely separated from God forever. Alternate translation: "the dark place away from God"

##### weeping and grinding of teeth

"Grinding of teeth" here is a symbolic act, representing extreme sadness and suffering. Alternate translation: "weeping and showing their extreme suffering"

#### Matthew 13

##### so may it be done for you

This can be stated in active form. Alternate translation: "so I will do it for you"

##### the servant was healed

This can be stated in active form. Alternate translation: "Jesus healed the servant"

##### at that very hour

"at the exact time Jesus said he would heal the servant"

#### Matthew 14

##### Connecting Statement:

Here the scene shifts to a different time and place and tells of Jesus healing another person.

##### Jesus had come

The disciples were probably with Jesus, but the focus of the story is on what Jesus said and did, so introduce the disciples only if needed to avoid wrong meaning.

##### Peter's mother-in-law

"the mother of Peter's wife"

#### Matthew 15

##### the fever left her

If your language would understand this personification to mean that the fever could think and act on its own, this can be translated as "she became better" or "Jesus healed her."

##### got up

"got out of bed"

#### Matthew 16

##### Connecting Statement:

Here the scene shifts to later that evening and tells of Jesus healing more people and casting out demons.

##### When evening had come

Because Jews did not work or travel on the Sabbath, "evening" may imply after the Sabbath. They waited until evening to bring people to Jesus. You do not need to mention the Sabbath unless you need to avoid wrong meaning.

##### many who were possessed by demons

This can be stated in active form. Alternate translation: "many people whom demons possessed" or "many people whom demons controlled"

##### He drove out the spirits with a word

Here "word" stands for a command. Alternate translation: "He commanded the spirits to leave"

#### Matthew 17

##### This was to fulfill

"Jesus did this to fulfill"

##### what was spoken through Isaiah the prophet

This can be stated in active form. Alternate translation: "what Isaiah the prophet had spoken"

##### He took our illnesses and bore our diseases

Matthew is quoting the prophet Isaiah to show that when Jesus healed people, he fulfilled what Isaiah had said would happen. These two phrases mean basically the same thing and emphasize that Jesus truly did this. Alternate translation: "Truly he took our illnesses"

#### Matthew 18

##### Connecting Statement:

Here the scene shifts and tells about Jesus's response to some people who wanted to follow him.

##### Now

This word is used here to mark a change in the main story. Here Matthew starts to tell a new part of the story.

##### he gave instructions

"he told his disciples"

#### Matthew 19

##### Then

This means after Jesus "gave instructions" but before he could get into the boat.

##### wherever

to any place

#### Matthew 20

##### Foxes have holes, and the birds of the sky have nests

Jesus answers with this proverb. This means even wild animals have somewhere to rest.

##### Foxes

Foxes are animals like dogs. They eat nesting birds and other small animals. If foxes are unknown in your area, use a general term for dog-like creatures or other furry animals.

##### holes

Foxes make holes in the ground to live in. Use the appropriate word for the place where the animal you use for "foxes" lives.

##### the Son of Man

Jesus is speaking about himself.

##### nowhere to lay his head

This refers to a place to sleep. Alternate translation: "no place of his own to sleep"

#### Matthew 21

##### allow me first to 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 that the man wants to do something else first before he follows Jesus.

#### Matthew 22

##### 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": 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.

#### Matthew 23

##### Connecting Statement:

Here the scene shifts to the account of Jesus calming a storm as he and his disciples cross the Sea of Galilee.

##### entered a boat

"got onto a boat"

##### his disciples followed him

Try to use the same words for "disciple" and "follow" that you used in (Matthew 8:21-22).

#### Matthew 24

##### Behold

This marks the beginning of another event in the larger story. Your language may have a way of showing this. Alternate translation: "Suddenly" or "Without warning"

##### there arose a great storm on the sea

This can be stated in active form. Alternate translation: "a powerful storm arose on the sea"

##### so that the boat was covered with the waves

This can be stated in active form. Alternate translation: "so that the waves covered the boat"

#### Matthew 25

##### General Information:

Matthew quotes the prophet Isaiah to show that Jesus's healing ministry was a fulfillment of prophecy.

##### woke him up, saying, "Save us

Possible meanings are 1) they first woke Jesus and then they said, "Save us" or 2) as they were waking Jesus up, they were saying "Save us."

##### us ... we

If you need to translate these words as inclusive or exclusive, then inclusive is best. The disciples probably meant they wanted Jesus to save the disciples and himself from drowning.

##### we are perishing

"we are going to die very soon." The word "perishing" is a strong word for "dying."

#### Matthew 26

##### to them

"to the disciples"

##### Why are you afraid ... faith?

Jesus was rebuking the disciples with this rhetorical question. Alternate translation: "You should not be afraid ... faith!" or "There is nothing for you to be afraid of ... faith!"

##### you of little faith

"you who have such little faith." Jesus addresses his disciples this way because their anxiety about the storm shows they have little faith in him to control it. See how you translated this in Matthew 6:30.

#### Matthew 27

##### What sort of man is this, that even the winds and the sea obey him?

"Even the winds and the sea obey him! What sort of man is this?" This rhetorical question shows that the disciples were surprised. Alternate translation: "This man is unlike any man we have ever seen! Even the wind and the waves obey him!"

##### even the winds and the sea obey him

For people or animals to obey or disobey is not surprising, but for wind and water to obey is very surprising. This personification describes the natural elements as being able to hear and respond like people.

#### Matthew 28

##### Connecting Statement:

Here the author returns to the theme of Jesus healing people. This begins an account of Jesus healing two demon-possessed men.

##### to the other side

"to the other side of the Sea of Galilee"

##### the Gadarenes

This name refers to theo people who lived in the town of Gadara.

##### two men who were possessed by demons

This can be stated in active form. Alternate translation: "two men whom demons possessed" or "two men whom demons were controlling"

##### They ... were very violent, so that no traveler could pass that way

The demons that were controlling these two men were so dangerous that no one could go through that area.

#### Matthew 29

##### Behold

This marks the beginning of another event in the larger story. Your language may have a way of showing this.

##### What do we have to do with you, Son of God?

The demons use a question but they are being hostile toward Jesus. Alternate translation: "Do not bother us, Son of God!"

##### Son of God

This is an important title for Jesus, which describes his relationship to God.

##### Have you come here to torment us before the set time?

Again, the demons use a question in a hostile way. Alternate translation: "You should not disobey God by punishing us before the specific time God has set when he will punish us!"

#### Matthew 30

##### Now

This word is used here to mark a pause in the story. Here Matthew tells background information about a herd of pigs that had been there before Jesus arrived.

#### Matthew 31

##### If you cast us out

It is implied that the demons knew that Jesus was going to cast them out. Alternate translation: "Because you are going to cast us out"

##### us

This is exclusive, meaning the demons only.

#### Matthew 32

##### to them

This refers to the demons inside the men.

##### The demons came out and went into the pigs

"The demons left the men and entered the pigs"

##### behold

This alerts us to pay attention to the surprising information that follows.

##### rushed down the steep hill

"ran quickly down the steep slope"

##### they died in the water

"they fell into the water and drowned"

#### Matthew 33

##### Connecting Statement:

This concludes the account of Jesus healing two demon-possessed men.

##### tending the pigs

"taking care of the pigs"

##### what had happened to the men who had been possessed by demons

This can be stated in active form. Alternate translation: "what Jesus did to help the men whom demons had controlled"

#### Matthew 34

##### Behold

This marks the beginning of another event in the larger story. It may involve different people than the previous events. Your language may have a way of showing this.

##### all the city

The word "city" is a metonym for the people of the city. The word "all" is probably an exaggeration to emphasize how very many people came out. Not necessarily every person came out.

##### their region

"their area"

### Chapter 9

**1** Jesus entered a boat, crossed over, and came into his own city. **2** Behold, they brought to him a paralyzed man lying on a mat. Seeing their faith, Jesus said to the paralyzed man, "Son, be encouraged. Your sins have been forgiven."

**3** Behold, some of the scribes said among themselves, "This man is blaspheming." **4** Jesus knew their thoughts and said, "Why are you thinking evil in your hearts? **5** For which is easier, to say, 'Your sins are forgiven,' or to say, 'Get up and walk'? **6** But that you may know that the Son of Man has authority on earth to forgive sins, ... " he said to the paralytic, "Get up, pick up your mat, and go to your house." **7** Then the man got up and went away to his house. **8** When the crowds saw this, they were afraid and glorified God, who had given such authority to people. **9** As Jesus passed by from there, he saw a man named Matthew sitting at the tax collector's tent. He said to him, "Follow me." He got up and followed him.

**10** As Jesus sat down to eat in the house, behold, many tax collectors and sinners came and dined with Jesus and his disciples. **11** When the Pharisees saw it, they said to his disciples, "Why does your teacher eat with tax collectors and sinners?"

**12** When Jesus heard this, he said, "People who are strong in body do not need a physician, only those who are sick. **13** You should go and learn what this means: 'I desire mercy and not sacrifice.' For I came not to call the righteous to repent, but sinners."

**14** Then the disciples of John came to him and said, "Why do we and the Pharisees often fast, but your disciples do not fast?"

**15** Jesus said to them, "Can the sons of the wedding hall mourn while the bridegroom is still with them? But the days will come when the bridegroom will be taken away from them, and then they will fast. **16** No man puts a piece of new cloth on an old garment, for the patch will tear away from the garment, and a worse tear will be made. **17** Neither do people put new wine into old wineskins. If they do, the skins will burst, the wine will be spilled, and the wineskins will be destroyed. Instead, they put new wine into fresh wineskins, and both will be preserved."

**18** While Jesus was saying these things to them, behold, an official came and bowed down to him. He said, "My daughter has just now died, but come and lay your hand on her, and she will live." **19** Then Jesus got up and followed him, and so did his disciples.

**20** Behold, a woman who suffered from a discharge of blood for twelve years came up behind Jesus and touched the edge of his garment. **21** For she had said to herself, "If only I touch his clothes, I will be made well."

**22** But Jesus turned and saw her, and said, "Daughter, take courage; your faith has made you well." And the woman was healed from that hour. **23** When Jesus came into the official's house, he saw the flute players and the crowd making a commotion. **24** He said, "Go away, for the girl is not dead, but she is asleep." But they laughed at him in mockery. **25** When the crowd had been put outside, he entered the room and took her by the hand, and the girl got up. **26** The news about this spread into all that region.

**27** As Jesus passed by from there, two blind men followed him. They kept shouting and saying, "Have mercy on us, Son of David!"

**28** When Jesus had come into the house, the blind men came to him. Jesus said to them, "Do you believe that I can do this?"

They said to him, "Yes, Lord."

**29** Then Jesus touched their eyes and said, "Let it be done to you according to your faith," **30** and their eyes were opened. Then Jesus strictly commanded them and said, "See that no one knows about this." **31** But the two men went out and spread the news about this throughout that region.

**32** As those two men were going away, behold, a mute man possessed by a demon was brought to Jesus. **33** When the demon had been driven out, the mute man spoke. The crowds were astonished and said, "This has never been seen before in Israel!"

**34** But the Pharisees were saying, "By the ruler of the demons, he drives out demons."

**35** Jesus went about all the cities and the villages. He continued teaching in their synagogues, preaching the gospel of the kingdom and healing all kinds of disease and all kinds of sickness. **36** When he saw the crowds, he had compassion for them, because they were troubled and discouraged. They were like sheep without a shepherd. **37** He said to his disciples, "The harvest is plentiful, but the laborers are few. **38** Therefore urgently pray to the Lord of the harvest, so that he may send out laborers into his harvest."

# Matthew 9 General Notes

### 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. 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: sin)

### Other possible translation difficulties in this chapter

#### Passive voice

Many sentences in this chapter tell that a person had something happen to him without saying who caused that something to happen. You may have to translate the sentence so that it tells the reader who performed the action.

#### Rhetorical questions

Speakers in this chapter asked questions to which they already knew the answer. They asked the questions to show that they were not happy with the hearers or to teach them or to get them to think. Your language may have another way of doing this.

#### Proverbs

Proverbs are very short sentences that use words that are easy to remember. They teach about something that is generally true. People who understand proverbs usually have to know much about the language and culture of the speaker. When you translate the proverbs in this chapter, you may have to use many more words than the speakers used so that your readers can understand things that the original audiences understood.

#### Matthew 01

##### Connecting Statement:

Matthew returns to the theme, which he began in Matthew 8:1, of Jesus healing people. This begins an account of Jesus healing a paralyzed man.

##### Jesus entered a boat

It is implied that the disciples were with Jesus.

##### a boat

This is probably the same boat as in Matthew 8:23. You only need to specify this if needed to avoid confusion.

##### into his own city

"to the town where he lived." This refers to Capernaum.

#### Matthew 02

##### Behold

This marks the beginning of another event in the larger story. It may involve different people than the previous events. Your language may have a way of showing this.

##### they brought

"some men from the city brought"

##### their faith

This refers to the faith of the men and may also include the faith of the paralyzed man.

##### Son

The man was not Jesus's real son. Jesus was speaking to him politely. If this is confusing, it can also be translated "My friend" or "Young man" or even omitted.

##### Your sins have been forgiven

This can be stated in active form. Alternate translation: "I have forgiven your sins"

#### Matthew 03

##### Behold

This marks the beginning of another event in the larger story. It may involve different people than the previous events. Your language may have a way of doing this.

##### among themselves

Possible meanings are 1) each one was thinking to himself, or 2) they were speaking among themselves.

##### blaspheming

Jesus was claiming to be able to do things the scribes thought only God can do.

#### Matthew 04

##### knew their thoughts

Jesus knew what they were thinking either supernaturally or because he could see them talking to each other.

##### Why are you thinking evil in your hearts?

Jesus used this question to rebuke the scribes. Here "hearts" refers to their minds or their thoughts. Alternate translation: "Do not think evil thoughts."

##### evil

This is moral evil or wickedness, not simply error in fact.

#### Matthew 05

##### For which is easier, to say, 'Your sins are forgiven,' 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 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.'"

##### which is easier, to say, 'Your sins are forgiven,' or to say, 'Get up and walk'?

The quotes can be translated as indirect quotes. Alternate translation: "which is easier, to tell someone that his sins are forgiven, or to tell him to get up and walk?" or "you may think that it is easier to tell someone that his sins are forgiven than to tell him to get up and walk."

##### Your sins are forgiven

Here "your" is singular. This can be stated in active form. Alternate translation: "I have forgiven your sins"

#### Matthew 06

##### that you may know

"I will prove to you." The "you" is plural.

##### your mat ... your house

Here "you" is singular.

##### go to your house

Jesus is not forbidding the man to go elsewhere. He is giving the man the opportunity to go home.

#### Matthew 07

##### General Information:

This page has intentionally been left blank.

#### Matthew 08

##### they were afraid

Possible meanings are 1) they were afraid, or 2) they were in awe. "Awe" is a feeling of wonder a person has when they see or experience something great or powerful.

##### who had given

"because he had given"

##### such authority

This refers to the authority to declare sins forgiven.

#### Matthew 09

##### Connecting Statement:

This concludes the account of Jesus healing a paralyzed man. Jesus then calls a tax collector to be one of his disciples.

##### As Jesus passed by from there

This phrase marks the beginning of a new part of the story. If your language has a way for doing this, you could consider using it here.

##### passed by

"was leaving" or "was going"

##### Matthew ... him ... He

Church tradition says that this Matthew is the author of this Gospel, but the text gives no reason to change the pronouns from "him" and "He" to "me" and "I."

##### He said to him

"Jesus said to Matthew"

##### He got up and followed him

"Matthew got up and followed Jesus." This means Matthew became Jesus's disciple.

#### Matthew 10

##### the house

This is probably Matthew's house, but it could also be Jesus's house. Specify only if needed to avoid confusion.

##### behold

This marks the beginning of another event in the larger story. It may involve different people than the previous events. Your language may have a way of doing this.

##### sinners

people who did not obey the law of Moses but committed what others thought were very bad sins

#### Matthew 11

##### When the Pharisees saw it

"When the Pharisees saw that Jesus was eating with the tax collectors and sinful people"

##### Why does your teacher eat with tax collectors and sinners?

The Pharisees use this question to criticize what Jesus is doing. Alternate translation: "Your teacher should not eat with tax collectors and sinner."

#### Matthew 12

##### When Jesus heard this

Here "this" refers to the question the Pharisees asked about Jesus eating with tax collectors and sinners.

##### People who are strong in body do not need a physician, only those who are sick

Jesus answers with a proverb. He means that he eats with these kinds of people because he has come to help sinners.

##### People who are strong in body

"People who are healthy"

##### physician

doctor

##### those who are sick

The phrase "need a physician" is understood. Alternate translation: "people who are sick need a physician"

#### Matthew 13

##### You should go and learn what this means

Jesus is about to quote the scriptures. Alternate translation: "You should learn the meaning of what God said in the scriptures"

##### You should go

Here "you" is plural and refers to the Pharisees.

##### I desire mercy and not sacrifice

Jesus is quoting what the prophet Hosea wrote in the scriptures. Here, "I" refers to God.

##### For I came

Here "I" refers to Jesus.

##### the righteous

Jesus is using irony. He does not think there are any people who are righteous and do not need to repent. Alternate translation: "those who think they are righteous"

#### Matthew 14

##### Connecting Statement:

The disciples of John the Baptist question the fact that Jesus's disciples do not fast.

##### do not fast

"continue to eat regularly"

#### Matthew 15

##### Can the sons of the wedding hall mourn while the bridegroom is still with them?

Jesus uses a question to answer John's disciples. They all knew that people do not mourn and fast at a wedding celebration. Jesus uses this proverb to show that his disciples do not mourn because he is still there with them. Alternate translation: "The sons of the wedding hall never mourn while the bridegroom is still with them."

##### sons of the wedding hall

This is an idiom that refers to the men who serve a bridegroom during a wedding. Alternate translation: "bridegroom's attendants"

##### the days will come when

This is a way of referring to some time in the future. Alternate translation: "the time will come when" or "someday"

##### the bridegroom will be taken away from them

This can be stated in active form. Alternate translation: "the bridegroom will not be able to be with them any longer" or "someone will take the bridegroom away from them"

##### will be taken away

Jesus is probably referring to his own death, but this should not be made explicit here in the translation. To maintain the imagery of a wedding, it is best to just state that the bridegroom will not be there any longer.

#### Matthew 16

##### Connecting Statement:

Jesus continues to answer the question that the disciples of John had asked. He did this by giving two examples of old things and new things that people do not put together.

##### No man puts a piece of new cloth on an old garment

"No one sews a piece of new cloth on an old garment" or "People do not sew a piece of new cloth as a patch an old garment"

##### an old garment ... the garment

"old clothing ... the clothing"

##### the patch will tear away from the garment

If someone were to wash the garment, the patch of new cloth would shrink, but the old garment would not shrink. This would tear the patch off the garment and leave a bigger hole.

##### the patch

"the piece of new cloth." This is the piece of cloth used to cover a hole in the old garment.

##### a worse tear will be made

This can be stated in active form. Alternate translation: "this will make the tear worse"

#### Matthew 17

##### Connecting Statement:

Jesus continues to answer the question that disciples of John had asked.

##### Neither do people put new wine into old wineskins

Jesus uses another proverb to answer John's disciples. This means the same as the proverb in Matthew 9:16.

##### Neither do people put

"Neither does anyone pour" or "People never put"

##### new wine

This refers to wine that has not fermented yet. If grapes are unknown in your area, use the general term for fruit. Alternate translation: "grape juice"

##### old wineskins

This refers to wineskins that have stretched and dried out because they were already used for fermenting wine.

##### wineskins

"wine bags" or "skin bags." These were bags made out of animal skins.

##### the wine will be spilled, and the wineskins will be destroyed

This can be stated in active form. Alternate translation: "and this will ruin the wineskins and spill the wine"

##### the skins will burst

When the new wine ferments and expands, the skins tear open because they can no longer stretch out.

##### fresh wineskins

"new wineskins" or "new wine bags." This refers to wineskins that no one has used.

##### both will be preserved

This can be stated in active form. Alternate translation: "this will keep safe both the wineskins and the wine"

#### Matthew 18

##### Connecting Statement:

This begins an account of Jesus bringing to life the daughter of a Jewish official after she had died.

##### these things

This refers to the answer Jesus gave John's disciples about fasting.

##### behold

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

##### bowed down to him

This is a way someone would show respect in Jewish culture.

##### come and lay your hand on her, and she will live

This shows that the Jewish official believed Jesus had the power to bring his daughter back to life.

#### Matthew 19

##### his disciples

"Jesus's disciples"

#### Matthew 20

##### Connecting Statement:

This describes how Jesus healed another woman while he was on the way to the Jewish official's house.

##### Behold

The word "Behold" alerts us to a new person in the story. Your language may have a way of doing this.

##### who suffered from a discharge of blood

"who had been bleeding" or "who frequently 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.

##### twelve years

"12 years"

##### his garment

"his robe" or "what he was wearing"

#### Matthew 21

##### For she had said to herself, "If only I touch his clothes, I will be made well."

She said this to herself before she touched Jesus's garment. This tells why she touched Jesus's garment.

##### If only I touch his clothes

According to Jewish law, because she was bleeding she was not supposed to touch anyone. She touches his clothes so that Jesus's power would heal her and yet

#### Matthew 22

##### But Jesus

"The woman was hoping she could touch him secretly, but Jesus"

##### Daughter

The woman was not Jesus's real daughter. Jesus was speaking to her politely. If this is confusing, it can also be translated "Young woman" or even omitted.

##### your faith has made you well

"because you believed in me, I will heal you"

##### the woman was healed from that hour

This can be stated in active form. Alternate translation: "Jesus healed her at that moment"

#### Matthew 23

##### Connecting Statement:

This returns to the account of Jesus bringing the daughter of the Jewish official back to life.

##### the flute players and the crowd making a commotion

This was a common way to mourn for someone who has died.

##### flute players

"people who play flutes"

##### and the crowd making a commotion

The phrase "making a commotion" applies only to "the crowd" and does not include the flute players. Alternation translation: "and the crowd making a lot of noise" or "and the noisy crowd"

#### Matthew 24

##### Go away

Jesus was speaking to many people, so use the plural command form if your language has one.

##### the girl is not dead, but she is asleep

Jesus is using a play on words. It was common in Jesus's day to refer to a dead person as one who "sleeps." But here the dead girl will get up, as though she had only been sleeping.

#### Matthew 25

##### When the crowd had been put outside

This can be stated in active form. Alternate translation: "After Jesus had sent the crowd outside" or "After the family had sent the people outside"

##### got up

"got out of bed." This is the same meaning as in Matthew 8:15.

#### Matthew 26

##### General Information:

This is a summary statement that describes the result of Jesus raising this girl from the dead.

##### Connecting Statement:

This completes the account of Jesus bringing the daughter of the Jewish official back to life.

##### The news about this spread into all that region

"The people of that whole region heard about it" or "The people who saw that the girl was alive started telling everyone in the whole area about it"

#### Matthew 27

##### Connecting Statement:

This begins the account of Jesus healing two blind men.

##### As Jesus passed by from there

As Jesus was leaving the region

##### passed by

"was leaving" or "was going"

##### followed him

This means they were walking behind Jesus, not necessarily that they had become his disciples.

##### Have mercy on us

It is implied that they wanted Jesus to heal them.

##### Son of David

Jesus was not David's literal son, so this may be translated as "Descendant of David." However, "Son of David" is also a title for the Messiah, and the men were probably calling Jesus by this title.

#### Matthew 28

##### When Jesus had come into the house

This could be either Jesus's own house or the house in Matthew 9:10.

##### Yes, Lord

The full content of their answer is not stated, but it is understood. Alternate translation: "Yes, Lord, we believe you can heal us"

#### Matthew 29

##### touched their eyes and said

It is not clear whether he touched both men's eyes at the same time or used only his right hand to touch one then the other. As the left hand was customarily used for unclean purposes, it is most likely that he used only his right hand. It is also not clear whether he spoke as he was touching them or touched them first and then spoke to them.

##### Let it be done to you according to your faith

This can be stated in active form. Alternate translation: "I will do as you have believed" or "Because you believe, I will heal you"

#### Matthew 30

##### their eyes were opened

This means they were able to see. This can be stated in active form. Alternate translation: "God healed their eyes" or "the two blind men were able to see"

##### See that no one knows about this

Here "See" means "be sure." Alternate translation: "Be sure no one finds out about this" or "Do not tell anyone that I healed you"

#### Matthew 31

##### But the two men

"The two men did not do what Jesus told them to do. They"

##### spread the news

"told many people what had happened to them"

#### Matthew 32

##### Connecting Statement:

This is the account of Jesus healing a demon-possessed man who could not speak, and how people responded.

##### behold

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

##### a mute man ... was brought to Jesus

This can be stated in active form. Alternate translation: "someone brought a mute man ... to Jesus"

##### mute

not able to talk

##### possessed by a demon

This can be stated in active form. Alternate translation: "whom a demon had possessed" or "whom a demon was controlling"

#### Matthew 33

##### When the demon had been driven out

This can be stated in active form. Alternate translation: "After Jesus had forced the demon out" or "After Jesus had commanded the demon to leave"

##### the mute man spoke

"the mute man began to speak" or "the man who had been mute spoke" or "the man, who was no longer mute, spoke"

##### The crowds were astonished

"The people were amazed"

##### This has never been seen

This can be stated in active form. Alternate translation: "This has never happened before" or "No one has ever done anything like this before"

#### Matthew 34

##### he drives out demons

"he forces demons to leave"

##### he drives

The pronoun "he" refers to Jesus.

#### Matthew 35

##### Connecting Statement:

This is the end of the part of the story that began in [Matthew 8:1]

##### all the cities

The word "all" is an exaggeration to emphasize how very many cities Jesus went to. He did not necessarily go to every one of them. Alternate translation: "many of the cities"

##### cities ... villages

"large villages ... small villages" or "large towns ... small towns"

##### the gospel of the kingdom

Here "kingdom" refers to God's rule as king. See how you translated this in [Matthew 4:23]

##### all kinds of disease and all kinds of sickness

"every disease and every sickness." The words "disease" and "sickness" are closely related but should be translated as two different words if possible. "Disease" is what causes a person to be sick. "Sickness" is the physical weakness or affliction that results from having a disease.

#### Matthew 36

##### General Information:

This begins a new part of the story where Jesus teaches his disciples and sends them to preach and heal as he has done.

##### They were like sheep without a shepherd

This simile means they did not have a leader to take care of them. Alternate translation: "The people did not have a leader"

#### Matthew 37

##### General Information:

Jesus uses a proverb about harvesting to tell his disciples how they should respond to the needs of the crowds mentioned in the previous section.

##### The harvest is plentiful, but the laborers are few

Jesus uses a proverb to respond to what he is seeing. Jesus means there are a lot of people who are ready to believe God but only few people to teach them God's truth.

##### The harvest is plentiful

"There is plenty of ripe food for someone to collect"

##### laborers

"workers"

#### Matthew 38

##### pray to the Lord of the harvest

"pray to God, because he is in charge of the harvest"

### Chapter 10

**1** Jesus called his twelve disciples together and gave them authority over unclean spirits, to drive them out, and to heal all kinds of disease and all kinds of sickness. **2** Now the names of the twelve apostles were these. The first, Simon (whom he also called Peter), and Andrew his brother; James son of Zebedee, and John his brother; **3** Philip, and Bartholomew; Thomas, and Matthew the tax collector; James son of Alphaeus, and Thaddaeus; **4** Simon the Zealot, and Judas Iscariot, who would betray him.

**5** These twelve Jesus sent out. He instructed them and said, "Do not go to any place where Gentiles live, and do not enter any town of the Samaritans. **6** Go instead to the lost sheep of the house of Israel; **7** and as you go, preach and say, 'The kingdom of heaven is near.' **8** Heal the sick, raise the dead, cleanse the lepers, and cast out demons. Freely you have received, freely give. **9** Do not carry any gold, silver, or copper in your belts. **10** Do not take a traveling bag for your journey, or an extra tunic, or sandals, or a staff, for a laborer deserves his food. **11** Whatever city or village you enter, find who is worthy in it, and stay there until you leave. **12** As you enter into the house, greet it. **13** If the house is worthy, let your peace come upon it. But if it is not worthy, let your peace return to you. **14** As for those who do not receive you or listen to your words, when you depart from that house or city, shake off the dust from your feet. **15** Truly I say to you, it will be more bearable for the land of Sodom and Gomorrah in the day of judgment than for that city.

**16** "See, I send you out as sheep in the midst of wolves, so be as wise as serpents and innocent as doves. **17** Watch out for people! They will deliver you up to councils, and they will whip you in their synagogues. **18** Then you will be brought before governors and kings for my sake, as a testimony to them and to the Gentiles. **19** When they deliver you up, do not be anxious about how or what you will speak, for what to say will be given to you at that time. **20** For it is not you who will speak, but the Spirit of your Father who will speak in you. **21** Brother will deliver up brother to death, and a father his child. Children will rise up against their parents and cause them to be put to death. **22** You will be hated by everyone because of my name. But whoever endures to the end, that person will be saved. **23** When they persecute you in this city, flee to the next, for truly I say to you, you will not have gone through the cities of Israel before the Son of Man has come.

**24** "A disciple is not greater than his teacher, nor a servant above his master. **25** It is enough for the disciple that he should be like his teacher, and the servant like his master. If they have called the master of the house Beelzebul, how much worse would be the names they call the members of his household! **26** Therefore do not fear them, for there is nothing concealed that will not be revealed, and nothing hidden that will not be known. **27** What I tell you in the darkness, say in the daylight, and what you hear softly in your ear, proclaim upon the housetops. **28** Do not be afraid of those who kill the body but are unable to kill the soul. Instead, fear him who is able to destroy both soul and body in hell. **29** Are not two sparrows sold for a small coin? Yet not one of them falls to the ground without your Father's knowledge. **30** But even the hairs of your head are all numbered. **31** Do not fear. You are more valuable than many sparrows. **32** Therefore everyone who confesses me before men, I will also confess before my Father who is in heaven. **33** But he who denies me before men, I will also deny before my Father who is in heaven.

**34** "Do not think that I came to bring peace upon the earth. I did not come to bring peace, but a sword. **35** For I came to set

a man against his father,

and a daughter against her mother,

and a daughter-in-law against her mother-in-law.

**36** A man's enemies will be those of his own household. **37** He who loves father or mother more than me is not worthy of me; he who loves son or daughter more than me is not worthy of me. **38** He who does not pick up his cross and follow after me is not worthy of me. **39** He who finds his life will lose it. But he who loses his life for my sake will find it.

**40** "He who welcomes you welcomes me, and he who welcomes me also welcomes him who sent me. **41** He who welcomes a prophet in the name of a prophet will receive a prophet's reward, and he who welcomes a righteous man in the name of a righteous man will receive a righteous man's reward. **42** Whoever gives to one of these little ones even a cup of cold water to drink in the name of a disciple, truly I say to you, he will in no way lose his reward."

# Matthew 10 General Notes

### Special concepts in this chapter

#### The sending of the twelve disciples

Many verses in this chapter describe how Jesus sent the twelve disciples out. He sent them to tell his message about the kingdom of heaven. They were to tell his message only in Israel and not to share it with the Gentiles.

### Other possible translation difficulties in this chapter

#### 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.

#### "The kingdom of heaven has come near"

No one knows for sure whether the "kingdom of heaven" was present or still coming when Jesus spoke these words. English translations often use the phrase "at hand," but these words can be difficult to translate. Other versions use the phrases "is coming near" and "has come near."

#### Matthew 01

##### Connecting Statement:

This begins an account of Jesus sending out his twelve disciples to do his work.

##### called his twelve disciples together

"summoned his 12 disciples"

##### gave them authority

Be sure that the text clearly communicates that this authority was 1) to drive out unclean spirits and 2) to heal disease and sickness.

##### to drive them out

"to make the unclean spirits leave"

##### all kinds of disease and all kinds of sickness

"every disease and every sickness." The words "disease" and "sickness" are closely related but should be translated as two different words if possible. "Disease" is what causes a person to be sick. "Sickness" is the physical weakness or affliction that results from having a disease.

#### Matthew 02

##### General Information:

Here the author provides the names of the twelve apostles as background information.

##### Now

This word is used here to mark a pause in the story. Here Matthew tells the names of the twelve apostles.

##### twelve apostles

This is the same group as the "twelve disciples" in Matthew 10:1.

##### first

This is first in order, not in rank.

#### Matthew 03

##### Matthew the tax collector

"Matthew, who was a tax collector"

#### Matthew 04

##### the Zealot

Possible meanings are 1) "the Zealot" is a title that shows that 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 shows that he was zealous for God to be honored. Alternate translation: "the zealous one" or "the passionate one"

##### who would betray him

"who would betray Jesus"

#### Matthew 05

##### General Information:

Although verse 5 begins by saying that he sent out the twelve, Jesus gave these instructions before he sent them out.

##### Connecting Statement:

Here Jesus begins to give instructions to his disciples about what they should do and expect when they go to preach.

##### These twelve Jesus sent out

"Jesus sent out these twelve men" or "It was these twelve men whom Jesus sent out"

##### sent out

Jesus sent them out for a particular purpose.

##### He instructed them

"He told them what they needed to do" or "He commanded them"

#### Matthew 06

##### lost sheep of the house of Israel

This is a metaphor comparing the entire nation of Israel to sheep who have strayed from their shepherd.

##### house of Israel

This refers to the nation of Israel. Alternate translation: "people of Israel" or "descendants of Israel"

#### Matthew 07

##### as you go

Here "you" is plural and refers to the twelve apostles.

##### The kingdom of heaven is near

The phrase "kingdom of heaven" refers to God ruling as king. This phrase is only in the book of Matthew. If possible, use the word "heaven" in your translation. See how you translated this in [Matthew 3:2]

#### Matthew 08

##### Connecting Statement:

Jesus continues to instruct his disciples about what they should do when they go to preach.

##### Heal ... raise ... cleanse ... cast out ... you have received ... give

These verbs and pronouns are plural and refer to the twelve apostles.

##### raise the dead

This is an idiom. Alternate translation: "cause the dead to live again"

##### Freely you have received, freely give

Jesus did not state what the disciples had received or were to give. Some languages may require this information in the sentence. Here "freely" means that there was no payment. Alternate translation: "Freely you have received these things, freely give them to others" or "You received these things without paying, so give them to others without making them pay"

##### Freely you have received, freely give

Here "received" is a metaphor that represents being made able to do things, and "give" is a metaphor that represents doing things for others. Alternate translation: "Freely you have received the ability to do these things, freely do them for others" or "Freely I have made you able to do these things, freely do them for others"

#### Matthew 09

##### your

This refers to the twelve apostles and so is plural.

##### gold, silver, or copper

These are metals out of which coins were made. This list is a metonym for money, so if the metals are unknown in your area, translate the list as "money."

##### belts

"money belts." A belt is a long strip of cloth or leather worn around the waist. It was often wide enough that it could be folded and used to carry money. Alternate translation: "purses" or "pouches"

#### Matthew 10

##### traveling bag

This could either be any bag used to carry things on a journey, or a bag used by someone to collect food or money.

##### an extra tunic

Use the same word you used for "tunic" in Matthew 5:40.

##### laborer

worker

##### his food

Here "food" refers to anything a person needs. Alternate translation: "what he needs"

#### Matthew 11

##### Connecting Statement:

Jesus continues to instruct his disciples about what they should do when they go out to preach.

##### Whatever city or village you enter

"Whenever you enter a city or village" or "When you go into any city or village"

##### city ... village

"large village ... small village" or "large town ... small town." See how you translated this in Matthew 9:35.

##### you

This is plural and refers to the twelve apostles.

##### worthy

A "worthy" person is a person who is willing to welcome the disciples.

##### stay there until you leave

The full meaning of the statement can be made explicit. Alternate translation: "stay in that person's house until you leave the town or village"

#### Matthew 12

##### As you enter into the house, greet it

The phrase "greet it" means greet the house. A common greeting in those days was "Peace be to this house!" Here "house" represents the people who live in the house. Alternate translation: "As you enter the house, greet the people who live in it"

##### you

This is plural and refers to the twelve apostles.

#### Matthew 13

##### your ... your

These are plural and refer to the twelve apostles.

##### the house is worthy ... not worthy

Here "the house" represents those who live in the house. A "worthy" person is a person who is willing to welcome the disciples. Jesus compares this person to one who is "not worthy," a person who does not welcome the disciples. Alternate translation: "the people who live in that house receive you well" or "the people who live in that house treat you well"

##### let your peace come upon it

The word "it" refers to the house, which represents the people who live in the house. Alternate translation: "let them receive your peace" or "let them receive the peace that you greeted them with"

##### if it is not worthy

The word "it" means the house. Here "house" refers to the people who live in the house. Alternate translation: "if they do not receive you well" or "if they do not treat you well"

##### let your peace return to you

Possible meanings are 1) if the household was not worthy, then God would hold back peace or blessings from that household or 2) if the household was not worthy, then the apostles were supposed to do something, such as asking God not to honor their greeting of peace. If your language has a similar meaning of taking back a greeting or its effects, that should be used here.

#### Matthew 14

##### Connecting Statement:

Jesus continues to instruct his disciples about what they should do when they go to preach.

##### As for those who do not receive you or listen

"If no people in that house or city will receive you or listen"

##### you ... your

This is plural and refers to the twelve apostles.

##### listen to your words

Here "words" refers to what the disciples say. Alternate translation: "listen to your message" or "listen to what you have to say"

##### city

You should translate this the same way you did in Matthew 10:11.

##### shake off the dust from your feet

"shake the dust off your feet as you leave." This is a sign that God has rejected the people of that house or city.

#### Matthew 15

##### Truly I say to you

"I tell you the truth." This phrase adds emphasis to what Jesus says next.

##### it will be more bearable

"the suffering will be less"

##### the land of Sodom and Gomorrah

This refers to the people who lived in Sodom and Gomorrah. Alternate translation: "the people who lived in the cities of Sodom and Gomorrah"

##### that city

This refers to the people in the city that does not receive the apostles or listen to their message. Alternate translation: "the people of the city that does not receive you"

#### Matthew 16

##### Connecting Statement:

Jesus continues to instruct his disciples. Here he begins to tell them about the persecution they will endure when they go out to preach.

##### See, I send

The word "See" here adds emphasis to what follows. Alternate translation: "Look, I send" or "Listen, I send" or "Pay attention to what I am about to tell you. I send"

##### I send you out

Jesus is sending them out for a particular purpose.

##### as sheep in the midst of wolves

Sheep are defenseless animals that wolves often attack. Jesus is stating that people may harm the disciples. Alternate translation: "as sheep among people who are like dangerous wolves" or "as sheep among people who act the way dangerous animals act"

##### be as wise as serpents and innocent as doves

Jesus is telling the disciples they must be cautious and harmless among the people. If comparing the disciples to serpents or doves is confusing, it might be better not to state the similes. Alternate translation: "act with understanding and caution, as well as with innocence and virtue"

#### Matthew 17

##### Watch out for people! They will

You can translate with "because" to show how these two statements relate. Alternate translation: "Watch out for people because they will"

##### will deliver you up to

"will put you under the control of"

##### councils

local religious leaders or elders who together keep peace in the community

##### whip you

"beat you with a whip"

#### Matthew 18

##### you will be brought

This can be stated in active form. Alternate translation: "they will bring you" or "they will drag you"

##### for my sake

"because you belong to me" or "because you follow me"

##### to them and to the Gentiles

The pronoun "them" refers either to the "governors and kings" or to the Jewish accusers.

#### Matthew 19

##### Connecting Statement:

Jesus continues to instruct his disciples about the persecution they will endure when they go out to preach.

##### When they deliver you up

"When people take you to the councils." The "people" here are the same "people" as in Matthew 10:17.

##### you ... you

These are plural and refer to the twelve apostles.

##### do not be anxious

"do not worry"

##### how or what you will speak

"how you are to speak or what you are to say." The two ideas may be combined: "what you are to say"

##### for what to say will be given to you

This can be stated in active form. Alternate translation: "for the Holy Spirit will tell you what to say"

##### at that time

"right then" or "at that time"

#### Matthew 20

##### you ... your

These are plural and refer to the twelve apostles.

##### the Spirit of your Father

If necessary, this can be translated as "the Spirit of God your heavenly Father" or a footnote can be added to make it clear that this refers to God the Holy Spirit and not to the spirit of an earthly father.

##### Father

This is an important title for God.

##### in you

"through you"

#### Matthew 21

##### Connecting Statement:

Jesus continues to instruct his disciples about the persecution they will endure when they go out to preach.

##### Brother will deliver up brother to death

"One brother will deliver up his brother to death" or "Brothers will deliver up their brothers to death." Jesus speaks of something that will happen many times.

##### deliver up brother to death

The abstract noun "death" can be translated as a verb. Alternate translation: "hand brother over to authorties who will execute him"

##### a father his child

These words can be translated as a complete sentence. Alternate translation: "fathers will deliver up their children to death"

##### rise up against

"rebel against" or "turn against"

##### cause them to be put to death

This can be translated in active form. Alternate translation: "have them put to death" or "have the authorities execute them"

#### Matthew 22

##### You will be hated by everyone

This can be translated in active form. Alternate translation: "Everyone will hate you" or "All people will hate you"

##### You

This is plural and refers to the twelve disciples.

##### because of my name

Here "name" refers to the entire person. Alternate translation: "because of me" or "because you trust in me"

##### whoever endures

"whoever stays faithful"

##### to the end

It is not clear whether the "end" means when a person dies, when the persecution ends, or the end of the age when God shows himself to be king. The main point is that they endure as long as necessary.

##### that person will be saved

This can be stated in active form. Alternate translation: "God will deliver that person"

#### Matthew 23

##### in this city

Here "this" does not refer to a specific city. Alternate translation: "in one city"

##### flee to the next

"flee to the next city"

##### truly I say to you

"I tell you the truth." This phrase adds emphasis to what Jesus says next.

##### before the Son of Man has

Jesus is speaking about himself. Alternate translation: "before I, the Son of Man, have"

##### has come

"arrives"

#### Matthew 24

##### Connecting Statement:

Jesus continues to instruct his disciples about the persecution they will endure when they go out to preach.

##### A disciple is not greater than his teacher, nor a servant above his master

Jesus is using a proverb to teach his disciples a general truth. Jesus is emphasizing that the disciples should not expect people to treat them any better than the people treat Jesus.

##### A disciple is not greater than his teacher

"A disciple is always less important than his teacher" or "A teacher is always more important than his disciple"

##### nor a servant above his master

"and a servant is always less important than his master" or "and a master is always more important than his servant"

#### Matthew 25

##### It is enough for the disciple that he should be like his teacher

"The disciple should be satisfied to become like his teacher"

##### be like his teacher

If necessary, you can make explicit how the disciple becomes like the teacher. Alternate translation: "know as much as his teacher knows"

##### the servant like his master

If necessary, you can make explicit how the servant becomes like the master. Alternate translation: "the servant should be satisfied to become only as important as his master"

##### If they have called the master ... how much worse ... they call ... the members of his household

Again Jesus is emphasizing that since people have mistreated him, his disciples should expect people to treat them the same or worse.

##### how much worse would be the names they call the members of his household

"the names that they call the members of his household will certainly be much worse" or "they will certainly call the members of his household much worse names"

##### If they have called

"Since people have called"

##### the master of the house

Jesus is using this as a metaphor for himself.

##### Beelzebul

This name can either be 1) transcribed directly as "Beelzebul" or 2) translated with its original, intended meaning of "Satan."

##### his household

This is a metaphor for Jesus's disciples.

#### Matthew 26

##### Connecting Statement:

Jesus continues to instruct his disciples about the persecution they will endure when they go out to preach.

##### do not fear them

Here "them" refers to the people who mistreat followers of Jesus.

##### there is nothing concealed that will not be revealed, and nothing hidden that will not be known

Both of these statements mean the same thing. Being concealed or hidden represents being kept secret, and being revealed represents being made known. Jesus is emphasizing that God will make all things known. This can be stated in active form. Alternate translation: "God will reveal the things that people hide"

#### Matthew 27

##### What I tell you in the darkness, say in the daylight, and what you hear softly in your ear, proclaim upon the housetops

Both of these statements mean the same thing. Jesus is emphasizing that the disciples should tell everyone what he tells the disciples in private. Alternate translation: "Tell people in the daylight what I tell you in the darkness, and proclaim upon the housetops what you hear softly in your ear"

##### What I tell you in the darkness, say in the daylight

Here "darkness" is a metonym for "night" which is a metonym for "private." Here "daylight" is a metonym for "public." Alternate translation: "What I tell you privately at night, say in public in the daylight"

##### what you hear softly in your ear

This is a way of referring to whispering. Alternate translation: "what I whisper to you"

##### proclaim upon the housetops

Housetops where Jesus lived were flat, and people far away could hear anyone speaking with a loud voice from one. Here "housetops" refers to any place where all people can hear. Alternate translation: "speak loudly in a public place for all to hear"

#### Matthew 28

##### General Information:

Here Jesus also begins to give reasons why his disciples should not be afraid of the persecution they might experience.

##### Connecting Statement:

Jesus continues to instruct his disciples about the persecution they will endure when they go to preach.

##### Do not be afraid of those who kill the body but are unable to kill the soul

This is not distinguishing between people who cannot kill the soul and people who can kill the soul. No person can kill the soul. Alternate translation: "Do not be afraid of people. They can kill the body, but they cannot kill the soul"

##### kill the body

This means to cause physical death. If these words are awkward, they can be translated as "kill you" or "kill other people."

##### body

the part of a person that can be touched, as opposed to the soul or spirit

##### kill the soul

This means to harm people after they have physically died.

##### soul

the part of a person that cannot be touched and that lives on after the physical body dies

##### fear him who is able

You can add "because" to clarify why people should fear God. Alternate translation: "fear God because he is able"

#### Matthew 29

##### Are not two sparrows sold for a small coin?

Jesus states this proverb as a question to teach his disciples. Alternate translation: "Think about the sparrows. They have so little value that you can buy two of them for only one small coin."

##### sparrows

These are very small, seed-eating birds. Alternate translation: "small birds"

##### a small coin

This is often translated as the least valuable coin available in your country. It refers to a copper coin worth about one-sixteenth of a day's wage for a laborer. Alternate translation: "very little money"

##### not one of them falls to the ground without your Father's knowledge

This can be stated in a positive form. Alternate translation: "your Father knows when every one of them falls to the ground"

##### Father

This is an important title for God.

#### Matthew 30

##### even the hairs of your head are all numbered

This can be stated in active form. Alternate translation: "God knows even how many hairs are on your head"

##### numbered

"counted"

#### Matthew 31

##### You are more valuable than many sparrows

"God values you more than many sparrows"

#### Matthew 32

##### Connecting Statement:

Jesus continues to instruct his disciples about the reasons why they should not be afraid of the persecution that they might experience.

##### everyone who confesses me ... I will also confess before my Father

"whoever confesses me ... I will also confess before my Father" or "if anyone confesses me ... I will also confess him before my Father"

##### confesses me before men

"tells others that he is my disciple" or "acknowledges before other people that he is loyal to me"

##### I will also confess before my Father who is in heaven

You can make explicit the information that is understood. Alternate translation: "I will also acknowledge before my Father who is in heaven that that person belongs to me"

##### my Father who is in heaven

"my heavenly Father"

##### Father

This is an important title for God.

#### Matthew 33

##### he who denies me ... I will also deny before my Father

"whoever denies me ... I will also deny before my Father" or "if anyone denies me ... I will also deny him before my Father"

##### denies me before men

"denies to other people that he is loyal to me" or "refuses to acknowledge to others that he is my disciple"

##### I will also deny before my Father who is in heaven

You can make explicit the information that is understood. Alternate translation: "I will deny before my Father who is in heaven that this person belongs to me"

#### Matthew 34

##### Connecting Statement:

Jesus continues to instruct his disciples about the reasons why they should not be afraid of the persecution that they might experience.

##### Do not think

"Do not suppose" or "You must not think"

##### upon the earth

This refers to the people who live on the earth. Alternate translation: "to the people of the earth" or "to people"

##### a sword

This refers to division, fighting, and killing among people.

#### Matthew 35

##### to set ... against

"to cause ... to fight against"

##### a man against his father

"a son against his father"

#### Matthew 36

##### A man's enemies

"A person's enemies" or "A person's worst enemies"

##### those of his own household

"members of his own family"

#### Matthew 37

##### Connecting Statement:

Jesus continues to instruct his disciples about the reasons why they should not be afraid of the persecution that they might experience.

##### He who loves ... is not worthy

Here "he" means any person in general. Alternate translation: "Those who love ... are not worthy" or "If you love ... you are not worthy"

##### loves

The word for "love" here refers to "brotherly love" or "love from a friend." Alternate translation: "cares for" or "is devoted to" or "is fond of"

##### worthy of me

"deserve to belong to me" or "worthy to be my disciple"

#### Matthew 38

##### pick up his cross and follow after me

"carry his cross and follow me." The cross represents suffering and death. Taking up the cross represents being willing to suffer and die. Alternate translation: "obey me even to the point of suffering and dying"

##### pick up

"take up" or "pick up and carry"

#### Matthew 39

##### He who finds his life will lose it. But he who loses ... will find it

Jesus uses a proverb to teach his disciples. This should be translated with as few words as possible. Alternate translation: "Those who find their lives will lose them. But those who lose their lives ... will find them" or "If you find your life you will lose it. But if you lose your life ... you will find it"

##### finds

This is a metaphor for "keeps" or "saves." Alternate translation: "tries to keep" or "tries to save"

##### will lose it

This does not mean the person will die. It is a metaphor that means the person will not experience spiritual life with God. Alternate translation: "will not have true life"

##### who loses his life

This does not mean to die. It is a metaphor that means a person considers obeying Jesus more important than his own life. Alternate translation: "who denies himself"

##### for my sake

"because he trusts me" or "on my account" or "because of me." This is the same idea as "for my sake" in Matthew 10:18.

##### will find it

This metaphor means the person will experience spiritual life with God. Alternate translation: "will find true life"

#### Matthew 40

##### Connecting Statement:

Jesus continues to instruct his disciples about the reasons why they should not be afraid of the persecution that they might experience.

##### He who welcomes

This means he receives someone as a guest.

##### He who

The word "He" refers to anyone in general. Alternate translation: "Whoever" or "Anyone who" or "The one who"

##### you

This is plural and refers to the twelve apostles to whom Jesus is speaking.

##### He who welcomes you welcomes me

Jesus means that when someone welcomes you, it is like welcoming him. Alternate translation: "When someone welcomes you, it is like he is welcoming me" or "If someone welcomes you, it is as if he were welcoming me"

##### he who welcomes me also welcomes him who sent me

This means that when someone welcomes Jesus, it is like welcoming God. Alternate translation: "When someone welcomes me, it is like he is welcoming God the Father who sent me" or "If someone welcomes me, it is as if he were welcoming God the Father who sent me"

#### Matthew 41

##### in the name of a prophet

"because that prophet is a prophet" or "because he knows that that person is a prophet." That is, the one who welcomes will receive the reward because he knew that the person he was welcoming was a prophet.

##### a prophet's reward

This refers to the reward that God gives the prophet, not to the reward that a prophet gives to another person.

##### in the name of a righteous man

"because that righteous man is a righteous man" or "because he knows that that person is righteous." That is, the one who welcomes will receive the reward because he knew that the person he was welcoming was a righteous man.

##### a righteous man's reward

This refers to the reward God gives to a righteous person, not a reward that a righteous person gives to another person.

#### Matthew 42

##### Connecting Statement:

Jesus finishes instructing his disciples about what they should do and expect when they go to preach.

##### Whoever gives

"Anyone who gives"

##### one of these little ones

"one of these lowly ones" or "the least important of these." The phrase "one of these" here refers to one of Jesus's disciples.

##### in the name of a disciple

"because that disciple" or "because he knows that that person is a disciple." That is, the one who welcomes will receive the reward because he knew that the person he was welcoming was a disciple.

##### truly I say to you

"I tell you the truth." This phrase adds emphasis to what Jesus says next.

##### he will ... his reward

Here "he" and "his" refer to the one who is giving.

##### he will in no way lose

"God will not deny him." This has nothing to do with having a possession taken away. It can be stated in positive form. Alternate translation: "God will certainly give him"

### Chapter 11

**1** It came about that when Jesus had finished instructing his twelve disciples, he departed from there to teach and preach in their cities. **2** Now when John heard in the prison about the deeds of the Christ, he sent a message by his disciples **3** and said to him, "Are you the one who is coming, or should we look for another?"

**4** Jesus answered and said to them, "Go and report to John what you see and hear. **5** The blind are receiving sight, the lame are walking, lepers are being cleansed, the deaf are hearing again, the dead are being raised back to life, and the gospel is being preached to the poor. **6** Blessed is anyone who does not stumble because of me."

**7** As these men went on their way, Jesus began to say to the crowds about John, "What did you go out in the desert to see—a reed being shaken by the wind? **8** But what did you go out to see—a man dressed in soft clothing? Really, those who wear soft clothing live in kings' houses. **9** But what did you go out to see—a prophet? Yes, I say to you, and much more than a prophet. **10** This is he of whom it was written,

'See, I am sending my messenger before your face,

who will prepare your way before you.'

**11** Truly I say to you that among those born of women, there has not arisen anyone greater than John the Baptist. Yet the least important person in the kingdom of heaven is greater than he is. **12** From the days of John the Baptist until now, the kingdom of heaven suffers violence, and men of violence take it by force. **13** For all the prophets and the law have been prophesying until John; **14** and if you are willing to accept it, he is Elijah who was to come. **15** He who has ears to hear, let him hear. **16** To what should I compare this generation? It is like children sitting in the marketplaces calling out to the others, **17** saying:

'We played a flute for you,

and you did not dance.

We mourned,

and you did not weep.'

**18** For John came not eating bread or drinking wine, and they say, 'He has a demon.' **19** The Son of Man came eating and drinking and they say, 'Look, he is a gluttonous man and a drunkard, a friend of tax collectors and sinners!' But wisdom is justified by her deeds."

**20** Then Jesus began to denounce the cities in which most of his miracles were done, because they had not repented. **21** "Woe to you, Chorazin! Woe to you, Bethsaida! If the miracles had been done in Tyre and Sidon which were done in you, they would have repented long ago in sackcloth and ashes. **22** But, I tell you it will be more tolerable for Tyre and Sidon at the day of judgment than for you. **23** You, Capernaum, do you think you will be exalted to heaven? No, you will be brought down to Hades. For if in Sodom there had been done the miracles that were done in you, it would still have remained until today. **24** But I say to you that it will be easier for the land of Sodom in the day of judgment than for you."

**25** At that time Jesus said, "I praise you, Father, Lord of heaven and earth, because you concealed these things from the wise and understanding, and revealed them to little children. **26** Yes, Father, for this was pleasing in your sight. **27** All things have been entrusted to me from my Father; and no one knows the Son except the Father, and no one knows the Father except the Son and anyone to whom the Son chooses to reveal him. **28** Come to me, all you who labor and are heavy burdened, and I will give you rest. **29** Take my yoke on you and learn from me, for I am meek and lowly in heart, and you will find rest for your souls. **30** For my yoke is easy and my burden is light."

### Chapter 12

**1** At that time Jesus went on the Sabbath day through the grainfields. His disciples were hungry and began to pluck heads of grain and eat them. **2** But when the Pharisees saw that, they said to Jesus, "See, your disciples do what is unlawful to do on the Sabbath."

**3** But Jesus said to them, "Have you never read what David did when he was hungry, and the men who were with him? **4** He went into the house of God and ate the bread of the presence, which was unlawful for him to eat and unlawful for those who were with him, but lawful only for the priests. **5** Have you not read in the law that on the Sabbath the priests in the temple profane the Sabbath but are guiltless? **6** But I say to you that one greater than the temple is here. **7** If you had known what this meant, 'I desire mercy and not sacrifice,' you would not have condemned the guiltless. **8** For the Son of Man is Lord of the Sabbath."

**9** Then Jesus left from there and went into their synagogue. **10** Behold, there was a man who had a withered hand. The Pharisees asked Jesus, saying, "Is it lawful to heal on the Sabbath?" so that they might accuse him of sinning.

**11** Jesus said to them, "What man would there be among you, who, if he had just one sheep, and if this sheep fell into a pit on the Sabbath, would not take hold of it and raise it out? **12** How much more valuable, then, is a man than a sheep! Therefore it is lawful to do good on the Sabbath." **13** Then Jesus said to the man, "Stretch out your hand." He stretched it out, and it was restored to health, just like the other hand. **14** But the Pharisees went out and plotted against him. They were seeking how they might destroy him.

**15** Jesus, knowing this, withdrew from there. Many people followed him, and he healed them all. **16** He commanded them not to make him known to others, **17** that it might be fulfilled, what had been said through Isaiah the prophet, saying,

**18** "See, my servant whom I have chosen;

my beloved one, in whom my soul is well pleased.

I will put my Spirit upon him,

and he will proclaim justice to the Gentiles.

**19** He will not strive nor cry aloud;

neither will anyone hear his voice in the streets.

**20** He will not break any bruised reed;

he will not quench any smoking flax,

until he leads justice to victory,

**21** and in his name the Gentiles will have hope."

**22** Then someone blind and mute, possessed by a demon, was brought to Jesus. He healed him, with the result that the mute man spoke and saw. **23** All the crowds were amazed and said, "Can this man be the Son of David?"

**24** But when the Pharisees heard of this miracle, they said, "This man does not cast out demons except by Beelzebul, the prince of the demons."

**25** But Jesus knew their thoughts and said to them, "Every kingdom divided against itself is made desolate, and every city or house divided against itself will not stand. **26** If Satan drives out Satan, he is divided against himself. How then will his kingdom stand? **27** And if I drive out demons by Beelzebul, by whom do your sons drive them out? For this reason they will be your judges. **28** But if I drive out demons by the Spirit of God, then the kingdom of God has come upon you. **29** How can anyone enter the house of the strong man and take away his belongings without tying up the strong man first? Then he will steal his belongings from his house. **30** The one who is not with me is against me, and the one who does not gather with me scatters. **31** Therefore I say to you, every sin and blasphemy will be forgiven men, but the blasphemy against the Spirit will not be forgiven. **32** Whoever speaks any word against the Son of Man, that will be forgiven him. But whoever speaks against the Holy Spirit, that will not be forgiven him, neither in this world, nor in that which is to come. **33** Make a tree good and its fruit good, or make the tree bad and its fruit bad, for a tree is recognized by its fruit. **34** You offspring of vipers, since you are evil, how can you say good things? For out of the abundance of the heart his mouth speaks. **35** 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. **36** I say to you that in the day of judgment people will give an account for every idle word they will have said. **37** For by your words you will be justified, and by your words you will be condemned."

**38** Then certain scribes and Pharisees answered Jesus and said, "Teacher, we wish to see a sign from you."

**39** But Jesus answered and said to them, "An evil and adulterous generation seeks for a sign. But no sign will be given to it except the sign of Jonah the prophet. **40** For as Jonah was three days and three nights in the stomach of the big fish, so will the Son of Man be three days and three nights in the heart of the earth. **41** 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. **42** The Queen of the South will rise up at the judgment with the men of this generation and condemn them. She came from the ends of the earth to hear the wisdom of Solomon, and see, someone greater than Solomon is here. **43** When an unclean spirit has gone away from a man, it passes through waterless places and looks for rest, but does not find it. **44** Then it says, 'I will return to my house from which I came.' Having returned, it finds the house empty—it had been swept clean and put in order. **45** 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. It will be just like that with this evil generation."

**46** While Jesus was still speaking to the crowds, behold, his mother and his brothers stood outside, seeking to speak to him. **47** Someone said to him, "Look, your mother and your brothers stand outside, seeking to speak to you."

**48** But Jesus answered and said to him who told him, "Who is my mother and who are my brothers?" **49** Then he stretched out his hand toward his disciples and said, "See, here are my mother and my brothers! **50** For whoever does the will of my Father who is in heaven, that person is my brother, and sister, and mother."

### Chapter 13

**1** On that day Jesus went out of the house and sat beside the sea. **2** A very large crowd gathered around him, so he got into a boat and sat in it while the whole crowd stood on the beach. **3** Then Jesus said many things to them in parables. He said, "Behold, a farmer went out to sow seed. **4** As he sowed, some seeds fell beside the road, and the birds came and devoured them. **5** Other seeds fell on rocky ground, where they did not have much soil. Immediately they sprang up because the soil had no depth. **6** But when the sun had risen, they were scorched because they had no root, and they withered away. **7** Other seeds fell among the thorn plants. The thorn plants grew up and choked them. **8** Other seeds fell on good soil and produced a crop, some one hundred times as much, some sixty, and some thirty. **9** He who has ears, let him hear."

**10** The disciples came and said to Jesus, "Why do you talk to the crowd in parables?"

**11** Jesus answered and said to them, "You have been given the privilege of understanding mysteries of the kingdom of heaven, but to them it is not given. **12** For whoever has will be given more, and he will have an abundance. But whoever does not have, even what he has will be taken away from him. **13** This is why I talk to them in parables:

Though they are seeing,

they do not see;

and though they are hearing,

they do not hear, or understand.

**14** To them the prophecy of Isaiah is fulfilled, that which says,

'Listening, you will hear, but you will never understand;

seeing, you will see, but you will never know.

**15** For the heart of this people has become dull,

and with their ears they hardly hear,

and they have shut their eyes.

Otherwise they might see with their eyes,

and hear with their ears,

and understand with their heart and turn again,

and I would heal them."' **16** But blessed are your eyes, for they see; and your ears, for they hear. **17** Truly I say to you that many prophets and righteous men desired to see the things that you see and did not see them. They desired to hear the things that you hear and did not hear them. **18** Listen then to the parable of the farmer who sowed his seed. **19** When anyone hears the word of the kingdom but does not understand it, the evil one comes and snatches away what has been sown in his heart. This is the seed that was sown beside the road. **20** What was sown on rocky ground is the person who hears the word and immediately receives it with joy, **21** yet he has no root in himself and he endures for a while. When tribulation or persecution arises because of the word, he quickly falls away. **22** What was sown among the thorn plants, this is the person who hears the word, but the cares of the world and the deceitfulness of riches choke the word, and he becomes unfruitful. **23** The seed that was sown on the good soil, this is the person who hears the word and understands it. He bears fruit and produces a crop, yielding in one case a hundred, in another sixty, and in another thirty times as much as was planted."

**24** Jesus presented another parable to them. He said, "The kingdom of heaven is like a man who sowed good seed in his field. **25** But while people slept, his enemy came and also sowed weeds among the wheat and then went away. **26** When the blades sprouted and then produced their crop, then the weeds appeared also. **27** The servants of the landowner came and said to him, 'Sir, did you not sow good seed in your field? How does it now have weeds?'

**28** "He said to them, 'An enemy has done this.'

"The servants said to him, 'So do you want us to go and pull them out?'

**29** "The landowner said, 'No. Because while you are pulling out the weeds, you might uproot the wheat with them. **30** Let both grow together until the harvest. At the time of the harvest I will say to the reapers, "First pull out the weeds and tie them in bundles to burn them, but gather the wheat into my barn."'"

**31** Then Jesus presented another parable to them. He said, "The kingdom of heaven is like a mustard seed which a man took and sowed in his field. **32** This seed is indeed the smallest of all seeds. But when it has grown, it is greater than the garden plants. It becomes a tree, so that the birds of the sky come and nest in its branches." **33** Jesus then told them another parable. "The kingdom of heaven is like yeast that a woman took and mixed with three measures of flour until all the dough had risen."

**34** All these things Jesus said to the crowds in parables; and he said nothing to them without a parable. **35** This was in order that what had been said through the prophet might be fulfilled, when he said,

"I will open my mouth in parables.

I will say things that were hidden from the foundation of the world."

**36** Then Jesus left the crowds and went into the house. His disciples came to him and said, "Explain to us the parable of the weeds of the field."

**37** Jesus answered and said, "He who sows the good seed is the Son of Man. **38** The field is the world; and the good seed, these are the sons of the kingdom. The weeds are the sons of the evil one, **39** and the enemy who sowed them is the devil. The harvest is the end of the age, and the reapers are angels. **40** Therefore, as the weeds are gathered up and consumed by fire, so will it be at the end of the age. **41** The Son of Man will send out his angels, and they will gather out of his kingdom all stumbling blocks and those who commit lawlessness. **42** They will throw them into the furnace of fire, where there will be weeping and grinding of teeth. **43** Then will the righteous people shine like the sun in the kingdom of their Father. He who has ears, let him hear.

**44** "The kingdom of heaven is like a treasure hidden in a field. A man found it and hid it. In his joy he goes, sells everything he possesses, and buys that field. **45** Again, the kingdom of heaven is like a man who is a merchant looking for valuable pearls. **46** When he found one very valuable pearl, he went and sold everything that he possessed and bought it.

**47** "Again, the kingdom of heaven is like a net that was cast into the sea, and that gathered all kinds of fish. **48** When it was filled, the fishermen drew it up on the beach. Then they sat down and gathered the good ones into containers, but the bad ones they threw away. **49** It will be this way at the end of the age. The angels will come and separate the wicked from among the righteous. **50** They will throw them into the furnace of fire, where there will be weeping and grinding of teeth.

**51** "Have you understood all these things?"

The disciples said to him, "Yes."

**52** Then Jesus said to them, "Therefore every scribe who has become a disciple to the kingdom of heaven is like a man who is the owner of a house, who draws out old and new things from his treasure." **53** Then it came about that when Jesus had finished these parables, he departed from that place.

**54** Then Jesus entered his own region and taught the people in their synagogue. The result was that they were astonished and said, "Where does this man get his wisdom and these miraculous powers from? **55** Is not this man the carpenter's son? Is not his mother called Mary? Are not his brothers James, Joseph, Simon, and Judas? **56** Are not all his sisters with us? Where did he get all these things?" **57** They were offended by him.

But Jesus said to them, "A prophet is not without honor except in his own country and in his own family." **58** He did not do many miracles there because of their unbelief.

### Chapter 14

**1** About that time, Herod the tetrarch heard the news about Jesus. **2** He said to his servants, "This is John the Baptist; he has risen from the dead. Therefore these powers are at work in him."

**3** For Herod had arrested John, bound him, and put him in prison because of Herodias, his brother Philip's wife. **4** For John had said to him, "It is not lawful for you to have her as your wife." **5** Herod would have killed him, but he feared the people, because they regarded him as a prophet.

**6** But when Herod's birthday came, the daughter of Herodias danced in the midst and pleased Herod. **7** In response, he promised with an oath to give her whatever she should ask. **8** After being instructed by her mother, she said, "Give me here, on a platter, the head of John the Baptist." **9** The king was grieved by her request, but because of his oath and because of all those at dinner with him, he ordered that it should be done. **10** He sent and beheaded John in the prison. **11** Then his head was brought on a platter and given to the girl and she took it to her mother. **12** Then his disciples came, took up the corpse, and buried it. After this, they went and told Jesus.

**13** Now when Jesus heard this, he withdrew from there in a boat to a deserted place. When the crowds heard of it, they followed him on foot from the cities. **14** Then Jesus came before them and saw the large crowd. He had compassion on them and healed their sick. **15** When the evening had come, the disciples came to him and said, "This is a deserted place, and the hour has already passed. Dismiss the crowds, so that they can go into the villages and buy food for themselves."

**16** But Jesus said to them, "They have no need to go away. You give them something to eat."

**17** They said to him, "We have here only five loaves of bread and two fish."

**18** Jesus said, "Bring them to me." **19** Then Jesus ordered the crowd to sit down on the grass. He took the five loaves and the two fish. Looking up to heaven, he blessed and broke the loaves and gave them to the disciples, and the disciples gave them to the crowd. **20** They all ate and were filled. Then they took up what remained of the broken pieces of food—twelve baskets full. **21** Those who ate were about five thousand men, besides women and children.

**22** Immediately he made the disciples get into the boat and go before him to the other side, while he sent away the crowds. **23** After he had sent away the crowds, he went up on the mountain by himself to pray. When evening came, he was there alone. **24** But the boat was now a long way from land, being tossed about by the waves, for the wind was blowing against them. **25** In the fourth watch of the night Jesus approached them, walking on the sea. **26** When the disciples saw him walking on the sea, they were troubled and said, "It is a ghost," and they cried out in fear.

**27** But Jesus spoke to them right away and said, "Be brave! It is I! Do not be afraid."

**28** Peter answered him and said, "Lord, if it is you, command me to come to you on the water."

**29** Jesus said, "Come."

So Peter got out from the boat and walked on the water to go to Jesus. **30** But when Peter saw the strong wind, he became afraid. As he began to sink, he cried out and said, "Lord, save me!"

**31** Jesus immediately stretched out his hand, took hold of Peter, and said to him, "You of little faith, why did you doubt?"

**32** Then when Jesus and Peter went into the boat, the wind ceased blowing. **33** Then the disciples in the boat worshiped Jesus and said, "Truly you are the Son of God."

**34** When they had crossed over, they came to land at Gennesaret. **35** When the men in that place recognized Jesus, they sent messages everywhere into the surrounding area, and they brought to him everyone who was sick. **36** They begged him that they might just touch the edge of his garment, and as many as touched it were healed.

### Chapter 15

**1** Then some Pharisees and scribes came to Jesus from Jerusalem. They said, **2** "Why do your disciples violate the traditions of the elders? For they do not wash their hands when they eat bread."

**3** He answered and said to them, "Then why do you violate the commandment of God for the sake of your traditions? **4** For God said, 'Honor your father and your mother,' and 'He who speaks evil of his father or mother will surely die.' **5** But you say, 'Whoever says to his father or mother, "Whatever help you would have received from me is now a gift given to God," **6** that person does not need to honor his father.' In this way you have made void the word of God *[*[1](#fn-040-015-006-1)*]* for the sake of your traditions. **7** You hypocrites! Well did Isaiah prophesy about you when he said,

**8** 'This people honors me with their lips,

but their heart is far from me.

**9** They worship me in vain

because they teach as their doctrines the commandments of people.'"

**10** Then he called the crowd to himself and said to them, "Listen and understand— **11** Nothing that enters into the mouth defiles a person. Instead, what comes out of the mouth, this is what defiles a person."

**12** Then the disciples came and said to Jesus, "Do you know that the Pharisees were offended when they heard this statement?"

**13** Jesus answered and said, "Every plant that my heavenly Father has not planted will be rooted up. **14** Let them alone, they are blind guides. If a blind person guides another blind person, both will fall into a pit."

**15** Peter responded and said to Jesus, "Explain this parable to us."

**16** Jesus said, "Are you also still without understanding? **17** Do you not understand that whatever goes into the mouth passes into the stomach and then goes out into the latrine? **18** But the things that come out of the mouth come from the heart. They are the things that defile a person. **19** For from the heart proceed evil thoughts, murder, adultery, sexual immorality, theft, false witness, and slander. **20** These are the things that defile a person. But to eat with unwashed hands does not defile a person."

**21** Then Jesus went away from there and withdrew toward the regions of the cities of Tyre and Sidon. **22** Behold, a Canaanite woman came out from that region. She shouted out and said, "Have mercy on me, Lord, Son of David! My daughter is severely demon-possessed."

**23** But Jesus answered her not a word. His disciples came and begged him, saying, "Send her away, for she is shouting after us."

**24** But Jesus answered and said, "I was not sent to anyone except to the lost sheep of the house of Israel."

**25** But she came and bowed down before him, saying, "Lord, help me."

**26** He answered and said, "It is not proper to take the children's bread and throw it to the little dogs."

**27** She said, "Yes, Lord, but even the little dogs eat some of the crumbs that fall from their masters' tables."

**28** Then Jesus answered and said to her, "Woman, great is your faith; let it be done for you just as you wish." Her daughter was healed from that hour.

**29** Jesus left that place and went near to the Sea of Galilee. Then he went up a hill and sat there. **30** Large crowds came to him. They brought with them lame, blind, mute, and crippled people, and many others who were sick. They presented them at Jesus' feet, and he healed them. **31** So the crowd marveled when they saw the mute persons speak, the crippled made well, the lame walking, and the blind seeing. They glorified the God of Israel.

**32** Jesus called his disciples to him and said, "I have compassion on the crowd because they have stayed with me for three days already and have nothing to eat. I do not want to send them away without eating, or they may faint on the way."

**33** The disciples said to him, "Where can we get enough loaves of bread in such a deserted place to satisfy so large a crowd?"

**34** Jesus said to them, "How many loaves do you have?"

They said, "Seven, and a few small fish." **35** Then Jesus commanded the crowd to sit down on the ground. **36** He took the seven loaves and the fish, and after giving thanks, he broke the loaves and gave them to the disciples. The disciples gave them to the crowd. **37** The people all ate and were satisfied. Then they gathered up seven baskets full of the broken pieces that were left over. **38** Those who ate were four thousand men, besides women and children. **39** Then Jesus sent the crowds away and got into the boat and went into the region of Magadan.

#### Footnotes

15:6 *[1]*The best ancient copies have

### Chapter 16

**1** The Pharisees and Sadducees came and tested him by asking him to show them a sign from the sky. **2** But he answered and said to them, "When it is evening, you say, 'It will be fair weather, for the sky is red.' **3** When it is morning, you say, 'It will be foul weather, for the sky is red and overcast.' You know how to interpret the appearance of the sky, but you cannot interpret the signs of the times. **4** An evil and adulterous generation seeks for a sign, but no sign will be given to it except the sign of Jonah." Then Jesus left them and went away.

**5** When the disciples reached the other side, they had forgotten to take bread. **6** Jesus said to them, "Watch out and beware of the yeast of the Pharisees and Sadducees."

**7** The disciples reasoned among themselves and said, "It is because we took no bread."

**8** Jesus was aware of this and said, "You of little faith, why do you reason among yourselves and say that it is because you have taken no bread? **9** Do you not understand? Do you not remember the five loaves for the five thousand, and how many baskets you gathered up? **10** Or the seven loaves for the four thousand, and how many baskets you took up? **11** How is it that you do not understand that I was not speaking to you about bread? Watch out and beware of the yeast of the Pharisees and Sadducees." **12** Then they understood that he was not telling them to beware of yeast in bread, but to beware of the teaching of the Pharisees and Sadducees.

**13** Now when Jesus came to the regions near Caesarea Philippi, he asked his disciples, saying, "Who do people say that the Son of Man is?"

**14** They said, "Some say John the Baptist; some, Elijah; and others, Jeremiah, or one of the prophets."

**15** He said to them, "But who do you say that I am?"

**16** Answering, Simon Peter said, "You are the Christ, the Son of the living God."

**17** Jesus answered and said to him, "Blessed are you, Simon son of Jonah, for flesh and blood have not revealed this to you, but my Father who is in heaven. **18** I also say to you that you are Peter, and upon this rock I will build my church. The gates of Hades will not prevail against it. **19** I will give to you the keys of the kingdom of heaven. Whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven." **20** Then Jesus commanded the disciples not to tell anyone that he was the Christ.

**21** From that time Jesus started to tell his disciples that he must go to Jerusalem, suffer many things at the hand of the elders and chief priests and scribes, be killed, and be raised back to life on the third day.

**22** Then Peter took him aside and rebuked him, saying, "May this be far from you, Lord! May this never happen to you!"

**23** But Jesus turned and said to Peter, "Get behind me, Satan! You are a stumbling block to me, for you do not think about the things of God, but about the things of people." **24** Then Jesus said to his disciples, "If anyone wants to follow me, he must deny himself, take up his cross, and follow me. **25** For whoever wants to save his life will lose it, and whoever loses his life for my sake will find it. **26** For what does it profit a person if he gains the whole world but forfeits his life? What can a person give in exchange for his life? **27** For the Son of Man will come in the glory of his Father with his angels. Then he will reward every person according to his deeds. **28** Truly I say to you, there are some of you standing here who will not taste death until they see the Son of Man coming in his kingdom."

### Chapter 17

**1** Six days later Jesus took with him Peter, James, and John his brother, and brought them up a high mountain by themselves. **2** He was transfigured before them. His face shone like the sun, and his garments became as brilliant as the light. **3** Behold, there appeared to them Moses and Elijah talking with him. **4** Peter answered and said to Jesus, "Lord, it is good for us to be here. If you desire, I will make here three shelters—one for you, and one for Moses, and one for Elijah."

**5** While he was still speaking, behold, a bright cloud overshadowed them, and behold, there was a voice out of the cloud, saying, "This is my beloved Son, in whom I am well pleased. Listen to him."

**6** When the disciples heard it, they fell facedown and were very afraid. **7** Then Jesus came and touched them and said, "Get up and do not be afraid." **8** Then they looked up but saw no one except Jesus only.

**9** As they were coming down the mountain, Jesus commanded them, saying, "Report this vision to no one until the Son of Man has risen from the dead."

**10** His disciples asked him, saying, "Why then do the scribes say that Elijah must come first?"

**11** Jesus answered and said, "Elijah will indeed come and restore all things. **12** But I tell you, Elijah has already come, but they did not recognize him. Instead, they did whatever they wanted to him. In the same way, the Son of Man will also suffer at their hands." **13** Then the disciples understood that he was speaking to them about John the Baptist.

**14** When they had come to the crowd, a man came to him, knelt before him, and said, **15** "Lord, have mercy on my son, for he is epileptic and suffers severely. For he often falls into the fire or the water. **16** I brought him to your disciples, but they could not cure him."

**17** Jesus answered and said, "Unbelieving and perverse generation, how long will I have to stay with you? How long must I bear with you? Bring him here to me." **18** Jesus rebuked the demon, and it came out of him, and the boy was healed from that hour.

**19** Then the disciples came to Jesus privately and said, "Why could we not cast it out?"

**20** Jesus said to them, "Because of your small faith. For I truly say to you, if you have faith even as small as a grain of mustard seed, you can say to this mountain, 'Move from here to there,' and it will move, and nothing will be impossible for you." **21***[*[1](#fn-040-017-021-1)*]*

**22** While they stayed in Galilee, Jesus said to his disciples, "The Son of Man will be given over into the hands of people, **23** and they will kill him, and the third day he will be raised up." The disciples were deeply grieved.

**24** When they had come to Capernaum, the men who collected the two-drachma tax came to Peter and said, "Does not your teacher pay the two-drachma tax?"

**25** He said, "Yes."

When Peter came into the house, Jesus spoke to him first and said, "What do you think, Simon? From whom do the kings of the earth collect tolls or taxes? From their sons or from others?"

**26** "From others," Peter answered.

"Then the sons are free," Jesus said. **27** But so that we do not cause the tax collectors to stumble, go to the sea, throw in a hook, and draw in the fish that comes up first. When you have opened its mouth, you will find a shekel. Take it and give it to the tax collectors for me and you."

#### Footnotes

17:21 *[1]*The best ancient copies do not have v. 21,

### Chapter 18

**1** At that time the disciples came to Jesus and said, "Who is greatest in the kingdom of heaven?"

**2** Jesus called to himself a little child, set him among them, **3** and said, "Truly I say to you, unless you turn and become like little children, you will in no way enter the kingdom of heaven. **4** Therefore, whoever humbles himself like this little child is the greatest in the kingdom of heaven. **5** Whoever welcomes a little child like this in my name receives me. **6** But whoever causes one of these little ones who believes in me to stumble, it would be better for him that a large millstone should be hung about his neck, and that he should be sunk into the depths of the sea.

**7** "Woe to the world because of stumbling blocks! For it is necessary that those stumbling blocks come, but woe to the person through whom those stumbling blocks come! **8** If your hand or your foot causes you to stumble, cut it off and throw it away from you. It is better for you to enter into life maimed or lame than to be thrown into the eternal fire having two hands or two feet. **9** If your eye causes you to stumble, pluck it out and throw it away from you. It is better for you to enter into life with one eye than to be thrown into the fiery hell having both eyes. **10** See that you do not despise any of these little ones. For I say to you that in heaven their angels always look on the face of my Father who is in heaven. **11***[*[1](#fn-040-018-011-1)*]***12** What do you think? If anyone has a hundred sheep, and one of them goes astray, does he not leave the ninety-nine on the hillside and go off seeking the one that went astray? **13** If he finds it, truly I say to you, he rejoices over it more than over the ninety-nine that did not go astray. **14** In the same way, it is not the will of your Father in heaven that one of these little ones should perish.

**15** "If your brother sins against you, go and rebuke him, between you and him alone. If he listens to you, you will have gained your brother. **16** But if he does not listen to you, take one or two others along with you so that by the mouth of two or three witnesses every word might be confirmed. **17** And if he refuses to listen to them, tell the matter to the church. If he also refuses to listen to the church, let him be to you as a pagan and a tax collector. **18** I tell you truly, whatever things you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven. **19** Again I tell you truly, if two of you agree on earth about anything they ask, it will be done for them by my Father who is in heaven. **20** For where two or three are gathered together in my name, there I am in their midst."

**21** Then Peter came and said to Jesus, "Lord, how often will my brother sin against me and I forgive him? Until seven times?"

**22** Jesus said to him, "I do not tell you seven times, but until seventy times seven. **23** Therefore the kingdom of heaven is similar to a certain king who wanted to settle accounts with his servants. **24** As he began the settling, one servant was brought to him who owed him ten thousand talents. **25** But since he did not have the means to repay, his master commanded him to be sold, together with his wife and children and everything that he had, and payment to be made. **26** So the servant fell down, bowed down before him, and said, 'Master, have patience with me, and I will pay you everything.' **27** So the master of that servant, since he was moved with compassion, released him and forgave him the debt. **28** But that servant went out and found one of his fellow servants, who owed him one hundred denarii. He took hold of him, began to choke him, and said, 'Pay me what you owe.'

**29** "But his fellow servant fell down and pleaded with him, saying, 'Have patience with me, and I will repay you.' **30** But the first servant refused. Instead, he went and threw him into prison until he should pay him what he owed. **31** When his fellow servants saw what had happened, they were deeply grieved. They came and told their master everything that had happened.

**32** "Then that servant's master called him and said to him, 'You wicked servant, I forgave you all that debt because you pleaded with me. **33** Should you not have had mercy on your fellow servant, even as I had mercy on you?' **34** His master was angry and handed him over to the torturers until he would pay all that was owed. **35** So also my heavenly Father will do to you if you do not forgive your brother from your heart."

#### Footnotes

18:11 *[1]*The best ancient Greek copies do not have the sentence that some translations include,

### Chapter 19

**1** It came about that when Jesus had finished these words, he departed from Galilee and came to the region of Judea that is beyond the Jordan River. **2** Great crowds followed him, and he healed them there.

**3** Pharisees came to him, testing him, saying to him, "Is it lawful for a man to divorce his wife for any cause?"

**4** Jesus answered and said, "Have you not read that he who made them from the beginning made them male and female? **5** He who made them also said, 'For this reason a man will leave his father and mother and join to his wife, and the two will become one flesh.' **6** So they are no longer two, but one flesh. Therefore what God has joined together, let no one tear apart."

**7** They said to him, "Why then did Moses command us to give a certificate of divorce and then to send her away?"

**8** He said to them, "For your hardness of heart, Moses allowed you to divorce your wives, but from the beginning it was not that way. **9** I say to you, whoever divorces his wife, except for sexual immorality, and marries another, commits adultery." *[*[1](#fn-040-019-009-1)*]*

**10** The disciples said to Jesus, "If that is the case of a man with his wife, it is not good to marry."

**11** But Jesus said to them, "Not everyone can accept this saying, but only those to whom it is given. **12** For there are eunuchs who were born that way from their mother's womb, and there are eunuchs who were made eunuchs by men, and there are eunuchs who made themselves eunuchs for the sake of the kingdom of heaven. He who is able to accept this teaching, let him accept it."

**13** Then some little children were brought to him so that he would lay his hands on them and pray, but the disciples rebuked them. **14** But Jesus said, "Permit the little children, and do not forbid them to come to me, for the kingdom of heaven belongs to such ones." **15** He placed his hands on the children, and then he went away from there.

**16** Behold, a man came to Jesus and said, "Teacher, what good thing must I do that I may have eternal life?"

**17** Jesus said to him, "Why do you ask me about what is good? Only one is good, but if you want to enter into life, keep the commandments."

**18** The man said to him, "Which commandments?"

Jesus said, "Do not murder, do not commit adultery, do not steal, do not bear false witness, **19** honor your father and your mother, and love your neighbor as yourself."

**20** The young man said to him, "All these things I have obeyed. What do I still need?"

**21** Jesus said to him, "If you wish to be perfect, go, sell your possessions, and give to the poor, and you will have treasure in heaven; and come, follow me." **22** But when the young man heard what Jesus said, he went away sorrowful, for he had many possessions.

**23** Jesus said to his disciples, "Truly I say to you, it is hard for a rich man to enter the kingdom of heaven. **24** Again I say to you, it is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God."

**25** When the disciples heard it, they were very astonished and said, "Who then can be saved?"

**26** Jesus looked at them and said, "With people this is impossible, but with God all things are possible."

**27** Then Peter answered and said to him, "See, we have left everything and followed you. What then will we have?"

**28** Jesus said to them, "Truly I say to you, in the new age when the Son of Man sits on his glorious throne, you who have followed me will also sit upon twelve thrones, judging the twelve tribes of Israel. **29** Every one who has left houses, brothers, sisters, father, mother, children, or land for my name's sake will receive one hundred times as much and will inherit eternal life. **30** But many who are first will be last, and the last will be first.

#### Footnotes

19:9 *[1]*The best ancient copies do not have

### Chapter 20

**1** "For the kingdom of heaven is like a landowner who went out early in the morning to hire laborers for his vineyard. **2** After he had agreed with the laborers for one denarius a day, he sent them into his vineyard. **3** He went out again about the third hour and saw other laborers standing idle in the marketplace. **4** To them he said, 'You also, go into the vineyard, and I will give you what is right.' So they went to work. **5** Again he went out about the sixth hour and again the ninth hour, and did the same. **6** Once more about the eleventh hour he went out and found others standing idle. He said to them, 'Why do you stand here idle all the day long?'

**7** "They said to him, 'Because no one has hired us.'

"He said to them, 'You also go into the vineyard.' **8** When evening came, the owner of the vineyard said to his manager, 'Call the laborers and pay them their wages, beginning from the last to the first.'

**9** "When the laborers who had been hired at the eleventh hour came, each of them received a denarius. **10** When the first laborers came, they thought that they would receive more, but they also received one denarius each. **11** When they received their wages, they complained about the landowner. **12** They said, 'These last laborers have spent only one hour in work, but you have made them equal to us, we who have borne the burden of the day and the scorching heat.'

**13** "But the owner answered and said to one of them, 'Friend, I do you no wrong. Did you not agree with me for one denarius? **14** Take what belongs to you and go your way. I choose to give to these last hired laborers just the same as to you. **15** Is it not lawful for me to do as I want with what belongs to me? Or are you envious because I am good?' **16** So the last will be first, and the first last." *[*[1](#fn-040-020-016-1)*]*

**17** As Jesus was going up to Jerusalem, he took the twelve disciples aside, and on the way he said to them, **18** "See, we are going up to Jerusalem, and the Son of Man will be given over to the chief priests and scribes. They will condemn him to death **19** and will deliver him to the Gentiles for them to mock, to flog, and to crucify him. But on the third day he will be raised up."

**20** Then the mother of the sons of Zebedee came to Jesus with her sons. She bowed down before him and asked for something from him.

**21** Jesus said to her, "What do you wish?"

She said to him, "Command that these my two sons may sit, one at your right hand and one at your left hand, in your kingdom."

**22** But Jesus answered and said, "You do not know what you are asking. Are you able to drink the cup that I am about to drink?"

They said to him, "We are able."

**23** He said to them, "My cup you will indeed drink. But to sit at my right hand and at my left hand is not mine to give, but it is for those for whom it has been prepared by my Father." **24** When the other ten disciples heard this, they were very angry with the two brothers. **25** But Jesus called them to himself and said, "You know that the rulers of the Gentiles dominate them, and their important men exercise authority over them. **26** But it must not be this way among you. Instead, whoever wishes to become great among you must be your servant, **27** and whoever wishes to be first among you must be your servant, **28** just as the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many."

**29** As they went out from Jericho, a great crowd followed him. **30** There were two blind men sitting by the road. When they heard that Jesus was passing by, they shouted, "Lord, Son of David, have mercy on us." **31** The crowd rebuked them, telling them to be quiet, but they cried out even more loudly, "Lord, Son of David, have mercy on us."

**32** Then Jesus stood still and called to them and said, "What do you wish me to do for you?"

**33** They said to him, "Lord, that our eyes may be opened." **34** Then Jesus, being moved with compassion, touched their eyes. Immediately they received their sight and followed him.

#### Footnotes

20:16 *[1]*The best ancient copies do not have

# Matthew 20 General Notes

### Special concepts in this chapter

#### The parable of the landowner and his vineyard

Jesus tells this parable (Matthew 20:1-16) to teach his disciples that what God says is right is different from what people say is right.

#### Matthew 01

##### Connecting Statement:

Jesus tells a parable about a landowner who hires workers, to illustrate how God will reward those who belong to the kingdom of heaven.

##### For the kingdom of heaven is like

This is the beginning of a parable. See how you translated the introduction to the parable in [Matthew 13:24]

#### Matthew 02

##### After he had agreed

"After the landowner had agreed"

##### one denarius

This was the daily wage at that time. Alternate translation: "one day's wages"

##### he sent them into his vineyard

"he sent them to work in his vineyard"

#### Matthew 03

##### Connecting Statement:

Jesus continues telling a parable.

##### He went out again

"The landowner went out again"

##### the third hour

The third hour is around nine in the morning.

##### standing idle in the marketplace

"standing in the marketplace not doing anything" or "standing in the marketplace with no work to do"

##### marketplace

a large, open-air area where people buy and sell food and other items

#### Matthew 04

##### General Information:

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#### Matthew 05

##### Connecting Statement:

Jesus continues telling a parable.

##### Again he went out

"Again the landowner went out"

##### the sixth hour and again the ninth hour

The sixth hour is around noon. The ninth hour is around three in the afternoon.

##### did the same

This means the landowner went to the marketplace and hired workers.

#### Matthew 06

##### the eleventh hour

This is about five in the afternoon.

##### standing idle

"not doing anything" or "not having any work"

#### Matthew 07

##### General Information:

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#### Matthew 08

##### Connecting Statement:

Jesus continues telling a parable.

##### beginning from the last to the first

You can make clear the understood information. Alternate translation: "beginning with the workers who started working last, then the workers who started working earlier, and finally the workers who started working first" or "first paying the workers I hired last, then paying the workers I hired earlier in the day, and finally paying the workers I hired first"

#### Matthew 09

##### who had been hired

This can be stated in active form. Alternate translation: "whom the landowner hired"

#### Matthew 10

##### one denarius

This was the daily wage at that time. Alternate translation: "one day's wages"

#### Matthew 11

##### Connecting Statement:

Jesus continues telling a parable.

##### When they received

"When the workers who had worked the longest received"

##### the landowner

"the vineyard owner"

#### Matthew 12

##### you have made them equal to us

"you have paid them the same amount of money as you paid us"

##### we who have borne the burden of the day and the scorching heat

The phrase "borne the burden of the day" is an idiom that means "worked the entire day." Alternate translation: "we who have worked the entire day, even during the hottest part"

#### Matthew 13

##### Connecting Statement:

Jesus continues telling a parable.

##### one of them

"one of the workers who had worked the longest"

##### Friend

Use a word that one man would use to address another man whom he is politely rebuking.

##### Did you not agree with me for one denarius?

The landowner uses a question to rebuke the workers who were complaining. Alternate translation: "We already agreed that I would give you one denarius."

##### one denarius

This was the daily wage at that time. Alternate translation: "one day's wages"

#### Matthew 14

##### General Information:

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#### Matthew 15

##### Connecting Statement:

Jesus concludes his parable about a landowner who hires workers.

##### Is it not lawful for me to do as I want with what belongs to me?

The landowner uses a question to correct the workers who were complaining. Alternate translation: "It is lawful for me do what I want with my own possessions."

##### Is it not lawful for me

"Do I not have the right" or "Is it not proper." The landowner is reminding the laborers that everyone allows people to do what they wish with their own property. He is not asking if there is a law against what he is doing.

##### Or are you envious because I am good?

The landowner uses a question to rebuke the workers who were complaining. Alternate translation: "You should not be envious because I am good."

##### I am good

In the context here, the reader should understand the landowner being "good" as "generous," the opposite of the laborers being "evil," which is "envious."

#### Matthew 16

##### So the last will be first, and the first last

Here "first" and "last" refer to people's status or importance. Jesus is contrasting people's status now with their status in the kingdom of heaven. See how you translated a similar statement in Matthew 19:30. Alternate translation: "So those who seem to be unimportant now will be the most important, and those who seem to be the most important now will be the least important"

##### So the last will be first

Here the parable has ended and Jesus is speaking. Alternate translation: "Then Jesus said, 'So the last will be first'"

#### Matthew 17

##### Connecting Statement:

Jesus foretells his death and resurrection a third time as he and his disciples travel to Jerusalem.

##### going up to Jerusalem

Jerusalem was on top of a hill, so people had to travel up to get there.

#### Matthew 18

##### See, we are going

Jesus uses the word "See" to tell the disciples the must pay attention to what he is about to tell them.

##### we are going

Here "we" refers to Jesus and the disciples.

##### the Son of Man will be given over

This can be stated in active form. Alternate translation: "someone will give the Son of Man over"

##### Son of Man ... him

Jesus is referring to himself in the third person. If necessary, you can translate these in the first person.

##### They will condemn

The chief priests and scribes will condemn Jesus.

#### Matthew 19

##### and will deliver him to the Gentiles for them to mock

The chief priests and scribes will deliver Jesus to the Gentiles, and the Gentiles will mock him.

##### to flog

"to whip him" or "to beat him with whips"

##### third day

"Third" is the ordinal form of "three."

##### him ... him ... he

Jesus is referring to himself in the third person. If necessary, you can translate these in the first person.

##### he will be raised up

The words "be raised up" are an idiom for "be made alive again." This can be stated in active form. Alternate translation: "God will raise him up" or "God will make him alive again"

#### Matthew 20

##### Connecting Statement:

In response to the question that the mother of two of the disciples asks, Jesus teaches his disciples about authority and serving others in the kingdom of heaven.

##### the sons of Zebedee

This refers to James and John.

#### Matthew 21

##### at your right hand ... at your left hand

These refer to having positions of power, authority, and honor.

##### in your kingdom

Here "kingdom" refers to Jesus ruling as king. Alternate translation: "when you are king"

#### Matthew 22

##### You do not know

Here "you" is plural and refers to the mother and the sons.

##### Are you able

Here "you" is plural, but Jesus is only talking to the two sons.

##### drink the cup that I am about to drink

To "drink the cup" or "drink from the cup" is an idiom that means to experience suffering. Alternate translation: "suffer what I am about to suffer"

##### They said

"The sons of Zebedee said" or "James and John said"

#### Matthew 23

##### My cup you will indeed drink

To "drink a cup" or "drink from a cup" is an idiom that means to experience suffering. Alternate translation: "You will indeed suffer as I will suffer"

##### right hand ... left hand

These refer to having positions of power, authority, and honor. See how you translated this in [Matthew 20:21]

##### but it is for those for whom it has been prepared by my Father

This can be stated in active form. Alternate translation: "for my Father has prepared those places, and he will give them to whom he chooses"

##### my Father

This is an important title for God that describes the relationship between God and Jesus.

#### Matthew 24

##### heard this

"heard what James and John had asked Jesus"

##### they were very angry with the two brothers

If necessary, you can make explicit why the ten disciples were angry. Alternate translation: "they were very angry with the two brothers because each of them also wanted to sit in a place of honor next to Jesus"

#### Matthew 25

##### Connecting Statement:

Jesus finishes teaching his disciples about authority and serving others.

##### called them

"called the twelve disciples"

##### the rulers of the Gentiles dominate them

"the Gentile kings forcefully rule over their people"

##### their important men

"the important men among the Gentiles"

##### exercise authority over them

"have control over the people"

#### Matthew 26

##### whoever wishes

"whoever wants" or "whoever desires"

#### Matthew 27

##### to be first

"to be important"

#### Matthew 28

##### the Son of Man ... his life

Jesus is speaking about himself in the third person. If necessary, you can translate this in the first person.

##### did not come to be served

This can be stated in active form. Alternate translation: "did not come so that other people would serve him" or "did not come so that other people would serve me"

##### but to serve

You can make clear the understood information. Alternate translation: "but to serve other people"

##### to give his life as a ransom for many

Jesus's life being a "ransom" is a metaphor for his being punished in order to set people free from being punished for their own sins. Alternate translation: "to give his life as a substitute for many" or "to give his life as a substitute to set many free"

##### to give his life

To give one's live is an idiom meaning to die voluntarily, usually in order to help others. Alternate translation: "to die"

##### for many

You can make clear the understood information. Alternate translation: "for many people"

#### Matthew 29

##### Connecting Statement:

This begins an account of Jesus healing two blind men.

##### As they went

This refers to the disciples and Jesus.

##### followed him

"followed Jesus"

#### Matthew 30

##### There were two blind men sitting

This is sometimes translated as "Behold, there were two blind men sitting." Matthew is alerting us to a new people in the story. Your language may have a way of doing this.

##### When they heard

"When the two blind men heard"

##### was passing by

"was walking by them"

##### Son of David

Jesus was not David's literal son, so this may be translated as "Descendant of King David." However, "Son of David" is also a title for the Messiah, and the men were probably calling Jesus by this title.

#### Matthew 31

##### General Information:

This page has intentionally been left blank.

#### Matthew 32

##### called to them

"called to the blind men"

##### do you wish

"do you want"

#### Matthew 33

##### that our eyes may be opened

The men speak of becoming able to see as if there eyes were to be opened. Because of Jesus's previous question, we understand that they were expressing their desire. Alternate translation: "we want you to open our eyes" or "we want to be able to see"

#### Matthew 34

##### being moved with compassion

"having compassion" or "feeling compassion for them"

### Chapter 21

**1** As Jesus and his disciples approached Jerusalem and came to Bethphage, to the Mount of Olives, then Jesus sent two disciples, **2** saying to them, "Go into the next village, and you will immediately find a donkey tied up there, and a colt with her. Untie them and bring them to me. **3** If anyone says anything to you about that, you will say, 'The Lord has need of them,' and that person will immediately send them with you."

**4** Now all this happened to fulfill what was spoken through the prophet, saying,

**5** "Tell the daughter of Zion,

'See, your King is coming to you,

Humble and riding on a donkey—

on a colt, the foal of a donkey.'"

**6** Then the disciples went and did just as Jesus had instructed them. **7** They brought the donkey and the colt and put their cloaks on them, and Jesus sat upon the cloaks. **8** Most of the crowd spread their cloaks on the road, and others cut branches off the trees and spread them in the road. **9** Then the crowds that went before Jesus and those that followed him were shouting,

"Hosanna to the son of David!

Blessed is the one who comes in the name of the Lord!

Hosanna in the highest!"

**10** When Jesus had come into Jerusalem, all the city was stirred and said, "Who is this?"

**11** The crowds answered, "This is Jesus the prophet from Nazareth in Galilee."

**12** Then Jesus entered the temple. He cast out all those who bought and sold in the temple, and turned over the tables of the money changers and the seats of those who sold doves. **13** He said to them, "It is written, 'My house will be called a house of prayer,' but you make it a den of robbers."

**14** Then the blind and the lame came to him in the temple, and he healed them. **15** But when the chief priests and the scribes saw the marvelous things that he did, and when they heard the children shouting in the temple and saying, "Hosanna to the Son of David," they became very angry.

**16** They said to him, "Do you hear what they are saying?"

Jesus said to them, "Yes! But have you never read,

'Out of the mouths of little children and nursing infants

you have prepared praise'?"

**17** Then Jesus left them and went out of the city to Bethany and spent the night there.

**18** Now in the morning as he returned to the city, he was hungry. **19** Seeing a fig tree along the roadside, he went to it and found nothing on it except leaves. He said to it, "May there be no fruit from you ever again," and immediately the fig tree withered.

**20** When the disciples saw it, they marveled and said, "How did the fig tree immediately wither away?"

**21** Jesus answered and said to them, "Truly I say to you, if you have faith and do not doubt, you will not only do what was done to this fig tree, but you will even say to this mountain, 'Be taken up and thrown into the sea,' and it will be done. **22** Whatever you ask for in prayer, believing, you will receive."

**23** When Jesus had come into the temple, the chief priests and the elders of the people came to him as he was teaching and said, "By what authority do you do these things, and who gave you this authority?"

**24** Jesus answered and said to them, "I also will ask you one question. If you tell me, I will tell you by what authority I do these things. **25** The baptism of John—from where did it come? From heaven or from men?"

They discussed among themselves, saying, "If we say, 'From heaven,' he will say to us, 'Why then did you not believe him?' **26** But if we say, 'From men,' we fear the crowd, because they all view John as a prophet." **27** Then they answered Jesus and said, "We do not know."

He also said to them, "Neither will I tell you by what authority I do these things. **28** But what do you think? A man had two sons. He went to the first and said, 'Son, go labor today in the vineyard.'

**29** "The son answered and said, 'I will not,' but afterward he changed his mind and went.

**30** "Then the man went to the second son and said the same thing. He answered and said, 'I will go, sir,' but he did not go. **31** Which of the two sons did his father's will?"

They said, "The first one."

Jesus said to them, "Truly I say to you, the tax collectors and the prostitutes will enter the kingdom of God before you do. **32** For John came to you in the way of righteousness, but you did not believe him. But the tax collectors and the prostitutes believed him. But you, even when you saw this, you did not repent afterward and believe him.

**33** "Listen to another parable. There was a man, a landowner. He planted a vineyard, set a hedge about it, dug a winepress in it, built a watchtower, and rented it out to vine growers. Then he went into another country. **34** When the time of the fruit harvest approached, he sent some servants to the vine growers to collect his fruit. **35** But the vine growers took his servants, beat one, killed another, and stoned still another. **36** Again, the owner sent other servants, more than the first, but the vine growers treated them in the same way. **37** After that, the owner sent his own son to them, saying, 'They will respect my son.'

**38** "But when the vine growers saw the son, they said among themselves, 'This is the heir. Come, let us kill him and take over the inheritance.' **39** So they took him, threw him out of the vineyard and killed him. **40** Now when the owner of the vineyard comes, what will he do to those vine growers?"

**41** They said to him, "He will violently destroy those wicked people, and he will then rent out the vineyard to other vine growers, men who will give him his share of crops at the harvest time."

**42** Jesus said to them, "Did you never read in the scriptures,

'The stone which the builders rejected

has been made the cornerstone.

This was from the Lord,

and it is marvelous in our eyes'?

**43** Therefore I say to you, the kingdom of God will be taken away from you and will be given to a nation that produces its fruits. **44** Whoever falls on this stone will be broken to pieces. But anyone on whom it falls will be crushed." **45** When the chief priests and the Pharisees heard his parables, they understood he was speaking about them. **46** Seeking to arrest him, they were afraid of the crowd, because the people regarded him as a prophet.

### Chapter 22

**1** Jesus spoke to them again in parables, saying, **2** "The kingdom of heaven is like a certain king who prepared a marriage feast for his son. **3** He sent out his servants to call those who had been invited to come to the marriage feast, but they would not come. **4** Again the king sent other servants, saying, 'Tell them who are invited, "See, I have prepared my dinner. My oxen and fattened cattle have been killed, and all things are ready. Come to the marriage feast."' **5** But they paid no attention and went away, one to his farm, another to his business. **6** The others seized the king's servants, treated them shamefully, and killed them. **7** The king was angry, and he sent his soldiers and they destroyed those murderers and burned their city. **8** Then he said to his servants, 'The wedding is ready, but those who were invited were not worthy. **9** Therefore go to the highway crossings and invite as many people to the marriage feast as you can find.' **10** The servants went out to the highways and gathered together all the people they found, both bad and good. So the wedding hall was filled with guests. **11** But when the king came in to look at the guests, he saw a man there who was not wearing wedding clothes. **12** The king said to him, 'Friend, how did you come in here without wedding clothes?' But the man was speechless. **13** Then the king said to the servants, 'Bind this man hand and foot, and throw him out into the outer darkness, where there will be weeping and the grinding of teeth.' **14** For many people are called, but few are chosen."

**15** Then the Pharisees went and planned how they might entrap Jesus in his own talk. **16** Then they sent to him their disciples, together with the Herodians. They said to Jesus, "Teacher, we know that you are truthful, and that you teach God's way in truth. You care for no one's opinion, and you do not show partiality between people. **17** So tell us, what do you think? Is it lawful to pay taxes to Caesar or not?"

**18** But Jesus understood their wickedness and said, "Why are you testing me, you hypocrites? **19** Show me the coin for the tax." Then they brought a denarius to him. **20** Jesus said to them, "Whose image and name are these?"

**21** They said to him, "Caesar's."

Then Jesus said to them, "Then give to Caesar the things that are Caesar's, and to God the things that are God's." **22** When they heard it, they marveled. Then they left him and went away.

**23** On that day some Sadducees, who say there is no resurrection, came to him. They asked him, **24** saying, "Teacher, Moses said, 'If a man dies, having no children, his brother must marry his wife and raise children for his brother.' **25** There were seven brothers. The first married and then died. Having left no children, he left his wife to his brother. **26** Then the second brother did the same thing, then the third, all the way to the seventh brother. **27** After them all, the woman died. **28** Now in the resurrection, whose wife will she be of the seven brothers? For they all had married her."

**29** But Jesus answered and said to them, "You are mistaken because you do not know the scriptures or the power of God. **30** For in the resurrection they neither marry nor are given in marriage. Instead, they are like angels in heaven. **31** But concerning the resurrection of the dead, have you not read what was spoken to you by God, saying, **32** 'I am the God of Abraham, the God of Isaac, and the God of Jacob'? God is not the God of the dead, but of the living." **33** When the crowds heard this, they were astonished at his teaching.

**34** But when the Pharisees heard that Jesus had silenced the Sadducees, they gathered themselves together. **35** One of them, an expert in the law, asked him a question, testing him— **36** "Teacher, which is the greatest commandment in the law?"

**37** Jesus said to him, "'Love the Lord your God with all your heart, with all your soul, and with all your mind.' **38** This is the great and first commandment. **39** And a second commandment is like it—'Love your neighbor as yourself.' **40** On these two commandments depend the whole law and the prophets."

**41** Now while the Pharisees were still gathered together, Jesus asked them a question. **42** He said, "What do you think about the Christ? Whose son is he?"

They said to him, "The son of David."

**43** Jesus said to them, "How then does David in the Spirit call him Lord, saying,

**44** 'The Lord said to my Lord,

"Sit at my right hand,

until I make your enemies your footstool"'?

**45** If David then calls the Christ 'Lord,' how is he David's son?" **46** No one was able to answer him a word, and no man dared ask him any more questions from that day on.

### Chapter 23

**1** Then Jesus spoke to the crowds and to his disciples. **2** He said, "The scribes and the Pharisees sit in Moses' seat. **3** Therefore whatever they command you to do, do these things and observe them. But do not imitate their deeds, for they say things but then do not do them. **4** Yes, they bind heavy burdens that are difficult to carry, and then they put them on people's shoulders. But they themselves will not move a finger to carry them. **5** They do all their deeds to be seen by people. For they make their phylacteries wide, and they enlarge the edges of their garments. **6** They love the places of honor at feasts and the chief seats in the synagogues, **7** and special greetings in the marketplaces, and to be called 'Rabbi' by people. **8** But you must not be called 'Rabbi,' for you have only one teacher, and all of you are brothers. **9** And call no man on earth your father, for you have only one Father, and he is in heaven. **10** Neither must you be called 'teacher,' for you have only one teacher, the Christ. **11** But he who is greatest among you will be your servant. **12** Whoever exalts himself will be humbled, and whoever humbles himself will be exalted.

**13** But woe to you, scribes and Pharisees, hypocrites! You shut the kingdom of heaven against people. For you do not enter it yourselves, and neither do you allow those about to enter to do so. **14***[*[1](#fn-040-023-014-1)*]***15** Woe to you, scribes and Pharisees, hypocrites! For you go over sea and land to make one convert, and when he has become one, you make him twice as much a son of hell as you.

**16** "Woe to you, you blind guides, you who say, 'Whoever swears by the temple, it is nothing. But whoever swears by the gold of the temple, he is bound to his oath.' **17** You blind fools! Which is greater, the gold or the temple that makes the gold holy? **18** And, 'Whoever swears by the altar, it is nothing. But whoever swears by the gift that is on it, he is bound to his oath.' **19** You blind people! Which is greater, the gift or the altar that makes the gift holy? **20** Therefore, he who swears by the altar swears by it and by everything on it. **21** The one who swears by the temple swears by it and by the one who lives in it. **22** And the one who swears by heaven swears by the throne of God and by him who sits on it.

**23** "Woe to you, scribes and Pharisees, hypocrites! For you tithe mint and dill and cumin, but you have left undone the weightier matters of the law—justice and mercy and faithfulness. But these you ought to have done and not to have left the other undone. **24** You blind guides, you who strain out a gnat but swallow a camel!

**25** "Woe to you, scribes and Pharisees, hypocrites! For you clean the outside of the cup and of the plate, but inside they are full of robbery and self-indulgence. **26** You blind Pharisee! Clean first the inside of the cup and of the plate, so that the outside may become clean also.

**27** "Woe to you, scribes and Pharisees, hypocrites! For you are like whitewashed tombs, which on the outside look beautiful, but on the inside are full of dead men's bones and everything unclean. **28** In the same way, you also outwardly appear righteous to men, but on the inside you are full of hypocrisy and lawlessness.

**29** "Woe to you, scribes and Pharisees, hypocrites! For you build the tombs of the prophets and decorate the tombs of the righteous. **30** You say, 'If we had lived in the days of our fathers, we would not have been partners with them in shedding the blood of the prophets.' **31** Therefore you testify against yourselves that you are sons of those who murdered the prophets. **32** You also fill up the measure of your fathers. **33** You serpents, you offspring of vipers, how will you escape the judgment of hell? **34** Therefore, see, I am sending you prophets and wise men and scribes. Some of them you will kill and crucify, and some you will whip in your synagogues and chase from city to city. **35** The result is that upon you will come all the righteous blood that has been shed on the earth, from the blood of righteous Abel, to the blood of Zechariah son of Berekiah, whom you murdered between the sanctuary and the altar. **36** Truly I say to you, all these things will come upon this generation.

**37** "Jerusalem, Jerusalem, you who kill the prophets and stone those who are sent to you! How often did I long to gather your children together, just as a hen gathers her chicks under her wings, but you were not willing! **38** See, your house is left to you desolate. **39** For I say to you, You will not see me from now on until you say, 'Blessed is he who comes in the name of the Lord.'"

#### Footnotes

23:14 *[1]*The best ancient copies do not have verse 14 (some copies add the verse after verse 12).

### Chapter 24

**1** Jesus went out from the temple and was going on his way. His disciples came to him to point out to him the buildings of the temple. **2** But he answered and said to them, "Do you not see all these things? Truly I say to you, not one stone will be left on another that will not be torn down."

**3** As he sat on the Mount of Olives, the disciples came to him privately and said, "Tell us, when will these things happen? What will be the sign of your coming and of the end of the age?"

**4** Jesus answered and said to them, "Be careful that no one leads you astray. **5** For many will come in my name. They will say, 'I am the Christ,' and will lead many astray. **6** You will hear of wars and rumors of wars. See that you are not troubled, for these things must happen; but the end is not yet. **7** For nation will rise against nation, and kingdom against kingdom. There will be famines and earthquakes in various places. **8** But all these things are only the beginning of birth pains. **9** Then they will deliver you up to tribulation and kill you. You will be hated by all the nations for my name's sake. **10** Then many will stumble, and betray one another and hate one another. **11** Many false prophets will rise up and lead many astray. **12** Because lawlessness will increase, the love of many will grow cold. **13** But the one who endures to the end will be saved. **14** This good news of the kingdom will be preached in the whole world as a testimony to all the nations. Then the end will come.

**15** "Therefore, when you see the abomination of desolation, which was spoken of by Daniel the prophet, standing in the holy place" (let the reader understand), **16** "let those who are in Judea flee to the mountains, **17** let him who is on the housetop not go down to take anything out of his house, **18** and let him who is in the field not return to take his cloak. **19** But woe to those who are pregnant and to those who are nursing infants in those days! **20** Pray that your flight will not occur in the winter or on a Sabbath. **21** For there will be great tribulation, such as has not been from the beginning of the world until now, no, nor ever will be again. **22** Unless those days had been shortened, no flesh would be saved. But for the sake of the elect those days will be shortened. **23** Then if anyone says to you, 'Look, here is the Christ!' or, 'There is the Christ!' do not believe it. **24** For false Christs and false prophets will arise and show great signs and wonders, so as to lead astray, if possible, even the elect. **25** See, I have told you ahead of time. **26** Therefore, if they say to you, 'Look, he is in the wilderness,' do not go out to the wilderness. Or, 'See, he is in the inner rooms,' do not believe it. **27** For as the lightning shines out from the east and flashes all the way to the west, so will be the coming of the Son of Man. **28** Wherever a dead animal is, there the vultures will gather.

**29** "But immediately after the tribulation of those days

the sun will be darkened,

the moon will not give its light,

the stars will fall from the sky,

and the powers of the heavens will be shaken. **30** Then the sign of the Son of Man will appear in the sky, and all the tribes of the earth will mourn. They will see the Son of Man coming on the clouds of the sky with power and great glory. **31** He will send his angels with a great sound of a trumpet, and they will gather together his elect from the four winds, from one end of the sky to the other.

**32** "Learn a lesson from the fig tree. As soon as the branch becomes tender and puts out its leaves, you know that summer is near. **33** So also, when you see all these things, you should know that he is near, at the very gates. **34** Truly I say to you, this generation will not pass away until all of these things will have happened. **35** Heaven and the earth will pass away, but my words will never pass away. **36** But concerning that day and hour no one knows, not even the angels of heaven, nor the Son, but only the Father. **37** As the days of Noah were, so will be the coming of the Son of Man. **38** For as in those days before the flood they were eating and drinking, marrying and giving in marriage until the day that Noah entered the ark, **39** and they knew nothing until the flood came and took them all away—so will be the coming of the Son of Man. **40** Then two men will be in a field—one will be taken, and one will be left. **41** Two women will be grinding with a mill—one will be taken, and one will be left. **42** Therefore be on your guard, for you do not know on what day your Lord will come. **43** But know this, that if the master of the house had known in what time of night the thief was coming, he would have been on guard and would not have allowed his house to be broken into. **44** Therefore you must also be ready, for the Son of Man will come at an hour that you do not expect.

**45** "So who is the faithful and wise servant whom his master has set over his household in order to give them their food at the right time? **46** Blessed is that servant whom his master will find doing that when he comes. **47** Truly I say to you that the master will set him over all his possessions. **48** But if an evil servant says in his heart, 'My master has been delayed,' **49** and begins to beat his fellow servants, and eats and drinks with drunkards, **50** then the master of that servant will come on a day that the servant does not expect and at an hour that he does not know. **51** His master will cut him in pieces and assign him a place with the hypocrites, where there will be weeping and grinding of teeth.

### Chapter 25

**1** "Then the kingdom of heaven will be like ten virgins who took their lamps and went to meet the bridegroom. **2** Five of them were foolish and five were wise. **3** For when the foolish virgins took their lamps, they did not take any oil with them. **4** But the wise virgins took containers of oil along with their lamps. **5** Now while the bridegroom was delayed, they all got sleepy and slept. **6** But at midnight there was a cry, 'Look, the bridegroom! Go out and meet him.'

**7** Then all those virgins rose up and trimmed their lamps. **8** The foolish said to the wise, 'Give us some of your oil because our lamps are going out.'

**9** "But the wise answered and said, 'Since there will not be enough for us and you, go instead to those who sell and buy some for yourselves.' **10** While they went away to buy, the bridegroom came, and those who were ready went with him to the marriage feast, and the door was shut.

**11** "Afterward the other virgins also came and said, 'Master, master, open for us.'

**12** "But he answered and said, 'Truly I say to you, I do not know you.' **13** Watch therefore, for you do not know the day or the hour.

**14** "For it is like when a man was about to go into another country. He called his own servants and entrusted his possessions to them. **15** To one of them he gave five talents, to another he gave two, and to yet another he gave one talent. Each one received an amount according to his own ability, and that man went on his journey. **16** The one who received the five talents went at once and worked with them and gained another five talents. **17** In the same way, the one who had received two talents gained another two. **18** But the servant who had received one talent went away, dug a hole in the ground, and hid his master's money. **19** Now after a long time the master of those servants came back and settled accounts with them. **20** The servant who had received the five talents came and brought another five talents. He said, 'Master, you entrusted me with five talents. See, I have gained five talents more.'

**21** "His master said to him, 'Well done, good and faithful servant! You have been faithful over a few things. I will put you in charge over many things. Enter into the joy of your master.'

**22** "The servant who had received two talents came and said, 'Master, you gave me two talents. See, I have gained two more talents.'

**23** "His master said to him, 'Well done, good and faithful servant! You have been faithful over a few things. I will put you in charge over many things. Enter into the joy of your master.'

**24** "Then the servant who had received one talent came and said, 'Master, I know that you are a hard man. You reap where you did not sow, and you harvest where you did not scatter. **25** I was afraid, so I went away and hid your talent in the ground. See, you have here what belongs to you.'

**26** "But his master answered and said to him, 'You wicked and lazy servant, you knew that I reap where I have not sowed and harvest where I have not scattered. **27** Therefore you should have given my money to the bankers, and at my coming I would have received back my own with interest. **28** Therefore take away the talent from him and give it to the servant who has ten talents. **29** For to everyone who possesses more will be given, and he will have an abundance. But from anyone who does not possess anything, even what he does have will be taken away. **30** Throw the worthless servant out into the outer darkness, where there will be weeping and grinding of teeth.'

**31** "When the Son of Man comes in his glory and all the angels with him, then he will sit on his glorious throne. **32** Before him will be gathered all the nations, and he will separate the people one from another, as a shepherd separates the sheep from the goats. **33** He will place the sheep on his right hand, but the goats on his left. **34** Then the King will say to those on his right hand, 'Come, you who have been blessed by my Father, inherit the kingdom prepared for you from the foundation of the world. **35** For I was hungry and you gave me food; I was thirsty and you gave me a drink; I was a stranger and you took me in; **36** I was naked and you clothed me; I was sick and you cared for me; I was in prison and you came to me.'

**37** "Then the righteous will answer and say, 'Lord, when did we see you hungry and feed you? Or thirsty and give you a drink? **38** When did we see you a stranger and take you in? Or naked and clothe you? **39** When did we see you sick or in prison and come to you?'

**40** "Then the King will answer and say to them, 'Truly I say to you, what you did for one of the least of these brothers of mine, you did it for me.' **41** Then he will say to those on his left hand, 'Depart from me, you cursed, into the eternal fire that has been prepared for the devil and his angels, **42** because I was hungry, but you did not give me food; I was thirsty, but you did not give me a drink; **43** I was a stranger, but you did not take me in; naked, but you did not clothe me; sick and in prison, but you did not care for me.'

**44** "Then they will also answer and say, 'Lord, when did we see you hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not serve you?'

**45** "Then he will answer them and say, 'Truly I say to you, what you did not do for one of the least of these, you did not do for me.' **46** These will go away into eternal punishment, but the righteous into eternal life."

### Chapter 26

**1** It came about that when Jesus had finished all these words, he said to his disciples, **2** "You know that after two days the Passover is coming, and the Son of Man will be given over to be crucified."

**3** Then the chief priests and the elders of the people were gathered together in the palace of the high priest, who was named Caiaphas. **4** They plotted together to arrest Jesus stealthily and kill him. **5** For they were saying, "Not during the festival, so that a riot does not arise among the people."

**6** Now while Jesus was in Bethany in the house of Simon the leper, **7** as he was reclining at table, a woman came to him having an alabaster jar of very expensive ointment, and she poured it upon his head. **8** But when his disciples saw it, they became angry and said, "What is the reason for this waste? **9** This could have been sold for a large amount and given to the poor."

**10** But Jesus, knowing this, said to them, "Why are you causing trouble for this woman? For she has done a beautiful thing for me. **11** You always have the poor with you, but you will not always have me. **12** For when she poured this ointment on my body, she did it for my burial. **13** Truly I say to you, wherever this good news is preached in the whole world, what this woman has done will also be spoken of in memory of her."

**14** Then one of the twelve, who was named Judas Iscariot, went to the chief priests **15** and said, "What are you willing to give me to turn him over to you?" They weighed out thirty pieces of silver for him. **16** From that moment he sought an opportunity to turn him over to them.

**17** Now on the first day of unleavened bread the disciples came to Jesus and said, "Where do you want us to prepare for you to eat the Passover meal?"

**18** He said, "Go into the city to a certain man and say to him, 'The Teacher says, "My time is at hand. I will keep the Passover at your house with my disciples."'" **19** The disciples did as Jesus directed them, and they prepared the Passover meal.

**20** When evening came, he sat down to eat with the twelve disciples. **21** As they were eating, he said, "Truly I say to you that one of you will betray me."

**22** They were very sorrowful, and each one began to ask him, "Surely not I, Lord?"

**23** He answered, "The one who dips his hand with me in the dish is the one who will betray me. **24** The Son of Man will go, just as it is written about him. But woe to that man by whom the Son of Man is betrayed! It would be better for that man if he had not been born."

**25** Judas, who would betray him said, "Is it I, Rabbi?"

He said to him, "You have said it yourself."

**26** As they were eating, Jesus took bread, blessed it, and broke it. He gave it to the disciples and said, "Take, eat. This is my body." **27** He took a cup and gave thanks, and gave it to them and said, "Drink it, all of you. **28** For this is my blood of the covenant that is poured out for many for the forgiveness of sins. **29** But I say to you, I will not drink again of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom."

**30** When they had sung a hymn, they went out to the Mount of Olives. **31** Then Jesus said to them, "All of you will fall away tonight because of me, for it is written,

'I will strike the shepherd

and the sheep of the flock will be scattered.'

**32** But after I am raised up, I will go ahead of you into Galilee."

**33** But Peter said to him, "Even if all fall away because of you, I will never fall away."

**34** Jesus said to him, "Truly I say to you, this very night, before the rooster crows, you will deny me three times."

**35** Peter said to him, "Even if I must die with you, I will not deny you." All the other disciples said the same thing.

**36** Then Jesus went with them to a place called Gethsemane and said to his disciples, "Sit here while I go over there and pray." **37** He took Peter and the two sons of Zebedee with him and began to become sorrowful and troubled. **38** Then he said to them, "My soul is deeply sorrowful, even to death. Remain here and watch with me." **39** He went a little farther, fell on his face, and prayed. He said, "My Father, if it is possible, let this cup pass from me. Yet, not as I will, but as you will." **40** He came to the disciples and found them sleeping, and he said to Peter, "What, could you not watch with me for one hour? **41** Watch and pray that you do not enter into temptation. The spirit indeed is willing, but the flesh is weak." **42** He went away a second time and prayed. He said, "My Father, if this cannot pass away unless I drink it, your will be done." **43** He came again and found them sleeping, for their eyes were heavy. **44** So leaving them again, he went away and prayed a third time, saying the same words. **45** Then Jesus came to the disciples and said to them, "Are you still sleeping and taking your rest? Look, the hour is at hand, and the Son of Man is being betrayed into the hands of sinners. **46** Arise, let us go. Look, the one who is betraying me is near."

**47** While he was still speaking, Judas, one of the twelve, came. A large crowd came with him from the chief priests and elders of the people. They came with swords and clubs. **48** Now the man who was going to betray Jesus had given them a signal, saying, "The one I kiss is the man. Seize him." **49** Immediately he came up to Jesus and said, "Greetings, Rabbi!" and he kissed him.

**50** Jesus said to him, "Friend, do what you have come to do." Then they came, laid hands on Jesus, and seized him. **51** Behold, one of those who was with Jesus stretched out his hand, drew his sword, and struck the servant of the high priest, and cut off his ear. **52** Then Jesus said to him, "Put your sword back in its place, for all those who take up the sword will perish by the sword. **53** Do you think that I could not call upon my Father, and he would send me more than twelve legions of angels? **54** But how then would the scriptures be fulfilled, that this must happen?" **55** At that time Jesus said to the crowd, "Have you come out with swords and clubs to seize me like a robber? Every day I sat teaching in the temple, and you did not arrest me. **56** But all this has happened so that the writings of the prophets might be fulfilled." Then all the disciples abandoned him and fled.

**57** Those who had seized Jesus led him away to Caiaphas the high priest, where the scribes and the elders had gathered together. **58** But Peter followed him from a distance to the courtyard of the high priest. He went inside and sat down with the officers to see the outcome. **59** Now the chief priests and the whole council were looking for false testimony against Jesus so that they might put him to death. **60** They did not find any, even though many false witnesses came forward. But later two came forward **61** and said, "This man said, 'I am able to destroy the temple of God and rebuild it in three days.'"

**62** The high priest stood up and said to him, "Do you have no answer? What is it that they are testifying against you?" **63** But Jesus was silent. The high priest said to him, "I command you by the living God, tell us whether you are the Christ, the Son of God."

**64** Jesus replied to him, "You have said it yourself. But I tell you, from now on you will see the Son of Man sitting at the right hand of Power, and coming on the clouds of heaven."

**65** Then the high priest tore his clothes and said, "He has spoken blasphemy! Why do we still need witnesses? Look, now you have heard the blasphemy. **66** What do you think?"

They answered and said, "He is deserving of death." **67** Then they spit in his face and beat him with their fists, while some slapped him **68** and said, "Prophesy to us, you Christ. Who is it that struck you?"

**69** Now Peter was sitting outside in the courtyard, and a servant girl came to him and said, "You were also with Jesus of Galilee."

**70** But he denied it in front of them all, saying, "I do not know what you are talking about."

**71** When he went out to the gateway, another servant girl saw him and said to those there, "This man was also with Jesus of Nazareth."

**72** He again denied it with an oath, "I do not know the man!"

**73** After a little while those who were standing by came and said to Peter, "Surely you are also one of them, for the way you speak gives you away."

**74** Then he began to curse and swear, "I do not know the man," and immediately a rooster crowed.

**75** Peter remembered the words that Jesus had said, "Before the rooster crows you will deny me three times." Then he went outside and wept bitterly.

### Chapter 27

**1** Now when morning came, all the chief priests and elders of the people plotted against Jesus to put him to death. **2** They bound him, led him away, and delivered him to Pilate the governor.

**3** Then when Judas, who had betrayed him, saw that Jesus had been condemned, he repented and returned the thirty pieces of silver to the chief priests and elders, **4** and said, "I have sinned by betraying innocent blood."

But they said, "What is that to us? See to that yourself." **5** Then he threw down the pieces of silver in the temple, and departed, and went out and hanged himself. **6** The chief priests took the pieces of silver and said, "It is not lawful to put this into the treasury because it is the price of blood." **7** They discussed the matter together, and they bought with the money the potter's field in which to bury strangers. **8** For this reason that field has been called, "The Field of Blood" to this day. **9** Then that which had been spoken by Jeremiah the prophet was fulfilled, saying, "They took the thirty pieces of silver, the price set on him by the sons of Israel, **10** and they gave it for the potter's field, as the Lord had directed me."

**11** Now Jesus stood before the governor, and the governor asked him, "Are you the King of the Jews?"

Jesus answered him, "You say so."

**12** But when he was accused by the chief priests and elders, he answered nothing. **13** Then Pilate said to him, "Do you not hear how many things they accuse you of?" **14** But he did not answer even one word, so that the governor was greatly amazed. **15** Now at the festival it was the custom of the governor to set free one prisoner chosen by the crowd. **16** At that time they had a notorious prisoner named Jesus Barabbas. *[*[1](#fn-040-027-016-1)*]***17** So when they were gathered together, Pilate said to them, "Who do you want me to set free for you? Barabbas, or Jesus who is called Christ?" **18** He knew that they had handed Jesus over to him because of envy.

**19** While he was sitting on the judgment seat, his wife sent word to him and said, "Have nothing to do with that innocent man. For I have suffered much today because of a dream I had about him."

**20** Now the chief priests and the elders persuaded the crowd that they should ask for Barabbas and destroy Jesus. **21** The governor asked them, "Which of the two do you want me to set free for you?"

They said, "Barabbas."

**22** Pilate said to them, "What should I do with Jesus who is called Christ?"

They all answered, "Crucify him."

**23** Then he said, "Why, what evil has he done?"

But they cried out even louder, "Crucify him."

**24** So when Pilate saw that he was gaining nothing, but instead a riot was starting, he took water, washed his hands in front of the crowd, and said, "I am innocent of the blood of this man. You see to it."

**25** All the people said, "May his blood be on us and our children." **26** Then he set Barabbas free for them, but he scourged Jesus and handed him over to be crucified.

**27** Then the soldiers of the governor took Jesus into the government headquarters and they gathered the whole company of soldiers. **28** They stripped him and put a scarlet robe on him. **29** They made a crown of thorns and put it on his head, and placed a staff in his right hand. They knelt down before him and mocked him, saying, "Hail, King of the Jews!" **30** They spat on him, and they took the staff and struck him on the head again and again. **31** When they had mocked him, they took the robe off him and put his own garments on him, and led him away to crucify him.

**32** As they came out, they found a man from Cyrene named Simon, whom they forced to go with them so that he might carry his cross. **33** They came to a place called Golgotha, which means "The Place of a Skull." **34** They gave him wine to drink mixed with gall. But when he tasted it, he would not drink. **35** When they had crucified him, they divided up his garments by casting lots, **36** and they sat and kept guard over him. **37** Above his head they put the charge against him, which read, "This is Jesus, the king of the Jews." **38** Two robbers were crucified with him, one on the right of him and one on the left. **39** Those who passed by insulted him, shaking their heads **40** and saying, "You who were going to destroy the temple and rebuild it in three days, save yourself! If you are the Son of God, come down from the cross!"

**41** In the same way the chief priests were mocking him, along with the scribes and elders, and said, **42** "He saved others, but he cannot save himself. He is the King of Israel. Let him come down off the cross, and then we will believe in him. **43** He trusts in God, let God rescue him now, if God consents to release him. For he even said, 'I am the Son of God.'" **44** In the same way the robbers who were crucified with him also insulted him.

**45** Now from the sixth hour darkness came over the whole land until the ninth hour. **46** About the ninth hour, Jesus cried with a loud voice and said, "Eli, Eli, lama sabachthani?" which means, "My God, my God, why have you abandoned me?"

**47** When some of those who were standing there heard it, they said, "He is calling for Elijah."

**48** Immediately one of them ran and took a sponge, filled it with sour wine, put it on a reed staff, and gave it to him to drink. **49** The rest of them said, "Leave him alone. Let us see whether Elijah comes to save him." **50** Then Jesus cried out again with a loud voice and gave up his spirit.

**51** Behold, the curtain of the temple was split in two from the top to the bottom, and the earth shook, and the rocks split apart. **52** The tombs were opened, and the bodies of the holy people who had fallen asleep were raised. **53** They came out of the tombs after his resurrection, entered the holy city, and appeared to many. **54** Now when the centurion and those who were watching Jesus saw the earthquake and the things that had happened, they became very afraid and said, "Truly this was the Son of God." **55** Many women who had followed Jesus from Galilee to attend to his needs were there watching from a distance. **56** Among them were Mary Magdalene, Mary the mother of James and Joseph, and the mother of the sons of Zebedee.

**57** When it was evening, there came a rich man from Arimathea, named Joseph, who was also a disciple of Jesus. **58** He approached Pilate and asked for the body of Jesus. Then Pilate ordered it to be given to him. **59** Joseph took the body, wrapped it in a clean linen cloth, **60** and laid it in his own new tomb that he had cut into the rock. Then he rolled a large stone against the door of the tomb and went away. **61** Mary Magdalene and the other Mary were there, sitting opposite the tomb.

**62** The next day, which was the day after the Preparation, the chief priests and the Pharisees were gathered together with Pilate. **63** They said, "Sir, we remember that when that deceiver was alive, he said, 'After three days will I rise again.' **64** Therefore command that the tomb be made secure until the third day, otherwise his disciples may come and steal him and say to the people, 'He has risen from the dead,' and the last deception will be worse than the first."

**65** Pilate said to them, "Take a guard. Go and make it as secure as you know how." **66** So they went and made the tomb secure, sealing the stone and placing the guard.

#### Footnotes

27:16 *[1]*Many ancient copies do not have

### Chapter 28

**1** Now after the Sabbath, as it began to dawn toward the first day of the week, Mary Magdalene and the other Mary came to see the tomb. **2** Behold, there was a great earthquake, for an angel of the Lord descended from heaven, came and rolled away the stone, and sat on it. **3** His appearance was like lightning, and his clothing as white as snow. **4** The guards shook with fear and became like dead men. **5** The angel addressed the women and said to them, "Do not be afraid, for I know that you seek Jesus, who has been crucified. **6** He is not here, but is risen, just as he said. Come see the place where the Lord was lying. **7** Go quickly and tell his disciples, 'He has risen from the dead. See, he is going ahead of you to Galilee. There you will see him.' See, I have told you."

**8** The women quickly left the tomb with fear and great joy, and ran to tell his disciples. **9** Behold, Jesus met them and said, "Greetings!" The women came, took hold of his feet and worshiped him. **10** Then Jesus said to them, "Do not be afraid. Go tell my brothers to leave for Galilee. There they will see me."

**11** Now while the women were going, behold, some of the guards went into the city and told the chief priests all the things that had happened. **12** When the priests had met with the elders and discussed the matter with them, they gave a large amount of money to the soldiers **13** and told them, "Say to others, 'The disciples of Jesus came by night and stole his body while we were sleeping.' **14** If this report reaches the governor, we will persuade him and take any worries away from you." **15** So the soldiers took the money and did as they had been instructed. This report spread widely among the Jews and continues even today.

**16** But the eleven disciples went to Galilee, to the mountain to which Jesus had directed them. **17** When they saw him, they worshiped him, but some doubted. **18** Jesus came to them and spoke to them and said, "All authority has been given to me in heaven and on earth. **19** Go therefore and make disciples of all the nations. Baptize them into the name of the Father, of the Son, and of the Holy Spirit. **20** Teach them to obey all the things that I have commanded you. See, I am with you always, even to the end of the age."

## Mark

### Chapter 1

**1** This is the beginning of the gospel of Jesus Christ, the Son of God.

**2** As it is written in Isaiah the prophet,

"Look, I am sending my messenger before your face,

the one who will prepare your way.

**3** The voice of one crying out in the wilderness,

'Make ready the way of the Lord;

make his paths straight.'"

**4** John came, baptizing in the wilderness and preaching a baptism of repentance for the forgiveness of sins. **5** The whole country of Judea and all the people of Jerusalem went out to him. They were baptized by him in the Jordan River, confessing their sins. **6** John wore a coat of camel's hair and a leather belt around his waist, and he ate locusts and wild honey.

**7** He was preaching, saying, "One will come after me who is more powerful than I; the strap of his sandals I am not worthy to stoop down and untie. **8** I baptized you with water, but he will baptize you with the Holy Spirit."

**9** It happened in those days that Jesus came from Nazareth in Galilee, and he was baptized by John in the Jordan River. **10** As Jesus came up out of the water, he saw the heavens split open and the Spirit coming down on him like a dove. **11** A voice came out of the heavens, "You are my beloved Son. I am very pleased with you."

**12** Then the Spirit compelled him to go out into the wilderness. **13** He was in the wilderness forty days being tempted by Satan. He was with the wild animals, and the angels served him.

**14** Now after John was arrested, Jesus came into Galilee proclaiming the gospel of God. **15** He said, "The time is fulfilled, and the kingdom of God is near. Repent and believe the gospel."

**16** When he was walking beside the Sea of Galilee, he saw Simon and Andrew the brother of Simon casting a net in the sea, for they were fishermen. **17** Jesus said to them, "Come, follow me, and I will make you fishers of men." **18** Then immediately they left the nets and followed him. **19** As Jesus was walking on a little farther, he saw James son of Zebedee and John his brother; they were in the boat mending the nets. **20** He called them, and they left their father Zebedee in the boat with the hired servants, and they followed him.

**21** Then they came into Capernaum, and on the Sabbath, Jesus went into the synagogue and taught. **22** They were astonished at his teaching, for he was teaching them as someone who has authority and not as the scribes. **23** Just then a man in their synagogue who had an unclean spirit cried out, **24** saying, "What do we have to do with you, Jesus of Nazareth? Have you come to destroy us? I know who you are. You are the Holy One of God!"

**25** Jesus rebuked the demon and said, "Be quiet and come out of him!" **26** The unclean spirit threw him down and went out from him while crying out with a loud voice. **27** All the people were amazed, so they asked each other, "What is this? A new teaching with authority! He even commands the unclean spirits and they obey him!" **28** The news about him went out everywhere into the whole region of Galilee.

**29** After coming out of the synagogue, they came into the house of Simon and Andrew, along with James and John. **30** Now Simon's mother-in-law was lying sick with a fever, and they told Jesus about her. **31** So he came, took her by the hand, and raised her up; the fever left her, and she started serving them.

**32** That evening after the sun had set, they brought to him all who were sick or possessed by demons. **33** The whole city gathered together at the door. **34** He healed many who were sick with various diseases and cast out many demons, but he did not allow the demons to speak because they knew him.

**35** He got up very early, while it was still dark; he left and went out into a solitary place and there he prayed. **36** Simon and those who were with him searched for him. **37** They found him and they said to him, "Everyone is looking for you."

**38** He said, "Let us go elsewhere, out into the surrounding towns, so that I may preach there also. That is why I came out here." **39** He went throughout all of Galilee, preaching in their synagogues and casting out demons.

**40** A leper came to him. He was begging him; he knelt down and said to him, "If you are willing, you can make me clean."

**41** Moved with compassion, Jesus reached out his hand and touched him, saying to him, "I am willing. Be clean." **42** Immediately the leprosy left him, and he was made clean. **43** Jesus strictly warned him and sent him away. **44** He said to him, "Be sure to say nothing to anyone, but go, show yourself to the priest, and offer for your cleansing what Moses commanded, as a testimony to them." **45** But he went out and began to declare it freely and spread the word, so much so that Jesus could no longer enter a town openly but he stayed out in remote places. Yet people were still coming to him from everywhere.

# Mark 1 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 1:2-3, which is a quotation from the Old Testament.

### Special concepts in this chapter

#### "You can make me clean"

Leprosy was a disease of the skin that made a person unclean and unable to properly worship God. Jesus is capable of making people physically "clean" or healthy as well as spiritually "clean" or right with God. (See: clean)

#### Prophecy

Mark begins this book about Jesus Christ with the words that the prophet Isaiah wrote long before that time. Then he tells how John the Baptist and Jesus Christ fulfilled that prophecy.

#### Repentance

Repent means stop sinning. John the Baptist taught people to repent so that God would forgive their sins. Jesus taught people to repent and to believe the good news about the kingdom of God.

#### The work of Jesus

Jesus went around preaching the good news of God, casting demons out of people, and healing people who were sick.

#### Mark 01

##### General Information:

The author of this book is Mark, also called John Mark. He was the son of one of the women named Mary mentioned in the four Gospels. He was also the nephew of Barnabas. This whole book is about Jesus Christ.

##### Son of God

This is an important title for Jesus.

#### Mark 02

##### General Information:

Mark begins this book with the words that the prophet Isaiah wrote long ago about a messenger who would come and tell the people to get ready for the Lord's coming. Verses 4-15 show how this prophecy was fulfilled by John the Baptist and Jesus Christ.

##### before your face

This is an idiom that means "ahead of you."

##### your face ... your way

Here the word "your" refers to the Lord and is singular.

##### the one

This refers to the messenger.

##### will prepare your way

Doing this represents preparing the people for the Lord's arrival. Alternate translation: "will prepare the people for your arrival"

#### Mark 03

##### Connecting Statement:

This verse tells how the messenger in verse 2 would prepare the Lord's way.

##### The voice of one crying out in the wilderness

This phrase 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

These two phrases mean the same thing.

##### Make ready the way of the Lord

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

#### Mark 04

##### General Information

The events in Mark 1:4-15 are a fulfillment of what Isaiah had prophesied. John was the "messenger" of verse 2 and "the one calling out in the wilderness" of verse 3.

##### John came

Translators can make it explicit that John's coming was a fulfillment of Isaiah's prophecy. Alternate translation: "So John came" or "In fulfillment of that prophecy, John came"

#### Mark 05

##### The whole country of Judea and all the people of Jerusalem

The words "The whole country" are a metonym for the people who live in the country and a generalization that refers to a great number of people, not to every single person. Alternate translation: "Many people from Judea and Jerusalem"

##### They were baptized by him in the Jordan River, confessing their sins

They did these things at the same time. The people were baptized because they repented of their sins. Alternate translation: "When they repented of their sins, John baptized them in the Jordan River"

#### Mark 06

##### he ate locusts and wild honey

Locusts and wild honey were foods that John could find in the wilderness. Wild honey is honey that wild bees make.

#### Mark 07

##### He was preaching

"John was preaching"

##### the strap of his sandals I am not worthy to stoop down and untie

John was comparing himself to a servant to show how great the one to come would be. Alternate translation: "I am not even worthy to do the lowly task of removing his shoes"

##### the strap of his sandals

People often wore sandals that were made of leather and were tied to their feet with leather straps.

##### stoop down

"bend down"

#### Mark 08

##### but he will baptize you with the Holy Spirit

John was contrasting how he was purifying people with water with how the one to come would purify people with the Holy Spirit. To baptize with the Holy Spirit is a metaphor meaning that that person would send the Holy Spirit to purify people. The Holy Spirit would then live in them and empower them to stop sinning and to obey God. If possible, use the same word for "baptize" here as you used for John's baptism.

#### Mark 09

##### It happened in those days

This marks the beginning of a new event in the story.

##### he was baptized by John

This can be stated in active form. Alternate translation: "John baptized him"

#### Mark 10

##### the Spirit coming down on him like a dove

Possible meanings are 1) this is a simile, and the Spirit descended upon Jesus as a bird descends from the sky toward the ground or 2) the Spirit literally looked like a dove as he descended upon Jesus.

#### Mark 11

##### A voice came out of the heavens

This represents God speaking. Sometimes people avoid referring directly to God because they respect him. Alternate translation: "God spoke from the heavens"

##### beloved Son

This is an important title for Jesus. The Father calls Jesus his "beloved Son" because of his eternal love for him.

#### Mark 12

##### Connecting Statement:

After Jesus's baptism, he is in the wilderness for 40 days and then goes to Galilee to teach and call his disciples.

##### compelled him to go out

"forced Jesus to go out"

#### Mark 13

##### He was in the wilderness

"He stayed in the wilderness"

##### forty days

"40 days"

##### He was with

"He was among"

#### Mark 14

##### after John was arrested

"after John was placed in prison." Mark is referring to when King Herod had John arrested. This can be stated in active form. Alternate translation: "after King Herod had John arrested" or "after soldiers arrested John"

##### proclaiming the gospel

"telling many people about the good news"

#### Mark 15

##### The time is fulfilled

"It is now time"

##### the kingdom of God is near

Possible meanings are 1) God was beginning to rule. Alternate translation: "God is beginning to rule over all" or 2) God would soon rule over all. Alternate translation: "God is about to rule over all"

#### Mark 16

##### he saw Simon and Andrew

"Jesus saw Simon and Andrew"

##### casting a net in the sea

The full meaning of this statement can be made explicit. Alternate translation: "throwing a net into the water to catch fish"

#### Mark 17

##### Come, follow me

"Follow me" or "Come with me"

##### I will make you fishers of men

This metaphor means Simon and Andrew will teach people God's true message, so others will also follow Jesus. Alternate translation: "I will teach you to gather men to me like you gather fish"

##### men

human beings, persons, people, not specifically males

#### Mark 18

##### General Information:

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#### Mark 19

##### in the boat

This was probably James and John's boat.

##### mending the nets

"repairing the nets"

#### Mark 20

##### called them

It may be helpful to state clearly why Jesus called to James and John. Alternate translation: "called them to come with him"

##### hired servants

"servants who worked for them"

##### they followed him

James and John went with Jesus.

#### Mark 21

##### Connecting Statement:

Jesus teaches in the synagogue of the town of Capernaum on the Sabbath. By sending a demon out of a man he amazes the people in all the nearby area around Galilee.

##### came into Capernaum

"arrived at Capernaum"

#### Mark 22

##### for he was teaching them as someone who has authority and not as the scribes

The idea of "teach" can be stated clearly when talking about "someone who has authority" and "the scribes." Alternate translation: "for he was teaching them as someone who has authority teaches and not as the scribes teach"

#### Mark 23

##### General Information:

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#### Mark 24

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

The demon asked this rhetorical question meaning that there was no reason for Jesus to interfere with him or any other demon. Alternate translation: "Jesus of Nazareth, leave us alone! There is no reason for you to interfere with us."

##### we ... us

These pronouns are exclusive. They refer to the demon inside the man and all other demons, but do not include the listener.

##### Have you come to destroy us?

The demon asked this rhetorical question to urge Jesus not to harm him or any other demon. Alternate translation: "Do not destroy us!"

#### Mark 25

##### General Information:

This page has intentionally been left blank.

#### Mark 26

##### threw him down

Here the word "him" refers to the demon-possessed man.

##### and went out from him while crying out with a loud voice

"and cried out with a loud voice as it went out from him"

#### Mark 27

##### so they asked each other, "What is this? ... they obey him!"

The people used a question to show how amazed they were. It can be expressed as an exclamation. Alternate translation: "so they said to each other, 'This is amazing! ... they obey him!'"

##### A new teaching with authority!

The people used this exclamation to express their amazement at Jesus' teaching. It can also be expressed as a full sentence. Alternate translation: "He gives a new teaching, and he speaks with authority!" or "He teaches something new, and he has authority!"

##### He even commands the unclean spirits and they obey him!

This was evidence of Jesus' authority.

#### Mark 28

##### General Information:

This page has intentionally been left blank.

#### Mark 29

##### General Information:

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#### Mark 30

##### Now Simon's mother-in-law was lying sick with a fever

The word "Now" marks a pause in the story. In this sentence, Mark introduces Simon's mother-in-law to the story and gives background information about her.

#### Mark 31

##### raised her up

"caused her to stand" or "made her able to get out of bed"

##### the fever left her

You may want to make explicit who healed her. Alternate translation: "Jesus healed her of the fever"

##### she started serving them

You may want to make explicit that she served food. Alternate translation: "she provided them with food and drinks"

#### Mark 32

##### they brought to him

"the people brought to Jesus"

##### all who were sick or possessed by demons

The word "all" is an exaggeration to emphasize the great number of people who came. Alternate translation: "many who were sick or possessed by demons"

#### Mark 33

##### The whole city gathered together at the door

The word "city" is a metonym for the people who lived in the city. Here the word "whole" is probably a generalization to emphasize that most people from the city gathered. Alternate translation: "Many people from that city gathered outside the door"

#### Mark 34

##### He healed

"Jesus healed"

#### Mark 35

##### Connecting Statement:

Jesus takes time to pray in the midst of his time of healing people. He then goes to towns throughout Galilee to preach, heal, and cast out demons.

##### He got up

"Jesus got up"

##### a solitary place

"a place where he could be alone"

#### Mark 36

##### Simon and those who were with him

Here "him" refers to Simon. Also, those with him include Andrew, James, John, and possibly other people.

#### Mark 37

##### Everyone is looking for you

The word "Everyone" is an exaggeration to emphasize that many people were looking for Jesus. Alternate translation: "Many people are looking for you"

#### Mark 38

##### General Information:

Here the words "he" and "I" refer to Jesus.

##### Let us go elsewhere

"We need to go to some other place." Here Jesus uses the word "us" to refer to himself, along with Simon, Andrew, James, and John.

#### Mark 39

##### He went throughout all of Galilee

The words "throughout all" are an exaggeration used to emphasize that Jesus went to many locations during his ministry. Alternate translation: "He went to many places in Galilee"

#### Mark 40

##### A leper came to him. He was begging him; he knelt down and said to him

"A leper came to Jesus. He knelt down and was begging Jesus and said"

##### If you are willing, you can make me clean

In the first phrase, the words "to make me clean" are understood because of the second phrase. Alternate translation: "If you are willing to make me clean, then you can make me clean"

##### are willing

"want" or "desire"

##### you can make me clean

In biblical times, a person who had any of certain skin diseases was considered unclean until his skin had healed enough that he was no longer contagious. Alternate translation: "you can heal me"

#### Mark 41

##### Moved with compassion, Jesus

Here the word "moved" is an idiom meaning to feel emotion about another's need. Alternate translation: "Having compassion for him, Jesus" or "Jesus felt compassion for the man, so he"

##### I am willing

It may be helpful to state what Jesus is willing to do. Alternate translation: "I am willing to make you clean"

#### Mark 42

##### General Information:

This page has intentionally been left blank.

#### Mark 43

##### General Information:

The word "him" used here refers to the leper whom Jesus healed.

#### Mark 44

##### Be sure to say nothing to anyone

"Be sure to not say anything to anyone"

##### show yourself to the priest

Jesus told the man to show himself to the priest so that the priest could look at his skin to see if his leprosy was really gone. The law of Moses required people to present themselves to the priest if they had been unclean but were no longer unclean.

##### show yourself

The word "yourself" here represents the skin of the leper. Alternate translation: "show your skin"

##### a testimony to them

It is best to use the pronoun "them," if possible, in your language. Possible meanings are 1) "a testimony to the priests" or 2) "a testimony to the people."

#### Mark 45

##### But he went out

The word "he" refers to the man Jesus healed.

##### began to declare it freely

Here "declare it freely" is a metaphor for telling people in many places about what had happened. Alternate translation: "began to tell people in many places about what Jesus had done"

##### so much so that

The man spread the news so much that

##### that Jesus could no longer enter a town openly

This was the result of the man spreading the news so much. Here "openly" is a metaphor for "publicly." Jesus could not enter the towns because many people would crowd around him. Alternate translation: "that Jesus could no longer enter a town publicly" or "that Jesus could no longer enter the towns in a way that many people would see him"

##### remote places

"lonely places" or "places where no one lived"

##### from everywhere

The word "everywhere" is a hyperbole used to emphasize how very many places the people came from. Alternate translation: "from all over the region"

### Chapter 2

**1** When Jesus came back to Capernaum after a few days, it was heard that he was at home. **2** So many gathered there that there was no more space, not even at the door, and he spoke the word to them. **3** Then some men came to him who were bringing a paralyzed man; four people were carrying him. **4** When they could not get near him because of the crowd, they removed the roof that was above Jesus, and after they made an opening, they lowered the mat the paralyzed man was lying on. **5** Seeing their faith, Jesus said to the paralyzed man, "Son, your sins are forgiven."

**6** Now some of the scribes were sitting there, and they reasoned in their hearts, **7** "How can this man speak this way? He blasphemes! Who can forgive sins but God alone?"

**8** Immediately Jesus knew in his spirit what they were thinking within themselves. He said to them, "Why are you thinking this in your hearts? **9** Which is easier, to say to the paralyzed man, 'Your sins are forgiven,' or to say, 'Get up, take up your mat and walk'? **10** But in order that you may know that the Son of Man has authority on earth to forgive sins," he said to the paralytic, **11** "I say to you, get up, take up your mat, and go to your house."

**12** He got up and immediately took up the mat, and went out of the house in front of everyone, so that they were all amazed and they gave glory to God, and they said, "We never saw anything like this."

**13** He went out again by the lake, and all the crowd came to him, and he taught them. **14** As he passed by, he saw Levi son of Alphaeus sitting at the tax collector's tent and he said to him, "Follow me." He got up and followed him.

**15** Jesus was having a meal in Levi's house and many tax collectors and sinners were dining with him and his disciples, for there were many and they followed him. **16** When the scribes, who were Pharisees, saw that Jesus was eating with sinners and tax collectors, they said to his disciples, "Why does he eat with tax collectors and sinners?"

**17** When Jesus heard this he said to them, "People who are strong in body do not need a physician; only people who are sick need one. I did not come to call righteous people, but sinners."

**18** Now John's disciples and the Pharisees were fasting. Some people came and said to him, "Why do John's disciples and the disciples of the Pharisees fast, but your disciples do not fast?"

**19** Jesus said to them, "Can the wedding attendants fast while the bridegroom is still with them? As long as they have the bridegroom with them, they cannot fast. **20** But the days will come when the bridegroom will be taken away from them, and in those days, they will fast. **21** No one sews a piece of new cloth on an old garment. Otherwise the patch tears away from it, the new from the old, and there is a worse tear. **22** No one puts new wine into old wineskins. Otherwise the wine will burst the skins and both the wine and the wineskins are lost. Instead, new wine is put into fresh wineskins."

**23** On the Sabbath day Jesus went through some grainfields, and his disciples began picking heads of grain as they made their way. **24** The Pharisees said to him, "Look, why are they doing something that is not lawful on the Sabbath day?"

**25** He said to them, "Have you never read what David did when he was in need and hungry—he and the men who were with him— **26** how he went into the house of God when Abiathar was high priest, and ate the bread of the presence, which is unlawful for anyone to eat except the priests, and he even gave some to those who were with him?" **27** Jesus said, "The Sabbath was made for mankind, not mankind for the Sabbath. **28** Therefore, the Son of Man is Lord, even of the Sabbath."

# Mark 2 General Notes

### 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. 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: sin)

#### 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: fast)

### Important figures of speech in this chapter

#### Rhetorical Questions

The Jewish leaders used rhetorical questions to show that they were angry because of what Jesus said and did and that they did not believe that he was God's Son

#### Mark 01

##### Connecting Statement:

After preaching and healing people throughout Galilee, Jesus returns to Capernaum, where he heals and forgives the sin of a paralyzed man.

##### it was heard that he was at home

This can be stated in active form. Alternate translation: "the people there heard that he was staying at his home"

#### Mark 02

##### So many gathered there

The word "there" refers to the house that Jesus stayed at in Capernaum. Alternate translation: "So many people gathered there" or "So many people came to the house"

##### there was no more space

This refers to there being no space inside the house. Alternate translation: "there was no more room for them inside"

##### he spoke the word to them

"Jesus spoke his message to them"

#### Mark 03

##### four people were carrying him

"four of them were carrying him." It is likely that there were more than four people within the group that brought the man to Jesus.

##### were bringing a paralyzed man

"were bringing a man who was unable to walk or use his arms"

#### Mark 04

##### could not get near him

"could not get close to where Jesus was"

##### they removed the roof that was above Jesus, and after they made an opening, they lowered the mat the paralyzed man was lying on

Houses where Jesus lived had flat roofs made of clay and covered with tiles. Alternate translation: "they removed the tiles from the part of the roof above where Jesus was. And when they had dug through the clay roof, they lowered the mat the paralzyed man was lying on" or "they made a hole in the roof above Jesus, and then they lowered the paralyzed man on the mat"

#### Mark 05

##### Seeing their faith

"Seeing the men's faith." Possible meanings are 1) that only the men who carried the paralyzed man had faith or 2) that the paralyzed man and the men who brought him to Jesus all had faith.

##### Son

The word "Son" here shows Jesus cared for the man as a father cares for a son. Alternate translation: "My son"

##### your sins are forgiven

Jesus did not clearly say who was forgiving the man's sins. Alternate translation: "your sins are gone" or "you do not have to pay for your sins" or "your sins do not count against you"

#### Mark 06

##### reasoned in their hearts

Here "their hearts" is a metonym for the people's thoughts. Alternate translation: "were thinking to themselves"

#### Mark 07

##### How can this man speak this way?

The scribes used this question to show their anger that Jesus said "Your sins are forgiven." Alternate translation: "This man should not speak this way!"

##### Who can forgive sins but God alone?

The scribes used this question to say that since only God can forgive sins, then Jesus should not say "Your sins are forgiven." Alternate translation: "Only God can forgive sins!"

#### Mark 08

##### in his spirit

"in his inner being" or "in himself"

##### they were thinking within themselves

Each of the scribes was thinking to himself; they were not talking to each other.

##### Why are you thinking this in your hearts?

Jesus uses this question to tell the scribes that what they are thinking is wrong. Alternate translation: "What you are thinking is wrong." or "Do not think that I am blaspheming."

##### this in your hearts

The word "hearts" is a metonym for their inner thoughts and desires. Alternate translation: "this inside yourselves" or "these things"

#### Mark 09

##### Which is easier, to say to the paralyzed man, ... take up your mat 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 to the paralyzed man, 'Your sins are forgiven.' You may think that it is harder to say 'Get up, take up your mat and walk,' because the proof of whether or not I can heal him will be shown by whether or not he gets up and walks." or "You may think that it is easier to say to the paralyzed man 'Your sins are forgiven' than it is to say 'Get up, take up your mat and walk.'"

#### Mark 10

##### But in order that you may know

"But so that you may know." The word "you" refers to the scribes and the crowd.

##### that the Son of Man has authority

Jesus refers to himself as the "Son of Man." Alternate translation: "that I am the Son of Man and I have authority"

#### Mark 11

##### General Information:

This page has intentionally been left blank.

#### Mark 12

##### in front of everyone

"while all the people there were watching"

#### Mark 13

##### Connecting Statement:

Jesus is teaching the crowd beside the Sea of Galilee, and he calls Levi to follow him.

##### the lake

This is the Sea of Galilee, which is also known as the Lake of Gennesaret.

##### the crowd came to him

"the people went where he was"

#### Mark 14

##### Levi son of Alphaeus

Alpheus was Levi's father.

##### the tax collector's tent

We do not know what kind of a structure this was or what it was made of. It may have been a tent or booth. It probably included a table and some kind of protection from sun and rain.

#### Mark 15

##### Connecting Statement:

It is now later in the day, and Jesus is at Levi's house for a meal.

##### Levi's house

"the home of Levi"

##### sinners

In this verse, the word "sinners" refers to people who did not obey the law of Moses but committed what others thought were very bad sins

##### for there were many and they followed him

Possible meanings are 1) "for there were many tax collectors and sinful people who followed Jesus" or 2) "for Jesus had many disciples and they followed him."

#### Mark 16

##### Why does he eat with tax collectors and sinners?

The scribes and Pharisees asked this question to show they disapproved of Jesus's hospitality. This can be worded as a statement. Alternate translation: "He should not eat with tax collectors and sinners!"

#### Mark 17

##### Connecting Statement:

Jesus responds to what the scribes had said to his disciples about his eating with tax collectors and sinful people.

##### he said to them

"he said to the scribes"

##### People who are strong in body do not need a physician; only people who are sick need one

Jesus used this proverb about sick people and doctors to teach them that only people who know that they are sinful realize that they need Jesus.

##### strong in body

"healthy"

##### I did not come to call righteous people, but sinners

Jesus expects his hearers to understand he came for those who want help. Alternate translation: "I came for people who understand they are sinful, not for people who believe they are righteous"

##### but sinners

The words "I came to call" are understood from the phrase before this. Alternate translation: "but I came to call sinners"

#### Mark 18

##### Connecting Statement:

Jesus tells parables to show why his disciples should not fast while he is with them.

##### the Pharisees were fasting ... the disciples of the Pharisees

These two phrases refer to the same group of people, but the second is more specific. Both refer to the followers of the Pharisee sect, but they do not focus on the leaders of the Pharisees. Alternate translation: "the disciples of the Pharisees were fasting ... the disciples of the Pharisees"

##### Some people

"Some men." It is best to translate this phrase without specifying exactly who these men are. If in your language you have to be more specific, the possible meanings are 1) these men were not among John's disciples or the disciples of the Pharisees or 2) these men were among John's disciples.

##### came and said to him

"came and said to Jesus"

#### Mark 19

##### Can the wedding attendants fast while the bridegroom is still with them?

Jesus uses this question to remind the people of something they already know and to encourage them to apply it to him and his disciples. Alternate translation: "Wedding attendants do not fast while the bridegroom is with them. Rather they celebrate and feast."

#### Mark 20

##### the bridegroom will be taken away

This can be stated in active form. Alternate translation: "the bridegroom will go away"

##### away from them ... they will fast

The words "them" and "they" refer to the wedding attendants.

#### Mark 21

##### No one sews a piece of new cloth on an old garment

Sewing a piece of new cloth on an old garment will make the hole on an old garment worse if the piece of new cloth has not yet shrunk. Both the new cloth and old garment will be ruined.

#### Mark 22

##### Connecting Statement:

Jesus begins to tell another parable. This one is about putting new wine into old wineskins rather than into new wineskins.

##### new wine

"grape juice." This refers to wine that has not fermented yet. If grapes are unknown in your area, use the general term for fruit juice.

##### old wineskins

This refers to wineskins that have been used many times.

##### wineskins

These were bags made out of animal skins. They could also be called "wine bags" or "skin bags."

##### the wine will burst the skins

New wine expands as it ferments. If it is put in new wineskins, the wineskins will stretch. But old wineskins are brittle and cannot stretch. If new wine is poured into old wineskins, the wineskins will tear open.

##### are lost

"will be ruined"

##### fresh wineskins

"new wineskins" or "new wine bags." This refers to wineskins that have never been used.

#### Mark 23

##### Connecting Statement:

Jesus gives the Pharisees an example from scripture to show why the disciples were not wrong to pick grain on the Sabbath.

##### began picking heads of grain

The disciples were picking heads of grain to eat the kernels, or seeds, in them while they were walking. They were not harvesting the grain to take it home. Plucking grain in others' fields and eating it was not considered stealing. The question was whether it was lawful to do this on the Sabbath.

##### heads of grain

The "heads" are the topmost part of the wheat plant, which is a kind of tall grass. The heads hold the mature grain or seeds of the plant.

##### as they made their way

"as they walked along"

#### Mark 24

##### Connecting Statement:

The Pharisees ask a question about what the disciples were doing (verse 23).

##### doing something that is not lawful on the Sabbath day

Plucking grain in others' fields and eating it (verse 23) was not considered stealing. The question was whether it was lawful to do this on the Sabbath.

##### Look, why are they doing something that is not lawful on the Sabbath day?

The Pharisees ask Jesus a question to condemn him. This can be translated as a statement. Alternate translation: "Look! They are breaking the Jewish law concerning the Sabbath."

##### Look

"Look at this" or "Listen." This is a word used to get the attention of someone to show them something. If there is a word in your language that is used to draw a person's attention to something, you could use that here.

#### Mark 25

##### Connecting Statement:

Jesus begins to scold the Pharisees by asking them a question.

##### He said to them

"Jesus said to the Pharisees"

##### Have you never read what David did

This question ends in 2:26. Jesus is reminding the scribes and Pharisees of something David did on the Sabbath. If this rhetorical question is translated as a statement or a command, then the question mark in 2:26 should become a period. Alternate translation: "You have read what David did" or "Remember what you read about what David did"

##### read what David did

Jesus refers to reading about David in the Old Testament. This can be translated showing the implicit information. Alternate translation: "read in the scriptures what David did"

#### Mark 26

##### Connecting Statement:

Jesus finishes asking the question he began in verse 25.

##### how he went into the house of God ... to those who were with him?

This question began in 2:25. If you translated the rhetorical question as a statement or command in verse 25, then the question mark here should become a period. Alternate translation: "how he went into the house of God ... to those who were with him."

##### how he went into the house of God ... to those who were with him

This can be expressed as a statement separate from verse 25. If so, verse 25 should end with a period instead of a dash. Alternate translation: "He went into the house of God ... to those who were with him"

##### how he went

The word "he" refers to David.

##### the bread of the presence

This refers to the twelve loaves of bread that were placed on a golden table in the tabernacle or temple building as a sacrifice to God.

#### Mark 27

##### The Sabbath was made for mankind

Jesus makes clear why God established the Sabbath. This can be stated in active form. Alternate translation: "God made the Sabbath for mankind"

##### mankind

"man" or "people" or "the needs of people." This word refers to both men and women.

##### not mankind for the Sabbath

The words "was made" are understood from the previous phrase. They can be repeated here. Alternate translation: "mankind was not made for the Sabbath" or "God did not make mankind for the Sabbath"

#### Mark 28

##### General Information:

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### Chapter 3

**1** Again Jesus walked into the synagogue, and there was a man with a withered hand. **2** Some people watched him closely to see if he would heal him on the Sabbath so that they could accuse him. **3** Jesus said to the man with the withered hand, "Get up and stand here in the middle of everyone." **4** Then he said to the people, "Is it lawful to do good on the Sabbath day or to do harm; to save a life or to kill?" But they were silent. **5** He looked around at them with anger, and he was grieved by their hardness of heart, and he said to the man, "Stretch out your hand." He stretched it out, and his hand was restored. **6** The Pharisees went out and immediately began to plot with the Herodians as to how they might put him to death.

**7** Then Jesus, with his disciples, went to the sea, and a great crowd of people followed from Galilee and from Judea **8** and from Jerusalem and from Idumea and beyond the Jordan and around Tyre and Sidon. When they heard about the things he was doing, a great crowd came to him. **9** He told his disciples to have a small boat ready for him because of the crowd, so that they would not press against him. **10** For he healed many, so that everyone who had afflictions eagerly approached him in order to touch him. **11** Whenever the unclean spirits saw him, they fell down before him and cried out, and they said, "You are the Son of God." **12** He strictly ordered them not to make him known.

**13** He went up on the mountain, and he called for those he wanted, and they came to him. **14** He appointed the twelve (whom he named apostles) so that they might be with him and he might send them to proclaim the message, **15** and to have authority to cast out demons. **16** He appointed the twelve: Simon, to whom he gave the name Peter; **17** James son of Zebedee, and John the brother of James, to whom he gave the name Boanerges, that is, sons of thunder; **18** and Andrew, Philip, Bartholomew, Matthew, Thomas, James son of Alphaeus, Thaddaeus, Simon the Zealot, **19** and Judas Iscariot, who would betray him.

**20** Then he went home, and the crowd came together again, so that they could not even eat bread. **21** When his family heard about it, they went out to seize him, for they said, "He is out of his mind."

**22** The scribes who came down from Jerusalem said, "He is possessed by Beelzebul" and "By the ruler of the demons he drives out demons."

**23** Jesus called them to himself and said to them in parables, "How can Satan cast out Satan? **24** If a kingdom is divided against itself, that kingdom cannot stand. **25** If a house is divided against itself, that house will not be able to stand. **26** If Satan has risen up against himself and is divided, he is not able to stand, but has come to an end. **27** But no one can enter into the house of a strong man and steal his belongings without tying up the strong man first, and then he will plunder his house. **28** Truly I say to you, all sins of the sons of men will be forgiven, even all the blasphemies which they utter, **29** but whoever blasphemes against the Holy Spirit will never have forgiveness, but is guilty of an eternal sin."

**30** Jesus said this because they were saying, "He has an unclean spirit."

**31** Then his mother and his brothers came and stood outside. They sent for him, summoning him. **32** A crowd was sitting around him and they said to him, "Your mother and your brothers and your sisters are outside, and they are looking for you."

**33** He answered them, "Who are my mother and my brothers?" **34** He looked around at those who were sitting in a circle around him and said, "See, here are my mother and my brothers! **35** For whoever does the will of God, that person is my brother, and sister, and mother."

# Mark 3 General Notes

### Special concepts in this chapter

#### Sabbath

It was against the law of Moses to do work on the Sabbath. The Pharisees believed healing a sick person on the Sabbath was "work," so they said that Jesus did wrong when he healed a person on the Sabbath. (See: lawofmoses)

#### "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: blasphemy and holyspirit)

### Other possible translation difficulties in this chapter

#### 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.

#### Mark 01

##### Connecting Statement:

Jesus heals a man on the Sabbath in the synagogue and shows how he feels about what the Pharisees had done with the Sabbath rules. The Pharisees and Herodians begin planning to put Jesus to death.

##### a man with a withered hand

"a man with a crippled hand"

#### Mark 02

##### Some people watched him closely to see if he would heal him

"Some people watched Jesus closely to see if he would heal the man with the withered hand"

##### Some people

"Some of the Pharisees." Later, in Mark 3:6, these people are identified as Pharisees.

##### so that they could accuse him

If Jesus were to heal the man that day, the Pharisees would accuse him of breaking the law by working on the Sabbath. Alternate translation: "so that they could accuse him of wrongdoing" or "so that they could accuse him of breaking the law"

#### Mark 03

##### in the middle of everyone

"in the middle of this crowd"

#### Mark 04

##### Is it lawful to do good on the Sabbath ... or to kill?

Jesus said this to challenge them. He wanted them to acknowledge that it is lawful to heal people on the Sabbath.

##### to do good on the Sabbath day or to do harm ... to save a life or to kill

These two phrases are similar in meaning, except that the second is more extreme.

##### to save a life or to kill

It may be helpful to repeat "is it lawful," as that is the question Jesus is asking again in another way. Alternate translation: "is it lawful to save a life or to kill"

##### to save a life

"to save someone's life" or "to save someone from dying"

##### But they were silent

"But they refused to answer him"

#### Mark 05

##### He looked around

"Jesus looked around"

##### was grieved

"was deeply saddened"

##### by their hardness of heart

This metaphor describes how the Pharisees were unwilling to have compassion on the man with the withered hand. Alternate translation: "because they were unwilling to have compassion on the man"

##### Stretch out your hand

"Reach out with your hand"

##### his hand was restored

This can be stated with an active form. Alternate translation: "Jesus restored his hand" or "Jesus made his hand the way it was before"

#### Mark 06

##### began to plot

"began to make a plan"

##### the Herodians

This is the name of an informal political party that supported Herod Antipas.

##### how they might put him to death

"how they might kill Jesus"

#### Mark 07

##### Connecting Statement:

A great crowd of people follows Jesus, and he heals many people.

##### the sea

This refers to the Sea of Galilee.

#### Mark 08

##### Idumea

This is the region, previously known as Edom, which covered the southern half of the province of Judea.

##### the things he was doing

This refers to the miracles Jesus was performing. Alternate translation: "the great miracles that Jesus was performing"

##### came to him

"came to where Jesus was"

#### Mark 09

##### General Information:

Verse 9 tells what Jesus asked his disciples to do because of the large crowd of people around him. Verse 10 tells why such a large crowd was around Jesus. The information in these verses can be reordered to present the events in the order they happened, as in the UDB.

##### He told his disciples to have a small boat ... not press against him

As the large crowd was pushing forward toward Jesus, he was in danger of being crushed by them. They would not crush him intentionally. It was just that there were so many people.

#### Mark 10

##### For he healed many, so that everyone ... to touch him

This tells why so many people were crowding around Jesus that he thought they might crush him. Alternate translation: "For, because Jesus had healed many people, everyone ... to touch him"

##### For he healed many

The word "many" refers to the large number of people Jesus had already healed. Alternate translation: "For he healed many people"

##### everyone who had afflictions eagerly approached him in order to touch him

They did this because they believed that touching Jesus would make them well. This can be expressed clearly. Alternate translation: "all the sick people pushed forward eagerly trying to touch him so that they might be healed"

#### Mark 11

##### saw him

"saw Jesus"

##### they fell down ... cried out, and they said

Here "they" refers to the unclean spirits. It is they who are causing the people they possess to do things. This can be made explicit. Alternate translation: "they caused the people they were possessing to fall down before him and to cry out to him"

##### they fell down before him

The unclean spirits did not fall down before Jesus because they loved him or wanted to worship him. They fell down before him because they were afraid of him.

##### You are the Son of God

Jesus has power over unclean spirits because he is the "Son of God."

##### Son of God

This is an important title for Jesus.

#### Mark 12

##### He strictly ordered them

"Jesus strictly ordered the unclean spirits"

##### not to make him known

"not to reveal who he was"

#### Mark 13

##### General Information:

Jesus chooses the men he wants to be his apostles.

#### Mark 14

##### so that they might be with him and he might send them to proclaim the message

"so that they would be with him and he could send them to proclaim the message"

#### Mark 15

##### General Information:

This page has intentionally been left blank.

#### Mark 16

##### Simon, to whom he gave the name Peter

The author begins to list the names of the twelve apostles. Simon is the first man listed.

#### Mark 17

##### to whom he gave

The phrase "to whom" refers to both James son of Zebedee and his brother John.

##### the name Boanerges, that is, sons of thunder

Jesus called them this because they were like thunder. Alternate translation: "the name Boanerges, which means men who are like thunder" or "the name Boanerges, which means thunder men"

#### Mark 18

##### Thaddaeus

This is the name of a man.

#### Mark 19

##### who would betray him

"who would betray Jesus" The word "who" refers to Judas Iscariot.

#### Mark 20

##### Then he went home

"Then Jesus went to the house where he was staying."

##### they could not even eat bread

The word "bread" represents food. Alternate translation: "Jesus and his disciples could not eat at all" or "they could not eat anything"

#### Mark 21

##### they went out to seize him

Members of his family went to the house so that they could take hold of him and force him to go home with them.

##### for they said

Possible meanings for the word "they" are 1) his relatives or 2) some people in the crowd.

##### out of his mind

This idiom describes how they thought he was acting. Alternate translation: "crazy" or "insane"

#### Mark 22

##### By the ruler of the demons he drives out demons

"By the power of Beelzebul, who is the ruler of the demons, Jesus drives out demons"

#### Mark 23

##### Connecting Statement:

Jesus explains with a parable why it is foolish for people to think that Jesus is controlled by Satan.

##### Jesus called them to himself

"Jesus called the people to come to him"

##### How can Satan cast out Satan?

Jesus asked this rhetorical question in response to the scribes saying that he cast out demons by Beelzebul. This question can be written as a statement. Alternate translation: "Satan cannot cast out himself!" or "Satan does not go against his own evil spirits!"

#### Mark 24

##### If a kingdom is divided against itself

The word "kingdom" is a metonym for the people who live in the kingdom. Alternate translation: "If the people who live in a kingdom are divided against each other"

##### cannot stand

Here "stand" is a metaphor that means endure, or continue to exist. Alternate translation: "cannot endure" or "will end"

#### Mark 25

##### house

This is a metonym for the people who live in a house. Alternate translation: "family" or "household"

#### Mark 26

##### If Satan has risen up against himself and is divided

The word "himself" is a reflexive pronoun that refers back to Satan, and it is also a metonym for his evil spirits. Alternate translation: "If Satan and his evil spirits were fighting one another" or "If Satan and his evil spirits have risen up against each other and are divided"

##### is not able to stand

Here "stand" is a metaphor that means endure, or stay strong. Alternate translation: "cannot endure" or "cannot stay strong"

#### Mark 27

##### plunder

to steal a person's valuables and possessions

#### Mark 28

##### Truly I say to you

This indicates that the statement that follows is especially true and important.

##### the sons of men

"those who have been born of man." This expression is used to emphasize peoples' humanity. Alternate translation: "people"

##### utter

speak

#### Mark 29

##### will never have forgiveness

The idea in the noun forgiveness can be expressed with a phrase. Alternate translation: "will never be forgiven"

##### is guilty of an eternal sin

"Eternal sin" is a metonym for "a sin that will be eternally punished." Alternate translation: "is guilty of a sin that will be punished eternally"

#### Mark 30

##### they were saying

"the people were saying"

##### has an unclean spirit

This is an idiom that means to be possessed by an unclean spirit. Alternate translation: "is possessed by an unclean spirit"

#### Mark 31

##### Then his mother and his brothers came

"Then Jesus's mother and brothers came"

##### They sent for him, summoning him

"They sent someone inside to tell him that they were outside and to have him come out to them"

#### Mark 32

##### are looking for you

"are asking for you"

#### Mark 33

##### Who are my mother and my brothers?

Jesus uses this question to teach the people. Alternate translation: "I will tell you who are really my mother and brothers."

#### Mark 34

##### here are my mother and my brothers

This is a metaphor that means Jesus's disciples belong to Jesus's spiritual family. This is more important than belonging to his physical family.

#### Mark 35

##### whoever does ... that person is

"those who do ... they are"

##### that person is my brother, and sister, and mother

This is a metaphor that means Jesus's disciples belong to Jesus's spiritual family. This is more important than belonging to his physical family. Alternate translation: "that person is like a brother, sister, or mother to me"

### Chapter 4

**1** Again he began to teach beside the sea, and a large crowd gathered around him. He stepped into a boat that was on the sea, and he sat down in it. The whole crowd was on the shore beside the sea. **2** He taught them many things in parables, and in his teaching, this is what he said to them. **3** "Listen! A farmer went out to sow his seed. **4** As he sowed, some seed fell beside the road, and the birds came and devoured it. **5** Other seed fell on the rocky ground, where it did not have much soil. Immediately it sprang up, because it did not have deep soil. **6** But when the sun rose, the plants were scorched, and because they had no root, they dried up. **7** Other seed fell among the thorn plants. The thorn plants grew up and choked it, and it did not produce a crop. **8** Other seed fell into good soil and it produced a crop growing up and increasing and yielding thirty, sixty, and even a hundred times." **9** Then he said, "Whoever has ears to hear, let him hear!"

**10** When Jesus was alone, those around him with the twelve asked him about the parables. **11** He said to them, "To you is given the mystery of the kingdom of God. But to those outside everything is in parables,

**12** so that when they look,

yes they look,

but do not see,

and so that when they hear,

yes they hear,

but do not understand,

or else they would turn

and God would forgive them."

**13** He said to them, "Do you not understand this parable? How then will you understand all the parables?" **14** The sower sows the word. **15** These are the ones beside the road, where the word is sown. When they hear, Satan immediately comes and takes away the word that is sown in them. **16** And these are the seed sown on the rocky ground; who, when they hear the word immediately receive it with joy. **17** But they do not have root in themselves, but they endure for a while. Afterward when tribulation or persecution arises on account of the word, they immediately fall away. **18** Still others are the ones sown among the thorns. They are those who hear the word, **19** but the cares of the world and the deceitfulness of wealth and the desires for other things come in and choke the word, and it is unproductive. **20** Those that were sown on the good soil are the ones who hear the word, accept it and bear fruit, thirty, sixty, or even a hundred times as much.

**21** Jesus said to them, "Do you bring a lamp inside the house to put it under a basket or under the bed? You bring it in and you put it on a lampstand. **22** For nothing is hidden that will not be known, and nothing is secret that will not come out into the open. **23** If anyone has ears to hear, let him hear!" **24** He said to them, "Pay attention to what you hear, for the measure you use will be measured to you, and more will be added to you. **25** Because whoever has, to him will be given more, and whoever does not have, even what he has will be taken."

**26** He also said, "The kingdom of God is like a man who sows his seed on the ground. **27** He sleeps at night and gets up by day, and the seed sprouts and grows, though he does not know how. **28** The earth bears grain by itself: First the blade, then the ear, then the mature grain in the ear. **29** When the crop is ripe, he immediately sends in the sickle because the harvest has come."

**30** Again he said, "To what can we compare the kingdom of God, or what parable can we use to explain it? **31** It is like a mustard seed, which, when it is sown, is the smallest of all the seeds on earth. **32** Yet, when it is sown, it grows and becomes greater than all the garden plants, and it forms large branches, so that the birds of heaven can make their nests in its shade."

**33** With many parables like this he spoke the word to them, as much as they were able to understand, **34** and he did not speak to them without a parable. But when he was alone, he explained everything to his own disciples.

**35** On that day, when evening had come, he said to them, "Let us go over to the other side." **36** So they left the crowd, taking Jesus with them, just as he was, in the boat. There were other boats going along with him. **37** Just then a violent windstorm arose, and the waves were breaking into the boat so that the boat was almost full of water. **38** But Jesus himself was in the stern, asleep on a cushion. They woke him up, saying, "Teacher, do you not care that we are about to die?"

**39** He got up, rebuked the wind, and said to the sea, "Peace! Be still!" Then the wind ceased, and there was a great calm. **40** Then he said to them, "Why are you afraid? Do you still not have faith?"

**41** They were filled with great fear and said to one another, "Who then is this, because even the wind and the sea obey him?"

# Mark 4 General Notes

### Structure and formatting

Mark 4:3-10 forms one parable. The parable is explained in 4:14-23.

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 4:12, which is a quotation from the Old Testament.

### Special concepts 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.

#### Mark 01

##### Connecting Statement:

As Jesus teaches from a boat at the seaside, he tells them the parable of the soils.

##### the sea

This is the Sea of Galilee.

#### Mark 02

##### General Information:

This page has intentionally been left blank.

#### Mark 03

##### Listen!

"Pay attention!

##### A farmer went out to sow his seed

This means that he tossed seeds onto the ground so they could grow.

#### Mark 04

##### some seed ... devoured it

"some seeds ... devoured them"

#### Mark 05

##### Other seed ... it did not have ... it sprang ... it did not have

"Other seeds ... they did not have ... they sprang ... they did not have"

##### it sprang up

"the seed that landed on the rocky ground began to grow quickly"

##### soil

This refers to the loose dirt on the ground in which you can plant seeds.

#### Mark 06

##### the plants were scorched

This may be stated in active form. Alternate translation: "it scorched the young plants"

##### because they had no root, they dried up

"because the young plants had no roots, they dried up"

#### Mark 07

##### Other seed ... choked it ... it did not produce

"Other seeds ... choked them ... they did not produce"

#### Mark 08

##### yielding thirty, sixty, and even a hundred times

The amount of grain produced by each plant is being compared to the single seed from which it grew. Ellipsis is used here to shorten the phrases but they can be written out. Alternate translation: "Some plants bore thirty times as much as the seed that the man had planted, some produced sixty times as much grain, and some produced a hundred times as much grain"

##### thirty ... sixty ... a hundred

"30 ... 60 ... 100." These may be written as numerals.

#### Mark 09

##### 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 "has ears" is a metonym for being willing to understand and obey. Alternate translation: "Whoever is willing to listen, listen" or "Whoever is willing to understand, let him understand and obey"

##### Whoever has ... let him hear

Since Jesus wanted his audience to pay attention, this can also be expressed with the word "you." Alternate translation: "If you have ears to hear, then hear" or "If you are willing to understand, then understand and obey"

#### Mark 10

##### When Jesus was alone

This does not mean that Jesus was completely alone; rather, it means that the crowds were gone and Jesus was only with the twelve and some of his other close followers.

#### Mark 11

##### To you is given

This can be stated in active form. "God has given you" or "I have given you"

##### to those outside

"to those outside our group" or "to those who are not among us." This refers to all the other people who were not among the twelve or Jesus's other close followers.

##### everything is in parables

It can be stated that Jesus gives the parables to the people. Alternate translation: "I have spoken everything in parables"

#### Mark 12

##### when they look ... when they hear

It is assumed that Jesus is speaking about the people looking at what he shows them and hearing what he tells them. Alternate translation: "when they look at what I am doing ... when they hear what I am saying"

##### they look, but do not see

Possible meanings are 1) the word "look" here refers to making an effort to see and "see" refers to actually being able to see what they have looked for and is a metaphor for "understand." Alternate translation: "they look, but they do not understand" Or 2) here the word translated "look" refers to seeing what one is looking at and the word translated "see" refers to understanding what they are seeing.

##### they would turn

"they would turn to God." Here "turn" is a metaphor for "repent." Alternate translation: "they would repent"

#### Mark 13

##### He said to them

"Then Jesus said to his disciples"

##### Do you not understand this parable? How then will you understand all the parables?

Jesus used these questions to show how sad he was that his disciples could not understand his parable. Alternate translation: "If you cannot understand this parable, think about how hard it will be for you to understand all the other parables."

#### Mark 14

##### General Information:

Jesus begins to explain the parable he told in [Mark 4:3-8]

##### The sower

"The farmer who sows his seed"

##### sows the word

Sowing God's word represents teaching it. Alternate translation: "teaches people God's word" or "represents one who teaches God's word"

##### the word

The phrase "the word" represents God's message. Alternate translation: "God's message"

#### Mark 15

##### These are the ones beside the road

Here Jesus speaks about people. Alternate translation: "These people are the seeds that fall beside the road" or "These people are like seeds that fall beside a road"

##### When they hear

"When they hear the word"

#### Mark 16

##### these are the seed sown on the rocky ground

"These people are the seeds that fall on the rocky ground" or "These people are like seeds that fall on the rocky ground"

#### Mark 17

##### they do not have root in themselves

Having no root represents not fully understanding or believing God's word. Alternate translation: "they are like young plants that have no roots"

##### endure

In this parable, "endure" means "continue to believe." Alternate translation: "continue in their belief"

##### tribulation or persecution arises on account of the word

The phrase "on account of the word" means "because they believe God's message. Alternate translation: "tribulation or persecution comes because they believe God's message"

##### they immediately fall away

In this parable, "fall away" means "stop believing God's message"

#### Mark 18

##### Still others are the ones sown among the thorns

"Still other people are the seeds that fall among the thorns" or "And other people are like seeds that fall among the thorns"

#### Mark 19

##### the cares of the world and the deceitfulness of wealth and the desires for other things come in and choke the word

The words "cares," "deceitfulness," and "desires" are spoken of as if they were weeds that wrap around plants and keep them from growing. Alternate translation: "the cares of the world and the deceitfulness of wealth and the desires for other things come in and choke God's message in their lives like thorns that choke young plants"

##### the cares of the world

"the worries in this life" or "the concerns about this present life"

##### the deceitfulness of wealth

"the lie that wealth will make them happy" or "the lie that having many possessions will make them happy"

##### it is unproductive

"the word does not produce a crop in them." The word being unproductive means that it does not have an effect on the person's life.

#### Mark 20

##### Those that were sown on the good soil are the ones who hear the word, accept it and bear fruit

"The seeds that fall on the good soil represent people who hear the word, accept it and bear fruit"

##### and bear fruit, thirty, sixty, or even a hundred times as much

Fruit represents the results or effect of God's word in a person's life. The numbers tell how much fruit there might be, or how great the results might be. Alternate translation: "and produce good results, like plants that bear thirty, sixty, or even a hundred times as much fruit as what was sown"

#### Mark 21

##### Jesus said to them

"Jesus said to the crowd"

##### Do you bring a lamp inside the house to put it under a basket or under the bed?

This question may be written as a statement. Alternate translation: "You certainly do not bring a lamp inside the house to put it under a basket, or under a bed!"

#### Mark 22

##### For nothing is hidden that will not be known ... come out into the open

This can be stated in positive form. Alternate translation: "For everything that is hidden will be made known, and everything that is secret will come out into to open"

##### nothing is hidden ... nothing is secret

"there is nothing that is hidden ... there is nothing that is secret" Both of the phrases have the same meaning. Jesus is emphasizing that everything that is secret will be made known.

#### Mark 23

##### If anyone 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 a similar phrase in [Mark 4:9]

##### If anyone ... let him hear

Since Jesus wanted his audience to pay attention, this can also be expressed with the word "you." See how you translated a similar phrase in [Mark 4:9]

#### Mark 24

##### He said to them

"Jesus said to the crowd"

##### for the measure you use

Possible meanings are 1) Jesus is talking about a literal measure and giving generously to others or 2) this is a metaphor in which Jesus speaks of "understanding" as if it were "measuring."

##### will be measured to you, and more will be added to you.

This can be stated in active form. Alternate translation: "God will measure that amount for you, and he will add it to you"

#### Mark 25

##### to him will be given more ... even what he has will be taken

This can be stated in active form. Alternate translation: "to him God will give more ... from him God will take away" or "God will give more to him ... God will take away from him"

#### Mark 26

##### Connecting Statement:

Jesus tells the people parables to teach them about the kingdom of God. Later he explains the parables to his disciples.

##### like a man who sows his seed

When someone sows seed, he plants the seed by scattering it on the ground. Alternate translation: "like a farmer who plants his seed" or "like a farmer who scatters his seed"

#### Mark 27

##### He sleeps at night and gets up by day

This is something that the man habitually does. Alternate translation: "He sleeps each night and gets up each day" or "He sleeps each night and gets up the next day"

##### gets up by day

"is up during the day" or "is active during the day"

##### though he does not know how

"though the man does not know how the seed sprouts and grows"

#### Mark 28

##### the blade

the stalk or sprout

##### the ear

the head on the stalk or the part of the plant that holds the fruit

#### Mark 29

##### he immediately sends in the sickle

Here "the sickle" is a metonym that stands for the farmer or the people whom the farmer sends out to harvest the grain. Alternate translation: "he immediately goes into the field with a sickle to harvest the grain" or "he immediately sends people with sickles into the field to harvest the grain"

##### sickle

a curved blade or a sharp hook used to cut grain

##### because the harvest has come

Here the words "has come" are part of an idiom that means it is time for something. Alternative translation: "because it is time for harvesting the grain" or "because the grain is ready to be gathered"

#### Mark 30

##### To what can we compare the kingdom of God, or what parable can we use to explain it?

Jesus asked this question to cause his hearers to think about what the kingdom of God is like. Alternate translation: "With this parable I can explain what the kingdom of God is like."

#### Mark 31

##### when it is sown

This can be stated in active form. Alternate translation: "when someone sows it" or "when someone plants it"

#### Mark 32

##### it forms large branches

The mustard tree is described as causing its branches to grow large. Alternate translation: "it has large branches"

#### Mark 33

##### he spoke the word to them

"Word" here is a synecdoche for "the message of God." The word "them" refers to the crowds. Alternate translation: "he taught them the message of God"

##### as much as they were able to understand

"and if they were able to understand some, he kept telling them more"

#### Mark 34

##### when he was alone

This means that he was away from the crowds, but his disciples were still with him.

##### he explained everything

Here "everything" refers to all his parables. Alternate translation: "he explained all his parables"

#### Mark 35

##### Connecting Statement:

As Jesus and his disciples take a boat to escape the crowds of people, a great storm arises. His disciples are afraid when they see that even the wind and the sea obey Jesus.

##### he said to them

"Jesus said to his disciples"

##### the other side

"the other side of the Sea of Galilee" or "the other side of the sea"

#### Mark 36

##### General Information:

This page has intentionally been left blank.

#### Mark 37

##### a violent windstorm arose

Here "arose" is an idiom for "began." Alternate translation: "a violent windstorm began"

##### the boat was almost full of water

It may be helpful to state that the boat was filling up with water. Alternate translation: "the boat was in danger of being filled with water"

#### Mark 38

##### the stern

The stern is the back part of the boat.

##### They woke him up

The word "they" refers to the disciples.

##### do you not care that we are about to die?

The disciples asked this question to show that they were in great danger and that they were upset that Jesus was not helping them. This question can be written as a statement. Alternate translation: "you need to pay attention to what is happening; we are all about to die!"

##### we are about to die

The word "we" includes the disciples and Jesus.

#### Mark 39

##### Peace! Be still!

These two phrases are similar and used to emphasize what Jesus wanted the wind and the sea to do.

##### a great calm

"a great stillness over the sea" or "a great calm over the sea"

#### Mark 40

##### Then he said to them

"And Jesus said to his disciples"

##### Why are you afraid? Do you still not have faith?

Jesus asks these questions to make his disciples consider why they are afraid when he is with them. These questions can be written as statements. Alternate translation: "You should not be afraid. You need to have more faith."

#### Mark 41

##### Who then is this, because even the wind and the sea obey him?

The disciples ask this question in amazement at what Jesus did. This question can be written as a statement. Alternate translation: "This man is not like ordinary men; even the wind and the sea obey him!"

### Chapter 5

**1** They came to the other side of the sea, to the region of the Gerasenes. **2** When Jesus was getting out of the boat, a man with an unclean spirit came up to him out of the tombs. **3** The man lived in the tombs. No one could restrain him anymore, not even with a chain. **4** He had been bound many times with shackles and with chains. He tore the chains apart and his shackles were shattered. No one had the strength to subdue him. **5** Every night and day in the tombs and in the mountains, he cried out and cut himself with sharp stones. **6** When he saw Jesus from a distance, he ran to him and bowed down before him. **7** He cried out with a loud voice, "What do I have to do with you, Jesus, Son of the Most High God? I beg you by God himself, do not torment me." **8** For he had been saying to him, "Come out of the man, you unclean spirit."

**9** He asked him, "What is your name?"

He answered him, "My name is Legion, for we are many." **10** He begged him again and again not to send them out of the region. **11** Now a great herd of pigs was there feeding on the hill, **12** and they begged him, saying, "Send us into the pigs; let us enter into them." **13** So he allowed them; the unclean spirits came out and entered into the pigs, and the herd rushed down the steep hill into the sea, and about two thousand pigs drowned in the sea. **14** Then those who were feeding the pigs ran away and reported what had happened in the city and in the countryside, and so people went out to see what had happened. **15** Then they came to Jesus and they saw the demon-possessed man, the one who had been possessed by Legion, sitting there, clothed and in his right mind; and they were afraid. **16** Those who had seen what happened to the demon-possessed man told them about it in detail, and they also told them about the pigs. **17** Then they started to beg him to leave their region.

**18** When he was getting into the boat, the demon-possessed man begged him that he might be with him. **19** But Jesus did not permit him, but said to him, "Go to your house and to your people and tell them what the Lord has done for you, and how he has shown you mercy." **20** So he went away and began to proclaim in the Decapolis the great things that Jesus had done for him, and everyone was amazed.

**21** Now when Jesus had crossed over again to the other side in the boat, a great crowd gathered around him, as he was beside the sea. **22** Then one of the leaders of the synagogue named Jairus came, and when he saw him, fell at his feet. **23** He begged again and again, saying, "My little daughter is near death. I beg you, come and lay your hands on her that she may be made well and live." **24** So he went with him, and a great crowd followed him and pressed close around him.

**25** Now a woman was there who had a flow of blood for twelve years. **26** She had suffered much from many doctors and had spent everything that she had, but instead of getting better she grew worse. **27** When she had heard the reports about Jesus, she came up behind him in the crowd and touched his cloak. **28** For she said, "If I touch just his clothes, I will be healed." **29** When she touched him, the bleeding stopped, and she felt in her body that she was healed from her affliction.

**30** Jesus immediately realized in himself that power had gone out from him. He turned around in the crowd and said, "Who touched my clothes?"

**31** His disciples said to him, "You see this crowd pressed around you, and you say, 'Who touched me?'"

**32** But Jesus looked around to see who had done it. **33** The woman, knowing what had happened to her, feared and trembled. She came and fell down before him and told him the whole truth. **34** He said to her, "Daughter, your faith has made you well. Go in peace and be healed from your affliction."

**35** While he was speaking, some people came from the leader of the synagogue, saying, "Your daughter is dead. Why trouble the teacher any longer?"

**36** But when Jesus overheard the message that was spoken, he said to the leader of the synagogue, "Do not be afraid. Just believe." **37** He did not permit anyone to accompany him except Peter, James, and John, the brother of James. **38** They came to the house of the leader of the synagogue and he saw there people making a lot of noise; they were weeping and wailing loudly. **39** When he entered the house, he said to them, "Why are you upset and why do you weep? The child is not dead but sleeps." **40** They began to mock him. But he put them all outside and took the father of the child and the mother and those who were with him, and he went in where the child was. **41** He took the hand of the child and said to her, "Talitha, koum!" which is translated, "Little girl, I say to you, get up." **42** Immediately the child got up and walked (for she was twelve years of age). They were immediately astonished with overwhelming amazement. **43** He strictly ordered them that no one should know about this. Then he told them to give her something to eat.

# Mark 5 General Notes

### Possible translation difficulties in this chapter

#### "Talitha, koum"

The words "Talitha, koum"

#### Mark 01

##### Connecting Statement:

After Jesus calms the great storm, he heals a man who has many demons, but the local people in Gerasa are not glad about his healing, and they beg Jesus to leave.

##### They came

The word "They" refers to Jesus and his disciples.

##### the sea

This refers to the Sea of Galilee.

##### Gerasenes

This name refers to the people who live in Gerasa.

#### Mark 02

##### with an unclean spirit

This is an idiom meaning that the man is "controlled" or "possessed" by the unclean spirit. Alternate translation: "controlled by an unclean spirit" or "that an unclean spirit possessed"

#### Mark 03

##### General Information:

This page has intentionally been left blank.

#### Mark 04

##### He had been bound many times

This can be written in active form. Alternate translation: "People had bound him many times"

##### his shackles were shattered

This can be written in active form. Alternate translation: "he shattered his shackles"

##### shackles

pieces of metal that people wrap around the arms and legs of prisoners and attach with chains to objects that do not move so the prisoners cannot move

##### No one had the strength to subdue him

The man was so strong that no one could subdue him. Alternate translation: "He was so strong that no one was strong enough to subdue him"

##### subdue him

"control him"

#### Mark 05

##### cut himself with sharp stones

Often when a person is possessed by a demon, the demon will cause the person to do self-destructive things, such as cutting himself.

#### Mark 06

##### When he saw Jesus from a distance

When the man first saw Jesus, Jesus would have been getting out of the boat.

##### bowed down

This means that he knelt down before Jesus out of reverence and respect, not out of worship.

#### Mark 07

##### General Information:

The information in verses 7 and 8 may be reordered to present the events in the order that they happened, as in the UDB.

##### He cried out

"The unclean spirit cried out"

##### What do I have to do with you, Jesus, Son of the Most High God?

The unclean spirit asks this question out of fear. This can be written as a statement. Alternate translation: "Leave me alone, Jesus, Son of the Most High God! There is no reason for you to interfere with me."

##### Jesus ... do not torment me

Jesus has the power to torment unclean spirits.

##### Son of the Most High God

This is an important title for Jesus.

##### I beg you by God himself

Here the unclean spirit is swearing by God as he makes a request of Jesus. Consider how this type of request is made in your language. Alternate translation: "I beg you before God" or "I swear by God himself and beg you"

#### Mark 08

##### General Information:

This page has intentionally been left blank.

#### Mark 09

##### He asked him

"And Jesus asked the unclean spirit"

##### He answered him, "My name is Legion, for we are many."

One spirit was speaking for many here. He spoke of them as if they were a legion, a Roman army unit of about 6,000 soldiers. Alternate translation: "And the spirit said to him, 'Call us an army, for many of us are inside the man.'"

#### Mark 10

##### He begged him

"The unclean spirit begged Jesus"

##### not to send them

"not to send him and the other unclean spirits"

#### Mark 11

##### General Information:

This page has intentionally been left blank.

#### Mark 12

##### they begged him

"the unclean spirits begged Jesus"

#### Mark 13

##### he allowed them

It may be helpful to state clearly what Jesus allowed them to do. Alternate translation: "Jesus allowed the unclean spirits to do what they asked permission to do"

##### into the sea, and about two thousand pigs drowned in the sea

You can make the words after the comma a separate sentence: "into the sea. There were about two thousand pigs, and they drowned in the sea"

##### about two thousand pigs

"about 2,000 pigs"

#### Mark 14

##### reported what had happened in the city and in the countryside

"told people in the city and in the countryside what had happened"

#### Mark 15

##### Legion

This was the name of the many demons that had been in the man. See how you translated this in Mark 5:9.

##### in his right mind

This is an idiom meaning that he is thinking clearly. Alternate translation: "of a normal mind" or "thinking clearly"

##### they were afraid

The word "they" refers to the group of people who went out to see what had happened.

#### Mark 16

##### Those who had seen what happened

"The people who had witnessed what had happened"

#### Mark 17

##### General Information:

This page has intentionally been left blank.

#### Mark 18

##### the demon-possessed man

Though the man is no longer demon-possessed, he is still described in this way. Alternate translation: "the man who had been demon-possessed"

#### Mark 19

##### But Jesus did not permit him

What Jesus did not allow the man to do can be stated clearly. Alternate translation: "But he did not allow the man to come with them"

#### Mark 20

##### Decapolis

This is the name of a region that means Ten Cities. It is located to the southeast of the Sea of Galilee.

##### everyone was amazed

It may be helpful to state why the people were amazed. Alternate translation: "all the people who heard what the man said were amazed"

#### Mark 21

##### Connecting Statement:

After healing the demon-possessed man in region of the Gerasenes, Jesus and his disciples return across the lake to Capernaum where one of the leaders of the synagogue asks Jesus to heal his daughter.

##### the other side

This refers to the other side of the sea

##### beside the sea

"on the seashore" or "on the shore"

##### the sea

This is the Sea of Galilee.

#### Mark 22

##### Jairus

This is the name of a man.

#### Mark 23

##### lay your hands

"Laying on hands" refers to a prophet or teacher placing his hand on someone and imparting either healing or a blessing. In this case, Jarius is asking Jesus to heal his daughter.

##### that she may be made well and live

This can be stated in active form. Alternate translation: "and heal her and make her live"

#### Mark 24

##### So he went with him

"So Jesus went with Jairus." Jesus's disciples also went with him. Alternate translation: "So Jesus and the disciples went with Jairus"

##### pressed close around him

This means they crowded around Jesus and pressed themselves together to be closer to Jesus.

#### Mark 25

##### Connecting Statement:

While Jesus is on his way to heal the man's little 12-year-old girl, a woman who has been sick for 12 years interrupts by touching Jesus for her healing.

##### Now a woman was there

The word "Now" is used here to mark a pause in the story. Here the author starts to tell a new part of the story with a new person. Consider how new people are introduced into a story in your language.

##### who had a flow of blood for twelve years

The woman did not have an open wound; rather, her monthly flow of blood would not stop. Your language may have a polite way to refer to this condition.

##### for twelve years

"for 12 years"

#### Mark 26

##### she grew worse

"her sickness got worse" or "her bleeding increased"

#### Mark 27

##### the reports about Jesus

She had heard reports about Jesus of how he healed people. Alternate translation: "that Jesus healed people"

##### cloak

outer garment or coat

#### Mark 28

##### I will be healed

This can be stated in active form. Alternate translation: "it will heal me" or "his power will heal me"

#### Mark 29

##### she was healed from her affliction

This can be stated in active form. Alternate translation: "the sickness left her" or "she was no longer sick"

#### Mark 30

##### that power had gone out from him

When the woman touched Jesus, Jesus felt his power healing her. Jesus himself did not lose any of his power to heal people when he healed her. Alternate translation: "that his healing power had healed someone"

#### Mark 31

##### this crowd pressed around you

This means they crowded around Jesus and pressed themselves together to be closer to Jesus. See how you translated this in Mark 5:24.

#### Mark 32

##### General Information:

This page has intentionally been left blank.

#### Mark 33

##### fell down before him

"knelt down before him." She knelt down before Jesus as an act of honor and submission.

##### told him the whole truth

The phrase "the whole truth" refers to how she had touched him and had became well. Alternate translation: "told him the whole truth about how she had touched him"

#### Mark 34

##### Daughter

Jesus called the woman "Daughter." This was a kind way for a teacher to speak to a woman. Jesus showed that he cared about her.

##### your faith

"your faith in me"

#### Mark 35

##### While he was speaking

"While Jesus was speaking"

##### some people came from the leader of the synagogue

"The leader of the synagogue" is a metonym for the synagogue leader's house or household. It is most likely that these were family members or servants and not some other people who happened to be in the house. Alternate translation: "some people came from the house of the leader of the synagogue" or "some people from the synagogue leader's household came"

##### the leader of the synagogue

This refers to Jairus (Mark 5:22).

##### synagogue, saying

"synagogue, saying to Jairus"

##### Why trouble the teacher any longer?

This question can be written as a statement. Alternate translation: "It is useless to bother the teacher any longer" or "There is no need to bother the teacher any longer."

##### the teacher

This refers to Jesus.

#### Mark 36

##### the message that was spoken

This can be stated as in active form. Alternate translation: "the message that they told Jairus"

##### Just believe

If necessary, you can state what Jesus is commanding Jairus to believe. Alternate translation: "Just believe I can make you daughter live"

#### Mark 37

##### General Information:

In verses 37 and 38, the author gives background information about the Pharisees' washing traditions in order to show why the Pharisees were bothered that Jesus's disciples did not wash their hands before eating. If you need to reorder the events in these verses, it may be helpful to use a verse bridge, as in the UDB.

##### He did not permit anyone to accompany him except Peter ... James

This double negative emphasizes that Peter and the others were the only ones whom he permitted to accompany him. Alternate translation: "He only permitted Peter ... James to accompany him"

##### He did not permit

Jesus did not permit

##### to accompany him

"to come with him." It may be helpful to state where they were going. Alternate translation: "to accompany him to Jairus' house"

#### Mark 38

##### General Information:

In verses 37 and 38, the author gives background information about the Pharisees' washing traditions in order to show why the Pharisees were bothered that Jesus's disciples did not wash their hands before eating. If you need to reorder the events in these verses, it may be helpful to use a verse bridge, as in the UDB.

##### he saw

Jesus saw

#### Mark 39

##### he said to them

"Jesus said to the people who were weeping"

##### Why are you upset and why do you weep?

Jesus asked this question to help them see their lack of faith. This may be written as a statement. Alternate translation: "This is not a time to be upset and crying."

##### The child is not dead but sleeps

Jesus uses the common word for sleep, and so should the translation.

#### Mark 40

##### They began to mock him

Jesus used the common word for sleep (verse 39). The reader should understand that the people who hear Jesus speak are laughing at him because they truly do know the difference between a dead person and a sleeping person and they think he does not.

##### put them all outside

"sent all the other people outside the house"

##### those who were with him

This refers to Peter, James, and John.

##### went in where the child was

It may be helpful to state where the child is. Alternate translation: "went into the room where the child was lying"

#### Mark 41

##### Talitha, koum

This is an Aramaic sentence that Jesus spoke to the little girl in her language. Write these words as they sound, using your alphabet.

#### Mark 42

##### she was twelve years of age

"she was 12 years old"

#### Mark 43

##### He strictly ordered them that no one should know about this. Then

This can be stated as a direct quote. Alternate translation: "He ordered them strictly, 'No one should know about this!' Then" or "He ordered them strictly, 'Do not tell anyone about what I have done!' Then"

##### He strictly ordered them

"He strongly commanded them"

##### Then he told them to give her something to eat.

This can be stated as a direct quote. Alternate translation: "And he told them, 'Give her something to eat.'"

### Chapter 6

**1** He went out from there and came to his hometown, and his disciples followed him. **2** When the Sabbath came, he taught in the synagogue. Many people heard him and they were amazed. They said, "Where did he get these teachings?" "What is this wisdom that has been given to him?" "What are these miracles that he does with his hands?" **3** "Is this not the carpenter, the son of Mary and the brother of James and Joses and Judas and Simon? Are his sisters not here with us?" They were offended by Jesus. *[*[1](#fn-041-006-003-1)*]*

**4** Then Jesus said to them, "A prophet is not without honor, except in his hometown and among his own relatives and in his own household." **5** He could not do any mighty work, except to lay his hands on a few sick people and heal them. **6** He was amazed at their unbelief. Then he went around the villages teaching.

**7** Then he called the twelve and began to send them out two by two, and he gave them authority over the unclean spirits, **8** and instructed them to take nothing for their journey, except a staff—no bread, no bag, and no money in their belts— **9** but to wear sandals, and not to wear two tunics. **10** He said to them, "Whenever you enter a house, remain until you go away from there. **11** If any town will not receive you or listen to you, when you leave that place, shake the dust off your feet as a testimony to them." **12** They went out and proclaimed that people should repent. **13** They cast out many demons, and anointed many sick people with oil and healed them.

**14** King Herod heard this, for Jesus' name had become well known. Some were saying, "John the Baptist has been raised from the dead, and that is why these miraculous powers are at work in him." **15** Some others said, "He is Elijah." Still others said, "He is a prophet, like one of the prophets in ancient times."

**16** But when Herod heard this he said, "John, whom I beheaded, has been raised."

**17** For Herod sent to have John arrested and he had him bound in prison on account of Herodias (his brother Philip's wife), because he had married her. **18** For John told Herod, "It is not lawful for you to have your brother's wife." **19** But Herodias held on to anger against him and wanted to kill him, but she could not, **20** for Herod feared John; he knew that he was a righteous and holy man, and he kept him safe. Listening to him made him greatly perplexed, yet he heard him gladly.

**21** Then an opportunity came when Herod had his birthday and he made a dinner for his officials and for the commanders and leaders of Galilee. **22** The daughter of Herodias herself came in and danced for them, and she pleased Herod and his dinner guests. The king said to the girl, "Ask me for anything you want and I will give it to you." **23** He swore to her saying, "Whatever you ask of me, I will give you, up to half of my kingdom."

**24** She went out and said to her mother, "What should I ask him for?"

She said, "The head of John the Baptist."

**25** She immediately hurried back to the king, and she asked, saying, "I want you to give me, right now, the head of John the Baptist on a wooden platter." **26** Though this deeply grieved the king, he could not refuse her request because of the oath he had made and because of his dinner guests. **27** So the king sent a soldier from his guard and commanded him to bring him John's head. The guard went and beheaded him in the prison. **28** He brought his head on a platter and gave it to the girl, and the girl gave it to her mother. **29** When his disciples heard of this, they came and took his body and placed it in a tomb.

**30** The apostles came together with Jesus and told him all that they had done and taught. **31** Then he said to them, "Come away by yourselves into a deserted place and rest a while." For many were coming and going, and they did not even have time to eat. **32** So they went away in the boat to a deserted place by themselves. **33** But they saw them leaving and many recognized them, and they ran there together on foot from all the towns, and they arrived there before them. **34** When they came ashore, he saw a great crowd and he had compassion on them because they were like sheep without a shepherd. So he began to teach them many things.

**35** When the hour was late, his disciples came to him and said, "This is a deserted place and the hour is already late. **36** Send them away so that they may go into the nearby countryside and villages to buy something to eat for themselves."

**37** But he answered and said to them, "You give them something to eat."

They said to him, "Can we go and buy two hundred denarii worth of bread and give it to them to eat?"

**38** He said to them, "How many loaves do you have? Go and see."

When they found out, they said, "Five loaves and two fish." **39** He commanded all the people to sit down in groups upon the green grass. **40** They sat down in groups of hundreds and fifties. **41** He took the five loaves and the two fish, and looking up to heaven he blessed and broke the loaves and gave them to the disciples to set before the people. He also divided the two fish among them all. **42** They all ate until they were satisfied. **43** They took up broken pieces of bread, twelve baskets full, and also pieces of the fish. **44** There were five thousand men who ate the loaves.

**45** Immediately he made his disciples get into the boat and go ahead of him to the other side, to Bethsaida, while he sent the crowd away. **46** After taking leave of them, he went up the mountain to pray. **47** Evening came, and the boat was now in the middle of the sea, and he was alone on land. **48** He saw that they were straining against the oars, for the wind was against them. About the fourth watch of the night he came to them, walking on the sea, and he wanted to pass by them. **49** But when they saw him walking on the sea, they thought he was a ghost and cried out, **50** because they saw him and were troubled. Immediately he spoke to them and said to them, "Be courageous! It is I! Do not be afraid!" **51** He got into the boat with them, and the wind ceased blowing. They were completely amazed. **52** For they had not understood what the loaves meant. Instead, their hearts were hardened.

**53** When they had crossed over, they came to land at Gennesaret and anchored the boat. **54** When they came out of the boat, the people recognized him immediately, **55** and they ran throughout the whole region and began to bring the sick on their mats to wherever they heard he was. **56** Wherever he entered into villages, or cities, or into the country, they would put the sick in the marketplaces. They begged him to let them touch the edge of his garment, and as many as touched him were healed.

#### Footnotes

6:3 *[1]*The man called Joses here is called

# Mark 6 General Notes

### Special concepts in this chapter

#### "Anointed with oil"

In the ancient Near East, people would try to heal sick people by putting olive oil on them.

#### Mark 01

##### Connecting Statement:

Jesus returns to his hometown, where he is not accepted.

##### his hometown

This refers to the town of Nazareth, where Jesus grew up and where his family lived. This does not mean that he owned land there.

#### Mark 02

##### What is this wisdom that has been given to him?

This question can be asked in active form. Alternate translation: "What is this wisdom that he has gained?"

##### that he does with his hands

This phrase emphasizes that Jesus himself does the miracles. Alternate translation: "that he himself works"

#### Mark 03

##### Is this not the carpenter, the son of Mary and the brother of James and Joses and Judas and Simon? Are his sisters not here with us?

These questions can be written as statements. Alternate translation: "He is just an ordinary carpenter! We know him and his family. We know Mary his mother. We know his younger brothers James, Joses, Judas and Simon. And his younger sisters also live here with us."

#### Mark 04

##### to them

"to the crowd"

##### A prophet is not without honor, except

This sentence uses a double negative to emphasize the positive. Alternate translation: "A prophet is always honored, except" or "People always honor prophets, except those"

#### Mark 05

##### to lay his hands on a few sick people

Prophets and teachers would put their hands on people in order to heal them or bless them. In this case, Jesus was healing people.

#### Mark 06

##### General Information:

This page has intentionally been left blank.

#### Mark 07

##### Connecting Statement:

Jesus sends his disciples out in sets of two to preach and to heal.

##### he called the twelve

Here the word "called" means that he summoned the twelve to come to him.

##### two by two

"2 by 2" or "in pairs"

#### Mark 08

##### General Information:

Jesus's instructions in verses 8 and 9 can be reordered to separate what he told the disciples to do from what he told them not to do, as in the UDB.

##### to take nothing for their journey, except a staff

This double negative emphasizes that a staff is the only thing that they were to take. Alternate translation: "to take only a staff for their journey"

##### no bread

Here "bread" is a synecdoche for food in general. Alternate translation: "no food"

#### Mark 09

##### General Information:

This page has intentionally been left blank.

#### Mark 10

##### He said to them

"Jesus said to the twelve"

##### remain until you go away from there

Here "remain" represents daily going back to that house to eat and sleep there. Alternate translation: "eat and sleep in that house until you leave that area"

#### Mark 11

##### as a testimony to them

"as a testimony against them." The testimony can be stated clearly. Alternate translation: "as a testimony that they did not welcome you" or "to show them that they did wrong when they did not welcome you"

#### Mark 12

##### They went out

The word "They" refers to the twelve and does not include Jesus. Also, it may be helpful to state that they went out to various towns. Alternate translation: "They went out to various towns"

##### repent

"stop sinning"

#### Mark 13

##### They cast out many demons

It may be helpful to state that they cast the demons out of people. Alternate translation: "They cast many demons out of people"

#### Mark 14

##### Connecting Statement:

Before this time, Herod commanded that John the Baptist be killed. When Herod hears about Jesus's miracles, he worries, thinking that someone has raised John the Baptist from the dead.

##### King Herod heard this

The word "this" refers to everything that Jesus and his disciples had been doing in various towns, including casting out demons and healing people.

##### Some were saying, "John the Baptist has been raised

Some people thought that Jesus was John the Baptist. This can be stated more clearly. Alternate translation: "Some people were saying, 'He is John the Baptist, who has been raised"

##### John the Baptist has been raised from the dead

"Raised from the dead" is an idiom that means "caused to live again." This can be stated in active form. Alternate translation: "God has raised John the Baptist from the dead" or "John the Baptist has become alive again"

#### Mark 15

##### Some others said, "He is Elijah."

It may be helpful to state why some people thought he was Elijah. Alternate translation: "Some others said, 'He is Elijah, whom God promised to send back again.'"

#### Mark 16

##### whom I beheaded

Herod said "I beheaded" because he had commanded his soldier to behead John. Alternate translation: "whom I commanded my soldier to behead"

##### has been raised

This can be stated in active form. Alternate translation: "has risen" or "has become alive again"

#### Mark 17

##### General Information:

Here the author begins to give background information about Herod and why he beheaded John the Baptist.

##### Herod sent to have John arrested and he had him bound in prison

This can be stated in active form. Alternate translation: "Herod sent his soldiers to arrest John and to bind him in prison"

##### on account of Herodias

"because of Herodias"

##### his brother Philip's wife

"the wife of his brother Philip." Herod's brother Philip is not the same Philip who was an evangelist in the book of Acts or the Philip who was one of Jesus's twelve disciples.

##### because he had married her

"because Herod had married her"

#### Mark 18

##### General Information:

This page has intentionally been left blank.

#### Mark 19

##### Herodias held on to anger against him

"Herodias continued to be angry at John"

##### and wanted to kill him

Herodias wanted someone to kill John. Alternate translation: "and she wanted someone to kill him"

##### but she could not

What she could not do can be stated clearly. Alternate translation: "but she could not kill him" or "but she could not have him killed"

#### Mark 20

##### for Herod feared John; he knew

These two clauses can be linked differently to show more clearly why Herod feared John. Alternate translation: "for Herod feared John because he knew"

##### he knew that he was a righteous

"Herod knew that John was a righteous"

##### Listening to him

"Listening to John"

#### Mark 21

##### Connecting Statement:

The author continues to give background information about Herod and the beheading of John the Baptist.

##### an opportunity came

"a convenient day" or "there was an opportune time." This was a time when Herodias could finally do something so that John the Baptist would be killed.

##### he made a dinner for his officials ... of Galilee

This means that he invited those people to a special dinner to celebrate his birthday with him. Alternate translation: "he had a banquet for his officials ... of Galilee" or "he invited his officials ... of Galilee to eat and celebrate with him"

##### a dinner

a formal meal or banquet

#### Mark 22

##### Herodias herself

The word "herself" is a reflexive pronoun used to emphasize that it was significant that it was Herodias's own daughter who danced at the dinner.

##### came in

"came into the room"

#### Mark 23

##### Whatever you ask ... my kingdom

"I will give you whatever you ask me to give to you, even half of what I own and rule, if you ask for that"

#### Mark 24

##### went out

"went out of the room"

#### Mark 25

##### on a wooden platter

"on a board" or "on a large wooden dish"

#### Mark 26

##### because of the oath he had made

The oath was what Herod swore to the girl in verse 23. Alternate translation: "because of what he had sworn to the girl" or "because he had sworn to give the girl whatever she asked for"

##### and because of his dinner guests

This can be stated more clearly. Alternate translation: "and because his dinner guests had heard his oath"

#### Mark 27

##### General Information:

This page has intentionally been left blank.

#### Mark 28

##### on a platter

"on a tray"

#### Mark 29

##### When his disciples

"When John's disciples"

#### Mark 30

##### Connecting Statement:

After the disciples return from preaching and healing, they go somewhere to be alone, but there are many people who come to hear Jesus teach. When it becomes late, he feeds the people and then sends everyone away while he prays alone.

#### Mark 31

##### a deserted place

a place where there are no people

##### many were coming and going

This means that people were continually coming to the apostles and then going away from them.

##### they did not even

The word "they" refers to the apostles.

#### Mark 32

##### So they went away

Here the word "they" includes both the apostles and Jesus.

#### Mark 33

##### they saw them leaving and many recognized them, and they ran there together on foot from all the towns, and they arrived there before them

The people saw Jesus and the apostles leaving, and many of the people recognized Jesus and the apostles, and the people ran there together on foot from all the towns, and the people arrived there before Jesus and the apostles did.

##### on foot

The people are going on foot by land, which contrasts with how the disciples went by boat.

#### Mark 34

##### When they came ... on them because they were like ... to teach them

When Jesus and the disciples came ... on the people in the crowd because the people in the crowd were like ... to teach the people in the crowd

##### they were like sheep without a shepherd

Jesus compares the people to sheep who are confused when they do not have their shepherd to lead them.

#### Mark 35

##### When the hour was late

This means it was late in the day. Alternate translation: "When it was getting late" or "Late in the afternoon"

##### a deserted place

This refers to a place where there are no people. See how you translated this in Mark 6:31.

#### Mark 36

##### General Information:

This page has intentionally been left blank.

#### Mark 37

##### But he answered and said to them

"But Jesus answered and said to his disciples"

##### Can we go and buy two hundred denarii worth of bread and give it to them to eat?

The disciples ask this question to say that there is no way they could afford to buy enough food for this crowd. Alternate translation: "We could not buy enough bread to feed this crowd, even if we had two hundred denarii!"

##### two hundred denarii

"200 denarii." The singular form of the word "denarii" is "denarius." A denarius was a Roman silver coin worth one day's wages.

#### Mark 38

##### loaves

lumps of bread dough that have been shaped and baked

#### Mark 39

##### green grass

Describe the grass with the color word used in your language for healthy grass, which may or may not be the color green.

#### Mark 40

##### in groups of hundreds and fifties

This refers to the number of people in each of the groups. Alternate translation: "with about fifty people in some groups and about a hundred people in other groups"

#### Mark 41

##### looking up to heaven

This means that he looked up toward the sky, which is associated with the place where God lives.

##### he blessed

"he spoke a blessing" or "he gave thanks"

##### He also divided the two fish among them all

"he divided the two fish so that everyone could have some"

#### Mark 42

##### General Information:

This page has intentionally been left blank.

#### Mark 43

##### They took up

Possible meaning are 1) "The disciples took up" or 2) "The people took up."

##### broken pieces of bread, twelve baskets full

"twelve baskets full of broken pieces of bread"

##### twelve baskets

"12 baskets"

#### Mark 44

##### There were five thousand men who ate the loaves

Telling the number of men in the crowd hints at how large the crowd was. The women and children also ate. Alternate translation: "So many people ate the loaves of bread; the number of just the men was five thousand"

##### five thousand men

"5,000 men"

#### Mark 45

##### to the other side

This refers to the Sea of Galilee. This can be stated clearly. Alternate translation: "to the other side of the Sea of Galilee"

##### Bethsaida

This is a town on the northern shore of the Sea of Galilee.

#### Mark 46

##### After taking leave of them

"After saying goodbye to them" or "After they had left." Use the common words your language uses for a time when friends leave each other and expect to see each other after a few hours or days.

#### Mark 47

##### General Information:

This page has intentionally been left blank.

#### Mark 48

##### Connecting Statement:

A storm arises while the disciples are trying to cross the lake. Seeing Jesus walking on the water terrifies them. They do not understand how Jesus can calm the storm.

##### fourth watch

This is the time between 3 a.m. and sunrise.

#### Mark 49

##### a ghost

the spirit of a dead person or some other kind of spirit

#### Mark 50

##### General Information:

This page has intentionally been left blank.

#### Mark 51

##### They were completely amazed

If you need to be more specific, it can stated what they were amazed by. Alternate translation: "They were completely amazed at what he had done"

#### Mark 52

##### what the loaves meant

Here the phrase "the loaves" refers to when Jesus multiplied the loaves of bread. Alternate translation: "what it meant when Jesus multiplied the loaves of bread" or "what it meant when Jesus caused the few loaves to become many"

##### their hearts were hardened

Having a hard heart represents being too stubborn to understand. Alternate translation: "they were too stubborn to understand"

#### Mark 53

##### Connecting Statement:

When Jesus and his disciples arrive at Gennesaret in their boat, people see him and bring people for him to heal. This happens wherever they go.

##### Gennesaret

This is the name of the region to the northwest of the Sea of Galilee.

#### Mark 54

##### General Information:

This page has intentionally been left blank.

#### Mark 55

##### they ran throughout the whole region

It may be helpful to state why they ran through the region. Alternate translation: "they ran throughout the whole district in order to tell others that Jesus was there"

##### they ran ... they heard

The word "they" refers to the people who recognized Jesus, not to the disciples.

##### the sick

This phrase refers to people. Alternate translation: "the sick people"

#### Mark 56

##### Wherever he entered

"Wherever Jesus entered"

##### they would put

Here "they" refers to the people. It does not refer to Jesus's disciples.

##### the sick

This phrase refers to people. Alternate translation: "the sick people"

##### They begged him

Possible meanings are 1) "The sick begged him" or 2) "The people begged him."

##### let them touch

The word "them" refers to the sick.

##### the edge of his garment

"the hem of his robe" or "the edge of his clothes"

##### as many as

"all those who"

### Chapter 7

**1** The Pharisees and some of the scribes who had come from Jerusalem gathered around him. **2** They saw that some of his disciples ate bread with hands that were unclean, that is, unwashed. **3** (For the Pharisees and all the Jews do not eat unless they wash their hands carefully, because they hold to the tradition of the elders. **4** When the Pharisees come from the marketplace, they do not eat unless they bathe themselves, and they hold to many other things they have received, such as the washing of cups, pots, copper vessels, and the couches upon which they eat.) **5** The Pharisees and the scribes asked Jesus, "Why do your disciples not walk according to the tradition of the elders, but eat their bread with unclean hands?"

**6** But he said to them, "Isaiah prophesied well about you hypocrites. As it is written,

'This people honors me with their lips,

but their heart is far from me.

**7** In vain they worship me,

teaching the commands of men as their doctrines.'

**8** You abandon the commandment of God and hold on to the tradition of men." **9** He also said to them, "How well you reject the commandment of God so you may keep your tradition! **10** For Moses said, 'Honor your father and your mother,' and, 'He who speaks evil of his father or mother will surely be put to death.' **11** But you say, 'If a man says to his father or mother, "Whatever help you would have received from me is Corban"' (that is to say, 'a Gift'), **12** then you no longer permit him to do anything for his father or his mother. **13** You are making the word of God void by your tradition which you have handed down. And many similar things you do." **14** He called the crowd again and said to them, "Listen to me, all of you, and understand. **15** There is nothing from outside of a person that can defile him when it enters into him. It is what comes out of the person that defiles him." **16***[*[1](#fn-041-007-016-1)*]***17** Now when Jesus left the crowd and entered the house, his disciples asked him about the parable. **18** Jesus said, "Are you also still without understanding? Do you not know that whatever enters into a person from outside cannot defile him, **19** because it cannot go into his heart, but it goes into his stomach and then passes out into the latrine?" With this statement Jesus declared all foods clean. **20** He said, "It is that which comes out of the person that defiles him. **21** For from within a person, out of the heart, proceed evil thoughts, sexual immorality, theft, murder, **22** adultery, coveting, wickedness, deceit, sensuality, envy, slander, pride, folly. **23** All these evils come from within, and they are what defile a person."

**24** He got up from there and went away to the region of Tyre and Sidon. There he went into a house, and he wanted no one to know where he was, yet he could not be hidden. **25** But immediately *[*[2](#fn-041-007-025-2)*]* a woman whose little daughter had an unclean spirit heard about him and came and fell down at his feet. **26** Now the woman was a Greek, a Syrophoenician by descent. She begged him to cast out the demon from her daughter. **27** He said to her, "Let the children first be fed. For it is not proper to take the children's bread and throw it to the dogs."

**28** But she answered and said to him, "Yes, Lord, even the dogs under the table eat the children's crumbs."

**29** He said to her, "Because of what you have said, you are free to go. The demon has gone out of your daughter." **30** She went back to her house and found the child lying on the bed, and the demon was gone.

**31** Then he went out again from the region of Tyre, and went through Sidon to the Sea of Galilee up into the region of the Decapolis. **32** They brought to him someone who was deaf and had difficulty speaking, and they begged him to lay his hand on him. **33** Then taking him aside away from the crowd privately, he put his fingers into his ears, and then he spit and touched his tongue. **34** Then he looked up to heaven, sighed, and said to him, "Ephphatha," that is to say, "Open!" **35** At once his ears were opened, the bond of his tongue was released, and he began to speak plainly.

**36** Jesus ordered them to tell no one. But the more he ordered them, the more abundantly they proclaimed it. **37** They were extremely astonished, saying, "He has done all things well. He even makes the deaf hear and the mute speak."

#### Footnotes

7:16 *[1]*The best ancient copies do not have verse 16. 7:25 *[2]*Some ancient copies do not have the words,

# Mark 7 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 7:6-7, which is from the Old Testament.

### Special concepts in this chapter

#### Hand washing

The Pharisees washed many things that were not dirty because they were trying to make God think that they were good. They washed their hands before they ate, even when their hands were not dirty, though the law of Moses did not say that they had to do it. Jesus told them that they were wrong and that people make God happy by thinking and doing the right things. (See: lawofmoses and clean)

### Other possible translation difficulties in this chapter

#### "Ephphatha"

This is an Aramaic word. Mark wrote it the way it sounds using Greek letters and then explained what it means.

#### Mark 01

##### Connecting Statement:

Jesus rebukes the Pharisees and scribes.

##### gathered around him

"gathered around Jesus"

#### Mark 02

##### They saw

"The Pharisees and the scribes saw"

##### that is, unwashed

The word "unwashed" explains why the disciples' hands were defiled. It can be expressed in active form. Alternate translation: "that is, with hands that they had not washed" or "that is, they had not washed their hands"

#### Mark 03

##### General Information:

In verses 3 and 4, the author gives background information about the Pharisees' washing traditions in order to show why the Pharisees were bothered that Jesus's disciples did not wash their hands before eating. If you need to reorder the events in these verses, it may be helpful to use a verse bridge, as in the UDB.

##### For the Pharisees and all the Jews do not eat unless they wash their hands carefully

The words "do not" and "unless" are a double negative. This can be stated in a positive way. Alternate translation: "For the Pharisees and all the Jews eat only after they wash their hands carefully"

##### unless they wash their hands carefully

This kind of hand washing was an important ceremonial or religious act, not just an act of making ones hands clean physically. The Jews washed their hands carefully to obey all religious traditions and rules about cleanness. This can be made explicit. Alternate translation: "unless they make their hands ceremonially clean"

##### elders

Jewish elders were leaders in their communities and were also judges for the people.

#### Mark 04

##### they hold to many other things they have received

The words "things they have received" refers to traditions that they learned from their elders. Alternate translation: "they follow many other traditions" or "they do many other things that they were taught to do"

##### copper vessels

"copper kettles" or "metal containers"

##### the couches upon which they eat

"benches" or "beds." At that time, the Jews would recline when eating.

#### Mark 05

##### Why do your disciples not walk according to the tradition of the elders, but eat their bread with unclean hands?

Here "walk according to" is a metaphor for "obey." The Pharisees and scribes asked this question to challenge Jesus's authority. This can be written as a statement. Alternate translation: "Your disciples should not disobey the traditions of our elders by eating their bread with unclean hands."

##### unclean

The hands were ritually unclean because the disciples had not performed the ceremonial washing. The Pharisees were not accusing them of eating with physical dirt on their hands.

##### bread

This is a synecdoche, representing food in general. Alternate translation: "food"

#### Mark 06

##### General Information:

Here Jesus quotes the prophet Isaiah, who had written scripture many years earlier.

##### with their lips

Here "lips" is a metonym for speaking. Alternate translation: "by what they say"

##### but their heart is far from me

Here "heart" refers to a person's thoughts or emotions. This is a way of saying the people are not truly devoted to God. Alternate translation: "but they do not really love me"

#### Mark 07

##### General Information:

This page has intentionally been left blank.

#### Mark 08

##### Connecting Statement:

Jesus continues to rebuke the scribes and Pharisees.

##### You abandon the commandment of God

"You refuse to obey the commandment of God"

##### hold on to

This phrase is a metaphor for strictly obeying. Alternate translation: "strictly obey"

#### Mark 09

##### How well you reject the commandment ... keep your tradition

Jesus uses this ironic statement to rebuke his listeners for forsaking God's commandment. Alternate translation: "You think you have done well in how you have rejected the commandment of God so you may keep your own traditions, but what you have done is not good at all"

##### How well you reject

"How skillfully you reject"

#### Mark 10

##### He who speaks evil of his father or mother will surely be put to death

This may be stated in active form. Alternate translation: "The authorities must execute a person who speaks evil about his father or mother"

##### who speaks evil of

"who curses"

#### Mark 11

##### General Information:

In verses 11 and 12, Jesus shows how the Pharisees teach people that they do not have to obey God's commandment to honor their parents. In verse 11 Jesus tells what the Pharisees allow people to say about their possessions, and in verse 12 he tells how that affects what people do for their parents.

##### is Corban

"Corban" is a Hebrew word that refers to things that people promise to give to God. Translators normally transliterate it using the target language alphabet. Some translators translate its meaning, and then leave out Mark's explanation of the meaning that follows. Alternate translation: "is a gift to God" or "belongs to God"

##### Whatever help you would have received from me is Corban

A person might say this so that he would not have to give anything to help his parents. This can be stated clearly. Alternate translation: "I will not help you, because whatever help you would have received from me is Corban"

##### a Gift

This phrase explains the meaning of the Hebrew word "Corban." Mark explained the meaning so that his non-Jewish readers could understand what Jesus said. This seems to have been the proper name of a sacrifice. You may need to make explicit who the gift was given to. Alternate translation: "a Gift to God"

#### Mark 12

##### then you no longer permit him to do anything for his father or his mother

Possible meanings are that by telling people that they could say that their possessions are Corban, 1) the Pharisees did not allow people to help their parents, or 2) the Pharisees allowed people to refuse to help their parents. Alternate translation: "then you permit him to do nothing for his father or his mother"

##### then you no longer permit him to do anything for his father or his mother

Here "do anything" refers to helping his parents by giving to them. This can be translated as "then you no longer permit him to give anything to his father or his mother" or "then you permit him to give nothing to his father or his mother"

#### Mark 13

##### the word of God

Jesus is speaking specifically of the command to love father and mother. Alternate translation: "God's command"

##### void

canceled or done away with

##### many similar things you do

"you are doing many other things similar to this"

#### Mark 14

##### Connecting Statement:

Jesus tells a parable to the crowd to help them understand what he has been saying to the scribes and Pharisees.

##### He called

"Jesus called"

##### Listen to me, all of you, and understand

The words "Listen" and "understand" are related. Jesus uses them together to emphasize that his hearers should pay close attention to what he is saying.

##### understand

It may be helpful to state what Jesus is telling them to understand. Alternate translation: "try to understand what I am about to tell you"

#### Mark 15

##### nothing from outside of a person

Jesus is speaking about what a person eats. This is in contrast to "what comes out of the person." Alternate translation: "nothing from outside a person that he can eat"

##### It is what comes out of the person

This refers to the things a person does or says. This is in contrast to what is "outside a person that ... enters into him." Alternate translation: "It is what comes out of a person that he says or does"

#### Mark 16

##### General Information:

This page has intentionally been left blank.

#### Mark 17

##### Connecting Statement:

The disciples still do not understand what Jesus has just said to the scribes, Pharisees, and crowds. Jesus explains his meaning more thoroughly to them.

##### Now

This word is used here to mark a new part of the story. Jesus is now away from the crowd, in a house with his disciples.

#### Mark 18

##### Connecting Statement:

Jesus begins to teach his disciples by asking a question.

##### Are you also still without understanding?

Jesus uses this question to express his disappointment that they do not understand. This can be expressed as a statement. Alternate translation: "After all I have said and done, I would expect you to understand."

#### Mark 19

##### Connecting Statement:

Jesus finishes asking the question he is using to teach his disciples.

##### because ... latrine?

This is the end of the question that begins with the words "Do you not see" in verse 18. Jesus uses this question to teach his disciples something they should already know. It can be expressed as a statement. "You should already understand that whatever enters into a person from outside cannot defile him, because it cannot go into his heart, but it goes into his stomach and then passes out into the latrine."

##### it cannot go into his heart

Here "heart" is a metonym for a person's inner being or mind. Here Jesus means that food does not affect a person's character. Alternate translation: "it cannot go into his inner being" or "it cannot go into his mind"

##### because it

Here "it" refers to what goes into a person; that is, what a person eats.

##### all foods clean

It may be helpful to explain clearly what this phrase means. Alternate translation: "all foods clean, meaning that people can eat any food without God considering the eater defiled"

#### Mark 20

##### He said

"Jesus said"

##### It is that which comes out of the person that defiles him

"What defiles a person is what comes out of him"

#### Mark 21

##### out of the heart, proceed evil thoughts

Here "heart" is a metonym for a person's inner being or mind. Alternate translation: "out of the inner being, come evil thoughts" or "out of the mind, come evil thoughts"

#### Mark 22

##### sensuality

not controlling one's lustful desires

##### slander

or blasphemy

#### Mark 23

##### come from within

Here the word "within" describes a person's heart. Alternate translation: "come from within a person's heart" or "come from within a person's thoughts"

#### Mark 24

##### Connecting Statement:

When Jesus goes away to Tyre, he heals the daughter of a Gentile woman who has extraordinary faith.

#### Mark 25

##### had an unclean spirit

This is an idiom meaning that she was possessed by the unclean spirit. Alternate translation: "was possessed by an unclean spirit"

##### fell down

"knelt." This is an act of honor and submission.

#### Mark 26

##### Now the woman was a Greek, a Syrophoenician by descent

The word "Now" is used here to mark a pause in the story, as the author gives us background information about the woman.

##### Syrophoenician

This is the name of the woman's nationality. She was born in the Phoenician region in Syria.

#### Mark 27

##### Let the children first be fed. For it is not proper ... throw it to the dogs

Here Jesus speaks about the Jews as if they are children and the Gentiles as if they are dogs. Alternate translation: "Let the children of Israel first be fed. For it is not right to take the children's bread and throw it to the Gentiles, who are like dogs"

##### Let the children first be fed

This can be stated in active form. Alternate translation: "We must first feed the children of Israel"

##### proper

morally right

##### bread

This refers to food in general. Alternate translation: "food"

##### dogs

This refers to small dogs kept as pets.

#### Mark 28

##### General Information:

This page has intentionally been left blank.

#### Mark 29

##### you are free to go

Jesus was implying that she no longer needed to stay to ask him to help her daughter. He would do it. Alternate translation: "you may go now" or "you may go home in peace"

##### The demon has gone out of your daughter

Jesus has caused the unclean spirit to leave the woman's daughter. This can be expressed clearly. Alternate translation: "I have caused the evil spirit to leave your daughter"

#### Mark 30

##### General Information:

This page has intentionally been left blank.

#### Mark 31

##### Connecting Statement:

After healing people in Tyre, Jesus goes to the Sea of Galilee. There he heals a deaf man, which amazes the people.

##### went out again from the region of Tyre

"left the region of Tyre"

##### up into the region

Possible meanings are 1) "in the region" as Jesus is at the sea in the region of the Decapolis or 2) "through the region" as Jesus went through the region of the Decapolis to get to the sea.

##### Decapolis

This is the name of a region that means Ten Cities. It is located to the southeast of the Sea of Galilee. See how you translated this in [Mark 5:20]

#### Mark 32

##### They brought

"And people brought"

##### who was deaf

"who was not able to hear"

##### they begged him to lay his hand on him

Prophets and teachers would put their hands on people in order to heal them or bless them. In this case, people are begging Jesus to heal a man. Alternate translation: "they begged Jesus to put his hand on the man to heal him"

#### Mark 33

##### Then taking him ... privately, he

"Then Jesus took the man ... privately, and he"

##### he put his fingers into his ears

Jesus is putting his own fingers in the man's ears.

##### then he spit and touched his tongue

It may be helpful to state that Jesus spit on his fingers. Alternate translation: "then he spit on his fingers and touched the man's tongue with them"

#### Mark 34

##### looked up to heaven

This means that he looked up toward the sky, which is associated with the place where God lives.

##### sighed

This means that Jesus groaned or that he let out a long deep breath that could be heard.

##### said to him

"said to the man"

##### Ephphatha

This is an Aramaic word. It should be copied into your language using your alphabet.

#### Mark 35

##### his ears were opened

This means he was able to hear. Alternate translation: "his ears were opened and he was able to hear" or "he was able to hear"

##### the bond of his tongue was released

This metaphor speaks of the man's tongue as if it were bound by a rope or chain that kept the man from speaking and that Jesus broke or loosened so the man could speak. This can be stated in active form. Alternate translation: "Jesus released the bond of his tongue" or "Jesus set his tongue free" or "Jesus enabled the man to speak"

#### Mark 36

##### But the more he ordered them, the more abundantly they proclaimed it

The refers to him ordering them not to tell anyone about what he had done. Alternate translation: "But though he continually ordered them not to tell anyone, they continually proclaimed it"

##### the more abundantly

"the more widely" or "the more"

#### Mark 37

##### were extremely astonished

"were utterly amazed" or "were exceedingly astonished" or "were astonished beyond all measure"

##### the deaf hear and the mute speak

These refer to people. Alternate translation: "the deaf people hear and the mute people speak" or "people who cannot hear, hear, and people who cannot speak, speak"

### Chapter 8

**1** In those days, there was again a great crowd, and they had nothing to eat. Jesus called his disciples and said to them, **2** "I have compassion on the crowd because they continue to be with me already for three days and have nothing to eat. **3** If I send them away to their home without eating, they may faint on the way. Some of them have come a long way."

**4** His disciples answered him, "Where can we get enough loaves of bread in such a deserted place to satisfy these people?"

**5** He asked them, "How many loaves do you have?"

They said, "Seven." **6** He commanded the crowd to sit down on the ground. He took the seven loaves, gave thanks, and broke them. He gave them to his disciples to set before them, and they set them before the crowd. **7** They also had a few small fish, and after he gave thanks for them, he commanded the disciples to serve these as well. **8** They ate and were satisfied, and they picked up the remaining broken pieces, seven large baskets. **9** There were about four thousand people. Then he sent them away. **10** Immediately he got into the boat with his disciples, and they went into the region of Dalmanutha.

**11** Then the Pharisees came out and began to argue with him. They sought from him a sign from heaven, to test him. **12** He sighed deeply in his spirit and said, "Why does this generation seek for a sign? Truly I say to you, no sign will be given to this generation." **13** Then he left them, got into a boat again, and went away to the other side.

**14** Now the disciples had forgotten to take bread with them. They had no more than one loaf of bread in the boat. **15** He instructed them, saying, "Keep watch and be on guard against the yeast of the Pharisees and the yeast of Herod."

**16** The disciples were arguing with one another about having no bread.

**17** When he understood this, he asked them, "Why are you arguing about having no bread? Do you still not see or understand? Do you have hardened hearts? **18** You have eyes, do you not see? You have ears, do you not hear? Do you not remember? **19** When I broke the five loaves among the five thousand, how many baskets full of broken pieces of bread did you take up?"

They said to him, "Twelve."

**20** "When I broke the seven loaves among the four thousand, how many basketfuls of broken pieces of bread did you take up?"

They said to him, "Seven."

**21** He said, "Do you not yet understand?"

**22** They came to Bethsaida. The people there brought to him a blind man and begged Jesus to touch him. **23** Jesus took hold of the blind man by the hand and led him out of the village. When he had spit on his eyes and laid his hands on him, he asked him, "Do you see anything?"

**24** He looked up, and said, "I see men who look like walking trees."

**25** Then he again laid his hands upon his eyes, and the man opened his eyes, his sight was restored, and he saw all things clearly. **26** Jesus sent him away to his home and said, "Do not enter the village."

**27** Jesus went out with his disciples into the villages of Caesarea Philippi. On the way he asked his disciples, "Who do the people say that I am?"

**28** They answered him and said, "John the Baptist. Others say, 'Elijah,' and others, 'One of the prophets.'"

**29** He asked them, "But who do you say that I am?"

Peter said to him, "You are the Christ." **30** Jesus warned them not to tell anyone about him.

**31** He began to teach them that the Son of Man must suffer many things, and would be rejected by the elders and the chief priests and the scribes, and would be killed, and after three days rise up. **32** He spoke that message openly. Then Peter took him aside and began to rebuke him. **33** But Jesus turned and looked at his disciples and then he rebuked Peter and said, "Get behind me, Satan! You are not setting your mind on the things of God, but on the things of people." **34** Then he called the crowd and his disciples together, and he said to them, "If anyone wants to follow me, he must deny himself, take up his cross, and follow me. **35** For whoever wants to save his life will lose it, and whoever loses his life for my sake and for the gospel will save it. **36** What does it profit a person to gain the whole world and then forfeit his life? **37** What can a person give in exchange for his life? **38** Whoever is ashamed of me and my words in this adulterous and sinful generation, the Son of Man will be ashamed of him when he comes in the glory of his Father with the holy angels."

# Mark 8 General Notes

### Special concepts in this chapter

#### Bread

When Jesus worked a miracle and provided bread for a large crowd of people, they probably thought about when God miraculously provided food for the people of Israel when they were in the wilderness.

Yeast is the ingredient that causes bread to become larger before it is baked. In this chapter, Jesus uses yeast as a metaphor for things that change the way people think, speak, and act.

#### "Adulterous generation"

When Jesus called the people an "adulterous generation," he was telling them that they were not faithful to God. (See: faithful and peopleofgod)

### Important figures of speech in this chapter

#### Rhetorical Questions

Jesus used many rhetorical questions as a way of both teaching the disciples

### Other possible translation difficulties in this chapter

#### Paradox

A paradox is a true statement that appears to describe something impossible. Jesus uses a paradox when he says, "Whoever wants to save his life will lose it, and whoever loses his life for my sake will find it" (Mark 8:35-37).

#### Mark 01

##### Connecting Statement:

A great, hungry crowd is with Jesus. He feeds them using only seven loaves and a few fish before Jesus and his disciples get in a boat to go to another place.

##### In those days

This phrase is used to introduce a new event in the story.

#### Mark 02

##### they continue to be with me already for three days and have nothing to eat

"this is this third day these people have been with me, and they have nothing to eat"

#### Mark 03

##### they may faint

Possible meanings are 1) literal, "they may lose consciousness temporarily" or 2) hyperbolic exaggeration, "they may become weak."

#### Mark 04

##### Where can we get enough loaves of bread in such a deserted place to satisfy these people?

The disciples are expressing surprise that Jesus would expect them to be able to find enough food. Alternate translation: "This place is so deserted that there is no place here for us to get enough loaves of bread to satisfy these people!"

##### loaves of bread

Loaves of bread are lumps of dough that have been shaped and baked.

#### Mark 05

##### He asked them

"Jesus asked his disciples"

#### Mark 06

##### He commanded the crowd to sit down on the ground.

This can be written as a direct quote. "Jesus commanded the crowd, 'Sit down on the ground.'"

##### sit down

Use your language's word for how people customarily eat when there is no table, whether sitting or lying down.

#### Mark 07

##### They also had

Here the word "they" is used to refer to Jesus and his disciples.

##### he gave thanks for them

"Jesus gave thanks for the fish"

#### Mark 08

##### They ate

"The people ate"

##### they picked up

"the disciples picked up"

##### the remaining broken pieces, seven large baskets

This refers to the broken pieces of fish and bread that were left over after the people ate. Alternate translation: "the remaining broken pieces of bread and fish, which filled seven large baskets"

#### Mark 09

##### Then he sent them away

It may be helpful to clarify when he sent them away. Alternate translation: "After they ate, Jesus sent them away"

#### Mark 10

##### they went into the region of Dalmanutha

It may be helpful to clarify how they got to Dalmanutha. Alternate translation: "they sailed around the Sea of Galilee to the region of Dalmanutha"

##### Dalmanutha

This is the name of a place on the northwestern shore of the Sea of Galilee.

#### Mark 11

##### Connecting Statement:

In Dalmanutha, Jesus refuses to give the Pharisees a sign before he and his disciples get in a boat and leave.

##### They sought from him

"They asked him for"

##### a sign from heaven

They wanted a sign that would prove that Jesus's power and authority were from God. Possible meanings are 1) The word "heaven" is a metonym for God. Alternate translation: "a sign from God" or 2) the word "heaven" refers to the sky. Alternate translation: "a sign from the sky"

##### to test him

The Pharisees tried to test Jesus to make him prove that he was from God. Some information can be made explicit. Alternate translation: "to prove that God had sent him"

#### Mark 12

##### He sighed deeply in his spirit

This means that he groaned or that he let out a long deep breath that could be heard. It probably shows Jesus's deep sadness that the Pharisees refused to believe him. See how you translated this in Mark 7:34.

##### in his spirit

"in himself"

##### Why does this generation seek for a sign?

Jesus is scolding them. This question may be written as a statement. Alternate translation: "This generation should not seek a sign."

##### this generation

When Jesus speaks of "this generation," he is referring to the people who lived at that time. The Pharisees are included in this group. Alternate translation: "you and the people of this generation"

##### no sign will be given

This can be stated in active form. Alternate translation: "I will not give a sign"

#### Mark 13

##### he left them, got into a boat again

Jesus's disciples went with him. Some information can be made explicit. Alternate translation: "he left them, got into a boat again with his disciples"

##### to the other side

This describes the Sea of Galilee, which can be stated clearly. Alternate translation: "to the other side of the sea"

#### Mark 14

##### Connecting Statement:

While Jesus and his disciples are in a boat, they have a discussion about the lack of understanding among the Pharisees and Herod, though they had seen many signs.

##### Now

This word is used here to mark a pause in the story. Here the author tells background information about the disciples forgetting to bring bread.

##### no more than one loaf

The negative phrase "no more" is used to emphasize how small an amount of bread they had. Alternate translation: "only one loaf"

#### Mark 15

##### Keep watch and be on guard

These two terms have a common meaning and are repeated here for emphasis. They can be combined. Alternate translation: "Keep watch"

##### the yeast of the Pharisees and the yeast of Herod

Here Jesus is speaking to his disciples in a metaphor they do not understand. Jesus is comparing the Pharisees' and Herod's teachings to yeast, but you should not explain this when you translate it because the disciples themselves did not understand it.

#### Mark 16

##### no bread

The word "no" is an exaggeration. The disciples did have one loaf of bread

#### Mark 17

##### Why are you arguing about having no bread?

Here Jesus is mildly rebuking his disciples because they should have understood what he had been talking about. This can be written as a statement. Alternate translation: "You should not be thinking that I am talking about actual bread."

##### Do you still not see or understand?

These questions have the same meaning and are used together to emphasize that they do not understand. This can be written as one question or as a statement. Alternate translation: "Do you not yet understand?" or "You should perceive and understand by now the things I say and do."

##### Do you have hardened hearts?

Here "hearts" is a metonym for a person's mind and "hardened" is a metaphor for not being able or willing to understand something. Jesus uses a question to scold the disciples. This can be written as a statement. Alternate translation: "You are so slow to understand what I mean!" or "You are unwilling to understand what I mean!"

#### Mark 18

##### You have eyes, do you not see? You have ears, do you not hear? Do you not remember?

Jesus continues to mildly rebuke his disciples. These questions can be written as statements. Alternate translation: "You have eyes, but you do not understand what you see. You have ears, but you do not understand what you hear. You should remember."

#### Mark 19

##### the five thousand

This refers to the 5,000 people Jesus fed. Alternate translation: "the 5,000 people"

##### how many baskets full of broken pieces of bread did you take up

It may be helpful to state when they collected the baskets of pieces. Alternate translation: "how many baskets full of broken pieces of bread did you collect after everyone finished eating"

#### Mark 20

##### the four thousand

This refers to the 4,000 people Jesus fed. Alternate translation: "the 4,000 people"

##### how many basketfuls of broken pieces of bread did you take up

It may be helpful to state when they collected these. Alternate translation: "how many baskets full of broken pieces of bread did you collect after everyone finished eating"

#### Mark 21

##### Do you not yet understand?

Jesus is mildly rebuking his disciples for not understanding. This can be written as a statement. Alternate translation: "You should understand by now the things I say and do."

#### Mark 22

##### Connecting Statement:

When Jesus and his disciples get out of their boat at Bethsaida, Jesus heals a blind man.

##### Bethsaida

This is a town on the northern shore of the Sea of Galilee. See how you translated the name of this town in [Mark 6:45]

##### to touch him

It may be helpful to state why they wanted Jesus to touch the man. Alternate translation: "to touch him in order to heal him"

#### Mark 23

##### When he had spit on his eyes ... he asked him

"When Jesus had spit on the man's eyes ... Jesus asked the man"

#### Mark 24

##### He looked up

"The man looked up"

##### I see men who look like walking trees

The man sees men walking around, yet they are not clear to him, so he compares them to trees. Alternate translation: "Yes, I see people! They are walking around, but I cannot see them clearly. They look like trees"

#### Mark 25

##### Then he again

"Then Jesus again"

##### and the man opened his eyes, his sight was restored

The phrase "his sight was restored" can be written in active form. Alternate translation: "restoring the man's sight, and then the man opened his eyes"

#### Mark 26

##### General Information:

This page has intentionally been left blank.

#### Mark 27

##### Connecting Statement:

Jesus and his disciples talk on their way to the villages of Caesarea Philippi about who Jesus is and what will happen to him.

#### Mark 28

##### They answered him and said

"They answered him, saying,"

##### John the Baptist

The disciples answer that this was who some people said Jesus was. This can be shown more clearly. Alternate translation: "Some people say that you are John the Baptist"

##### Others say ... others

The word "others" refers to other people. This refers to their responses to Jesus's question. Alternate translation: "Other people say you are ... other people say you are"

#### Mark 29

##### He asked them

"Jesus asked his disciples"

#### Mark 30

##### Jesus warned them not to tell anyone about him.

Jesus did not want them to tell anyone that he was the Christ. This can be made more explicit. This can also be written as a direct quote. Alternate translation: "Jesus warned them not to tell anyone that he is the Christ." or "Jesus warned them, 'Do not tell anyone that I am the Christ.'"

#### Mark 31

##### Son of Man

This is an important title for Jesus.

##### would be rejected by the elders and the chief priests and the scribes, and would be killed, and after three days rise up

This can be stated in active form. Alternate translation: "that the elders and the chief priests and the scribes would reject him, and that men would kill him, and that after three days he would rise up"

#### Mark 32

##### He spoke that message openly

Possible meanings are 1) "He said this so that people could hear him" or 2) "He said this in a way that was easy to understand."

##### began to rebuke him

Peter rebuked Jesus for saying the things he said would happen to the Son of Man. This can be made explicit. Alternate translation: "began to rebuke him for saying these things"

#### Mark 33

##### Connecting Statement:

After rebuking Peter for his not wanting Jesus to die and rise, Jesus tells both his disciples and the crowd how to follow him.

##### Get behind me, Satan

Jesus means that Peter is acting like Satan because Peter is trying to prevent Jesus from accomplishing what God sent him to do. Alternate translation: "Get behind me, because you are acting like Satan"

##### Get behind me

"Get away from me"

#### Mark 34

##### follow me

Following Jesus here represents being one of his disciples. Alternate translation: "be my disciple" or "be one of my disciples"

##### must deny himself

"must not give in to his own desires" or "must forsake his own desires"

##### take up his cross, and follow me

"carry his cross and follow me." The cross represents suffering and death. Taking up the cross represents being willing to suffer and die. Alternate translation: "must obey me even to the point of suffering and dying"

##### follow me

Following Jesus here represents obeying him. Alternate translation: "obey me"

#### Mark 35

##### For whoever wants

"For anyone who wants"

##### life

This refers to both physical life and spiritual life.

##### for my sake and for the gospel

"because of me and because of the gospel." Jesus is talking about people who lose their lives because they follow Jesus and the gospel. This can be stated clearly. Alternate translation: "because he follows me and tells others the gospel"

#### Mark 36

##### What does it profit a person to gain the whole world and then forfeit his life?

This can be written as a statement. Alternate translation: "Even if a person gains the whole world, it will not benefit him if he forfeits his life."

##### to gain the whole world and then forfeit his life

This can also be expressed as a condition starting with the word "if." Alternate translation: "if he gains the whole world and then forfeits his life"

##### to gain the whole world

The words "the whole world" are an exaggeration for great riches. Alternate translation: "to gain everything he ever wanted"

##### forfeit

To forfeit something is to lose it or to have another person take it away.

#### Mark 37

##### What can a person give in exchange for his life?

This can be written as a statement. Alternate translation: "There is nothing a person can give in exchange for his life." or "No one can give anything in exchange for his life."

##### What can a person give

If in your language "giving" requires someone to receive what is given, "God" can be stated as the receiver. Alternate translation: "What can a person give to God"

#### Mark 38

##### ashamed of me and my words

"ashamed of me and my message"

##### in this adulterous and sinful generation

Jesus speaks of this generation as "adulterous," meaning that they are unfaithful in their relationship with God. Alternate translation: "in this generation of people who have committed adultery against God and are very sinful" or "in this generation of people who are unfaithful to God and are very sinful"

##### the Son of Man will be ashamed

Jesus speaks of himself in the third person. Alternate translation: "I, the Son of Man, will be ashamed"

##### when he comes

"when he comes back"

##### in the glory of his Father

When Jesus returns he will have the same glory as his Father.

##### with the holy angels

"accompanied by the holy angels"

### Chapter 9

**1** He said to them, "Truly I say to you, there are some of you who are standing here who will not taste death before they see the kingdom of God come with power."

**2** Six days later, Jesus took Peter and James and John with him up a high mountain, alone by themselves. Then he was transfigured before them. **3** His garments became radiantly brilliant, extremely white, whiter than any bleacher on earth could bleach them. **4** Then Elijah with Moses appeared to them, and they were talking with Jesus. **5** Peter answered and said to Jesus, "Rabbi, it is good for us to be here, and so let us make three shelters, one for you, one for Moses, and one for Elijah." **6** (For he did not know what to say, for they were terrified.)

**7** A cloud came and overshadowed them. Then a voice came out of the cloud, "This is my beloved Son. Listen to him." **8** Suddenly, when they looked around, they no longer saw anyone with them, but only Jesus.

**9** As they were coming down the mountain, he commanded them to tell no one what they had seen until the Son of Man had risen from the dead. **10** So they kept the matter to themselves, but they discussed among themselves what "rising from the dead" could mean. **11** They asked him, "Why do the scribes say that Elijah must come first?"

**12** He said to them, "Elijah does come first to restore all things. Why then is it written that the Son of Man must suffer many things and be despised? **13** But I say to you that Elijah has come, and they did whatever they wanted to him, just as it is written about him."

**14** When they came to the disciples, they saw a great crowd around them, and scribes were arguing with them. **15** As soon as they saw Jesus, the whole crowd was amazed and as they ran up to him they greeted him. **16** He asked his disciples, "What are you arguing with them about?"

**17** Someone in the crowd answered him, "Teacher, I brought my son to you. He has a spirit that makes him unable to speak. **18** It seizes him and it throws him down, and he foams at the mouth, grinds his teeth, and becomes rigid. I asked your disciples to drive it out of him, but they could not."

**19** He answered them, "Unbelieving generation, how long will I have to stay with you? How long will I bear with you? Bring him to me." **20** They brought the boy to him. When the spirit saw Jesus, it immediately threw him into a convulsion. The boy fell on the ground and foamed at the mouth. **21** Jesus asked his father, "For how much time has he been like this?"

The father said, "Since childhood. **22** It has often thrown him into the fire or into the waters and tried to destroy him. If you are able to do anything, have pity on us and help us."

**23** Jesus said to him, "'If you are able'? All things are possible for the one who believes."

**24** Immediately the father of the child cried out and said, "I believe! Help my unbelief!"

**25** When Jesus saw the crowd running to them, he rebuked the unclean spirit and said, "You mute and deaf spirit, I command you, come out of him, and never enter into him again."

**26** It cried out and convulsed the boy greatly and then came out. The boy looked like one who was dead, so that many said, "He is dead." **27** But Jesus took him by the hand and lifted him up, and the boy stood up.

**28** When Jesus came into the house, his disciples asked him privately, "Why could we not cast it out?"

**29** He said to them, "This kind cannot be cast out except by prayer."

**30** They went out from there and passed through Galilee. He did not want anyone to know where they were, **31** for he was teaching his disciples. He said to them, "The Son of Man will be given over into the hands of men, and they will put him to death. When he has been put to death, after three days he will rise again." **32** But they did not understand this statement, and they were afraid to ask him.

**33** Then they came to Capernaum. After he entered the house he asked them, "What were you discussing on the way?" **34** But they were silent. For they had been arguing with one with another on the way about who was the greatest. **35** Sitting down, he called the twelve together and he said to them, "If anyone wants to be first, he must be last of all and servant of all." **36** He took a little child and placed him in their midst. He took him in his arms and said to them, **37** "Whoever receives such a child in my name receives me; whoever receives me does not receive me but the one who sent me."

**38** John said to him, "Teacher, we saw someone driving out demons in your name and we stopped him, because he does not follow us."

**39** But Jesus said, "Do not stop him, for there is no one who will do a mighty work in my name and can soon afterwards say anything bad about me. **40** Whoever is not against us is for us. **41** Whoever gives you a cup of water to drink in my name because you belong to Christ, truly I say to you, he will not lose his reward. **42** Whoever causes one of these little ones who believes in me to stumble, it would be better for him to have a large millstone tied around his neck and be thrown into the sea. **43** If your hand causes you to stumble, cut it off. It is better for you to enter into life maimed than to have two hands and to go into hell, into the unquenchable fire. **44***[*[1](#fn-041-009-044-1)*]***45** If your foot causes you to stumble, cut it off. It is better for you to enter into life lame than to have your two feet and be thrown into hell. **46***[*[2](#fn-041-009-046-2)*]***47** If your eye causes you to stumble, tear it out. It is better for you to enter into the kingdom of God with one eye than to have two eyes and to be thrown into hell, **48** where their worm does not die, and the fire is not put out. **49** For everyone will be salted with fire. **50** Salt is good, but if the salt has lost its saltiness, how can you make it salty again? Have salt among yourselves, and be at peace with one another."

#### Footnotes

9:44 *[1]*The best ancient copies do not have this phrase, and verse 44 is not included in the ULB, 9:46 *[2]*The best ancient copies do not have this phrase, and verse 46 is not included in the ULB,

# Mark 9 General Notes

### Special concepts in this chapter

#### "transfigured"

Scripture often speaks of God's glory as a great, brilliant light. When people see this light, they are afraid. Mark 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: glory and fear)

### Important figures of speech in this chapter

#### Hyperbole

Jesus said things that he did not expect his followers to understand literally. When he said, "If your hand causes you to stumble, cut it off" (Mark 9:43), he was exaggerating so they would know that they should stay away from anything that caused them to sin, even if it was something they loved or thought they needed.

### Other possible translation difficulties in this chapter

#### Elijah and Moses

Elijah and Moses suddenly appeared to Jesus, James, John, and Peter, and then they disappeared. All four of them saw Elijah and Moses, and because Elijah and Moses spoke with Jesus, the reader should understand that Elijah and Moses appeared physically.

#### "Son of Man"

Jesus referred to himself as the "Son of Man" in this chapter

#### Paradox

A paradox is a true statement that appears to describe something impossible. Jesus used a paradox when he said, "If anyone wants to be first, he must be last of all and servant of all" (Mark 9:35).

#### Mark 01

##### He said to them

"Jesus said to his disciples"

##### the kingdom of God come with power

The kingdom of God coming represents God showing himself as king. Alternate translation: "God show himself with great power as king"

#### Mark 02

##### alone by themselves

The author uses the reflexive pronoun "themselves" here to emphasize that they were alone and that only Jesus, Peter, James, and John went up the mountain.

##### he was transfigured

"Transfigure" means for a person's outward appearance to change. This can be stated in active form. Alternate translation: "his appearance had changed" or "he appeared very different"

##### before them

"in front of them"

#### Mark 03

##### radiantly brilliant

"shining" or "glowing." Jesus's garments were so white they were emitting or giving off light.

##### extremely

"very"

##### whiter than any bleacher on earth could bleach them

Bleaching describes the process of making natural white wool even whiter by using chemicals like bleach or ammonia. Alternate translation: "whiter than any person on earth could whiten them"

#### Mark 04

##### Elijah with Moses appeared

It may be helpful to state who these men are. Alternate translation: "two prophets who had lived long ago, Elijah and Moses, appeared"

##### they were talking

The word "they" refers to Elijah and Moses.

#### Mark 05

##### Peter answered and said to Jesus

"Peter said to Jesus." Here the word "answered" is used to introduce Peter into the conversation. Peter was not answering a question.

##### it is good for us to be here

It is not clear whether "us" refers only to Peter, James, and John, or if it refers to everyone there, including Jesus, Elijah, and Moses. If you can translate so that both options are possible, do so.

##### shelters

simple, temporary places in which to sit or sleep

#### Mark 06

##### For he did not know what to say, for they were terrified

This parenthetical sentence tells background information about Peter, James, and John.

##### they were terrified

"they were very frightened" or "they were very afraid"

#### Mark 07

##### came and overshadowed

"appeared and covered"

##### Then a voice came out of the cloud

Here "a voice came out" is a metonym for someone speaking. It can also be stated clearly who spoke. Alternate translation: "Then someone spoke from the cloud" or "Then God spoke from the cloud"

##### This is my beloved Son. Listen to him

God the Father expresses his love for his "beloved Son," the Son of God.

##### beloved Son

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

#### Mark 08

##### when they looked

Here "they" refers to Peter, James, and John.

#### Mark 09

##### he commanded them to tell no one ... until the Son of Man had risen

This implies that he was permitting them to tell people about what they had seen after he rose from being dead.

##### risen from the dead

"risen from among the dead." This speaks of becoming alive again. The phrase "the dead" refers to "dead people" and is a metonym for death. Alternate translation: "risen from death"

#### Mark 10

##### rising from the dead

"to rise from among the dead." This speaks of becoming alive again. The phrase "the dead" refers to "dead people" and is a metonym for death. Alternate translation: "rising from death"

##### So they kept the matter to themselves

Here "kept the matter to themselves" is an idiom that means they did not tell anyone about what they had seen. Alternate translation: "So they did not tell anyone about what they had seen"

#### Mark 11

##### Connecting Statement:

Though Peter, James, and John wondered what Jesus might mean by "rising from the dead," they asked him instead about Elijah's coming.

##### They asked him

The word "they" refers to Peter, James, and John.

##### Why do the scribes say that Elijah must come first?

Prophecy foretold that Elijah would come again from heaven. Then the Messiah, who is the Son of Man, would come to rule and reign. The disciples are confused about how the Son of Man could die and rise again. Alternate translation: "Why do the scribes say that Elijah must come before the Messiah comes?"

#### Mark 12

##### Elijah does come first to restore all things

By saying this, Jesus affirms that Elijah would come first.

##### Why then is it written ... be despised?

Jesus uses this question to remind his disciples that the scriptures also teach that the Son of Man must suffer and be despised. This may be expressed as a statement. Alternate translation: "But I also want you to consider what is written about the Son of Man. The scriptures say that he must suffer many things and be hated."

##### be despised

This may be stated in active form. Alternate translation: "people would hate him"

#### Mark 13

##### they did whatever they wanted to him

It may be helpful to state what people did to Elijah. Alternate translation: "our leaders treated him very badly, just as they wanted to do"

#### Mark 14

##### Connecting Statement:

When Peter, James, John, and Jesus came down from the mountain, they found the scribes arguing with the other disciples.

##### When they came to the disciples

Jesus, Peter, James, and John returned to the other disciples who had not gone with them up the mountain.

##### they saw a great crowd around them

"Jesus and those three disciples saw a great crowd around the other disciples"

##### scribes were arguing with them

The scribes were arguing with the disciples who had not gone with Jesus.

#### Mark 15

##### was amazed

It may be helpful to state why they were amazed. Alternate translation: "was amazed that Jesus had come"

#### Mark 16

##### General Information:

This page has intentionally been left blank.

#### Mark 17

##### He has a spirit

This means the boy is possessed by an unclean spirit. "He has an unclean spirit" or "He is possessed by an unclean spirit"

#### Mark 18

##### down, and he foams at the mouth, grinds his teeth, and becomes

A convulsion, or seizure, can cause a person to have trouble breathing or swallowing. This causes white foam to come out of the mouth. If your language has a way to describe that, you could use it. Alternate translation: "down, and bubbles come out of his mouth, and he grinds his teeth and becomes"

##### becomes rigid

"becomes stiff" or "his body becomes rigid"

##### they could not

This refers to the disciples not being about to drive the spirit out of the boy. Alternate translation: "they could not drive it out of him"

#### Mark 19

##### He answered them

Though it was the boy's father who made a request of Jesus, Jesus responds to the whole crowd. This can be made clear. Alternate translation: "Jesus responded to the crowd"

##### Unbelieving generation

"You unbelieving generation." Jesus calls the crowd this as he begins to respond to them.

##### how long will I have to stay with you? How long will I bear with you?

Jesus uses these questions to express his frustration. Both questions have the same meaning. They can be written as statements. Alternate translation: "Your unbelief tires me! I wonder how long I must bear with you."

##### bear with you

"endure you" or "put up with you"

##### Bring him to me

"Bring the boy to me"

#### Mark 20

##### spirit

This refers to the unclean spirit. See how you translated this in Mark 9:17.

##### convulsion

This is the violent shaking of a person's body that can occur when that person has no control over his body.

#### Mark 21

##### For how much time

"How long"

##### Since childhood

"Since he was a small child." It may be helpful to state this as a full sentence. Alternate translation: "He has been like this since he was a small child"

#### Mark 22

##### have pity

"have compassion"

#### Mark 23

##### 'If you are able'?

Jesus repeated what the man had said to him. Alternate translation: "Do you say to me 'If you are able'?" or "Why do you say 'If you are able'?"

##### 'If you are able'?

Jesus used this question to rebuke the man's doubt. It can be expressed as a statement. Alternate translation: "You should not say to me, 'If you are able.'" or "You ask me if I am able. Of course I am able."

##### All things are possible for the one who believes

"God can do anything for people who believe in him"

##### for the one

"for the person" or "for anyone"

##### believes

This refers to belief in God. Alternate translation: "believes in God"

#### Mark 24

##### Help my unbelief

The man is asking Jesus to help him overcome his unbelief and increase his faith. Alternate translation: "Help me when I do not believe" or "Help me have more faith"

#### Mark 25

##### the crowd running to them

This means that more people were running toward where Jesus was and that the crowd there was growing larger.

##### You mute and deaf spirit

The words "mute" and "deaf" can be explained. Alternate translation: "You unclean spirit, you who are causing the boy to be unable to speak and unable to hear"

#### Mark 26

##### It cried out

"The unclean spirit cried out"

##### convulsed the boy greatly

"shook the boy violently"

##### came out

It is implied that the spirit came out of the boy. Alternate translation: "came out of the boy"

##### The boy looked like one who was dead

The boy's appearance is compared to that of a dead person. Alternate translation: "The boy appeared dead" or "The boy looked like a dead person"

##### so that many

"so that many people"

#### Mark 27

##### took him by the hand

This means that Jesus grasped the boy's hand with his own hand. Alternate translation: "grasped the boy by the hand"

##### lifted him up

"helped him get up"

#### Mark 28

##### privately

This means they were alone.

##### cast it out

"cast the unclean spirit out." This refers to casting the spirit out of the boy. Alternate translation: "cast the unclean spirit out of the boy"

#### Mark 29

##### This kind cannot be cast out except by prayer

The words "cannot" and "except" are both negative words. In some languages it is more natural to use a positive statement. Alternate translation: "This kind can be cast out only by prayer"

##### This kind

This describes unclean spirits. Alternate translation: "This kind of unclean spirit"

#### Mark 30

##### Connecting Statement:

After he heals the demon-possessed boy, Jesus and his disciples leave the house where they are staying. He takes time to teach his disciples alone.

##### They went out from there

"Jesus and his disciples left that region"

##### passed through

"traveled through" or "passed by"

#### Mark 31

##### for he was teaching his disciples

Jesus was teaching his disciples privately, away from the crowd. This can be stated clearly. Alternate translation: "for he was teaching his disciples privately"

##### The Son of Man will be given over

This can be translated in active form. Alternate translation: "Someone will give the Son of Man over"

##### The Son of Man

Here Jesus refers to himself as the Son of Man. This is an important title for Jesus. "I, the Son of Man,"

##### into the hands of men

Here "hands" is a metonym for control. Alternate translation: "into the control of men" or "so that men will be able to control him"

##### When he has been put to death, after three days he

This can be stated in active form. Alternate translation: "After they have put him to death and three days have passed, he"

#### Mark 32

##### they were afraid to ask him

They were afraid to ask Jesus what his statement meant. Alternate translation: "they were afraid to ask him what it meant"

#### Mark 33

##### Connecting Statement:

When they come to Capernaum, Jesus teaches his disciples about being humble servants.

##### they came to

"they arrived at." The word "they" refers to Jesus and his disciples.

##### were you discussing

"were you discussing with one another"

#### Mark 34

##### they were silent

They were silent because they were ashamed to tell Jesus what they had been discussing. Alternate translation: "they were silent because they were ashamed"

##### who was the greatest

Here "the greatest" refers to "the greatest" among the disciples. Alternate translation: "who was the greatest among them"

#### Mark 35

##### If anyone wants to be first, he must be last of all

Here the words "first" and "last" are opposites of one another. Jesus speaks of being the "most important" as being "first" and of being the "least important" as being "last." Alternate translation: "If anyone wants God to consider him to be the most important person of all, he must consider himself to be the least important of all"

##### of all ... of all

"of all people ... of all people"

#### Mark 36

##### in their midst

"among them." The word "their" refers to the crowd.

##### He took him in his arms

This means that he hugged the child or picked him up and placed him on his lap.

#### Mark 37

##### such a child

"a child like this"

##### in my name

This means to do something because of love for Jesus. Alternate translation: "because he loves me" or "for my sake"

##### the one who sent me

This refers to God, who has sent him to earth. Alternate translation: "God, who has sent me"

#### Mark 38

##### John said to him

"John said to Jesus"

##### driving out demons

"sending away demons." This refers to casting demons out of people. Alternate translation: "driving demons out of people"

##### in your name

Here "name" is associated with Jesus's authority and power. Alternate translation: "by the authority of your name" or "by the power of your name"

##### he does not follow us

This means that he is not among their group of disciples. Alternate translation: "he is not one of us" or "he does not walk with us"

#### Mark 39

##### General Information:

This page has intentionally been left blank.

#### Mark 40

##### is not against us

"is not opposing us"

##### is for us

It can be explained clearly what this means. Alternate translation: "is trying to achieve the same goals that we are"

#### Mark 41

##### gives you a cup of water to drink in my name because you belong to Christ

Jesus speaks about giving someone a cup of water as an example of how one person may help another. This is a metaphor for helping someone in any way.

##### not lose

This negative sentence emphasizes the positive meaning. In some languages, it is more natural to use a positive statement. Alternate translation: "definitely receive"

#### Mark 42

##### millstone

a large, round stone used for grinding grain into flour

#### Mark 43

##### If your hand causes you to stumble

Here "hand" is a metonym for desiring to do something sinful that you would do with your hand. Alternate translation: "If you want to do something sinful with one of your hands"

##### to enter into life maimed

"to be maimed and then to enter into life" or "to be maimed before entering into life"

##### to enter into life

Dying and then beginning to live eternally is spoken of as entering into life. Alternate translation: "to enter into eternal life" or "to die and begin to live forever"

##### maimed

missing a body part as a result of having it removed or being injured. Here it refers to missing a hand. Alternate translation: "without a hand" or "missing a hand"

##### into the unquenchable fire

"where the fire cannot be put out"

#### Mark 44

##### General Information:

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#### Mark 45

##### If your foot causes you to stumble

Here the word "foot" is a metonym for desiring to do something sinful that you would do with your feet, such as going to a place you should not go to. Alternate translation: "If you want to do something sinful with one of your feet"

##### to enter into life lame

"to be lame and then to enter into life" or "to be lame before entering into life"

##### to enter into life

Dying and then beginning to live eternally is spoken of as entering into life. Alternate translation: "to enter into eternal life" or "to die and begin to live forever"

##### lame

"unable to walk easily." Here it refers not being able to walk well because of missing a foot. Alternate translation: "without a foot" or "missing a foot"

##### be thrown into hell

This can be stated in active form. Alternate translation: "for God to throw you into hell"

#### Mark 46

##### General Information:

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#### Mark 47

##### If your eye causes you to stumble, tear it out

Here the word "eye" is a metonym for either 1) desiring to sin by looking at something. Alternate translation: "If you want to do something sinful by looking at something, tear your eye out" or 2) Desiring to sin because of what you have looked at. Alternate translation: "If you want to do something sinful because of what you look at, tear your eye out"

##### to enter into the kingdom of God with one eye than to have two eyes

This refers to the state of a person's physical body when he dies. A person does not take his physical body with him into eternity. Alternate translation: "to enter into the kingdom of God after having lived on earth with only one eye than to have lived on earth with two eyes"

##### to be thrown into hell

This can be stated in the active form. Alternate translation: "for God to throw you into hell"

#### Mark 48

##### where their worm does not die

The meaning of this statement can be made explicit. Alternate translation: "where worms that eat people there do not die"

#### Mark 49

##### everyone will be salted with fire

This can be stated in active form. Alternate translation: "God will salt everyone with fire" or "Just as salt purifies a sacrifice, God will purify everyone by allowing them to suffer"

##### will be salted with fire

Here "fire" is a metaphor for suffering, and putting salt on people is a metaphor for purifying them. So "will be salted with fire" is a metaphor for being purified through suffering. Alternate translation: "will be made pure in the fire of suffering" or "will suffer in order to be purified as a sacrifice is purified with salt"

#### Mark 50

##### its saltiness

"its salty taste"

##### how can you make it salty again?

This can be written as a statement. Alternate translation: "you cannot make it salty again."

##### salty again

"taste salty again"

##### Have salt among yourselves

Jesus speaks of doing good things for one another as if good things were salt that people possess. Alternate translation: "Do good to each other, like salt adds flavor to food"

### Chapter 10

**1** Jesus left that place and went to the region of Judea and to the area beyond the Jordan River, and the crowds came to him again. He was teaching them again, as he was accustomed to do. **2** Then Pharisees came to him to test him and asked, "Is it lawful for a husband to divorce his wife?"

**3** He answered, "What did Moses command you?"

**4** They said, "Moses allowed a man to write a certificate of divorce and then to send her away."

**5** "It was because of your hard hearts that he wrote you this law," Jesus said to them. **6** "But from the beginning of creation, 'God made them male and female.'

**7** 'For this reason

a man will leave his father and mother

and be united to his wife,

**8** and the two will become one flesh.'

So they are no longer two, but one flesh. **9** Therefore what God has joined together, let no man tear apart."

**10** When they were in the house, the disciples asked him again about this. **11** He said to them, "Whoever divorces his wife and marries another woman commits adultery against her. **12** If she divorces her husband and marries another man, she commits adultery."

**13** Then they brought their little children to him so that he might touch them, but the disciples rebuked them. **14** But when Jesus noticed it, he was angry and said to them, "Permit the little children to come to me, and do not forbid them, for the kingdom of God belongs to those who are like them. **15** Truly I say to you, whoever will not receive the kingdom of God as a little child will definitely not enter it." **16** Then he took the children into his arms and blessed them as he placed his hands on them.

**17** When he began his journey, a man ran up to him and knelt before him and asked, "Good Teacher, what must I do to inherit eternal life?"

**18** Jesus said, "Why do you call me good? No one is good except God alone. **19** You know the commandments: 'Do not murder, do not commit adultery, do not steal, do not testify falsely, do not defraud, honor your father and mother.'"

**20** The man said, "Teacher, all these things I have obeyed from the time I was a youth."

**21** Jesus looked at him and loved him. He said to him, "One thing you lack. You must sell all that you have and give it to the poor, and you will have treasure in heaven. Then come, follow me." **22** But because of this statement he looked very sad and he went away sorrowful, because he had many possessions.

**23** Jesus looked around and said to his disciples, "How difficult it is for those who are rich to enter the kingdom of God!" **24** The disciples were astonished at his words. But Jesus said to them again, "Children, how hard it is to enter into the kingdom of God! **25** It is easier for a camel to go through the eye of a needle than for a rich person to enter the kingdom of God."

**26** They were greatly astonished and said to each other, "Then who can be saved?"

**27** Jesus looked at them and said, "With people it is impossible, but not with God. For all things are possible with God."

**28** Peter began to speak to him, "Look, we have left everything and have followed you."

**29** Jesus said, "Truly I say to you, there is no one who has left house or brothers or sisters or mother or father or children or lands for my sake and for the gospel **30** who will not receive a hundred times as much now in this age: houses and brothers and sisters and mothers and children and lands, with persecutions, and in the world to come, eternal life. **31** But many who are first will be last, and the last first."

**32** They were on the road going up to Jerusalem, and Jesus was going ahead of them. The disciples were amazed, and those who were following behind were afraid. Then Jesus took the twelve aside again and began to tell them what would soon happen to him. **33** "See, we are going up to Jerusalem, and the Son of Man will be given over to the chief priests and the scribes. They will condemn him to death and give him over to the Gentiles. **34** They will mock him, spit on him, whip him, and put him to death. But after three days he will rise."

**35** James and John, the sons of Zebedee, came up to him and said, "Teacher, we want you to do for us whatever we ask you."

**36** He said to them, "What do you want me to do for you?"

**37** They said, "Allow us to sit with you in your glory, one at your right hand and the other at your left."

**38** But Jesus replied to them, "You do not know what you are asking. Are you able to drink the cup which I will drink or be baptized with the baptism with which I will be baptized?"

**39** They said to him, "We are able."

Jesus said to them, "The cup that I will drink, you will drink, and with the baptism with which I am baptized, you also will be baptized. **40** But who is to sit at my right hand or at my left hand is not mine to give, but it is for those for whom it has been prepared." **41** When the other ten disciples heard about this, they began to be very angry with James and John. **42** Jesus called them to himself and said, "You know those who are considered rulers of the Gentiles dominate them, and their high officials exercise authority over them. **43** But it is not this way among you. Whoever wishes to become great among you must be your servant, **44** and whoever wishes to be first among you must be the slave of all. **45** For the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many."

**46** They came to Jericho. As he left Jericho with his disciples and a great crowd, the son of Timaeus, Bartimaeus, a blind beggar, sat by the road. **47** When he heard that it was Jesus the Nazarene, he began to shout and to say, "Jesus, Son of David, have mercy on me!"

**48** Many rebuked the blind man, telling him to be quiet. But he cried out all the more, "Son of David, have mercy on me!"

**49** Jesus stopped and commanded him to be called. They called the blind man, saying, "Be brave! Get up! He is calling for you." **50** He threw aside his coat, sprang up, and came to Jesus.

**51** Jesus answered him and said, "What do you want me to do for you?"

The blind man said, "Rabboni, I want to receive my sight."

**52** Then Jesus said to him, "Go. Your faith has healed you." Immediately he could see again, and he followed him on the road.

# Mark 10 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 10:7-8.

### Special concepts in this chapter

#### Jesus's teaching about divorce

The Pharisees wanted to find a way to make Jesus say that it is good to break the law of Moses, so they asked him about divorce. Jesus tells how God originally designed marriage to show that the Pharisees taught wrongly about divorce.

### Important figures of speech in this chapter

#### Metaphor

Metaphors are pictures of visible objects that speakers use to explain invisible truths. When Jesus spoke of "the cup which I will drink," he was speaking of the pain he would suffer on the cross as if it were a bitter, poisonous liquid in a cup.

### Other possible translation difficulties in this chapter

#### Paradox

A paradox is a true statement that appears to describe something impossible. Jesus used a paradox when he said, "Whoever wishes to become great among you must be your servant" (Mark 10:43).

#### Mark 01

##### Connecting Statement:

After Jesus and his disciples leave Capernaum, Jesus reminds the Pharisees, as well as his disciples, what God really expects in marriage and divorce.

##### Jesus left that place

Jesus's disciples were traveling with him. They were leaving Capernaum. Alternate translation: "Jesus and his disciples left Capernaum"

##### and to the area beyond the Jordan River

"and to the land on the other side of the Jordan River" or "and to the area east of the Jordan River"

##### He was teaching them again

The word "them" refers to the crowds.

##### he was accustomed to do

"was his custom" or "he usually did"

#### Mark 02

##### General Information:

This page has intentionally been left blank.

#### Mark 03

##### What did Moses command you

Moses gave the law to their ancestors, which they now were also supposed to follow. Alternate translation: "What did Moses command your ancestors about this"

#### Mark 04

##### a certificate of divorce

This was a paper saying that the woman was no longer his wife.

#### Mark 05

##### "It was because ... this law," Jesus said to them.

In some languages speakers do not interrupt a quote to say who is speaking. Rather they say who is speaking at the beginning or end of the complete quote. Alternate translation: "Jesus said to them, 'It was because ... this law."

##### because of your hard hearts that he wrote you this law

Long before this time, Moses wrote this law for the Jews and their descendants because they had hard hearts. The Jews of Jesus's time also had hard hearts, so Jesus included them by using the words "your" and "you." Alternate translation: "because your ancestors had hard hearts like yours that he wrote this law"

##### your hard hearts

Here "hearts" is a metonym for a person's inner being or mind. The phrase "hard hearts" is a metaphor for "stubbornness." Alternate translation: "your stubbornness"

#### Mark 06

##### God made them

"God made people"

#### Mark 07

##### Connecting Statement:

Jesus continues to quote what God said in the book of Genesis.

##### For this reason

"Therefore" or "Because of this"

##### be united to his wife

"join with his wife"

#### Mark 08

##### and the two ... one flesh

Jesus finishes quoting what God said in the book of Genesis.

##### they are no longer two, but one flesh

This is a metaphor to illustrate their close union as husband and wife. Alternate translation: "the two people are like one person" or "they are no longer two, but together they are one body"

#### Mark 09

##### Therefore what God has joined together, let no man tear apart

The phrase "what God has joined together" refers to any married couple. Alternate translation: "Therefore since God has joined together husband and wife, let no one tear them apart"

#### Mark 10

##### When they were

"When Jesus and his disciples were"

##### were in the house

Jesus's disciples were speaking to him privately. Alternate translation: were alone in the house"

##### asked him again about this

The word "this" refers to the conversation that Jesus had just had with the Pharisees about divorce.

#### Mark 11

##### Whoever

"Anyone who"

##### commits adultery against her

Here "her" refers to the first woman he was married to.

#### Mark 12

##### she commits adultery

In this situation she commits adultery again her previous husband. Alternate translation: "she commits adultery against him" or "she commits adultery against the first man"

#### Mark 13

##### Connecting Statement:

When the disciples rebuke the people for bringing their little children to Jesus, he blesses the children and reminds the disciples that people must be as humble as a child to enter the kingdom of God.

##### Then they brought

"Now people were bringing." This is the next event in the story.

##### he might touch them

This means that Jesus would touch them with his hands and bless them. Alternate translation: "he might touch them with his hands and bless them" or "he might lay his hands on them and bless them"

##### rebuked them

"rebuked the people"

#### Mark 14

##### Jesus noticed it

The word "it" refers to the disciples rebuking the people who were bringing the children to Jesus.

##### was angry

Jesus was angry with the disciples.

##### Permit the little children to come to me, and do not forbid them

These two clauses have similar meanings, repeated for emphasis. In some languages it is more natural to emphasize this in another way. Alternate translation: "Be sure to allow the little children to come to me"

##### do not forbid

"allow"

##### for the kingdom of God belongs to those who are like them

The kingdom belonging to people represents the kingdom including them. Alternate translation: "the kingdom of God includes people who are like them" or "because only people like them are members of the kingdom of God"

#### Mark 15

##### whoever will not receive ... child will definitely not enter it

"if anyone will not recieve ... child, he will definitely not enter it"

##### as a little child

Jesus is comparing how people must receive the kingdom of God to how little children would receive it. Alternate translation: "in the same manner as a little child would"

##### will not receive the kingdom of God

"will not accept God as their king"

##### definitely not enter it

The word "it" refers to the kingdom of God.

#### Mark 16

##### he took the children into his arms

"he hugged the children"

#### Mark 17

##### to inherit eternal life

Here the man speaks of "receiving" as if it were "inheriting." This metaphor is used to emphasize the importance of receiving. Also, "inherit" here does not mean that someone has to die first. Alternate translation: to receive eternal life"

#### Mark 18

##### Why do you call me good?

Jesus asks this question to remind the man that no man is good the way God is good. Alternate translation: "You do not understand what you are saying when you call me good."

##### 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"

#### Mark 19

##### do not testify falsely

"do not testify falsely against anyone" or "do not lie about someone in court"

#### Mark 20

##### General Information:

This page has intentionally been left blank.

#### Mark 21

##### One thing you lack

"There is one thing you are missing." Here "lack" is a metaphor for needing to do something. Alternate translation: "One thing you need to do" or "There is one thing you have not yet done" or

##### give it to the poor

Here the word "it" refers to the things he sells and is a metonym for the money he receives when he sells them. Alternate translation: "give the money to the poor"

##### the poor

This refers to poor people. Alternate translation: "poor people"

##### treasure

wealth, valuable things

#### Mark 22

##### had many possessions

"owned many things"

#### Mark 23

##### How difficult it is

"It is very difficult"

#### Mark 24

##### Jesus said to them again

"Jesus said to his disciples again"

##### Children, how

"My children, how." Jesus is teaching them as a father would teach his children. Alternate translation: "My friends, how"

##### how hard it is

"it is very hard"

#### Mark 25

##### It is easier for a camel ... kingdom of God

It is impossible for a camel to go through the eye of a needle. Jesus uses an exaggeration to emphasize how very difficult it is for rich people to get into the kingdom of God.

##### It is easier for a camel

This speaks of an impossible situation. If you cannot state this in this way in your language, you can use the word "would." Alternate translation: "It would be easier for a camel"

##### the eye of a needle

Here "the eye" refers to the small hole in one end of a sewing needle. The thread goes through this hole and ties to the needle. Alternate translation: "the hole of a needle"

#### Mark 26

##### They were

"The disciples were"

##### Then who can be saved?

This can be written as a statement. Alternate translation: "If that is so, then no one will be saved!"

#### Mark 27

##### With people it is impossible, but not with God

The understood information may be supplied. Alternate translation: "It is impossible for people to save themselves, but God can save them"

#### Mark 28

##### Look, we have left everything and have followed you

Here the word "Look" is used to draw attention to the words that come next. Similar emphasis can be expressed in other ways. Alternate translation: "We have left everything and have followed you"

##### have left everything

"have left everything behind"

#### Mark 29

##### Truly I say to you, there is no one

This sentence ends in verse 30. It can be stated in positive form. If so, in verse 30, "who will not receive" would become "will receive." Alternate translation: "Truly I say to you, everyone"

##### or lands

"or plots of ground" or "or the land that he owns"

##### for my sake

"for my cause" or "for me"

##### for the gospel

"to proclaim the gospel"

#### Mark 30

##### who will not receive

This sentence began in verse 29. If you the sentence was stated in positive form in verse 29, verse 30 would be changed to positive form also. Alternate translation: "will receive"

##### this age

"the world as you know it" or "this present age"

##### brothers and sisters and mothers and children

Like the list in verse 29, this describes the family in general. The word "fathers" is missing in verse 30, but it does not significantly change the meaning.

##### with persecutions, and in the world to come, eternal life

This can be reworded so that the ideas in the abstract noun "persecution" are expressed with the verb "persecute." Because the sentence is so long and complicated, "will receive" can be repeated. Alternate translation: "and even though people persecute them, in the world to come, they will receive eternal life"

##### in the world to come

"in the future world" or "in the future

#### Mark 31

##### are first will be last, and the last first

Here the words "first" and "last" are opposites of one another. Jesus speaks of being the "important" as being "first" and of being the "unimportant" as being "last." Alternate translation: "are important will be unimportant, and those who are unimportant will be important"

##### the last first

The phrase "the last" refers to people who are "last." Also, the understood verb in this clause may be supplied. Alternate translation: "those who are last will be first"

#### Mark 32

##### They were on the road ... and Jesus was going ahead of them

"Jesus and his disciples were walking on the road ... and Jesus was in front of his disciples"

##### those who were following behind

"those who were following behind them." Some people were walking behind Jesus and his disciples.

#### Mark 33

##### See

"Look" or "Listen" or "Pay attention to what I am about to tell you"

##### the Son of Man will

Jesus is speaking about himself. This can be stated clearly. Alternate translation: "I, the Son of Man, will"

##### the Son of Man will be given over to

The words "given over" mean "betrayed" or "put into the power of." This can be stated in active form. Alternate translation: "someone will hand the Son of Man to" or "they will hand the Son of Man over to"

##### They will condemn

The word "They" refers to the chief priests and the scribes.

##### give him over to the Gentiles

"betray him to the Gentiles" or "put him under the control of the Gentiles"

#### Mark 34

##### They will mock

"People will mock"

##### put him to death

"kill him"

##### he will rise

This refers to rising from the dead. Alternate translation: "he will rise from being dead"

#### Mark 35

##### we ... us

These words refer only to James and John.

#### Mark 36

##### General Information:

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#### Mark 37

##### in your glory

"when you are glorified." The phrase "in your glory" refers to when Jesus is glorified and rules over his kingdom. Alternate translation: "when you rule in your kingdom"

#### Mark 38

##### You do not know

"You do not understand"

##### drink the cup which I will drink

Here "cup" refers to what Jesus must suffer. Suffering is often referred to as drinking from a cup. Alternate translation: "drink the cup of suffering that I will drink" or "drink from the cup of suffering that I will drink from"

##### be baptized with the baptism with which I will be baptized

Here "baptism" and being baptized represent suffering. Just as water covers a person during baptism, suffering will overwhelm Jesus. Alternate translation: "endure the baptism of suffering which I will suffer"

#### Mark 39

##### We are able

They respond this way, meaning that they are able to drink the same cup and endure the same baptism.

##### you will drink

"you will drink as well"

#### Mark 40

##### But who is to sit at my right hand or at my left hand is not mine to give

"But I am not the one who allows people to sit at my right hand or my left hand"

##### but it is for those for whom it has been prepared

"but those places are for those for whom they have been prepared." The word "it" refers to the places to his right hand and to his left hand.

##### it has been prepared

This can be stated in active form. Alternate translation: "God has prepared it" or "God has prepared them"

#### Mark 41

##### heard about this

The word "this" refers to James and John asking to sit at Jesus's right and left hands.

#### Mark 42

##### Jesus called them

"Jesus called his disciples"

##### those who are considered rulers of the Gentiles

This can be stated in active form. Possible meanings are 1) people in general consider these people the rulers of the Gentiles. Alternate translation: "those whom people consider to be the rulers of the Gentiles" or 2) the Gentiles consider these people their rulers. Alternate translation: "those whom the Gentiles think of as their rulers"

##### dominate

have control or power over

##### exercise authority

"flaunt their authority." This means that they show or use their authority in an overbearing way.

#### Mark 43

##### But it is not this way among you

This refers back to the previous verse about the Gentile rulers. This can be stated clearly. Alternate translation: "But do not be like them"

##### become great

"be highly respected"

#### Mark 44

##### to be first

This is a metaphor for being the most important. Alternate translation: "to be the most important"

#### Mark 45

##### For the Son of Man did not come to be served

This can be translated in active form. Alternate translation: "For the Son of Man did not come to have people serve him"

##### to be served, but to serve

"to be served by people, but to serve people"

##### for many

"for many people"

#### Mark 46

##### Connecting Statement:

As Jesus and his disciples continue walking toward Jerusalem, Jesus heals blind Bartimaeus, who then walks with them.

##### the son of Timaeus, Bartimaeus, a blind beggar

"a blind beggar named Bartimaeus, the son of Timaeus." Bartimaeus is the name of a man. Timaeus is his father's name.

#### Mark 47

##### When he heard that it was Jesus

Bartimaeus heard people saying that it was Jesus. Alternate translation: "When he heard people saying that it was Jesus"

##### Son of David

Jesus is called the Son of David because he is a descendant of King David. Alternate translation: "You who are the Messiah descended from King David"

#### Mark 48

##### Many rebuked

"Many people rebuked"

##### all the more

"even more"

#### Mark 49

##### commanded him to be called.

This can be translated in active form or as as a direct quote. Alternate translation: "commanded others to call him." or "commanded them, 'Call him to come over here.'"

##### They called

The word "They" refers to the crowd.

##### Be brave

"Have courage" or "Do not be afraid"

##### He is calling for you

"Jesus is calling for you"

#### Mark 50

##### sprang up

"jumped up"

#### Mark 51

##### answered him

"answered the blind man"

##### to receive my sight

"to be able to see"

#### Mark 52

##### Your faith has healed you

This phrase is written this way to place emphasis on the man's faith. Jesus heals the man because he believes that Jesus can heal him. This can be made explicit. Alternate translation: "I am healing you because you have believed in me"

##### he followed him

"he followed Jesus"

### Chapter 11

**1** Now as they came to Jerusalem, they were close to Bethphage and Bethany at the Mount of Olives, and Jesus sent out two of his disciples **2** and said to them, "Go into the village opposite us. As soon as you enter it, you will find a colt that has never been ridden. Untie it and bring it to me. **3** If anyone says to you, 'Why are you doing this?' you should say, 'The Lord has need of it and will immediately send it back here.'"

**4** They went away and found a colt tied at a door outside in the street, and they untied it. **5** Some people were standing there and said to them, "What are you doing, untying that colt?" **6** They spoke to them as Jesus told them, and the people let them go their way. **7** They brought the colt to Jesus and threw their cloaks on it, and he sat on it. **8** Many people spread their garments on the road, and others spread branches they had cut from the fields. **9** Those who went before him and those who followed shouted,

"Hosanna! Blessed is the one

who comes in the name of the Lord.

**10** Blessed is the coming kingdom of our father David!

Hosanna in the highest!"

**11** Then Jesus entered into Jerusalem and went into the temple and looked around at everything. Now the time being late, he went out to Bethany with the twelve. **12** The next day while they were going out from Bethany, he was hungry. **13** Seeing from far away a fig tree that had leaves, he went to see if he could find any fruit on it, and when he came to it, he found nothing but leaves, for it was not the season for figs. **14** He spoke to it, "No one will ever eat fruit from you again." And his disciples heard it.

**15** They came to Jerusalem, and he entered the temple and began to cast out the sellers and the buyers in the temple. He turned over the tables of the money changers and the seats of those who sold pigeons. **16** He did not allow anyone to carry anything through the temple that could be sold. **17** He taught them and said, "Is it not written,

'My house will be called

a house of prayer for all the nations'?

But you have made it a den of robbers."

**18** The chief priests and the scribes heard what he had said, and they looked for a way to destroy him. For they feared him because the entire crowd was amazed at his teaching. **19** When evening came, they left the city.

**20** As they walked by in the morning, they saw the fig tree withered away to its roots. **21** Peter remembered and said, "Rabbi, look! The fig tree you cursed has withered away."

**22** Jesus answered them, "Have faith in God. **23** Truly I say to you that if anyone says to this mountain, 'Get up and cast yourself into the sea,' and if he does not doubt in his heart but believes that what he said will happen, that is what God will do. **24** Therefore I say to you: Everything you pray and ask for, believe that you received it, and it will be yours. **25** When you stand and pray, you must forgive whatever you have against anyone, so that your Father who is in heaven will also forgive you your trespasses." **26***[*[1](#fn-041-011-026-1)*]*

**27** They came to Jerusalem again. As Jesus was walking in the temple, the chief priests, the scribes, and the elders came to him. **28** They said to him, "By what authority do you do these things, and who gave you the authority to do them?"

**29** Jesus said to them, "I will ask you one question. Tell me and I will tell you by what authority I do these things. **30** The baptism of John, was it from heaven or from men? Answer me." **31** They discussed between themselves and argued and said, "If we say, 'From heaven,' he will say, 'Why then did you not believe him?' **32** But if we say, 'From men,' ... ." They were afraid of the people, for everyone was convinced that John was a prophet. **33** Then they answered Jesus and said, "We do not know."

Then Jesus said to them, "Neither will I tell you by what authority I do these things."

#### Footnotes

11:26 *[1]*The best ancient copies of Mark do not have this sentence:

### Chapter 12

**1** Then Jesus began to teach them in parables. He said, "A man planted a vineyard, put a hedge around it, and dug a pit for a winepress. He built a watchtower and then leased the vineyard to vine growers. Then he went away on a journey. **2** At the right time, he sent a servant to the vine growers to receive from them some of the fruit of the vineyard. **3** But they took him, beat him, and sent him away empty-handed. **4** Again he sent to them another servant, and they wounded him in the head and treated him shamefully. **5** He sent yet another, and this one they killed. They treated many others in the same way, beating some and killing others. **6** He had still one more person to send, a beloved son. He was the last one he sent to them. He said, 'They will respect my son.'

**7** "But the vine growers said to one another, 'This is the heir. Come, let us kill him, and the inheritance will be ours.' **8** They seized him, killed him, and threw him out of the vineyard. **9** Therefore, what will the owner of the vineyard do? He will come and destroy the vine growers and will give the vineyard to others. **10** Have you not read this scripture?

'The stone which the builders rejected

has been made the cornerstone.

**11** This was from the Lord,

and it is marvelous in our eyes.'"

**12** After this the Jewish leaders sought a way to arrest Jesus because they understood that he spoke the parable against them. But they were afraid of the crowd. So they left him and went away.

**13** Then they sent some of the Pharisees and the Herodians to him to trap him with words. **14** When they came, they said to him, "Teacher, what people think is not a concern to you because you do not show partiality to anyone. You truly teach the way of God. Is it lawful to pay taxes to Caesar or not? Should we pay or not?"

**15** But Jesus knew their hypocrisy and said to them, "Why do you test me? Bring me a denarius so I can look at it." **16** They brought one to Jesus. He said to them, "Whose likeness and inscription is this?"

They said, "Caesar's."

**17** Jesus said, "Give to Caesar the things that are Caesar's, and to God the things that are God's." They marveled at him.

**18** Then Sadducees, who say there is no resurrection, came to him. They asked him, saying, **19** "Teacher, Moses wrote for us, 'If a man's brother dies and leaves a wife behind him, but had no child, the man should take the brother's wife, and raise up children for his brother.' **20** There were seven brothers; the first took a wife and then died, having no children. **21** Then the second took her and died, leaving no child, and the third in the same way. **22** The seven left no children. Last of all, the woman also died. **23** In the resurrection, when they rise again, whose wife will she be? For all seven brothers had her as their wife."

**24** Jesus said, "Is this not the reason you are mistaken, because you do not know the scriptures nor the power of God? **25** For when they rise from the dead, they neither marry nor are given in marriage, but they are like angels in heaven. **26** But concerning the dead that are raised, have you not read in the book of Moses, in the account about the bush, how God spoke to him and said, 'I am the God of Abraham and the God of Isaac and the God of Jacob'? **27** He is not the God of the dead, but of the living. You are quite mistaken."

**28** One of the scribes came and heard their discussion; he saw that Jesus answered them well. He asked him, "What commandment is the most important of all?"

**29** Jesus answered, "The most important is, 'Hear, Israel, the Lord our God, the Lord is one. **30** You must love the Lord your God with all your heart, with all your soul, with all your mind, and with all your strength.' **31** The second commandment is this, 'You must love your neighbor as yourself.' There is no other greater commandment than these."

**32** The scribe said, "Good, Teacher! You have truly said that God is one, and that there is no other besides him. **33** To love him with all the heart and with all the understanding and with all the strength, and to love one's neighbor as oneself is even more than all burnt offerings and sacrifices."

**34** When Jesus saw that he had given a wise answer, he said to him, "You are not far from the kingdom of God." After that, no one dared to ask Jesus any more questions.

**35** While Jesus was teaching in the temple courts, he said, "How is it that the scribes say the Christ is the son of David? **36** David himself, in the Holy Spirit, said,

'The Lord said to my Lord,

"Sit at my right hand

until I put your enemies under your feet."'

**37** David himself calls him 'Lord,' so how can the Christ be David's son?" The large crowd gladly listened to him.

**38** In his teaching Jesus said, "Beware of the scribes, who like to walk in long robes and be greeted in the marketplaces, **39** and have the most important seats in the synagogues and the places of honor at feasts. **40** They also devour widows' houses, and they pray long prayers for people to see. These men will receive greater condemnation."

**41** Then Jesus sat down across from an offering box in the temple area; he was watching people as they dropped their money into the box. Many rich people put in large amounts of money. **42** Then a poor widow came and put in two mites, worth about a penny. **43** He called his disciples and said to them, "Truly I say to you, this poor widow has put in more than all of them who contributed to the offering box. **44** For all of them gave out of their abundance. But this widow, out of her poverty, put in all of the money which she had to live on."

### Chapter 13

**1** As Jesus was walking away from the temple, one of his disciples said to him, "Teacher, look at the wonderful stones and wonderful buildings!"

**2** Jesus said to him, "Do you see these great buildings? Not one stone will be left on another which will not be torn down."

**3** As he sat on the Mount of Olives opposite the temple, Peter, James, John, and Andrew asked him privately, **4** "Tell us, when will these things happen? What will be the sign when all these things are about to happen?"

**5** Jesus began to say to them, "Be careful that no one leads you astray. **6** Many will come in my name and say, 'I am he,' and they will lead many astray. **7** When you hear of wars and rumors of wars, do not be frightened; these things must happen, but the end is not yet. **8** For nation will rise against nation, and kingdom against kingdom. There will be earthquakes in many places, and famines. These are the beginnings of birth pains.

**9** "Be on your guard. They will give you over to councils, and you will be beaten in synagogues. You will stand before both governors and kings for my sake, as a testimony to them. **10** But the gospel must first be proclaimed to all the nations. **11** When they arrest you and hand you over, do not worry about what you should say. For in that hour, what you should say will be given to you; it will not be you who speak, but the Holy Spirit. **12** Brother will deliver up brother to death, and a father his child. Children will rise up against their parents and cause them to be put to death. **13** You will be hated by everyone because of my name. But whoever endures to the end, that person will be saved.

**14** "When you see the abomination of desolation standing where it should not be standing," (let the reader understand) "let those who are in Judea flee to the mountains, **15** let him who is on the housetop not go down into the house or take anything out of it, **16** and let him who is in the field not return to take his cloak. **17** But woe to those who are pregnant and to those who are nursing infants in those days! **18** Pray that it might not occur in the winter. **19** For those will be days of great tribulation, such as has not been from the beginning of creation, which God created, until now, no, nor ever will be again. **20** Unless the Lord had shortened the days, no flesh would be saved. But for the sake of the elect, those whom he chose, he cut short the days. **21** Then if anyone says to you, 'Look, here is the Christ!' or 'Look, there he is!' do not believe it. **22** For false Christs and false prophets will appear and will give signs and wonders so as to deceive, if possible, even the elect. **23** Be on guard! I have told you all these things ahead of time.

**24** "But after the tribulation of those days,

'the sun will be darkened,

the moon will not give its light,

**25** the stars will fall from the sky,

and the powers that are in the heavens

will be shaken.'

**26** Then they will see the Son of Man coming in the clouds with great power and glory. **27** Then he will send his angels and he will gather together his elect from the four winds, from the ends of the earth to the ends of the sky.

**28** Learn a lesson from the fig tree. As soon as the branch becomes tender and puts out its leaves, you know that summer is near. **29** So also, when you see these things happening, recognize that he is near, close to the gates. **30** Truly I say to you, this generation will not pass away until all of these things occur. **31** Heaven and earth will pass away, but my words will never pass away. **32** But concerning that day or that hour, no one knows, not even the angels in heaven, nor the Son, but the Father.

**33** "Be alert! Watch, because you do not know what time it is. *[*[1](#fn-041-013-033-1)*]***34** It is like a man who goes on a journey—he leaves his house and puts his servants in charge of the house, each one with his work, and he commands the doorkeeper to stay alert. **35** Therefore stay alert because you do not know when the master of the house will come home; it could be in the evening, at midnight, when the rooster crows, or in the morning. **36** If he comes suddenly, do not let him find you sleeping. **37** What I say to you I say to everyone: Watch!"

#### Footnotes

13:33 *[1]*Some ancient copies of the Greek text read:

### Chapter 14

**1** It was now two days before the Passover and the Festival of Unleavened Bread. The chief priests and the scribes were seeking ways to stealthily arrest Jesus and then kill him. **2** For they were saying, "Not during the festival, so that a riot does not arise among the people."

**3** While Jesus was in Bethany in the house of Simon the leper, as he was reclining at the table, a woman came to him having an alabaster jar of very expensive perfume, which was pure nard. She broke the jar and poured the nard on his head. **4** But there were some who were angry. They spoke among themselves and said, "What is the reason for the waste of this perfume? **5** This perfume could have been sold for more than three hundred denarii, and given to the poor." Then they scolded her.

**6** But Jesus said, "Leave her alone. Why are you troubling her? She has done a beautiful thing for me. **7** You always have the poor with you, and whenever you desire you can do good to them, but you will not always have me. **8** She has done what she could. She has anointed my body for burial. **9** Truly I say to you, wherever the gospel is preached in the whole world, what this woman has done will be spoken of, in memory of her."

**10** Then Judas Iscariot, one of the twelve, went away to the chief priests so that he might give him over to them. **11** When the chief priests heard it, they were glad and promised to give him money. He began looking for an opportunity to give him over to them.

**12** On the first day of unleavened bread, when they sacrificed the Passover lamb, his disciples said to him, "Where do you want us to go to prepare, so you may eat the Passover meal?"

**13** He sent two of his disciples and said to them, "Go into the city, and a man bearing a pitcher of water will meet you. Follow him. **14** Where he enters a house, follow him in and say to the owner of that house, 'The Teacher says, "Where is my guest room where I will eat the Passover with my disciples?"' **15** He will show you a large furnished upper room that is ready. Make the preparations for us there." **16** The disciples left and went to the city. They found everything as he had said to them, and they prepared the Passover meal.

**17** When it was evening, he came with the twelve. **18** As they were lying down at the table and eating, Jesus said, "Truly I say to you, one of you eating with me will betray me."

**19** They were all very sorrowful, and one by one they said to him, "Surely not I?"

**20** Jesus answered and said to them, "It is one of the twelve, the one now dipping bread with me in the bowl. **21** For the Son of Man will go as it is written about him. But woe to that man through whom the Son of Man is betrayed! It would have been better for him if he had not been born."

**22** As they were eating, Jesus took bread, blessed it, and broke it. He gave it to them and said, "Take this. This is my body." **23** He took a cup, gave thanks, and gave it to them, and they all drank from it. **24** He said to them, "This is my blood of the covenant, the blood that is poured out for many. **25** Truly I say to you, I will not drink again of this fruit of the vine until that day when I drink it new in the kingdom of God."

**26** When they had sung a hymn, they went out to the Mount of Olives. **27** Jesus said to them, "All of you will fall away, for it is written,

'I will strike the shepherd

and the sheep will be scattered.'

**28** But after I am raised up, I will go ahead of you into Galilee."

**29** Peter said to him, "Even if all fall away, I will not."

**30** Jesus said to him, "Truly I say to you, today—yes, this very night—before the rooster crows twice you will deny me three times."

**31** But Peter said emphatically, "If I must die with you, I will not deny you." They all made the same promise.

**32** They came to the place called Gethsemane, and Jesus said to his disciples, "Sit here while I pray." **33** He took Peter, James, and John with him and began to be distressed and deeply troubled. **34** He said to them, "My soul is deeply grieved, even to the point of death. Remain here and watch." **35** Going a little farther, Jesus fell to the ground and prayed that if it were possible the hour might pass from him. **36** He said, "Abba, Father, all things are possible with you. Remove this cup from me. But not my will, but yours." **37** He came back and found them sleeping, and he said to Peter, "Simon, are you asleep? Could you not watch for one hour? **38** Watch and pray that you do not enter into temptation. The spirit indeed is willing, but the flesh is weak." **39** Again he went away and prayed, and he used the same words. **40** When he came back again, he found them sleeping, for their eyes were heavy. They did not know what to say to him. **41** He came the third time and said to them, "Are you still sleeping and taking your rest? Enough! The hour has come. Look! The Son of Man is being betrayed into the hands of sinners. **42** Get up; let us go. Look, the one who is betraying me is near."

**43** While he was still speaking, Judas, one of the twelve, arrived, and a large crowd was with him with swords and clubs, from the chief priests, the scribes, and the elders. **44** Now his betrayer had given them a sign, saying, "The one I kiss is the man. Seize him and lead him away under guard." **45** When Judas arrived, immediately he came up to Jesus and said, "Rabbi," and he kissed him. **46** Then they laid hands on him and seized him. **47** But one of them who stood by drew his sword and struck the servant of the high priest and cut off his ear.

**48** Jesus said to them, "Do you come out as against a robber, with swords and clubs, to arrest me? **49** When I was daily with you and I was teaching in the temple, you did not arrest me. But this was done that the scriptures might be fulfilled." **50** All those with Jesus left him and ran away.

**51** A young man, wearing only a linen garment that was wrapped around him, was following Jesus. When the men seized him, **52** he left the linen garment and ran away naked.

**53** They led Jesus to the high priest. There were gathered with him all the chief priests, the elders, and the scribes. **54** Now Peter followed him from a distance, as far as the courtyard of the high priest. He sat among the officers, warming himself near the fire. **55** Now the chief priests and the entire Jewish council were seeking testimony against Jesus so they might put him to death. But they did not find any. **56** For many brought false testimony against him, but even their testimony did not agree. **57** Some stood up and brought false testimony against him; they said, **58** "We heard him say, 'I will destroy this temple made with hands, and in three days I will build another made without hands.'" **59** Yet even their testimony did not agree.

**60** The high priest stood up among them and asked Jesus, "Have you no answer? What is it these men testify against you?" **61** But he was silent and answered nothing. Again the high priest questioned him and said, "Are you the Christ, the Son of the Blessed One?"

**62** Jesus said, "I am;

and you will see the Son of Man

when he sits at the right hand of power

and comes with the clouds of heaven."

**63** The high priest tore his garments and said, "Do we still need witnesses? **64** You have heard the blasphemy. What is your decision?" They all condemned him as one who deserved death.

**65** Some began to spit on him and to cover his face and strike him with their fists and say to him, "Prophesy!" The officers took him and beat him.

**66** While Peter was below in the courtyard, one of the servant girls of the high priest came to him. **67** She saw Peter warming himself, and she looked closely at him and said, "You were also with the Nazarene, Jesus."

**68** But he denied it, saying, "I neither know nor understand what you are talking about." Then he went out into the gateway. And the rooster crowed. *[*[1](#fn-041-014-068-1)*]*

**69** But the servant girl saw him and began to say again to those who stood there, "This man is one of them!"

**70** But he denied it again. After a little while those who stood there were saying to Peter, "Surely you are one of them, for you also are a Galilean."

**71** But he began to put himself under curses and to swear, "I do not know this man you are talking about."

**72** The rooster immediately crowed a second time. Then Peter remembered the words that Jesus had said to him: "Before the rooster crows twice, you will deny me three times," and he broke down and wept.

#### Footnotes

14:68 *[1]*Some ancient copies do not have,

### Chapter 15

**1** Early in the morning, the chief priests, with the elders and scribes and the entire Jewish council consulted together. Then they bound Jesus and led him away. They handed him over to Pilate. **2** Pilate asked him, "Are you the King of the Jews?"

He answered him, "You say so." **3** The chief priests were accusing him of many things.

**4** Pilate again asked him, "Do you give no answer? See how many things they are accusing you of!" **5** But Jesus no longer answered Pilate, and that amazed him.

**6** Now at the time of the festival, Pilate usually released to them one prisoner, a prisoner they requested. **7** There was a man called Barabbas in prison with the rebels who had committed murder during the rebellion. **8** The crowd came to Pilate and began to ask him to do for them as he had done in the past. **9** Pilate answered them and said, "Do you want me to release to you the King of the Jews?" **10** For he knew that it was because of envy that the chief priests had handed Jesus over to him. **11** But the chief priests stirred up the crowd to cry out that Barabbas should be released instead. **12** Pilate answered them again and said, "What then should I do with the King of the Jews?"

**13** They shouted again, "Crucify him!"

**14** Pilate said to them, "What evil has he done?"

But they shouted more and more, "Crucify him." **15** Pilate wanted to satisfy the crowd, so he released Barabbas to them. He scourged Jesus and then handed him over to be crucified.

**16** The soldiers led him inside the courtyard (which is the government headquarters), and they called together the whole company of soldiers. **17** They put a purple robe on Jesus, and they twisted together a crown of thorns and put it on him. **18** They began to salute him and say, "Hail, King of the Jews!" **19** They were striking his head with a reed staff and spitting on him. They went to their knees and they bowed down before him. **20** When they had mocked him, they took off of him the purple robe and put his own garments on him, and then led him out to crucify him. **21** A certain man, Simon of Cyrene, was coming in from the country (he was the father of Alexander and Rufus), and they forced him to carry his cross.

**22** The soldiers brought Jesus to the place called Golgotha (which is translated "Place of a Skull"). **23** They offered him wine mixed with myrrh, but he did not drink it. **24** They crucified him and divided up his garments by casting lots to determine what piece each soldier would take. **25** It was the third hour when they crucified him. **26** On a sign they wrote the charge against him, "The king of the Jews." **27** With him they crucified two robbers, one on the right of him and one on his left. **28***[*[1](#fn-041-015-028-1)*]***29** Those who passed by insulted him, shaking their heads and saying, "Aha! You who would destroy the temple and rebuild it in three days, **30** save yourself and come down from the cross!"

**31** In the same way the chief priests were mocking him with each other, along with the scribes, and said, "He saved others, but he cannot save himself. **32** Let the Christ, the King of Israel, come down now from the cross, that we may see and believe." Those who were crucified with him also insulted him.

**33** At the sixth hour, darkness came over the whole land until the ninth hour. **34** At the ninth hour Jesus cried out with a loud voice, "Eloi, Eloi, lama sabachthani?" which is interpreted, "My God, my God, why have you abandoned me?" **35** Some of those standing by heard his words and said, "Look, he is calling for Elijah."

**36** Someone ran, put sour wine on a sponge, put it on a reed staff, and gave it to him to drink. The man said, "Let us see if Elijah comes to take him down." **37** Then Jesus cried out with a loud voice and died.

**38** The curtain of the temple was split in two from the top to the bottom. **39** When the centurion who stood and faced Jesus saw that he had died in this way, he said, "Truly this man was the Son of God." **40** There were also women who looked on from a distance. Among them were Mary Magdalene, Mary (the mother of James the younger and of Joses), *[*[2](#fn-041-015-040-2)*]* and Salome. **41** When he was in Galilee they followed him and served him. Many other women also came up with him to Jerusalem.

**42** When evening had come, because it was the Day of Preparation, that is, the day before the Sabbath, **43** Joseph of Arimathea came there. He was a respected member of the council who was waiting for the kingdom of God. He boldly went in to Pilate and asked for the body of Jesus. **44** Pilate was amazed that Jesus was already dead; he called the centurion and asked him if Jesus was dead. **45** When Pilate learned from the centurion that Jesus was dead, he gave the body to Joseph. **46** Joseph had bought a linen cloth. He took him down from the cross, wrapped him in the linen cloth, and laid him in a tomb that had been cut out of a rock. Then he rolled a stone against the entrance of the tomb. **47** Mary Magdalene and Mary the mother of Joses saw the place where Jesus was buried.

#### Footnotes

15:28 *[1]*The best ancient copies do not have Mark 15:28, 15:40 *[2]*The man called

### Chapter 16

**1** When the Sabbath day was over, Mary Magdalene, Mary the mother of James, and Salome bought spices that they might come and anoint Jesus' body. **2** Very early on the first day of the week, they went to the tomb when the sun had come up. **3** They were saying to one another, "Who will roll away the stone for us from the entrance to the tomb?" **4** When they looked up, they saw that the stone had been rolled away, for it was very large. **5** They entered the tomb and saw a young man dressed in a white robe, sitting on the right side, and they were alarmed.

**6** He said to them, "Do not be alarmed. You seek Jesus, the Nazarene, who was crucified. He is risen! He is not here. Look at the place where they had laid him. **7** But go, tell his disciples and Peter, 'He is going ahead of you to Galilee. There you will see him, just as he told you.'"

**8** They went out and ran from the tomb; they were trembling and amazed. They said nothing to anyone because they were so afraid. **9***[*[1](#fn-041-016-009-1)*]* [Early on the first day of the week, after he arose, he appeared first to Mary Magdalene, from whom he had cast out seven demons. **10** She went and told those who were with him, while they were mourning and weeping. **11** They heard that he was alive and that he had been seen by her, but they did not believe.

**12** After these things he appeared in a different form to two of them as they were walking out into the country. **13** They went back and told the rest, but they did not believe them.

**14** Jesus later appeared to the eleven as they were reclining at the table, and he rebuked them for their unbelief and hardness of heart, because they did not believe those who saw him after he rose from the dead. **15** He said to them, "Go into all the world, and preach the gospel to the entire creation. **16** He who believes and is baptized will be saved, and he who does not believe will be condemned. **17** These signs will go with those who believe: In my name they will cast out demons. They will speak in new languages. **18** They will pick up snakes with their hands, and if they drink anything deadly, it will not hurt them. They will lay hands on the sick, and they will get well."

**19** After the Lord Jesus had spoken to them, he was taken up into heaven and sat down at the right hand of God. **20** The disciples left and preached everywhere, while the Lord worked with them and confirmed the word by the signs that went with them.] *[*[2](#fn-041-016-020-2)*]*

#### Footnotes

16:9 *[1]*The best ancient copies do not have Mark 16:9-20. 16:20 *[2]*See the note on Mark 16:9.

## Luke

### Chapter 1

**1** Many have taken on the work of putting together an account of the things that have been accomplished among us, **2** just as they were passed down to us by those who from the first were eyewitnesses and servants of the word. **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, **4** so that you might know the certainty of the things you have been taught.

**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. **6** They were both righteous before God, walking blamelessly in all the commandments and statutes of the Lord. **7** But they had no child because Elizabeth was barren, and they were both advanced in their days.

**8** Now it came about that Zechariah was in God's presence, carrying out the priestly duties in the order of his division. **9** According to the customary way of choosing which priest would serve, he had been chosen by lot to enter into the temple of the Lord to burn incense. **10** The whole crowd of people was praying outside at the hour when the incense was burned. **11** Now an angel of the Lord appeared to him and stood at the right side of the incense altar. **12** When Zechariah saw him, he was troubled, and fear fell on him. **13** But the angel said to him, "Do not be afraid, Zechariah, because your prayer has been heard. Your wife Elizabeth will bear you a son. You will call his name John. **14** You will have joy and gladness, and many will rejoice at his birth. **15** For he will be great in the sight of the Lord. He must never drink wine or strong drink, and he will be filled with the Holy Spirit from his mother's womb. **16** Many of the descendants of Israel will be turned to the Lord their God. **17** He will go before the face of the Lord in the spirit and power of Elijah, 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."

**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." **19** The angel answered and said to him, "I am Gabriel, who stands in the presence of God. I was sent to speak to you, to bring you this good news. **20** Behold! You will be silent, unable to speak, until the day these things take place. This is because you did not believe my words, which will be fulfilled at the right time." **21** Now the people were waiting for Zechariah. They were surprised that he was spending so much time in the temple. **22** But when he came out, he could not speak to them. They realized that he had seen a vision while he was in the temple. He kept on making signs to them and remained silent. **23** It came about that when the days of his service were over, he went to his house.

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

**26** In the sixth month, the angel Gabriel was sent from God to a city in Galilee named Nazareth, **27** to a virgin engaged to a man whose name was Joseph, who was a descendant of David, and the virgin's name was Mary. **28** He came to her and said, "Greetings, you who are highly favored! The Lord is with you." **29** But she was very confused by his words and she wondered what kind of greeting this could be. **30** The angel said to her, "Do not be afraid, Mary, for you have found favor with God. **31** See, you will conceive in your womb and bear a son. You will call his name 'Jesus.' **32** He will be great and will be called the Son of the Most High. The Lord God will give him the throne of his ancestor David. **33** He will reign over the house of Jacob forever, and there will be no end to his kingdom."

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

**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. **36** See, your relative Elizabeth has also conceived a son in her old age. This is the sixth month for her, she who was called barren. **37** For nothing will be impossible for God."

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

**39** Then Mary arose in those days and quickly went into the hill country, to a city in Judea. **40** She went into the house of Zechariah and greeted Elizabeth. **41** Now it happened that when Elizabeth heard Mary's greeting, the baby in her womb jumped, and Elizabeth was filled with the Holy Spirit. **42** She cried out with a loud shout and said, "Blessed are you among women, and blessed is the fruit of your womb. **43** Why has it happened to me that the mother of my Lord should come to me? **44** For see, when the sound of your greeting came to my ears, the baby in my womb jumped for joy. **45** Blessed is she who believed that there would be a fulfillment of the things that were told her from the Lord."

**46** Mary said,

"My soul praises the Lord,

**47** and my spirit has rejoiced in God my Savior.

**48** For he has looked

at the low condition of his female servant.

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

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

and his name is holy.

**50** His mercy lasts from generation to generation

for those who fear him.

**51** He has displayed strength with his arm;

he has scattered those who were proud

about the thoughts of their hearts.

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

and he has raised up those of low condition.

**53** He has filled the hungry with good things,

but the rich he has sent away empty-handed.

**54** He has given help to Israel his servant,

so as to remember to show mercy

**55** (as he said to our fathers)

to Abraham and his descendants forever."

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

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

**59** Now it happened on the eighth day that they came to circumcise the child. They would have called him "Zechariah," after the name of his father. **60** But his mother answered and said, "No. He will be called John." **61** They said to her, "There is no one among your relatives who is called by this name." **62** They made signs to his father as to how he wanted him to be named. **63** His father asked for a writing tablet and wrote, "His name is John." They all were astonished at this. **64** Immediately his mouth was opened and his tongue was freed. He spoke and praised God. **65** Fear came on all who lived around them. All these matters were spread throughout all the hill country of Judea. **66** All who heard them stored them in their hearts, saying, "What then will this child become?" For the hand of the Lord was with him.

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

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

for he has come to help

and he has accomplished redemption for his people.

**69** He has raised up a horn of salvation for us

in the house of his servant David

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

**71** salvation from our enemies

and from the hand of all who hate us.

**72** He will do this to show mercy to our fathers

and to remember his holy covenant,

**73** the oath that he swore

to Abraham our father.

**74** He swore to grant to us that we,

having been delivered out of the hand of our enemies,

would serve him without fear

**75** in holiness and righteousness

before him all our days.

**76** Yes, and you, child,

will be called a prophet of the Most High,

for you will go before the face of the Lord

to prepare his paths,

to prepare people for his coming,

**77** to give knowledge of salvation to his people

by the forgiveness of their sins.

**78** This will happen because

of the tender mercy of our God,

because of which the sunrise

from on high will come to help us,

**79** to shine on those who sit in darkness

and in the shadow of death.

He will do this to guide our feet

into the path of peace."

**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.

# Luke 1 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.

#### Luke 01

##### 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.

#### Luke 02

##### 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"

##### 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"

#### Luke 03

##### 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.

#### Luke 04

##### General Information:

This page has intentionally been left blank.

#### Luke 05

##### General Information:

Zechariah and Elizabeth are introduced. Verses 5-7 give background information about them.

##### 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"

##### 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.

##### division

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

##### 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.

#### Luke 06

##### 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"

#### Luke 07

##### 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"

#### Luke 08

##### 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.

##### in the order of his division

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

#### Luke 09

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

This sentence gives us information about priestly duties.

##### 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.

#### Luke 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"

##### at the hour

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

#### Luke 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.

#### Luke 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.

#### Luke 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"

##### bear you a son

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

#### Luke 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"

##### at his birth

"because of his birth"

#### Luke 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.

##### from his mother's womb

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

#### Luke 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"

#### Luke 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"

##### 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.

##### 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"

#### Luke 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]

#### Luke 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"

#### Luke 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"

##### not believe my words

"not believe what I said"

##### at the right time

"at the appointed time"

#### Luke 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"

#### Luke 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.

#### Luke 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.

#### Luke 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"

##### his wife

"Zechariah's wife"

##### kept herself hidden

"did not leave her house"

#### Luke 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"

##### my shame

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

#### Luke 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.

##### the angel Gabriel was sent from God

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

#### Luke 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.

#### Luke 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"

#### Luke 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.

#### Luke 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"

#### Luke 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.

#### Luke 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"

##### Son of the Most High

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

##### 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"

#### Luke 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"

#### Luke 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"

#### Luke 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"

##### the holy one

"the holy child" or "the holy baby"

##### Son of God

This is an important title for Jesus.

#### Luke 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"

#### Luke 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"

#### Luke 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.

#### Luke 39

##### Connecting Statement:

Mary goes to visit her relative Elizabeth, who is going to give birth to John.

##### arose

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

##### the hill country

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

#### Luke 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"

#### Luke 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

#### Luke 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"

##### Blessed are you among women

The idiom "among women" means "more than any other woman"

##### 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"

#### Luke 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!"

##### 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"

#### Luke 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"

##### jumped for joy

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

#### Luke 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"

##### Blessed is she who believed

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

##### 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

#### Luke 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"

#### Luke 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"

##### 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"

#### Luke 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"

#### Luke 49

##### the Mighty One has

"God, the Powerful One, has"

##### his name

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

#### Luke 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"

#### Luke 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"

##### 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"

#### Luke 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"

##### 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"

##### of low condition

"in poverty." See how you translated this in Luke 1:48.

#### Luke 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."

#### Luke 54

##### General Information:

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

##### 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.

#### Luke 55

##### General Information:

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

##### 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"

##### his descendants

"Abraham's descendants"

#### Luke 56

##### returned to her house

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

#### Luke 57

##### Now

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

##### deliver her baby

"give birth to her baby"

#### Luke 58

##### Her neighbors and her relatives

"Elizabeth's neighbors and relatives"

##### shown his great mercy to her

"been very kind to her"

#### Luke 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.

##### 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"

##### 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"

##### 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"

#### Luke 60

##### General Information:

This page has intentionally been left blank.

#### Luke 61

##### by this name

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

#### Luke 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"

#### Luke 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"

##### a writing tablet

"something on which to write"

##### astonished

greatly surprised or amazed

#### Luke 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.

##### 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"

#### Luke 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"

##### 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"

##### 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"

#### Luke 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"

##### 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!"

##### 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"

#### Luke 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"

##### 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"

#### Luke 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"

##### his people

"God's people"

#### Luke 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"

##### 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"

#### Luke 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"

#### Luke 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"

##### 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.

##### hand

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

#### Luke 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.

#### Luke 73

##### the oath that he swore

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

#### Luke 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"

##### 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"

##### without fear

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

#### Luke 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"

##### before him

This is an idiom which means "in his presence"

#### Luke 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"

##### 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"

##### 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]

##### 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.

#### Luke 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"

#### Luke 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"

##### 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"

##### from on high

"from heaven"

#### Luke 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

##### 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"

##### 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"

#### Luke 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

**1** Now in those days, it came about that Caesar Augustus sent out a decree ordering that a census be taken of all the people living in the world. **2** This was the first census made while Quirinius was governor of Syria. **3** So everyone went to his own city to be registered for the census. **4** Joseph also went up from Galilee, from the city of Nazareth, to Judea, to the city of David, which is called Bethlehem, because he was of the house and family line of David. **5** He went there to register along with Mary, who was engaged to him and was pregnant. **6** Now it came about that while they were there, the time came for her to deliver her baby. **7** She gave birth to a son, her firstborn child, and she wrapped him in long strips of cloth and laid him in a manger, because there was no room for them in the inn.

**8** There were shepherds in that region who were staying in the fields, guarding their flock at night. **9** An angel of the Lord appeared to them, and the glory of the Lord shone around them, and they were filled with great fear. **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. **11** Today a Savior was born for you in the city of David! He is Christ the Lord! **12** This is the sign that will be given to you: You will find a baby wrapped in strips of cloth and lying in a manger." **13** Suddenly there was together with the angel a great multitude from heaven, praising God and saying,

**14** "Glory to God in the highest,

and may there be peace on earth

among people with whom he is pleased." *[*[1](#fn-042-002-014-1)*]*

**15** It came about that when the angels had gone away from them into heaven, the shepherds said to each other, "Let us now go to Bethlehem and see this thing that has happened, which the Lord has made known to us." **16** They hurried there and found Mary, Joseph, and the baby, who was lying in a manger. **17** After they had seen him, they made known what had been said to them about this child. **18** All who heard it were amazed at what was spoken to them by the shepherds. **19** But Mary kept thinking about all the things she had heard, treasuring them in her heart. **20** The shepherds returned, glorifying and praising God for everything that they had heard and seen, just as it had been spoken to them.

**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.

**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. **23** As it is written in the law of the Lord, "Every male who opens the womb will be set apart to the Lord." **24** So they offered a sacrifice according to what was said in the law of the Lord, "a pair of doves or two young pigeons." **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. **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. **27** Led by the Spirit, Simeon came into the temple. When the parents brought in the infant Jesus, to do for him according to the custom of the law, **28** he took him into his arms and praised God, and he said,

**29** "Now let your servant depart in peace, Lord,

according to your word.

**30** For my eyes have seen your salvation,

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

**32** A light for revelation to the Gentiles

and glory to your people Israel."

**33** His father and mother *[*[2](#fn-042-002-033-2)*]* were amazed at what was said about him. **34** Simeon blessed them and said to Mary his mother, "Behold, this child is appointed for the downfall and rising up of many people in Israel and for a sign that is rejected— **35** and a sword will pierce your own soul—so that the thoughts of many hearts may be revealed." **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, **37** and was a widow for eighty-four years. She never left the temple but was serving with fastings and prayers, night and day. **38** At that very hour she came near to them and began giving thanks to God, and she spoke about the child to everyone who had been waiting for the redemption of Jerusalem. **39** When they had finished everything they were required to do according to the law of the Lord, they returned to Galilee, to their own town of Nazareth.

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

**41** His parents went every year to Jerusalem for the Festival of the Passover. **42** When he was twelve years old, they again went up at the customary time for the festival. **43** After they had stayed the full number of days for the feast, they began to return home. But the boy Jesus stayed behind in Jerusalem and his parents did not know it. **44** They assumed that he was with the group that was traveling with them, so they traveled a day's journey. Then they started to search carefully for him among their relatives and friends. **45** When they did not find him, they returned to Jerusalem and started to search carefully for him there. **46** It came about that after three days they found him in the temple, sitting in the middle of the teachers, listening to them and asking them questions. **47** All who heard him were amazed at his understanding and his answers. **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." **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](#fn-042-002-049-3)*]***50** But they did not understand what he meant by those words. **51** Then he went back home with them to Nazareth and was obedient to them. His mother treasured all these things in her heart.

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

#### Footnotes

2:14 *[1]*Some ancient Greek copies have different spellings that suggest two possible meanings of the last phrase of verse 14, the second being preferred. The suggestions are: 2:33 *[2]*Some copies of the ancient Greek text add to the text the name of his father, 2:49 *[3]*Some scholars translate "about my Father's business" as

# Luke 2 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.

#### Luke 01

##### 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.

##### 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.

##### sent out a decree ordering

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

##### 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"

##### 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"

#### Luke 02

##### Quirinius

Quirinius was appointed to be the governor of Syria.

#### Luke 03

##### 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"

##### to be registered for the census

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

#### Luke 04

##### General Information:

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

##### Joseph also

This introduces Joseph as a new participant in the story.

##### 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"

##### because he was of the house and family line of David

"because Joseph was a descendant of David"

#### Luke 05

##### 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.

##### 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.

#### Luke 06

##### 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.

##### Now it came about

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

##### 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"

#### Luke 07

##### 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"

##### 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.

#### Luke 08

##### General Information:

This page has intentionally been left blank.

#### Luke 09

##### 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.

#### Luke 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.

#### Luke 11

##### the city of David

This refers to Bethlehem.

#### Luke 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"

##### 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]

##### 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.

#### Luke 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"

##### praising God

"giving praise to God"

#### Luke 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"

#### Luke 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.

##### 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.

#### Luke 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.

#### Luke 17

##### what had been said to them

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

##### this child

"the baby"

#### Luke 18

##### what was spoken to them by the shepherds

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

#### Luke 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"

#### Luke 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"

#### Luke 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.

##### 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"

#### Luke 22

##### When the required number ... had passed

This shows the passing of time before this new event.

##### the required number of days

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

##### 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"

##### 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.

#### Luke 23

##### As it is written

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

##### 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"

#### Luke 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.

#### Luke 25

##### Behold

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

##### 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"

##### 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.

#### Luke 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"

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

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

#### Luke 27

##### Led by the Spirit

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

##### came

Some languages may say "went."

##### into the temple

"into the temple courtyard." Only priests could enter the temple building.

##### the parents

"Jesus's parents"

##### the custom of the law

"the custom of the law of God"

#### Luke 28

##### he took him into his arms

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

#### Luke 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"

##### according to your word

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

#### Luke 30

##### my eyes have seen

This expression means, "I have personally seen" or "I, myself, have seen"

##### 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"

#### Luke 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"

#### Luke 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"

##### for revelation

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

##### glory to your people Israel

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

#### Luke 33

##### what was said about him

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

#### Luke 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"

#### Luke 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"

##### 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"

#### Luke 36

##### A prophetess named Anna was there

This introduces a new participant into the story.

##### Phanuel

This is a man's name.

##### 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]

##### seven years

"7 years"

##### after her virginity

"after she married him"

#### Luke 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.

##### 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"

##### with fastings and prayers

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

#### Luke 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"

#### Luke 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"

##### 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"

#### Luke 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"

#### Luke 41

##### His parents went ... Festival of the Passover

This is background information.

##### His parents

"Jesus's parents"

#### Luke 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.

#### Luke 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"

#### Luke 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"

#### Luke 45

##### General Information:

This page has intentionally been left blank.

#### Luke 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"

##### 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"

#### Luke 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"

#### Luke 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!"

##### 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.

#### Luke 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."

##### 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."

##### 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

#### Luke 50

##### General Information:

This page has intentionally been left blank.

#### Luke 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"

#### Luke 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

**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, **2** during the high priesthood of Annas and Caiaphas—the word of God came to John son of Zechariah in the wilderness. **3** He went into all the region around the Jordan, preaching a baptism of repentance for the forgiveness of sins. **4** As it is written in the book of the words of Isaiah the prophet,

"A voice of one crying out in the wilderness,

'Make ready the way of the Lord,

make his paths straight.

**5** Every valley will be filled,

and every mountain and hill will be made low,

and the crooked roads will be made straight,

and the uneven places will be built into roads,

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

**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? **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. **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."

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

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

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

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

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

He said to them, "Do not take money from anyone by force, and do not accuse anyone falsely. Be content with your wages."

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

**18** With many other exhortations also, John was announcing the good news to the people. **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, **20** he added this to them all, that he locked John up in prison.

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

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

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

**27** Joda was the son of Joanan, the son of Rhesa, the son of Zerubbabel, the son of Salathiel, the son of Neri, **28** the son of Melchi, the son of Addi, the son of Cosam, the son of Elmadam, the son of Er,

**29** the son of Joshua, the son of Eliezer, the son of Jorim, the son of Matthat, the son of Levi. **30** Levi was the son of Simeon, the son of Judah, the son of Joseph, the son of Jonam, the son of Eliakim,

**31** the son of Melea, the son of Menna, the son of Mattatha, the son of Nathan, the son of David, **32** the son of Jesse, the son of Obed, the son of Boaz, the son of Salmon, the son of Nahshon.

**33** Nahshon was the son of Amminadab, the son of Admin, the son of Arni, the son of Hezron, the son of Perez, the son of Judah, **34** the son of Jacob, the son of Isaac, the son of Abraham, the son of Terah, the son of Nahor,

**35** the son of Serug, the son of Reu, the son of Peleg, the son of Eber, the son of Shelah. **36** Shelah was the son of Cainan, the son of Arphaxad, the son of Shem, the son of Noah, the son of Lamech,

**37** the son of Methuselah, the son of Enoch, the son of Jared, the son of Mahalalel, the son of Cainan, **38** the son of Enos, the son of Seth, the son of Adam, the son of God.

# Luke 3 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: justice 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

### 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.

#### Luke 01

##### General Information:

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

##### 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.

##### Iturea and Trachonitis ... Abilene

These are names of territories.

#### Luke 02

##### 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"

#### Luke 03

##### 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"

##### 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"

#### Luke 04

##### 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:"

##### 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"

##### the way

"the path" or "the road"

#### Luke 05

##### 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.

##### Every valley will be filled

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

##### 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"

#### Luke 06

##### see the salvation of God

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

#### Luke 07

##### to be baptized by him

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

##### 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

##### 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!"

##### 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"

#### Luke 08

##### 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"

##### 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."

##### raise up children for Abraham

"create children for Abraham"

##### from these stones

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

#### Luke 09

##### 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"

##### 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"

#### Luke 10

##### asking him, saying

"asking him and said" or "asking John"

#### Luke 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"

#### Luke 12

##### to be baptized

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

#### Luke 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"

#### Luke 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.

##### 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"

#### Luke 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."

#### Luke 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"

##### 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.

##### fire

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

#### Luke 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"

##### 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.

#### Luke 18

##### With many other exhortations

"With many other strong urgings"

#### Luke 19

##### General Information:

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

##### 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" )

##### 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"

#### Luke 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"

#### Luke 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."

##### 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.

##### when all the people were baptized

"while John baptized all the people." The phrase "all the people" refers to the people present with John.

##### Jesus also was baptized

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

##### 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.

#### Luke 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"

##### my beloved Son

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

#### Luke 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.

##### thirty years of age

"30 years old"

##### 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"

#### Luke 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"

#### Luke 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]

#### Luke 26

##### the son of Maath ... Joda

This is a continuation of the list of Jesus's ancestors that began in [Luke 3:23]

#### Luke 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]

##### 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.

#### Luke 28

##### the son of Melchi ... Er

This is a continuation of the list of Jesus's ancestors that began in [Luke 3:23]

#### Luke 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]

#### Luke 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]

#### Luke 31

##### the son of Melea ... David

This is a continuation of the list of Jesus's ancestors that began in [Luke 3:23]

#### Luke 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]

#### Luke 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]

#### Luke 34

##### the son of Jacob ... Nahor

This is a continuation of the list of Jesus's ancestors that began in [Luke 3:23]

#### Luke 35

##### the son of Serug ... Shelah

This is a continuation of the list of Jesus's ancestors that began in [Luke 3:23]

#### Luke 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]

#### Luke 37

##### the son of Methuselah ... Cainan

This is a continuation of the list of Jesus's ancestors that began in [Luke 3:23]

#### Luke 38

##### the son of Enos ... Adam

This is a continuation of the list of Jesus's ancestors that began in [Luke 3:23]

##### 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

**1** Then Jesus, being full of the Holy Spirit, returned from the Jordan River and was led by the Spirit in the wilderness, **2** where for forty days he was tempted by the devil. He ate nothing during those days, and at the end of that time he was hungry. **3** The devil said to him, "If you are the Son of God, command this stone to become bread."

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

**5** Then the devil led Jesus up and showed him all the kingdoms of the world in an instant of time. **6** The devil said to him, "I will give to you all this authority and all their glory, for they have been given to me, and I can give it to anyone I want. **7** So then, if you will bow down and worship me, it will be yours."

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

**9** Then the devil led Jesus to Jerusalem and put him on the very highest point of the temple building, and said to him, "If you are the Son of God, throw yourself down from here. **10** For it is written,

'He will give orders to his angels regarding you,

to protect you,'

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

so that you will not strike your foot against a stone.'"

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

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

**14** Then Jesus returned to Galilee in the power of the Spirit, and news about him spread throughout the entire surrounding region. **15** Then he began to teach in their synagogues and he was praised by all.

**16** He came into Nazareth, where he had been raised, and, as was his custom, he entered the synagogue on the Sabbath day and he stood up to read aloud. **17** The scroll of the prophet Isaiah was handed to him. He opened the scroll and found the place where it was written,

**18** "The Spirit of the Lord is upon me,

because he anointed me

to announce good news to the poor.

He has sent me to proclaim freedom to the captives

and recovery of sight to the blind,

to set free those who are oppressed,

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

**20** Then he rolled up the scroll, gave it back to the attendant, and sat down. The eyes of all in the synagogue were fixed on him. **21** He began to speak to them, "Today this scripture has been fulfilled in your hearing."

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

**23** He said to them, "Surely you will say this proverb to me, 'Doctor, heal yourself. Whatever we heard that you did in Capernaum, do the same in your hometown.'" **24** But he said, "Truly I say to you, no prophet is received in his own hometown. **25** But in truth I tell you that there were many widows in Israel during the time of Elijah, when the sky was shut up for three years and six months and a great famine came upon all the land. **26** But Elijah was sent to none of them, but only to Zarephath in Sidon, to a widow living there. **27** There were many lepers in Israel during the time of Elisha the prophet, but none of them were cleansed except Naaman the Syrian." **28** All the people in the synagogue were filled with rage when they heard these things. **29** They got up, forced him out of the town, and led him to the cliff of the hill on which their town was built, so they might throw him off the cliff. **30** But he passed through the middle of them and he went to another place.

**31** Then he went down to Capernaum, a city in Galilee, and he began to teach them on the Sabbath. **32** They were astonished at his teaching, because he spoke with authority. **33** Now in the synagogue there was a man who had the spirit of an unclean demon, and he cried out with a loud voice, **34** "Ah! What do we have to do with you, Jesus of Nazareth? Have you come to destroy us? I know who you are—the Holy One of God!"

**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.

**36** All the people were very amazed, and they kept talking about it with one another. They said, "What kind of words are these? He commands the unclean spirits with authority and power and they come out." **37** So news about him began to spread into every part of the surrounding region.

**38** Then Jesus left the synagogue and entered into the house of Simon. Now Simon's mother-in-law was suffering with a high fever, and they pleaded with him on her behalf. **39** So he stood over her and rebuked the fever, and it left her. Immediately she got up and started serving them.

**40** When the sun was setting, people brought to Jesus everyone who was sick with various kinds of diseases. He laid his hands on every one of them and healed them. **41** Demons also came out from many of them, crying out and saying, "You are the Son of God!" Jesus rebuked the demons and would not let them speak, because they knew that he was the Christ.

**42** When daybreak came, he went out into a solitary place. Crowds of people were looking for him and came to the place where he was. They tried to keep him from going away from them. **43** But he said to them, "I must also preach the gospel about the kingdom of God to many other cities, because this is the reason I was sent here."

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

# Luke 4 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 really wanted to obey him.

#### Luke 01

##### Then Jesus

After John had baptized Jesus.

##### was led by the Spirit

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

#### Luke 02

##### 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"

##### 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"

##### He ate nothing

The word "he" refers to Jesus.

#### Luke 03

##### If you are the Son of God

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

##### this stone

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

#### Luke 04

##### 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."'"

##### 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"

##### 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"

#### Luke 05

##### 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"

#### Luke 06

##### 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"

#### Luke 07

##### 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"

##### it will be yours

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

#### Luke 08

##### 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"

##### 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"

##### 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.

##### him

The word "him" refers to the Lord God.

#### Luke 09

##### 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.

##### throw yourself down

"jump down to the ground"

#### Luke 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"

##### it is written

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

##### 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.

#### Luke 11

##### General Information:

This page has intentionally been left blank.

#### Luke 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"

##### 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"

##### 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.

#### Luke 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"

#### Luke 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.

##### 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.

#### Luke 15

##### he was praised by all

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

#### Luke 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.

#### Luke 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"

##### 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.

#### Luke 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"

##### 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"

#### Luke 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"

#### Luke 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"

#### Luke 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"

##### in your hearing

This idiom means "while you are listening to me"

#### Luke 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!"

#### Luke 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.

##### 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.

#### Luke 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.

##### own hometown

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

#### Luke 25

##### General Information:

Jesus reminds the people who are listening to him in the synagogue about Elijah and Elisha

##### 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"

##### 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"

##### 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.

#### Luke 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"

#### Luke 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"

##### 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"

#### Luke 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.

#### Luke 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"

#### Luke 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.

#### Luke 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.

##### 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"

#### Luke 32

##### astonished

greatly surprised, greatly amazed

##### he spoke with authority

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

#### Luke 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.

##### 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"

#### Luke 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"

##### 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!"

#### Luke 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"

#### Luke 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!"

##### He commands the unclean spirits with authority and power

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

#### Luke 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.

##### news about him began to spread

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

#### Luke 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.

##### Simon's mother-in-law

"the mother of Simon's wife"

##### was suffering with

This is an idiom that means "was very sick with"

##### 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"

#### Luke 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"

##### 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.

#### Luke 40

##### laid his hands on

"placed his hands on" or "touched"

#### Luke 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"

##### 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"

##### Son of God

This is an important title for Jesus.

##### rebuked the demons

"spoke sternly to the demons"

##### would not let them

"did not allow them to"

#### Luke 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"

#### Luke 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"

#### Luke 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

**1** Now it happened while the people were crowding around Jesus and listening to the word of God, that he was standing by the lake of Gennesaret. **2** He saw two boats pulled up by the edge of the lake. The fishermen had gotten out of them and were washing their nets. **3** Jesus got into one of the boats, which was Simon's, and asked him to put it out in the water a short distance from the land. Then he sat down and taught the people out of the boat. **4** When he had finished speaking, he said to Simon, "Take the boat out into the deeper water and let down your nets for a catch."

**5** Simon answered and said, "Master, we have labored all night and caught nothing, but at your word, I will let down the nets." **6** When they had done this, they gathered a very large number of fish, and their nets were breaking. **7** So they motioned to their partners in the other boat that they should come and help them. They came and filled both the boats, so that they began to sink. **8** But Simon Peter, when he saw it, fell down at Jesus' knees, saying, "Depart from me, for I am a sinful man, Lord." **9** For he and all who were with him were amazed at the catch of fish which they had taken. **10** And so also were James and John, sons of Zebedee, who were partners with Simon.

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

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

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

**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." **15** But the report about him spread even farther, and large crowds of people came together to hear him teach and to be healed of their sicknesses. **16** But he often withdrew into the deserted places and prayed.

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

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

**22** But Jesus, knowing what they were thinking, answered and said to them, "Why are you questioning this in your hearts? **23** Which is easier to say, 'Your sins are forgiven you' or to say 'Get up and walk'? **24** But that you may know that the Son of Man has authority on earth to forgive sins,"—he said to the paralyzed man—"I tell you, get up, pick up your mat and go to your house." **25** Immediately he got up in front of them and picked up the mat on which he was lying. Then he went away to his house, glorifying God.

**26** Everyone was amazed and they glorified God. They were filled with fear, saying, "We have seen extraordinary things today."

**27** After these things happened, Jesus went out from there and saw a tax collector named Levi sitting at the tax collector's tent. He said to him, "Follow me." **28** So Levi got up and followed him, leaving everything behind.

**29** Then Levi gave a big banquet in his house for Jesus. There were many tax collectors there and other people who were reclining at the table and eating with them. **30** But the Pharisees and their scribes were complaining to his disciples, saying, "Why do you eat and drink with tax collectors and sinners?"

**31** Jesus answered them, "People who are well do not need a physician; only those who are sick. **32** I did not come to call the righteous, but sinners to repentance."

**33** They said to him, "The disciples of John often fast and pray, and the disciples of the Pharisees do the same. But your disciples eat and drink."

**34** Jesus said to them, "Can anyone make the wedding attendants of the bridegroom fast while the bridegroom is still with them? **35** But the days will come when the bridegroom will be taken away from them, then in those days they will fast." **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. **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. **38** But new wine must be put into fresh wineskins. **39** No one after drinking old wine wants the new, for he says, 'The old is better.'"

# Luke 5 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.

#### 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: sin)

#### 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: fast)

### 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.

#### 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 01

##### 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.

##### 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."

#### Luke 02

##### washing their nets

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

#### Luke 03

##### 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.

#### Luke 04

##### When he had finished speaking

"When Jesus had finished teaching the people"

#### Luke 05

##### at your word

"because you have told me to do this"

#### Luke 06

##### General Information:

This page has intentionally been left blank.

#### Luke 07

##### 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"

#### Luke 08

##### 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.

##### sinful man

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

#### Luke 09

##### the catch of fish

"the large number of fish"

#### Luke 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"

#### Luke 11

##### General Information:

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#### Luke 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.

##### a man full of leprosy

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

##### 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"

##### 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"

##### make me clean

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

#### Luke 13

##### Be clean

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

##### the leprosy left him

"he no longer had leprosy"

#### Luke 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"

##### to tell no one

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

##### 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."

#### Luke 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"

#### Luke 16

##### the deserted places

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

#### Luke 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.

#### Luke 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.

##### mat

sleeping pad or bed or stretcher

##### was paralyzed

"could not move himself"

#### Luke 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.

##### 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"

##### right in front of Jesus

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

#### Luke 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"

##### 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"

#### Luke 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"

##### 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!"

##### 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!"

#### Luke 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."

##### in your hearts

Here "hearts" is a metonym for people's minds or inner beings.

#### Luke 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.'"

##### 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.

#### Luke 24

##### you may know

Jesus was speaking to the scribes and Pharisees. The word "you" is plural.

##### 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.

#### Luke 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"

#### Luke 26

##### filled with fear

"very afraid" or "filled with awe"

##### extraordinary things

"amazing things" or "strange things"

#### Luke 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.

##### 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"

#### Luke 28

##### followed him, leaving everything behind

"followed him and left his work as a tax collector"

#### Luke 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"

#### Luke 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!"

##### 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.

#### Luke 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.

##### 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"

#### Luke 32

##### I did not come to call the righteous, but sinners to repentance

Jesus uses irony to condemn the Phraisees 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.

##### the righteous

This nominal adjective can be translated as a noun phrase. Alternate translation: "righteous people"

#### Luke 33

##### They said to him

"The religious leaders said to Jesus"

#### Luke 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."

##### 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.

#### Luke 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.

#### Luke 36

##### General Information:

Jesus tells a story to the scribes and pharisees who were at Levi's house.

##### 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"

#### Luke 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.

##### the wine will be spilled

This can be stated in active form. Alternate translation: "the wine will spill out of the bags"

#### Luke 38

##### fresh wineskins

"new wineskins" or "new wine bags." This refers to new wineskins, unused.

#### Luke 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.

##### 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."

### Chapter 6

**1** Now it happened on a Sabbath that Jesus was going through the grainfields, and his disciples were picking the heads of grain, rubbing them between their hands, and eating the grain. **2** But some of the Pharisees said, "Why are you doing something that is not lawful to do on the Sabbath day?"

**3** Answering them, Jesus said, "Have you not even read what David did when he was hungry, he and the men who were with him? **4** He went into the house of God and took the bread of the presence and ate some of it, and also gave some to the men who were with him to eat, even though it was only lawful for the priests to eat it." **5** Then he said to them, "The Son of Man is Lord of the Sabbath."

**6** It happened on another Sabbath that he went into the synagogue and taught the people there. A man was there whose right hand was withered. **7** The scribes and the Pharisees were watching him closely to see whether he would heal someone on the Sabbath, so that they might find a reason to accuse him. **8** But he knew what they were thinking and he said to the man whose hand was withered, "Get up and stand here in the middle of everyone." So the man got up and stood there. **9** Jesus said to them, "I ask you, is it lawful on the Sabbath to do good or to do harm, to save a life or to destroy it?" **10** Then he looked around at them all and said to the man, "Stretch out your hand." He did so, and his hand was restored. **11** But they were filled with senseless rage, and they talked to each other about what they might do to Jesus.

**12** It happened in those days that he went out to the mountain to pray. He continued all night in prayer to God. **13** When it was day, he called his disciples to him, and he chose twelve of them, whom he also named apostles. **14** The names of the apostles were Simon (whom he also named Peter) and his brother Andrew, James, John, Philip, Bartholomew, **15** Matthew, Thomas, James son of Alphaeus, Simon who was called the Zealot, **16** Judas son of James, and Judas Iscariot, who became a traitor. **17** Then Jesus came down the mountain with them and stood on a level place with a large crowd of his disciples and a large number of the people from Judea and Jerusalem and the seacoast of Tyre and Sidon. **18** They had come to listen to him and to be healed of their diseases. People who were troubled with unclean spirits were also healed. **19** Everyone in the crowd kept trying to touch him because power to heal was coming out from him, and he healed them all.

**20** Then he looked at his disciples and said,

"Blessed are you who are poor,

for yours is the kingdom of God.

**21** Blessed are you who hunger now,

for you will be filled.

Blessed are you who weep now,

for you will laugh.

**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.

**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.

**24** But woe to you who are rich,

for you have already received your comfort.

**25** Woe to you who are full now,

for you will be hungry later.

Woe to you who laugh now,

for you will mourn and weep later.

**26** Woe to you when all men speak well of you,

for that is how their ancestors treated the false prophets.

**27** "But I say to you who are listening, love your enemies and do good to those who hate you. **28** Bless those who curse you and pray for those who mistreat you. **29** To him who strikes you on the one cheek, offer him also the other. If someone takes away your coat, do not withhold your tunic either. **30** Give to everyone who asks you. If someone takes away something that belongs to you, do not ask him to give it back to you. **31** As you want people to do to you, you should do the same to them. **32** If you only love people who love you, what reward is there for you? For even sinners love those who love them. **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. **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. **35** But love your enemies and do good to them. Lend, expecting nothing in return, and your reward will be great, and you will be sons of the Most High, for he himself is kind toward unthankful and evil people. **36** Be merciful, just as your Father is merciful. **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. **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."

**39** Then he also told them a parable. "Can a blind person guide another blind person? If he did, they would both fall into a pit, would they not? **40** A disciple is not greater than his teacher, but everyone when he is fully trained will be like his teacher. **41** Why do you look at the tiny piece of straw that is in your brother's eye, but you do not notice the log that is in your own eye? **42** How can you say to your brother, 'Brother, let me take out the piece of straw that is in your eye,' when you yourself do not even see the log that is in your own eye? You hypocrite! First take the log out of your own eye, and then you will see clearly to take out the piece of straw that is in your brother's eye. **43** For there is no good tree that produces rotten fruit, nor is there a rotten tree that produces good fruit. **44** For each tree is known by the kind of fruit it produces. For people do not gather figs from a thornbush, nor do they gather grapes from a briar bush. **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.

**46** "Why do you call me, 'Lord, Lord,' and yet you do not obey the things that I say? **47** Every person who comes to me and hears my words and obeys them, I will tell you what he is like. **48** He is like a man building a house, who dug down deep in the ground and built the house's foundation on solid rock. When a flood came, the torrent of water flowed against that house but could not shake it, because it had been well built. **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."

# Luke 6 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: kingdomofgod)

### 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: lawofmoses and works and sabbath)

### 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

#### 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

### 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

#### 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.

#### Luke 01

##### 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.

##### 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"

#### Luke 02

##### General Information:

The word "you" here is plural, and refers to the disciples.

##### 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!"

##### 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"

#### Luke 03

##### 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!"

#### Luke 04

##### 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"

#### Luke 05

##### The Son of Man is

Jesus was referring to himself. Alternate translation: "I, the Son of Man, am"

##### 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!"

#### Luke 06

##### 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.

##### A man was there

This introduces a new character in the story.

##### 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.

#### Luke 07

##### were watching him closely

"were watching Jesus carefully"

##### so that they might find

"because they wanted to find"

#### Luke 08

##### in the middle of everyone

"in front of everyone." Jesus wanted the man to stand where everyone there could see him.

#### Luke 09

##### 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.

##### to do good or to do harm

"to help someone or to harm someone"

#### Luke 10

##### Stretch out your hand

"Hold out your hand" or "Extend your hand"

##### restored

healed

#### Luke 11

##### General Information:

This page has intentionally been left blank.

#### Luke 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.

##### in those days

"around that time" or "not long after" or "one day around then"

##### he went out

"Jesus went out"

#### Luke 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"

#### Luke 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.

##### his brother Andrew

"Simon's brother, Andrew"

#### Luke 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"

#### Luke 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"

#### Luke 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"

#### Luke 18

##### to be healed

This can be stated in active form. Alternate translation: "for Jesus to heal them"

##### 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"

##### troubled with unclean spirits

"bothered by unclean spirits" or "controlled by evil spirits"

#### Luke 19

##### power to heal was coming out from him

"he had power to heal people" or "he was using his power to heal people"

#### Luke 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."

#### Luke 21

##### you will laugh

"you will laugh with joy" or "you will be joyful"

#### Luke 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"

#### Luke 23

##### in that day

"when they do those things" or "when that happens"

##### leap for joy

This idiom means "be extremely joyful"

##### a great reward

"a large payment" or "good gifts"

#### Luke 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"

#### Luke 25

##### who are full now

"whose stomachs are full now" or "who eat much now"

##### who laugh now

"who are happy now"

#### Luke 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"

##### that is how their ancestors treated the false prophets

"their ancestors also spoke well of the false prophets"

#### Luke 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.

##### 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"

#### Luke 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 made explicit. Alternate translation: "Ask God to bless those"

##### those who curse you

"those who habitually curse you"

##### those who mistreat you

"those who habitually mistreat you"

#### Luke 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"

##### do not withhold

"do not prevent him from taking"

#### Luke 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"

#### Luke 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"

#### Luke 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."

#### Luke 33

##### General Information:

This page has intentionally been left blank.

#### Luke 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"

##### to receive back the same amount

The law of Moses commanded the Jews not to receive interest on money they loaned to other Jews.

#### Luke 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"

#### Luke 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.

#### Luke 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"

##### 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"

##### 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"

#### Luke 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"

##### 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"

##### 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"

#### Luke 39

##### Connecting Statement:

Jesus includes some examples to make his point.

##### 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."

##### blind person

The person who is "blind" is a metaphor for a person who has not been taught as a disciple.

##### 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."

#### Luke 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"

#### Luke 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."

##### 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.

##### 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.

##### log

"beam" or "plank"

#### Luke 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."

#### Luke 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.

##### 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

#### Luke 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"

##### thornbush

a plant or shrub that has thorns

##### briar bush

a vine or shrub that has thorns

#### Luke 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.

##### 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"

##### 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"

##### produces what is good

Producing what is good is a metaphor for doing what is good. Alternate translation: "does what is good"

##### 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"

##### 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"

#### Luke 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.

#### Luke 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.

##### 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"

#### Luke 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"

#### Luke 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.

##### 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"

##### 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

**1** After Jesus had finished everything he was saying in the hearing of the people, he entered Capernaum.

**2** Now a centurion had a slave who was highly regarded by him, and he was sick and about to die. **3** When the centurion heard about Jesus, he sent to him elders of the Jews, asking him to come and heal his servant. **4** When they had come to Jesus, they asked him earnestly, saying, "He is worthy to have you do this for him, **5** because he loves our nation, and he is the one who built the synagogue for us."

**6** So Jesus continued on his way with them. But when he was not far from the house, the centurion sent friends to say to him, "Lord, do not trouble yourself, because I am not worthy for you to come under my roof. **7** For this reason I did not even consider myself worthy to come to you, but just say a word and my servant will be healed. **8** For I also am a man who is under authority, with soldiers under me. I say to this one, 'Go,' and he goes, and to another one, 'Come,' and he comes, and to my servant, 'Do this,' and he does it."

**9** When Jesus heard this, he was amazed at him, and turning to the crowd following him said, "I say to you, not even in Israel have I found such faith." **10** When those who had been sent returned to the house, they found the servant was healthy.

**11** Soon after that, Jesus went to a town called Nain, and his disciples and a great crowd went with him. **12** As he came near to the gate of the town, behold, a man who had died was being carried out, the only son of his mother (who was a widow), and a rather large crowd from the town was with her. **13** When the Lord saw her, he was deeply moved with compassion for her and said to her, "Do not cry." **14** Then he went up and touched the wooden frame on which they carried the body, and those carrying it stood still. He said, "Young man, I say to you, arise." **15** The dead man sat up and began to speak, and Jesus gave him to his mother.

**16** Then fear overcame all of them, and they kept praising God, saying, "A great prophet has been raised among us" and "God has looked upon his people." **17** This news about Jesus spread throughout the whole of Judea and all the neighboring regions.

**18** John's disciples told him about all these things. Then John called two of his disciples **19** and sent them to the Lord to say, "Are you the one who is to come, or should we look for another?"

**20** When they had come near to Jesus, the men said, "John the Baptist has sent us to you to say, 'Are you the one who is coming, or should we look for another?'"

**21** In that hour he healed many people from sicknesses and afflictions and from evil spirits, and to many blind people he gave sight. **22** Jesus answered and said to them, "After you have gone on your way, report to John what you have seen and heard. Blind people are receiving sight, lame people are walking, lepers are being cleansed, deaf people are hearing, people who have died are being raised back to life, and the poor are being told good news. **23** The person who does not stop believing in me because of my actions is blessed."

**24** After John's messengers had gone away, Jesus began to say to the crowds about John, "What did you go out into the desert to see? A reed shaken by the wind? **25** But what did you go out to see? A man dressed in soft clothes? Look, those who wear splendid clothing and who live in luxury are in kings' palaces. **26** But what did you go out to see? A prophet? Yes, I say to you, and more than a prophet. **27** This is he of whom it is written,

'See, I am sending my messenger before your face,

who will prepare your way before you.'

**28** I say to you, among those born of women none is greater than John. Yet the one who is least in the kingdom of God is greater than he is." **29** (When all the people heard this, including the tax collectors, they declared that God is righteous, because they had been baptized with the baptism of John. **30** But the Pharisees and the experts in the law rejected God's purpose for themselves, because they had not been baptized by John.) **31** "To what, then, can I compare the people of this generation? What are they like? **32** They are like children playing in the marketplace, who sit and call to one another and say,

'We played a flute for you,

and you did not dance.

We sang a funeral song,

and you did not cry.' **33** For John the Baptist came eating no bread and drinking no wine, and you say, 'He has a demon.' **34** The Son of Man came eating and drinking, and you say, 'Look, he is a gluttonous man and a drunkard, a friend of tax collectors and sinners!' **35** But wisdom is justified by all her children."

**36** Now one of the Pharisees invited Jesus to eat with him. So after Jesus entered into the Pharisee's house, he reclined at the table to eat. **37** Behold, there was a woman in the city who was a sinner. When she found out that he was reclining at the table in the Pharisee's house, she brought an alabaster jar of perfumed oil. **38** As she stood behind him near his feet, weeping, she began to wet his feet with her tears, and she wiped them with her hair and kissed them and anointed them with perfumed oil. **39** When the Pharisee who had invited Jesus saw this, he thought to himself, saying, "If this man were a prophet, then he would know who and what type of woman is touching him, that she is a sinner."

**40** Jesus responded and said to him, "Simon, I have something to say to you."

He said, "Say it, Teacher!"

**41** Jesus said, "A certain moneylender had two debtors. The one owed five hundred denarii, and the other fifty. **42** When they could not pay him, he forgave them both. Therefore, which of them will love him more?"

**43** Simon answered him and said, "I suppose the one whom he forgave the most."

Jesus said to him, "You have judged correctly." **44** Jesus turned to the woman and said to Simon, "You see this woman. I have entered into your house. You gave me no water for my feet, but she has wet my feet with her tears and wiped them with her hair. **45** You did not give me a kiss, but from the time I came in she did not stop kissing my feet. **46** You did not anoint my head with oil, but she has anointed my feet with perfumed oil. **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." **48** Then he said to her, "Your sins are forgiven."

**49** Those reclining together began to say among themselves, "Who is this that even forgives sins?"

**50** Then Jesus said to the woman, "Your faith has saved you. Go in peace."

# Luke 7 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: centurion and faith)

#### John's Baptism

John baptized people to show that those he was baptizing knew they were sinners and were sorry for their sin. (See: repent and sin)

#### "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.

#### "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 01

##### 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"

##### he entered Capernaum

This begins a new event in the story.

#### Luke 02

##### who was highly regarded by him

"whom the centurion valued" or "whom he respected"

#### Luke 03

##### General Information:

This page has intentionally been left blank.

#### Luke 04

##### asked him earnestly

"pleaded with him" or "begged him"

##### He is worthy

"The centurion is worthy"

#### Luke 05

##### our nation

"our people." This refers to the Jewish people.

#### Luke 06

##### 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.

#### Luke 07

##### 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"

##### 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.

#### Luke 08

##### 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.

#### Luke 09

##### 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!"

#### Luke 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"

#### Luke 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.

#### Luke 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"

##### 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"

##### 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.

##### widow

a woman whose husband has died and who has not remarried

#### Luke 13

##### was deeply moved with compassion for her

"felt very sorry for her"

#### Luke 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"

#### Luke 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"

#### Luke 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"

##### 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"

##### looked upon

This idiom means "cared for"

#### Luke 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"

#### Luke 18

##### John's disciples told him about all these things

This introduces a new event in the story.

##### told him

"told John"

##### all these things

"all the things Jesus was doing"

#### Luke 19

##### Connecting Statement:

John sends two of his disciples to question Jesus.

#### Luke 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.'"

#### Luke 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"

#### Luke 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"

#### Luke 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"

##### 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"

#### Luke 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!"

##### 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.

#### Luke 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!"

##### dressed in soft clothes

This refers to expensive clothing. Normal clothing was rough. Alternate translation: "wearing expensive clothing"

##### kings' palaces

A palace is a large, expensive house that a king lives in.

#### Luke 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!"

##### 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"

#### Luke 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, 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"

##### your

The word "your" is singular because God was speaking to the Messiah in the quotation.

#### Luke 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.

##### 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"

##### 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"

#### Luke 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"

#### Luke 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"

#### Luke 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."

##### I compare ... What are they like

These are two ways of saying that this is a comparison.

##### the people of this generation

The people living when Jesus spoke.

#### Luke 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.

##### 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"

#### Luke 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."

#### Luke 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"

##### 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."

##### 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"

#### Luke 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.

#### Luke 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.

##### 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.

#### Luke 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.

##### 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.

#### Luke 38

##### anointed them with perfumed oil

"poured perfume on them"

#### Luke 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"

#### Luke 40

##### Simon

This was the name of the Pharisee who invited Jesus into his home. This was not Simon Peter.

#### Luke 41

##### General Information:

To emphasize what he is going to tell Simon the Pharisee, Jesus tells him a story.

##### 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.

##### 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"

#### Luke 42

##### he forgave them both

"he forgave their debts" or "he canceled their debts"

#### Luke 43

##### I suppose

Simon was cautious about his answer. Alternate translation: "Probably"

##### You have judged correctly

"You are right"

#### Luke 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.

##### 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.

#### Luke 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.

##### 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.

#### Luke 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"

##### anointed my feet

The woman greatly honored Jesus by doing this. She demonstrated humility by anointing his feet instead of his head.

#### Luke 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"

##### 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.

#### Luke 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"

#### Luke 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?"

#### Luke 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"

##### 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

**1** It happened soon afterward that Jesus began traveling around to different cities and villages, preaching and proclaiming the good news about the kingdom of God. The twelve were with him, **2** as well as certain women who had been healed of evil spirits and diseases: Mary who was called Magdalene, from whom seven demons had been driven out; **3** Joanna, the wife of Chuza, Herod's manager; Susanna; and many others, who, out of their possessions, provided for their needs.

**4** While a large crowd of people was gathering, and people were coming to him from town after town, he told a parable: **5** "A farmer went out to sow his seed. As he sowed, some fell beside the road and it was trampled underfoot, and the birds of the sky devoured it. **6** Some fell on the rock, and as soon as it grew up, it withered away, because it had no moisture. **7** Some fell among thorns, and the thorns grew up together with the seed and choked it. **8** But some fell on good soil and produced a crop that was a hundred times greater." After Jesus had said these things, he called out, "Whoever has ears to hear, let him hear."

**9** His disciples asked him what this parable meant. **10** He said, "The knowledge of the secrets of the kingdom of God has been given to you, but for others I speak in parables, so that

'seeing they may not see,

and hearing they may not understand.' **11** Now this is the meaning of the parable: The seed is the word of God. **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. **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. **14** The seeds that fell among the thorns are people who hear the word, but as they go on their way, they are choked by the cares and riches and pleasures of this life, and their fruit does not mature. **15** But the seed that fell on the good soil, these are the ones who, hearing the word with an honest and good heart, hold it securely and bear fruit with patient endurance.

**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. **17** For nothing is hidden that will not be made known, nor is anything secret that will not be known and come into the light. **18** So listen carefully, for to the one who has, more will be given to him, but the one who does not have, even what he thinks he has will be taken away from him."

**19** Then his mother and brothers came to him, but they could not get near him because of the crowd. **20** He was told, "Your mother and your brothers are standing outside, wanting to see you." **21** But Jesus answered and said to them, "My mother and my brothers are those who hear the word of God and do it."

**22** Now one day he got into a boat with his disciples, and he said to them, "Let us go over to the other side of the lake." They set sail. **23** But as they sailed he fell asleep. A terrible windstorm came down on the lake, and their boat was filling with water, and they were in danger. **24** Then Jesus' disciples came over to him and woke him up, saying, "Master! Master! We are about to die!"

He awoke and rebuked the wind and the raging of the water, and they ceased, and there was a calm. **25** Then he said to them, "Where is your faith?"

But they were afraid and amazed, and they asked one another, "Who then is this, that he commands even the winds and the water, and they obey him?"

**26** They sailed to the region of the Gerasenes, which is across the lake from Galilee. **27** When Jesus stepped on the land, he was met by a certain man from the city who had demons. For a long time he had worn no clothes, and he did not live in a house but among the tombs. **28** When he saw Jesus, he cried out and fell down before him and he said with a loud voice, "What have you to do with me, Jesus, Son of the Most High God? I beg you, do not torment me." **29** For Jesus had commanded the unclean spirit to come out of the man. For many times it had seized him, and though he was bound with chains and shackles and kept under guard, he had broken his chains and he would be driven by the demon into the wilderness.

**30** Then Jesus asked him, "What is your name?"

He said, "Legion," for many demons had entered into him. **31** They kept begging him not to command them to go away into the abyss. **32** Now a large herd of pigs was there feeding on the hillside. The demons begged him to let them go into them, and he gave them permission. **33** So the demons came out of the man and went into the pigs, and the herd rushed down the steep slope into the lake and was drowned. **34** When those tending the pigs saw what had happened, they ran off and told about it in the city and countryside. **35** So the people went out to see what had happened, and they came to Jesus and found the man from whom the demons had gone out. He was sitting at the feet of Jesus, clothed and in his right mind; and they were afraid. **36** Then those who had seen it told them how the man who had been possessed by demons had been healed. **37** Then all the people of the region of the Gerasenes asked Jesus to depart from them, for they were overwhelmed with great fear. So he got into the boat and returned.

**38** The man from whom the demons had gone out begged him to let him go with him, but Jesus sent him away, saying, **39** "Return to your home and give a full account of what God has done for you." The man went on his way, proclaiming throughout the whole city what Jesus had done for him.

**40** Now when Jesus returned, the crowd welcomed him, for they were all expecting him. **41** Behold, a man named Jairus, who was one of the leaders of the synagogue, came and fell down at Jesus' feet, and he begged him to come to his house **42** because his only daughter, a girl of about twelve years of age, was dying. As Jesus was on his way, the crowds of people pressed together around him.

**43** Now a woman was there who had been bleeding for twelve years *[*[1](#fn-042-008-043-1)*]* and could not be healed by anyone. **44** She came behind Jesus and touched the edge of his coat, and immediately her bleeding stopped. **45** Jesus said, "Who was it who touched me?"

When all denied it, Peter said, "Master, the crowds of people are all around you and they are pressing in against you."

**46** But Jesus said, "Someone did touch me, for I know that power has gone out from me." **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. **48** Then he said to her, "Daughter, your faith has made you well. Go in peace."

**49** While he was still speaking, someone came from the synagogue leader's house, saying, "Your daughter is dead. Do not trouble the teacher any longer."

**50** But when Jesus heard this, he answered Jairus, "Do not be afraid; only believe, and she will be healed." **51** When he came to the house, he allowed no one to enter with him, except Peter and John and James, and the father of the child and her mother. **52** Now all were mourning and wailing for her, but he said, "Do not weep; she is not dead but asleep." **53** But they began to mock him, knowing that she was dead. **54** But he took her by the hand and called out, saying, "Child, get up!" **55** Her spirit returned, and she rose up immediately. He ordered them to get her something to eat. **56** Her parents were astonished, but he ordered them to tell no one what had happened.

#### Footnotes

8:43 *[1]*Scholars are divided whether the phrase

# Luke 8 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: miracle)

### 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).

#### Luke 01

##### 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.

#### Luke 02

##### 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"

##### Mary

One of the "certain women."

##### 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"

#### Luke 03

##### Joanna ... Susanna

Two of the "certain women"

##### 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"

##### provided for their needs

"financially supported Jesus and his twelve disciples"

#### Luke 04

##### General Information:

Jesus tells the parable of the soils to the crowd. He explains its meaning to his disciples in 8:11:15.

##### coming to him

"coming to Jesus"

#### Luke 05

##### 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"

##### 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"

#### Luke 06

##### 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"

#### Luke 07

##### 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.

#### Luke 08

##### 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.

##### 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"

#### Luke 09

##### General Information:

This page has intentionally been left blank.

#### Luke 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"

##### 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"

#### Luke 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"

#### Luke 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"

##### 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"

##### 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"

##### 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.

##### 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."

#### Luke 13

##### General Information:

This page has intentionally been left blank.

#### Luke 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"

##### 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"

##### 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"

##### 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"

#### Luke 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"

##### 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"

##### 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"

#### Luke 16

##### Connecting Statement:

Jesus continues with another parable.

##### No one

This marks the beginning of another parable.

#### Luke 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"

##### 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"

#### Luke 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"

##### 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"

#### Luke 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.

#### Luke 20

##### He was told

This can be stated in active form. Alternate translation: "People told him" or "Someone told him"

##### wanting to see you

"and they want to see you"

#### Luke 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"

##### the word of God

"the message God has spoken"

#### Luke 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.

#### Luke 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"

#### Luke 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"

#### Luke 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!"

##### 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!"

#### Luke 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.

##### across the lake from Galilee

"on the other side of the lake from Galilee"

#### Luke 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.

##### 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.

#### Luke 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.

##### 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?"

##### Son of the Most High God

This is an important title for Jesus.

#### Luke 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"

##### he would be driven by the demon

This can be stated in active form. Alternate translation: "the demon would make him go"

#### Luke 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"

#### Luke 31

##### kept begging him

"kept begging Jesus"

#### Luke 32

##### Now a large herd of pigs was there feeding on the hillside

This is supplied as background information to introduce the pigs.

##### was there feeding on the hillside

"was nearby eating grass on a hill"

#### Luke 33

##### So the demons came out

The word "so" is used here to explain that the reason the demons came of out 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.

#### Luke 34

##### General Information:

This page has intentionally been left blank.

#### Luke 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"

##### they were afraid

It may be helpful to state explicitly that they were afraid of Jesus. Alternate translation: "they were afraid of Jesus"

#### Luke 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"

#### Luke 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"

##### 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"

#### Luke 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"

#### Luke 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"

#### Luke 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"

#### Luke 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.

#### Luke 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"

##### the crowds of people pressed together around him

"the people were crowding tightly around Jesus"

#### Luke 43

##### a woman was there

This introduces a new character in the story.

##### 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.

##### and could not be healed by anyone

This can be stated in active form. Alternate translation: "but no one could heal her"

#### Luke 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.

#### Luke 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"

#### Luke 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"

##### 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"

#### Luke 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"

##### 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"

#### Luke 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"

##### 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"

#### Luke 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.

##### the teacher

This refers to Jesus.

#### Luke 50

##### she will be healed

"she will be well" or "she will live again"

#### Luke 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"

##### the father of the child

This refers to Jairus.

#### Luke 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"

#### Luke 53

##### began to mock him, knowing that she

"laughed at him because they knew the girl"

#### Luke 54

##### he took her by the hand

"Jesus took hold of the girl's hand"

#### Luke 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"

#### Luke 56

##### to tell no one

This could be stated differently. Alternate translation: "not to tell anyone"

### Chapter 9

**1** He called the twelve together and gave them power and authority to drive out all demons and to cure diseases. **2** He sent them out to preach the kingdom of God and to heal the sick. **3** He said to them, "Take nothing for your journey—no staff, no wallet, no bread, no money, and no extra tunic. **4** Whatever house you enter, stay there until you leave. **5** Wherever they do not receive you, when you leave that town, shake off the dust from your feet as a testimony against them." **6** Then they departed and went through the villages, proclaiming the gospel and healing everywhere.

**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, **8** and others said that Elijah had appeared, and still others that one of the prophets of long ago had risen. **9** Herod said, "I beheaded John. Who is this about whom I hear such things?" And so he tried to see him.

**10** When the apostles returned, they told him everything they had done. Then he took them with him, and they went away privately to a town called Bethsaida. **11** But when the crowds heard about this, they followed him. He welcomed them and spoke to them about the kingdom of God, and he cured those who needed healing. **12** Now the day was about to come to an end, and the twelve came to him and said, "Send the crowd away that they may go into the surrounding villages and countryside to find lodging and food, because we are here in an isolated place."

**13** But he said to them, "You give them something to eat."

They said, "We have no more than five loaves of bread and two fish—unless we go and buy food for all these people."

**14** (There were about five thousand men.) He said to his disciples, "Have them sit down in groups of about fifty each." **15** So they did this, and made the people sit down. **16** Taking the five loaves and the two fish, he looked up to heaven, he blessed them and broke them into pieces, and he gave them to the disciples to set before the crowd. **17** They all ate and were satisfied, and what was left over was picked up—twelve baskets of broken pieces.

**18** It came about while Jesus was praying by himself, the disciples were with him. He questioned them, saying, "Who do the crowds say that I am?"

**19** They answered, "John the Baptist. But others say Elijah, and others say that one of the prophets from long ago has risen."

**20** Then he said to them, "But who do you say that I am?"

Peter answered, "The Christ of God."

**21** But he warned and instructed them to tell this to no one, **22** saying, "The Son of Man must suffer many things and be rejected by the elders and chief priests and scribes, and he will be killed and on the third day be raised." **23** Then he said to them all, "If anyone wants to come after me, he must deny himself and take up his cross daily and follow me. **24** Whoever would save his life will lose it, but whoever loses his life for my sake will save it. **25** What profit is there for a person to gain the whole world and yet lose or forfeit himself? **26** Whoever is ashamed of me and my words, of him will the Son of Man be ashamed when he comes in his own glory and the glory of the Father and of the holy angels. **27** But truly I say to you, there are some standing here who will not taste death before they see the kingdom of God."

**28** Now about eight days after Jesus said these words, he took with him Peter and John and James and went up on the mountain to pray. **29** As he was praying, the form of his face was changed, and his clothes became brilliant white. **30** Behold, two men were talking with him, Moses and Elijah, **31** who appeared in glory, talking with him about his departure, which he was about to bring to completion in Jerusalem. **32** Now Peter and those who were with him were heavy with sleep, but when they became fully awake, they saw his glory and the two men who were standing with him. **33** As they were going away from Jesus, Peter said to him, "Master, it is good for us to be here. Let us make three shelters, one for you, one for Moses, and one for Elijah." (He did not know what he was saying.) **34** As he was saying this, a cloud came and overshadowed them, and they were afraid as they entered into the cloud. **35** A voice came out of the cloud, saying, "This is my Son, the one who is chosen; listen to him." **36** When the voice had spoken, Jesus was found alone. They kept silent and told no one in those days anything of what they had seen.

**37** Now on the next day, when they came down from the mountain, a large crowd met him. **38** Behold, a man from the crowd cried out, saying, "Teacher, I beg you to look at my son, for he is my only child. **39** You see, a spirit takes control over him and he suddenly screams; it causes him to have convulsions so that he foams at the mouth. It hardly ever leaves him and it bruises him badly. **40** I begged your disciples to force it out, but they could not."

**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." **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. **43** Then they were all amazed at the greatness of God. While they all were marveling at everything he was doing, he said to his disciples, **44** "Let these words go deeply into your ears: The Son of Man will be betrayed into the hands of men." **45** But they did not understand this statement. It was hidden from them, so they could not know its meaning, and yet they were afraid to ask about this statement.

**46** Then an argument started among them about which of them would be the greatest. **47** But Jesus, knowing the reasoning in their hearts, took a little child and put him by his side **48** and said to them, "Whoever welcomes this child in my name, welcomes me; and whoever welcomes me, welcomes the one who sent me. For whoever is least among you all is the one who is great."

**49** John answered, "Master, we saw someone forcing out demons in your name and we prevented him, because he does not follow along with us." **50** "Do not stop him," Jesus said, "because whoever is not against you is for you."

**51** When the days drew near for him to be taken up, he set his face to go to Jerusalem. **52** He sent messengers on ahead of him, and they went and entered into a Samaritan village to prepare everything for him. **53** But the people there did not welcome him because he had set his face to go to Jerusalem. **54** When the disciples James and John saw this, they said, "Lord, do you want us to command fire to come down from heaven and destroy them?" **55** But he turned and rebuked them, **56** and they went on to another village.

**57** As they were going along the road, someone said to him, "I will follow you wherever you go."

**58** Jesus said to him, "Foxes have holes, and birds in the sky have nests, but the Son of Man has nowhere to lay his head." **59** Then he said to another, "Follow me."

But he said, "Lord, first let me go and bury my father."

**60** But he said to him, "Leave the dead to bury their own dead. But as for you, go and proclaim far and wide the kingdom of God."

**61** Then someone else said, "I will follow you, Lord, but first let me say goodbye to those in my home."

**62** Jesus replied to him, "No one who puts his hand to the plow and looks back is fit for the kingdom of God."

# Luke 9 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."

#### 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: prophet and christ and elijah)

#### "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: kingdomofgod)

#### 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: glory and fear)

### 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

#### "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: believe)

#### Luke 01

##### 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

#### Luke 02

##### sent them out

"sent them to various places" or "told them to go"

#### Luke 03

##### 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."

#### Luke 04

##### 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"

#### Luke 05

##### 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.

#### Luke 06

##### they departed

"they left the place were Jesus was"

##### healing everywhere

"healing wherever they went"

#### Luke 07

##### 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.

##### 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"

#### Luke 08

##### 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"

#### Luke 09

##### 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"

##### I beheaded John

Herod's soldiers would have carried out executions. Alternate translation: "I commanded my soldiers to cut off John's head"

#### Luke 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.

#### Luke 11

##### General Information:

This page has intentionally been left blank.

#### Luke 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"

#### Luke 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"

#### Luke 14

##### about five thousand men

"about 5,000 men." This number does not include the women and children who might have been present.

##### Have them sit down

"Tell them to sit down"

##### fifty each

"50 each"

#### Luke 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.

#### Luke 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.

##### he blessed them

This refers to the loaves of bread and the fish.

##### to set before

"to pass out to" or "to give to"

#### Luke 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"

#### Luke 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.

##### praying by himself

"praying alone." The disciples were with Jesus, but he was praying personally and privately by himself.

#### Luke 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"

##### 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"

##### has risen

"has come back to life"

#### Luke 20

##### Then he said to them

"Then Jesus said to his disciples"

#### Luke 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"

##### 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.'"

#### Luke 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"

##### 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"

##### he will be killed

This can be stated in active form. Alternate translation: "they will kill him"

##### on the third day

"three days after he dies" or "on the third day after his death"

##### be raised

This can be stated in active form. Alternate translation: "God will make him alive again" or "he will live again"

#### Luke 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"

##### 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"

#### Luke 24

##### General Information:

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#### Luke 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."

##### to gain the whole world

"to get everything in the world"

##### lose or forfeit himself

"ruin himself or give up his life"

#### Luke 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"

##### 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"

##### the Father

This is an important title for God.

#### Luke 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"

##### 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"

#### Luke 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.

#### Luke 29

##### General Information:

This page has intentionally been left blank.

#### Luke 30

##### Behold

The word "Behold" here alerts us to pay attention to the surprising information that follows. Alternate translation: "Suddenly"

#### Luke 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"

##### 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"

#### Luke 32

##### Now

This word is used here to mark a pause in the main story. Here Luke tells about Peter, James, and John.

##### 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.

#### Luke 33

##### As they were going away

"As Moses and Elijah were going away"

##### shelters

simple, temporary places in which to sit or sleep

#### Luke 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"

##### they entered into the cloud

This can be expressed in terms of what the cloud did. Alternate translation: "the cloud surrounded them"

#### Luke 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"

##### Son

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

##### 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"

#### Luke 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.

##### 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.

#### Luke 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.

#### Luke 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"

#### Luke 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"

##### 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.

#### Luke 40

##### General Information:

This page has intentionally been left blank.

#### Luke 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."

##### Bring your son here

Here "your" is singular. Jesus is speaking directly to the father who addressed him.

#### Luke 42

##### General Information:

This page has intentionally been left blank.

#### Luke 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"

#### Luke 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"

##### 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"

##### 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"

#### Luke 45

##### It was hidden from them

This can be stated in active form. Alternate translation: "God hid the meaning from them"

#### Luke 46

##### General Information:

The disciples begin to argue about who will be the most powerful among them.

##### among them

"among the disciples"

#### Luke 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"

#### Luke 48

##### in my name

This refers to a person doing something as a representative of Jesus. Alternate translation: "because of me"

##### 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"

##### the one who sent me

"God, who sent me"

##### the one who is great

"the one whom God considers to be most important"

#### Luke 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.

##### in your name

This means the person was speaking with the power and authority of Jesus.

#### Luke 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"

#### Luke 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"

##### set his face

This idiom means he "firmly decided." Alternate translation: "made up his mind" or "decided"

#### Luke 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.

#### Luke 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.

#### Luke 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.

#### Luke 55

##### he turned and rebuked them

"Jesus turned and rebuked James and John." Jesus did not condemn the Samaritans as the disciples expected.

#### Luke 56

##### General Information:

This page has intentionally been left blank.

#### Luke 57

##### someone

This was not one of the disciples.

#### Luke 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"

##### 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"

##### 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.

#### Luke 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"

#### Luke 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.

##### the dead

This refers to dead people in general. Alternate translation: "the dead people"

#### Luke 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"

#### Luke 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.

##### 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"

##### 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

**1** Now after these things, the Lord appointed seventy *[*[1](#fn-042-010-001-1)*]* others, and sent them out two by two ahead of him to every town and place where he himself was about to go. **2** He said to them, "The harvest is plentiful, but the laborers are few. Therefore ask the Lord of the harvest to send out laborers into his harvest. **3** Go on your way. See, I send you out as lambs in the midst of wolves. **4** Do not carry a money bag, or a traveler's bag, or sandals, and greet no one on the road. **5** Whatever house you enter, first say, 'May peace be on this house!' **6** If a son of peace is there, your peace will rest upon him, but if not, it will return to you. **7** Remain in that same house, eating and drinking what they provide, for the laborer is worthy of his wages. Do not move around from house to house. **8** Whatever town you enter, and they receive you, eat what is set before you **9** and heal the sick that are there. Say to them, 'The kingdom of God has come close to you.' **10** Whenever you enter a town and they do not receive you, go out into its streets and say, **11** 'Even the dust from your town that clings to our feet we wipe off against you! But know this: The kingdom of God is near.' **12** I say to you that on that day it will be more tolerable for Sodom than for that town. **13** Woe to you, Chorazin! Woe to you, Bethsaida! If the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago, sitting in sackcloth and ashes. **14** But it will be more tolerable for Tyre and Sidon at the judgment than for you. **15** You, Capernaum, do you think you will be exalted to heaven? No, you will be brought down to Hades. **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."

**17** The seventy returned with joy, saying, "Lord, even the demons submitted to us in your name."

**18** Jesus said to them, "I was watching Satan fall from heaven as lightning. **19** See, I have given you authority to tread on serpents and scorpions, and over all the power of the enemy, and nothing will in any way hurt you. **20** Nevertheless do not rejoice only in this, that the spirits submit to you, but rejoice even more that your names are engraved in heaven."

**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. **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." **23** Then he turned around to the disciples and said privately, "Blessed are those who see the things that you see. **24** I say to you, many prophets and kings desired to see the things you see, and they did not see them, and to hear the things that you hear, and they did not hear them."

**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?"

**26** Jesus said to him, "What is written in the law? How do you read it?"

**27** He gave an answer and he said, "You will love the Lord your God with all your heart, with all your soul, with all your strength, and with all your mind, and your neighbor as yourself."

**28** Jesus said to him, "You have answered correctly. Do this, and you will live." **29** But he, desiring to justify himself, said to Jesus, "Who is my neighbor?"

**30** Jesus answered him and said, "A certain man was going down from Jerusalem to Jericho. He fell among robbers, who stripped him of his belongings, and beat him, and left him half dead. **31** By chance a certain priest was going down that way, and when he saw him, he passed by on the other side. **32** In the same way, a Levite also, when he came to the place and saw him, passed by on the other side. **33** But a certain Samaritan, as he journeyed, came to where he was. When he saw him, he was moved with compassion. **34** He approached him and bound up his wounds, pouring oil and wine on them. He set him on his own animal, and brought him to an inn, and took care of him. **35** The next day he took out two denarii, and gave them to the host, and said, 'Take care of him, and whatever extra you spend, when I return, I will repay you.' **36** Which of these three do you think was a neighbor to him who fell among the robbers?"

**37** He said, "The one who showed mercy to him."

Jesus said to him, "Go and do the same."

**38** Now as they were traveling along, he entered into a certain village, and a certain woman named Martha welcomed him into her house. **39** She had a sister named Mary, who sat at the Lord's feet and heard his word. **40** But Martha was overly busy with preparing to serve a meal. She came up to Jesus and said, "Lord, do you not care that my sister left me to serve alone? Therefore tell her to help me."

**41** But the Lord answered and said to her, "Martha, Martha, you are anxious and troubled about many things, **42** but only one thing is necessary. Mary has chosen what is best, which will not be taken away from her."

#### Footnotes

10:1 *[1]*Many of the best ancient copies read

# 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: harvest and faith)

#### 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 01

##### 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.

##### seventy

"70." Some versions say "seventy-two" or "72." You may want to include a footnote that says that.

##### sent them out two by two

"sent them out in groups of two" or "sent them out with two people in each group"

#### Luke 02

##### 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"

##### 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.

#### Luke 03

##### 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"

#### Luke 04

##### 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.

#### Luke 05

##### 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"

#### Luke 06

##### 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"

##### 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"

##### 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"

##### 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"

#### Luke 07

##### 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"

#### Luke 08

##### 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"

#### Luke 09

##### the sick

This refers to sick people in general. Alternate translation: "the sick people"

##### 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"

#### Luke 10

##### and they do not receive you

"and the people of the city reject you"

#### Luke 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"

##### 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.

##### 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]

#### Luke 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"

##### 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"

#### Luke 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.

##### 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"

##### 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"

#### Luke 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"

##### at the judgment

"on that final day when God judges everyone"

#### Luke 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.

##### 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 "greately exalted" or "honored." Alternate translation: "you will certainly not go up to heaven!" or "God will not honor you!"

##### 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"

#### Luke 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"

##### 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"

##### 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"

##### the one who sent me

This refers to God the Father, who appointed Jesus for this special task. Alternate translation: "God, who sent me"

#### Luke 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.

##### seventy

You may want to add a footnote: "Some versions have '72' instead of '70.'"

##### in your name

Here "name" refers to Jesus's power and authority.

#### Luke 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.

##### fall from heaven as lightning

Possible meanings are 1) fall as quickly as lighting strikes, or 2) fall down from heaven as lightning strikes downward. Since both meaning are possible, it may be best to keep the image.

#### Luke 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.

##### 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,"

##### 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.

#### Luke 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"

#### Luke 21

##### that same hour

"that same time"

##### Father

This is an important title for God.

##### 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"

##### 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"

##### 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"

##### for so it was well pleasing in your sight

"for it pleased you to do this"

#### Luke 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"

##### Father ... Son

These are important titles that describe the relationship between God and Jesus.

##### 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"

##### 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.

##### 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"

##### those to whom the Son chooses to reveal him

"whoever the Son desires to show the Father to"

#### Luke 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"

##### 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"

#### Luke 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"

##### the things that you hear

This probably refers to the teaching of Jesus. Alternate translation: "the things that you have heard me say"

##### 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"

#### Luke 25

##### Connecting Statement:

Jesus replies with a story to a Jewish teacher who wants to test Jesus.

##### Behold, an expert in the law

This alerts us to a new event and a new person in the story.

##### 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.

##### test him

"challenge Jesus"

#### Luke 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."

##### What is written in the law?

This can be asked in active form. Alternate translation: "What did Moses write in the law?"

##### How do you read it?

"What have you read in it?" or "What do you understand it to say?"

#### Luke 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."

##### your neighbor as yourself

This simile can be stated more clearly. Alternate translation: "love your neighbor as much as you love yourself"

#### Luke 28

##### General Information:

This page has intentionally been left blank.

#### Luke 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?"

#### Luke 30

##### Jesus answered him and said

Jesus answers the man by telling a parable. Alternate translation: "In response, Jesus told him this story"

##### A certain man

This introduces a new character in the parable.

##### 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."

#### Luke 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.

##### 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.

##### 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"

#### Luke 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 are helpful to state that. Alternate translation: "a Levite ... the other side and did not help him"

#### Luke 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.

##### a certain Samaritan

The Jews despised the Samaritans and would have assumed that he would not help the injured Jewish man.

##### When he saw him

"When the Samaritan saw the injured man"

##### he was moved with compassion

"he felt sorry for him"

#### Luke 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"

##### 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"

##### his own animal

"his own pack animal." This was an animal that he used to carry heavy loads. It was probably a donkey.

#### Luke 35

##### two denarii

"two day's wages." "Denarii" is the plural of "denarius."

##### 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"

#### Luke 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"

#### Luke 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"

#### Luke 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.

##### 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.

#### Luke 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"

##### heard his word

This refers to everything that Jesus taught while at Martha's house. Alternate translation: "listened to the Lord teach"

#### Luke 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."

#### Luke 41

##### Martha, Martha

Jesus repeats Martha's name for emphasis. Alternate translation: "Dear Martha" or "You, Martha"

#### Luke 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"

##### 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"

### Chapter 11

**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."

**2** Jesus said to them, "When you pray say,

'Father, may your name be honored as holy.

May your kingdom come.

**3** Give us our daily bread each day.

**4** Forgive us our sins,

as we forgive everyone who is in debt to us.

Do not lead us into temptation.'"

**5** Jesus said to them, "Which of you will have a friend, and will go to him at midnight, and say to him, 'Friend, lend to me three loaves of bread, **6** since a friend of mine just came in from the road, and I do not have anything to set before him'? **7** Then the one inside who answered him may say, 'Do not bother me. The door is already shut, and my children, along with me, are in bed. I am not able to get up and give bread to you.' **8** I say to you, even if he does not get up and give bread to you because you are his friend, yet because of your shameless persistence, he will get up and give you as many loaves of bread as you need. **9** I also say to you, ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you. **10** For every asking person receives; and the seeking person finds; and to the person who knocks, it will be opened. **11** Which father among you, if your son asks for a fish, will give him a snake instead of a fish? *[*[1](#fn-042-011-011-1)*]***12** Or if he asks for an egg, will you give a scorpion to him? **13** Therefore, if you who are evil know how to give good gifts to your children, how much more will your Father from heaven give the Holy Spirit to those who ask him?"

**14** Now Jesus was driving out a demon that was mute. When the demon had gone out, the man who had been mute spoke, and the crowd was amazed. **15** But some of the people said, "By Beelzebul, the ruler of demons, he is driving out demons." **16** Others tested him and sought from him a sign from heaven.

**17** But Jesus knew their thoughts and said to them, "Every kingdom divided against itself is made desolate, and a house divided against itself falls. **18** If Satan is divided against himself, how will his kingdom stand? For you say I cast out demons by Beelzebul. **19** If I drive out demons by Beelzebul, by whom do your followers drive them out? Because of this, they will be your judges. **20** But if I drive out demons by the finger of God, then the kingdom of God has come to you. **21** When a strong man who is fully armed guards his own palace, his possessions are safe, **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. **23** The one who is not with me is against me, and the one who does not gather with me scatters. **24** When an unclean spirit has gone away from a man, it passes through waterless places and looks for rest. Finding none, it says, 'I will return to my house from which I came.' **25** Having returned, it finds the house had been swept clean and put in order. **26** Then it goes and takes along with it seven other spirits more evil than itself and they all come in to live there. Then the final condition of that man becomes worse than the first."

**27** It happened that, as he said these things, a certain woman raised her voice above the crowd and said to him, "Blessed is the womb that bore you and the breasts that nursed you."

**28** But he said, "Rather, blessed are they who hear the word of God and keep it."

**29** As the crowds were increasing, Jesus began to say, "This generation is an evil generation. It seeks a sign, though no sign will be given to it except the sign of Jonah. **30** For just as Jonah became a sign to the Ninevites, so too the Son of Man will be a sign to this generation. **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. **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.

**33** No one, after lighting a lamp, puts it in a hidden place or under a basket, but on a lampstand, so that those who enter may see the light. **34** Your eye is the lamp of the body. When your eye is good, the whole body is filled with light. But when your eye is bad, your body is full of darkness. **35** Therefore, watch out that the light in you is not darkness. **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."

**37** When he had finished speaking, a Pharisee asked him to eat with him at his house, so Jesus went in and reclined. **38** The Pharisee was surprised that Jesus did not first wash before dinner. **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. **40** You senseless men! Did not the one who made the outside also make the inside? **41** Give what is inside as alms, and then all things will be clean for you.

**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. **43** Woe to you Pharisees, for you love the front seats in the synagogues and respectful greetings in the marketplaces. **44** Woe to you, for you are like unmarked graves that people walk over without knowing it."

**45** One of the experts in the law said to him, "Teacher, what you say insults us too." **46** Jesus said, "Woe to you, teachers of the law! For you put people under burdens that are hard to carry, but you do not touch the burdens with one of your own fingers. **47** Woe to you, because you build tombs for the prophets, and it was your ancestors who killed them. **48** So you are witnesses and you consent to the works of your ancestors, for they indeed killed them and you build their tombs. **49** For this reason also, God's wisdom said, 'I will send to them prophets and apostles, and they will persecute and kill some of them.' **50** As a result, this generation will be charged for all the blood of the prophets shed since the foundation of the world, **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. **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."

**53** After Jesus left there, the scribes and the Pharisees opposed him and argued with him about many things, **54** lying in wait to catch him in something he might say.

#### Footnotes

11:11 *[1]*The best ancient copies have the shorter reading. Some ancient copies have a longer reading, which also is found in Matthew 7:9:

### Chapter 12

**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. **2** But there is nothing concealed that will not be revealed, and nothing hidden that will not be known. **3** So whatever you have said in the darkness will be heard in the light, and what you have spoken in the ear in the inner rooms will be proclaimed upon the housetops. **4** I say to you, my friends, do not be afraid of those who kill the body, and after that they have no more that they can do. **5** But I will warn you about whom to fear. Fear the one who, after he has killed, has authority to throw you into hell. Yes, I say to you, fear him. **6** Are not five sparrows sold for two small coins? Yet not one of them is forgotten in the sight of God. **7** But even the hairs of your head are all numbered. Do not fear. You are more valuable than many sparrows. **8** I say to you, everyone who confesses me before men, the Son of Man will also confess before the angels of God, **9** but he who denies me before men will be denied before the angels of God. **10** Everyone who speaks a word against the Son of Man, it will be forgiven him, but to him who blasphemes against the Holy Spirit, it will not be forgiven. **11** When they bring you before the synagogues, the rulers, and the authorities, do not worry about how you will speak in your defense, or what you will say, **12** for the Holy Spirit will teach you in that hour what you should say."

**13** Then someone from the crowd said to him, "Teacher, tell my brother to divide the inheritance with me."

**14** Jesus said to him, "Man, who appointed me a judge or a mediator over you?" **15** He said to them, "Watch that you keep yourselves from all greedy desires, because a person's life does not consist of the abundance of his possessions." **16** Then Jesus told them a parable, saying, "The field of a rich man yielded abundantly, **17** and he reasoned with himself, saying, 'What will I do, because I do not have a place to store my crops?' **18** He said, 'This is what I will do. I will tear down my barns and build bigger ones, and there I will store all of my grain and other goods. **19** I will say to my soul, "Soul, you have many goods stored up for many years. Rest easy, eat, drink, be merry."' **20** But God said to him, 'Foolish man, tonight your soul is required of you, and the things you have prepared, whose will they be?' **21** That is what someone is like who stores up treasure for himself and is not rich toward God."

**22** Jesus said to his disciples, "Therefore I say to you, do not worry about your life, what you will eat; or about your body, what you will wear. **23** For life is more than food, and the body is more than clothes. **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! **25** Which of you by being anxious can add a cubit to his lifespan? **26** If then you are not able to do such a very little thing, why do you worry about the rest? **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. **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! **29** Do not seek what you will eat and what you will drink, and do not be anxious. **30** For all the nations of the world seek these things, and your Father knows that you need them. **31** But seek his kingdom, and these things will be added to you. **32** Do not fear, little flock, because your Father is very pleased to give you the kingdom. **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. **34** For where your treasure is, there your heart will be also.

**35** "Keep your loins girded and your lamps lit, **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. **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. **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. **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. **40** You also must be ready, because the Son of Man is coming at an hour that you do not expect."

**41** Peter said, "Lord, are you telling this parable only to us, or also to everyone?"

**42** The Lord said, "Who then is the faithful and wise manager whom his lord will set over his other servants to give them their portion of food at the right time? **43** Blessed is that servant whom his lord finds doing that when he comes. **44** Truly I say to you that he will set him over all his property. **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, **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. **47** That servant, having known his lord's will and not having prepared or done according to his will, will be beaten with many blows. **48** But the one who did not know and did what deserved a beating, he will be beaten with a few blows. But everyone who has been given much, from them much will be required, and the one who has been entrusted with much, even more will be asked.

**49** "I came to cast fire upon the earth, and how I wish that it were already kindled. **50** But I have a baptism to be baptized with, and how I am distressed until it is completed! **51** Do you think that I came to bring peace on the earth? No, I tell you, but rather division. **52** For from now on there will be five in one house divided—three people against two, and two people against three. **53** They will be divided, father against son and son against father, mother against daughter and daughter against mother, mother-in-law against her daughter-in-law and daughter-in-law against mother-in-law."

**54** Jesus was saying to the crowds also, "When you see a cloud rising in the west, immediately you say, 'A shower is coming,' and so it happens. **55** When a south wind is blowing, you say, 'There will be a scorching heat,' and it happens. **56** Hypocrites, you know how to interpret the appearance of the earth and the heavens, but how is it that you do not know how to interpret the present time? **57** Why do you not judge what is right for yourselves? **58** For when you go with your adversary before the magistrate, on the way make an effort to 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. **59** I say to you, you will never come out from there until you have paid the very last bit of money."

### Chapter 13

**1** At that time, some people there told him about the Galileans whose blood Pilate mixed with their own sacrifices. **2** Jesus answered and said to them, "Do you think that these Galileans were more sinful than all the other Galileans because they suffered in this way? **3** No, I tell you. But if you do not repent, all of you will perish in the same way. **4** Or those eighteen people in Siloam on whom a tower fell and killed them, do you think they were worse sinners than other men in Jerusalem? **5** No, I say. But if you do not repent, all of you will also perish."

**6** Jesus told this parable, "Someone had a fig tree planted in his vineyard and he came and looked for fruit on it but found none. **7** The man said to the gardener, 'Look, for three years I have come and tried to find fruit on this fig tree and found none. Cut it down. Why let it waste the ground?'

**8** "The gardener answered and said, 'Sir, leave it alone this year while I dig around it and put manure on it. **9** If it bears fruit next year, good; but if it does not, cut it down!'"

**10** Now Jesus was teaching in one of the synagogues during the Sabbath. **11** Behold, a woman was there who for eighteen years had a spirit of weakness. She was bent over and was not able to straighten up completely. **12** When Jesus saw her, he called to her and said, "Woman, you are freed from your weakness." **13** He placed his hands on her, and immediately she was made straight again and glorified God.

**14** But the synagogue ruler was indignant because Jesus had healed on the Sabbath. So the ruler answered and said to the crowd, "There are six days in which it is necessary to labor. Come and be healed then, not on the Sabbath day."

**15** The Lord answered him and said, "Hypocrites! Does not each of you untie his ox or his donkey from the stall and lead it to drink on the Sabbath? **16** So too this daughter of Abraham, whom Satan bound for eighteen long years, should her bonds not be untied on the Sabbath day?" **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.

**18** Then Jesus said, "What is the kingdom of God like, and what can I compare it to? **19** It is like a mustard seed that a man took and threw into his garden, and it grew into a big tree, and the birds of heaven built their nests in its branches."

**20** Again he said, "To what can I compare the kingdom of God? **21** It is like yeast that a woman took and mixed with three measures of flour until all the flour was leavened."

**22** Then Jesus traveled through the towns and villages, teaching and making his way toward Jerusalem. **23** Someone said to him, "Lord, are only a few people to be saved?"

So he said to them, **24** "Struggle to enter through the narrow door, because, I say to you, many will try to enter, but will not be able to enter. **25** Once the owner of the house gets up and locks the door, then you will stand outside and pound the door and say, 'Lord, Lord, let us in.'

"He will answer and say to you, 'I do not know you or where you are from.'

**26** "Then you will say, 'We ate and drank in front of you and you taught in our streets.'

**27** "But he will reply, 'I say to you, I do not know where you are from. Get away from me, all you workers of unrighteousness!' **28** There will be crying and the grinding of teeth when you see Abraham, Isaac, Jacob, and all the prophets in God's kingdom, but you are thrown out. **29** They will come from the east, west, north, and south, and be seated at a table in the kingdom of God. **30** Know this, those who are least important will be first, and those who are most important will be last."

**31** In that same hour, some Pharisees came and said to him, "Go and leave here because Herod wants to kill you."

**32** Jesus said, "Go and tell that fox, 'Look, I cast out demons and perform healings today and tomorrow, and the third day I will reach my goal.' **33** In any case, it is necessary for me to continue on today, tomorrow, and the following day, since it is not acceptable for a prophet to be destroyed outside of Jerusalem. **34** Jerusalem, Jerusalem, who kills the prophets and stones those sent to you. How often I desired to gather your children the way a hen gathers her brood under her wings, but you did not desire this. **35** See, your house is abandoned. I say to you, you will not see me until you say, 'Blessed is he who comes in the name of the Lord.'"

### Chapter 14

**1** It happened one Sabbath, when he went into the house of one of the leaders of the Pharisees to eat bread, that they were watching him closely. **2** Behold, there in front of him was a man who was suffering from edema. **3** Jesus asked the experts in the Jewish law and the Pharisees, "Is it lawful to heal on the Sabbath, or not?" **4** But they kept silent. So Jesus took hold of him, healed him, and sent him away. **5** He said to them, "Which of you who has a son or an ox that falls into a well on the Sabbath day will not immediately pull him out?" **6** They were not able to give an answer to these things.

**7** When Jesus noticed how those who were invited chose the seats of honor, he spoke a parable, saying to them, **8** "When you are invited by someone to a wedding feast, do not sit down in the place of honor, because someone may have been invited who is more honored than you. **9** When the person who invited both of you arrives, he will say to you, 'Give this other person your place,' and then in shame you will proceed to take the lowest place. **10** But when you are invited, go and sit down in the lowest place, so that when the one who has invited you comes, he may say to you, 'Friend, go up higher.' Then you will be honored in the presence of all who sit at the table with you. **11** For everyone who exalts himself will be humbled, and he who humbles himself will be exalted."

**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. **13** But when you give a banquet, invite the poor, the crippled, the lame, and the blind, **14** and you will be blessed, because they cannot repay you. For you will be repaid in the resurrection of the just."

**15** When one of them who sat at the table with Jesus heard these things, he said to him, "Blessed is he who will eat bread in the kingdom of God!"

**16** But Jesus said to him, "A certain man prepared a large dinner and invited many. **17** At the dinner hour, he sent his servant to say to those who were invited, 'Come, because everything is now ready.'

**18** "They all alike began to make excuses. The first said to him, 'I have bought a field, and I must go out and see it. Please excuse me.'

**19** "Another said, 'I have bought five pairs of oxen, and I am going to try them out. Please excuse me.'

**20** "Then another man said, 'I have married a wife, and therefore I cannot come.'

**21** "The servant came and told his master these things. Then the master of the house became angry and said to his servant, 'Go out quickly into the streets and lanes of the town and bring in here the poor, the crippled, the blind, and the lame.'

**22** "The servant said, 'Master, what you commanded has been done, and yet there is still room.'

**23** "The master said to the servant, 'Go out into the highways and hedges and compel them to come in, that my house may be filled. **24** For I say to you, none of those men who were invited will taste my dinner.'"

**25** Now large crowds were going with him, and he turned and said to them, **26** "If anyone comes to me and does not hate his own father, mother, wife, children, brothers and sisters, and even his own life, he cannot be my disciple. **27** Whoever does not carry his own cross and come after me cannot be my disciple. **28** For which of you who desires to build a tower does not first sit down and count the cost to calculate if he has what he needs to complete it? **29** Otherwise, when he has laid a foundation and is not able to finish, all who see it will begin to mock him, **30** saying, 'This man began to build and was not able to finish.' **31** Or what king, as he goes to encounter another king in war, will not sit down first and take advice about whether he is able with ten thousand men to fight the other king who comes against him with twenty thousand men? **32** If not, while the other army is still far away, he sends a delegation and asks for conditions of peace. **33** So therefore, any one of you who does not give up all his possessions cannot be my disciple. **34** Salt is good, but if the salt has lost its taste, how can it be made salty again? **35** It is of no use for the soil or even for the manure pile. It is thrown away. He who has ears to hear, let him hear."

### Chapter 15

**1** Now all the tax collectors and other sinners were coming to Jesus to listen to him. **2** Both the Pharisees and the scribes grumbled to each other, saying, "This man welcomes sinners, and even eats with them."

**3** Jesus spoke this parable to them, saying, **4** "Which one of you, if he has a hundred sheep and then loses one of them, will not leave the ninety-nine in the wilderness, and go after the lost one until he finds it? **5** Then when he has found it, he lays it across his shoulders and rejoices. **6** When he comes to the house, he calls together his friends and his neighbors, saying to them, 'Rejoice with me, for I have found my lost sheep.' **7** I say to you that even so, there will be joy in heaven over one sinner who repents, more than over ninety-nine righteous persons who do not need to repent.

**8** Or what woman who has ten silver coins, if she were to lose one coin, would not light a lamp, sweep the house, and seek diligently until she has found it? **9** When she has found it, she calls together her friends and neighbors, saying, 'Rejoice with me, for I have found the coin which I lost.' **10** Even so, I say to you, there is joy in the presence of the angels of God over one sinner who repents."

**11** Then Jesus said, "A certain man had two sons, **12** and the younger of them said to his father, 'Father, give me the portion of the wealth that falls to me.' So he divided his property between them. **13** Not many days later, the younger son gathered together all he owned and went to a country far away, and there he wasted all his wealth by living recklessly. **14** Now when he had spent everything, a severe famine spread through that country, and he began to be in need. **15** He went and hired himself out to one of the citizens of that country, who sent him into his fields to feed pigs. **16** He was longing to eat the carob pods that the pigs ate because no one gave him anything. **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! **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. **19** I am no longer worthy to be called your son; make me as one of your hired servants."' **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. **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.'

**22** "The father said to his servants, 'Bring quickly the best robe, and put it on him, and put a ring on his hand, and sandals on his feet. **23** Then bring the fattened calf and kill it. Let us feast and be merry! **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.

**25** "Now his older son was out in the field. As he came and approached the house, he heard music and dancing. **26** He called to one of the servants and asked what these things might be. **27** The servant said to him, 'Your brother has come home and your father has killed the fattened calf because he has received him in good health.'

**28** "The older son was angry and would not go in, and his father came out and pleaded with him. **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, **30** but when your son came, who has devoured your living with prostitutes, you killed for him the fattened calf.'

**31** "The father said to him, 'Child, you are always with me, and all that is mine is yours. **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.'"

### Chapter 16

**1** Jesus also said to the disciples, "There was a certain rich man who had a manager, and it was reported to him that this manager was wasting his possessions. **2** So the rich man called him and said to him, 'What is this that I hear about you? Give an account of your management, for you can no longer be manager.'

**3** "The manager said to himself, 'What should I do, since my master is taking away my management job? I do not have strength to dig, and I am ashamed to beg. **4** I know what I will do, so that when I am removed from my management job, people will welcome me into their houses.'

**5** "Then the manager called for each one of his master's debtors, and he asked the first one, 'How much do you owe to my master?' **6** He said, 'A hundred baths of olive oil.' He said to him, 'Take your bill, sit down quickly, and write fifty.'

**7** "Then the manager said to another, 'How much do you owe?' He said, 'A hundred cors of wheat.' He said to him, 'Take your bill, and write eighty.'

**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. **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.

**10** "He who is faithful in very little is also faithful in much, and he who is unrighteous in very little is also unrighteous in much. **11** If you have not been faithful in using unrighteous wealth, who will trust you with true wealth? **12** If you have not been faithful in using other people's property, who will give you money of your own?

**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."

**14** Now the Pharisees, who were lovers of money, heard all these things, and they ridiculed him. **15** He said to them, "You justify yourselves in the sight of men, but God knows your hearts. That which is exalted among men is detestable in the sight of God. **16** The law and the prophets were in effect until John came. From that time on, the gospel of the kingdom of God is preached, and everyone tries to force their way into it. **17** But it is easier for heaven and earth to pass away than for one stroke of a letter of the law to become invalid.

**18** Everyone who divorces his wife and marries another commits adultery, and he who marries one who is divorced from her husband commits adultery.

**19** "Now there was a certain rich man who was clothed in purple and fine linen and was enjoying every day his great wealth. **20** A certain beggar named Lazarus was laid at his gate, covered with sores, **21** and longing to eat what fell from the rich man's table. Even the dogs came and licked his sores. **22** It came about that the beggar died and was carried away by the angels to Abraham's side. The rich man also died and was buried, **23** and in Hades, being in torment, he lifted up his eyes and saw Abraham far away and Lazarus at his side. **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.'

**25** "But Abraham said, 'Child, remember that in your lifetime you received your good things, and Lazarus in like manner evil things. But now he is comforted here, and you are in agony. **26** Besides all this, a great chasm has been put in place, so that those who want to cross over from here to you cannot, and no one can cross over from there to us.'

**27** "The rich man said, 'I beg you, Father Abraham, that you would send him to my father's house— **28** for I have five brothers—in order that he may warn them, so that it may not be that they come into this place of torment.'

**29** "But Abraham said, 'They have Moses and the prophets; let them listen to them.'

**30** "The rich man replied, 'No, Father Abraham, but if someone would go to them from the dead, they will repent.'

**31** "But Abraham said to him, 'If they do not listen to Moses and the prophets, neither will they be persuaded if someone rises from the dead.'"

### Chapter 17

**1** Jesus said to his disciples, "It is certain there will be stumbling blocks, but woe to that person through whom they come! **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. **3** Watch yourselves. If your brother sins, rebuke him, and if he repents, forgive him. **4** If he sins against you seven times in the day, and seven times returns to you, saying, 'I repent,' you must forgive him!"

**5** The apostles said to the Lord, "Increase our faith."

**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. **7** But which of you, who has a servant plowing or keeping sheep, will say to him when he has come in from the field, 'Come immediately and sit down to eat'? **8** Will he not say to him, 'Prepare something for me to eat, and put a belt around your clothes and serve me until I have finished eating and drinking. Then afterward you will eat and drink'? **9** He does not thank the servant because he did the things that were commanded, does he? **10** Even so you also, when you have done everything that you are commanded, should say, 'We are unworthy servants. We have only done what we ought to do.'"

**11** It came about that as he traveled to Jerusalem, he went along the border between Samaria and Galilee. **12** As he entered into a certain village, there he was met by ten men who were lepers. They stood far away from him **13** and they lifted up their voices, saying, "Jesus, Master, have mercy on us."

**14** When he saw them, he said to them, "Go and show yourselves to the priests." As they went away they were cleansed. **15** When one of them saw that he was healed, he turned back, with a loud voice glorifying God. **16** He fell on his face at Jesus' feet, giving him thanks. Now he was a Samaritan. **17** Then Jesus said, "Were not the ten cleansed? Where are the nine? **18** Were there no others who returned to give glory to God, except this foreigner?" **19** He said to him, "Arise, and go. Your faith has made you well."

**20** Being asked by the Pharisees when the kingdom of God would come, Jesus answered them and said, "The kingdom of God does not come with careful observing. **21** Neither will they say, 'Look, here it is!' or, 'There it is!' For look, the kingdom of God is within you."

**22** He said to the disciples, "The days are coming when you will desire to see one of the days of the Son of Man, but you will not see it. **23** Then they will say to you, 'Look, there! Look, here!' But do not go out or run after them, **24** for as the lightning shines brightly when it flashes from one part of the sky to another part of the sky, so will the Son of Man be in his day. **25** But first he must suffer many things and be rejected by this generation. **26** As it happened in the days of Noah, even so will it also happen in the days of the Son of Man. **27** They ate, they drank, they married, and they were given in marriage until the day that Noah entered into the ark—and the flood came and destroyed them all. **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. **29** But in the day that Lot went out from Sodom, it rained fire and sulfur from heaven and destroyed them all. **30** After the same manner it will be in the day that the Son of Man is revealed. **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. **32** Remember Lot's wife. **33** Whoever seeks to gain his life will lose it, but whoever loses his life will save it. **34** I tell you, in that night there will be two people in one bed. One will be taken, and the other will be left. **35** There will be two women grinding grain together. One will be taken, and the other will be left." **36***[*[1](#fn-042-017-036-1)*]*

**37** They asked him, "Where, Lord?"

He said to them, "Where there is a body, there will the vultures also be gathered together."

#### Footnotes

17:36 *[1]*Luke 17:36 the best ancient copies do not have verse 36,

### Chapter 18

**1** Then he spoke a parable to them about how they should always pray and not become discouraged, **2** saying, "In a certain city there was a judge who did not fear God and did not respect people. **3** Now there was a widow in that city, and she came often to him, saying, 'Help me get justice against my opponent.'

**4** For a long time he was not willing to help her, but after a while he said to himself, 'Though I do not fear God or respect man, **5** yet because this widow causes me trouble, I will help her get justice, so that she does not wear me out by her constant coming.'" **6** Then the Lord said, "Listen to what the unjust judge says. **7** Now will not God also bring justice to his chosen ones who cry out to him day and night? Will he delay long over them? **8** I say to you that he will bring justice to them speedily. Even so, when the Son of Man comes, will he indeed find faith on the earth?"

**9** Then he also spoke this parable to some who trusted in themselves that they were righteous and who despised other people, **10** "Two men went up into the temple to pray—the one was a Pharisee and the other was a tax collector. **11** The Pharisee stood and prayed these things about himself, 'God, I thank you that I am not like other people—robbers, unrighteous people, adulterers—or even like this tax collector. **12** I fast two times every week. I give tithes of all that I get.'

**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.' **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."

**15** The people were also bringing to him their infants so that he might touch them, but when the disciples saw it, they rebuked them. **16** But Jesus called them to him, saying, "Permit the little children to come to me, and do not forbid them. For the kingdom of God belongs to such ones. **17** Truly I say to you, whoever will not receive the kingdom of God like a child will definitely not enter it."

**18** A certain ruler asked him, saying, "Good teacher, what must I do to inherit eternal life?"

**19** Jesus said to him, "Why do you call me good? No one is good, except God alone. **20** You know the commandments—do not commit adultery, do not murder, do not steal, do not testify falsely, honor your father and mother."

**21** The ruler said, "All these things I have obeyed from the time I was a youth."

**22** When Jesus heard that, he said to him, "One thing you still lack. You must sell all that you have and distribute it to the poor, and you will have treasure in heaven—and come, follow me."

**23** But when the ruler heard these things, he became extremely sad, for he was very rich. **24** Then Jesus, seeing him *[*[1](#fn-042-018-024-1)*]* said, "How difficult it is for those who are rich to enter the kingdom of God! **25** For it is easier for a camel to go through a needle's eye, than for a rich person to enter the kingdom of God."

**26** Those hearing it said, "Then who can be saved?"

**27** Jesus answered, "The things which are impossible with people are possible with God."

**28** Peter said, "Well, we have left everything that is our own and have followed you."

**29** Jesus then said to them, "Truly, I say to you that there is no one who has left house, or wife, or brothers, or parents, or children, for the sake of the kingdom of God, **30** who will not receive much more in this time, and in the age to come, eternal life."

**31** After he gathered the twelve to himself, he said to them, "See, we are going up to Jerusalem, and all the things that have been written by the prophets about the Son of Man will be accomplished. **32** For he will be given over to the Gentiles, and will be mocked, and shamefully treated, and spit upon. **33** After whipping him, they will kill him, and on the third day he will rise again." **34** They understood none of these things, and this word was hidden from them, and they did not understand the things that were said.

**35** It came about that, as Jesus approached Jericho, a certain blind man was sitting by the road begging, **36** and hearing a crowd going by, he asked what was happening. **37** They told him that Jesus of Nazareth was passing by. **38** So the blind man cried out, saying, "Jesus, Son of David, have mercy on me." **39** The ones who were walking ahead rebuked the blind man, telling him to be quiet. But he cried out all the more, "Son of David, have mercy on me."

**40** Jesus stood still and commanded that the man be brought to him. Then when the blind man was near, Jesus asked him, **41** "What do you want me to do for you?"

He said, "Lord, I want to receive my sight."

**42** Jesus said to him, "Receive your sight. Your faith has healed you." **43** Immediately he received his sight and followed him, glorifying God. All the people, when they saw this, gave praise to God.

#### Footnotes

18:24 *[1]*Some ancient Greek copies have the phrase:

### Chapter 19

**1** Jesus entered and was passing through Jericho. **2** Behold, there was a man there named Zacchaeus. He was a chief tax collector and was rich. **3** He was trying to see who Jesus was, but could not see over the crowd, because he was small in height. **4** So he ran on ahead of the people and climbed up into a sycamore tree to see him, because Jesus was about to pass that way. **5** When Jesus came to the place, he looked up and said to him, "Zacchaeus, come down quickly, for today I must stay at your house." **6** So he hurried and came down and welcomed him joyfully. **7** When everyone saw this, they all complained, saying, "He has gone in to visit a man who is a sinner." **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."

**9** Jesus said to him, "Today salvation has come to this house, because he too is a son of Abraham. **10** For the Son of Man came to seek and to save the people who are lost."

**11** As they heard these things, he continued speaking and told a parable, because he was near to Jerusalem, and they thought that the kingdom of God was about to appear immediately. **12** He said therefore, "A certain nobleman went into a far country to receive for himself a kingdom and then to return. **13** He called ten of his servants and gave them ten minas and said to them, 'Conduct business until I come back.'

**14** "But his citizens hated him and sent a delegation after him, saying, 'We will not have this man reign over us.' **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.

**16** "The first came before him, saying, 'Lord, your mina has made ten minas more.'

**17** "The nobleman said to him, 'Well done, good servant. Because you were faithful in very little, you will have authority over ten cities.'

**18** "The second came, saying, 'Your mina, lord, has made five minas.'

**19** "The nobleman said to him, 'You take charge over five cities.'

**20** "Another came, saying, 'Lord, here is your mina, which I kept safely in a cloth, **21** for I was afraid of you, because you are a demanding person. You take up what you did not put in, and you reap what you did not sow.'

**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. **23** Then why did you not put my money in the bank, so that when I returned I would have collected it with interest?' **24** The nobleman said to them that stood by, 'Take away from him the mina, and give it to him that has the ten minas.'

**25** "They said to him, 'Lord, he has ten minas.'

**26** "'I say to you, that everyone who has will be given more, but from him that has not, even that which he has will be taken away. **27** But these enemies of mine, those who did not want me to reign over them, bring them here and kill them before me.'"

**28** When he had said these things, he went on ahead, going up to Jerusalem.

**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, **30** saying, "Go into the next village. As you enter, you will find a colt that has never been ridden. Untie it and bring it to me. **31** If anyone asks you, 'Why are you untying it?' say, 'The Lord has need of it.'" **32** Those who were sent went and found the colt just as Jesus had told them.

**33** As they were untying the colt, the owners said to them, "Why are you untying the colt?"

**34** They said, "The Lord has need of it." **35** They brought it to Jesus, and they threw their cloaks upon the colt and set Jesus on it. **36** As he went, they spread their cloaks on the road.

**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, saying,

**38** "Blessed is the king who comes in the name of the Lord!

Peace in heaven and glory in the highest!"

**39** Some of the Pharisees in the multitude said to him, "Teacher, rebuke your disciples."

**40** Jesus answered and said, "I tell you, if these were silent, the stones would cry out."

**41** When Jesus approached the city, he wept over it, **42** saying, "If only you had known in this day, even you, the things which bring you peace! But now they are hidden from your eyes. **43** For the days will come upon you when your enemies will build a barricade around you and surround you and press in on you from every side. **44** They will strike you down to the ground, and your children with you. They will not leave one stone upon another because you did not recognize the time of your visitation."

**45** Jesus entered the temple and began to cast out those who were selling, **46** saying to them, "It is written, 'My house will be a house of prayer,' but you have made it a den of robbers."

**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, **48** but they could not find a way to do it because all the people were listening to him intently.

### Chapter 20

**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. **2** They spoke, saying to him, "Tell us by what authority you do these things, or who it is who gave you this authority."

**3** He answered and said to them, "I will also ask you a question, and you tell me. **4** The baptism of John: Was it from heaven or from men?"

**5** They reasoned with themselves, saying, "If we say, 'From heaven,' he will say, 'Then why did you not believe him?' **6** But if we say, 'From men,' all the people will stone us, for they are persuaded that John was a prophet." **7** So they answered that they did not know where it came from.

**8** Jesus said to them, "Neither will I tell you by what authority I do these things."

**9** He told the people this parable, "A man planted a vineyard, rented it out to vine growers, and went into another country for a long time. **10** At the appointed time he sent a servant to the vine growers, that they should give him of the fruit of the vineyard. But the vine growers beat him, and sent him away empty-handed. **11** He then sent yet another servant and they also beat him, treated him shamefully, and sent him away empty-handed. **12** He also sent yet a third and they also wounded him, and threw him out. **13** So the lord of the vineyard said, 'What will I do? I will send my beloved son. Maybe they will respect him.'

**14** "But when the vine growers saw him, they discussed among themselves, saying, 'This is the heir. Let us kill him, that the inheritance may be ours.' **15** They threw him out of the vineyard and killed him. What then will the lord of the vineyard do to them? **16** He will come and destroy these vine growers, and will give the vineyard to others."

When they heard it, they said, "May it never be!"

**17** But Jesus looked at them, and said, "What is the meaning of that which is written:

'The stone that the builders rejected

has become the cornerstone'?

**18** Every one who falls on that stone will be broken to pieces, and the one on whom it falls will be crushed."

**19** So the scribes and the chief priests sought to lay hands on him in that very hour, for they knew that he had spoken this parable against them. But they were afraid of the people. **20** Watching him carefully, they sent out spies who pretended to be righteous, that they might find fault with his speech, so as to deliver him up to the rule and to the authority of the governor. **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. **22** Is it lawful for us to pay taxes to Caesar, or not?"

**23** But Jesus understood their craftiness, and said to them, **24** "Show me a denarius. Whose image and name is on it?"

They said, "Caesar's."

**25** He said to them, "Then give to Caesar the things that are Caesar's, and to God the things that are God's." **26** They were not able to find fault with what he had said in front of the people, but marveling at his answer, they were silent.

**27** When some of the Sadducees came to him, the ones who say that there is no resurrection, **28** they asked him, saying, "Teacher, Moses wrote to us that if a man's brother dies, having a wife, and being childless, the man should take the brother's wife, and raise up children for his brother. **29** There were seven brothers and the first took a wife, and died childless, **30** and the second as well. **31** The third took her, and in the same way the seven also left no children and died. **32** Afterward the woman also died. **33** In the resurrection then, whose wife will she be? For the seven had her as their wife."

**34** Jesus said to them, "The sons of this age marry and are given in marriage. **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. **36** Neither can they die anymore, for they are equal to the angels and are sons of God, being sons of the resurrection. **37** But that the dead are raised, even Moses showed, in the place concerning the bush, where he calls the Lord the God of Abraham and the God of Isaac and the God of Jacob. **38** Now he is not the God of the dead, but of the living, because all live to him."

**39** Some of the scribes answered, "Teacher, you have answered well." **40** For they did not dare ask him any more questions.

**41** Jesus said to them, "How do they say that the Christ is David's son? **42** For David himself says in the Book of Psalms,

The Lord said to my Lord,

'Sit at my right hand,

**43** until I make your enemies

your footstool.'

**44** David therefore calls the Christ 'Lord,' so how is he David's son?"

**45** In the hearing of all the people he said to his disciples, **46** "Beware of the scribes, who desire to walk in long robes and love special greetings in the marketplaces and chief seats in the synagogues and places of honor at feasts. **47** They also devour widows' houses, and for a show they make long prayers. Men like this will receive greater condemnation."

# 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](./05.md)). 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).

#### Luke 01

##### 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.

##### in the temple

"in the temple courtyard" or "at the temple"

#### Luke 02

##### General Information:

This page has intentionally been left blank.

#### Luke 03

##### 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.

#### Luke 04

##### 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"

##### from heaven

"from God." Jewish people avoided referring to God by his name "Yahweh." Often they used the word "heaven" to refer to him.

#### Luke 05

##### 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"

##### 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]

##### he will say

"Jesus will say"

#### Luke 06

##### if we say, 'From men,'

Some languages might prefer an indirect quote. Alternate translation: "if we say that John's authority is from men,"

##### 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.

#### Luke 07

##### 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.'"

##### 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"

#### Luke 08

##### 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"

#### Luke 09

##### General Information:

Jesus begins to tell a parable to the people in the temple courtyard.

##### 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"

#### Luke 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"

#### Luke 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"

#### Luke 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.

##### wounded him

"injured that servant"

##### threw him out

"threw him out of the vineyard"

#### Luke 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:"

#### Luke 14

##### when the vine growers saw him

"when the farmers saw the owner's son"

##### Let us kill him

They were not asking permission. The said this to encourage each other to kill the heir.

#### Luke 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."

#### Luke 16

##### Connecting Statement:

Jesus finishes telling his parable to the crowd.

##### May it never be

"May it never happen"

#### Luke 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.'"

##### 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.

##### 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"

#### Luke 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.

##### 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"

##### 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.

#### Luke 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"

##### 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"

#### Luke 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"

#### Luke 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.

##### 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"

##### but you teach the truth about the way of God

This is part of what the spies were saying that they knew about Jesus.

#### Luke 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.

#### Luke 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.

#### Luke 24

##### a denarius

This is a Roman silver coin worth a day's wages.

##### 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?"

##### image and name

"picture and name"

#### Luke 25

##### He said to them

"Then Jesus said to them"

##### Caesar

Here "Caesar" refers to the Roman government.

##### and to God

The word "give" is understood from the previous phrase. It can be repeated here. Alternate translation: "and give to God"

#### Luke 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"

#### Luke 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.

#### Luke 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.

#### Luke 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"

##### died childless

"died without having any children" or "died, but did not have any children"

#### Luke 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"

##### the second

"brother number two" or "the oldest brother who was still alive"

#### Luke 31

##### The third took her

"The third married her"

##### The third

"Brother number three" or "The oldest brother who was still alive"

##### 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"

##### the seven

"all seven of the brothers" or "each of the seven brothers"

#### Luke 32

##### General Information:

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#### Luke 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."

#### Luke 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"

#### Luke 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"

##### 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.

#### Luke 36

##### Neither can they die anymore

This is after the resurrection. Alternate translation: "They will not be able to die anymore"

##### are sons of God, being sons of the resurrection

"are children of God because he has brought them back from the dead"

#### Luke 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"

##### the dead are raised

This can be stated in active form. Alternate translation: "God causes the dead to live again"

##### 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"

##### 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.

#### Luke 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"

##### 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"

##### 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"

#### Luke 39

##### Some of the scribes answered

"Some of the scribes said to Jesus." There were scribes present when the Sadducees were questioning Jesus.

#### Luke 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"

#### Luke 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."

##### 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"

##### 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.

#### Luke 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"

#### Luke 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"

#### Luke 44

##### David therefore calls the Christ 'Lord,'

In the culture of that time, a father was more respected than a son. David's us of the title 'Lord' for the Christ implies that he was greater than David.

##### 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"

#### Luke 45

##### Connecting Statement:

Jesus now directs his attention to his disciples and speaks mainly to them.

#### Luke 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"

#### Luke 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"

##### 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"

### Chapter 21

**1** Jesus looked up and saw the rich men who were putting their gifts into the treasury. **2** He saw a certain poor widow putting in two mites. **3** So he said, "Truly I say to you, this poor widow put in more than all of them. **4** All of these gave gifts out of their abundance. But this widow, out of her poverty, put in all she had to live on."

**5** As some spoke of the temple, how it was decorated with beautiful stones and offerings, he said, **6** "As for these things that you see, the days will come when not one stone will be left on another which will not be torn down." **7** So they asked him, saying, "Teacher, when will these things happen? What will be the sign when these things are about to happen?" **8** Jesus answered, "Be careful that you are not deceived. For many will come in my name, saying, 'I am he,' and, 'The time is near.' Do not go after them. **9** When you hear of wars and riots, do not be terrified, for these things must happen first, but the end will not happen immediately."

**10** Then he said to them, "Nation will rise against nation, and kingdom against kingdom. **11** There will be great earthquakes, and in various places famines and plagues. There will be terrifying events and great signs from heaven. **12** But before all of these things, they will lay their hands on you and will persecute you, delivering you over to the synagogues and prisons, bringing you before kings and governors because of my name. **13** It will lead to an opportunity for your testimony. **14** Therefore resolve in your hearts not to prepare your defense ahead of time, **15** for I will give you words and wisdom that all your adversaries will not be able to resist or contradict. **16** But you will be given over also by parents, brothers, relatives, and friends, and they will put some of you to death. **17** You will be hated by everyone because of my name. **18** But not a hair from your head will perish. **19** In your endurance you will gain your lives.

**20** "When you see Jerusalem surrounded by armies, then recognize that its desolation is near. **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. **22** For these are days of vengeance, so that all the things that are written will be fulfilled. **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. **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.

**25** "There will be signs in the sun, in the moon, and in the stars, and on the earth. The nations will be in distress, anxious because of the roar of the sea and waves. **26** There will be men fainting from fear and from expectation of the things which are coming upon the world. For the powers of the heavens will be shaken. **27** Then they will see the Son of Man coming in a cloud with power and great glory. **28** But when these things begin to happen, stand up and lift up your heads, because your redemption is coming near."

**29** Jesus told them a parable, "Look at the fig tree, and all the trees. **30** When they sprout buds, you see for yourselves and know that summer is already near. **31** So also, when you see these things happening, recognize that the kingdom of God is near. **32** Truly I say to you, this generation will not pass away until all these things take place. **33** Heaven and earth will pass away, but my words will never pass away.

**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 **35** like a trap. For it will come upon everyone living on the face of the whole earth. **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."

**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. **38** All of the people came early in the morning to hear him in the temple.

### Chapter 22

**1** Now the Festival of Unleavened Bread was approaching, which is called the Passover. **2** The chief priests and the scribes were seeking how they could put Jesus to death, for they were afraid of the people.

**3** Then Satan entered into Judas, the one called Iscariot, who was one of the twelve. **4** Judas went to the chief priests and captains and discussed with them how he would betray Jesus to them. **5** They were glad and agreed to give him money. **6** He consented and looked for an opportunity to give him over to them away from the crowd.

**7** Then came the day of unleavened bread, on which the Passover lamb had to be sacrificed. **8** So Jesus sent Peter and John, saying, "Go and prepare for us the Passover meal, so that we may eat it."

**9** They said to him, "Where do you want us to make preparations?"

**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. **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?"' **12** He will show you a large furnished upper room. Make the preparations there." **13** So they went, and found everything as he had said to them. Then they prepared the Passover meal.

**14** When the hour came, he sat down with the apostles. **15** Then he said to them, "I have greatly desired to eat this Passover with you before I suffer. **16** For I say to you, I will not eat it again until it is fulfilled in the kingdom of God." **17** Then Jesus took a cup, and when he had given thanks, he said, "Take this, and share it among yourselves. **18** For I say to you, I will not drink of the fruit of the vine again until the kingdom of God comes." **19** Then he took bread, and when he had given thanks, he broke it, and gave to them, saying, "This is my body, which is given for you. Do this in remembrance of me." **20** He took the cup in the same way after supper, saying, "This cup is the new covenant in my blood, which is poured out for you. **21** But pay attention. The hand of the one who betrays me is with me at the table. **22** For the Son of Man indeed goes as it has been determined. But woe to that man through whom he is betrayed!" **23** They began to discuss among themselves which one of them it might be who would do this.

**24** Then there arose also a quarrel among them about which of them was considered to be greatest. **25** He said to them, "The kings of the Gentiles are lords over them, and the ones who have authority over them are called doers of good deeds. **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. **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. **28** But you are the ones who have continued with me in my trials. **29** I set you over a kingdom, even as my Father has set me over a kingdom, **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.

**31** "Simon, Simon, be aware, Satan asked to have you, that he might sift you as wheat. **32** But I have prayed for you, that your faith may not fail. After you have turned back again, strengthen your brothers."

**33** Peter said to him, "Lord, I am ready to go with you both to prison and to death."

**34** Jesus replied, "I tell you, Peter, the rooster will not crow this day, before you deny three times that you know me."

**35** Then Jesus said to them, "When I sent you out without a purse, a bag of provisions, or sandals, did you lack anything?"

They answered, "Nothing."

**36** Then he said to them, "But now, the one who has a purse, let him take it, and likewise a bag of provisions. The one who does not have a sword should sell his cloak and buy one. **37** For I say to you, what is written about me must be fulfilled, 'He was counted with the lawless ones.' For what is predicted about me is being fulfilled."

**38** Then they said, "Lord, look! Here are two swords."

He said to them, "It is enough."

**39** Jesus went, as he often did, to the Mount of Olives, and the disciples followed him. **40** When they arrived, he said to them, "Pray that you do not enter into temptation." **41** He went away from them about a stone's throw, and he knelt down and prayed, **42** saying, "Father, if you are willing, remove this cup from me. Nevertheless not my will, but yours be done." **43** Then an angel from heaven appeared to him, strengthening him. **44** Being in agony, he prayed more earnestly, and his sweat became like great drops of blood falling down upon the ground. **45** When he rose up from his prayer, he came to the disciples and found them sleeping because of their sorrow **46** and asked them, "Why are you sleeping? Rise and pray, that you may not enter into temptation."

**47** While he was still speaking, behold, a crowd appeared, with Judas, one of the twelve, leading them. He came near to Jesus to kiss him, **48** but Jesus said to him, "Judas, are you betraying the Son of Man with a kiss?"

**49** When those who were around Jesus saw what was happening, they said, "Lord, should we strike with the sword?" **50** Then one of them struck the servant of the high priest, and cut off his right ear.

**51** Jesus said, "That is enough!" He touched his ear, and healed him. **52** Jesus said to the chief priests, to the captains of the temple, and to elders who came against him, "Do you come out as against a robber, with swords and clubs? **53** When I was daily with you in the temple, you did not lay your hands on me. But this is your hour, and the authority of darkness."

**54** Seizing him, they led him away and brought him into the high priest's house. But Peter followed from a distance. **55** After they had kindled a fire in the middle of the courtyard and had sat down together, Peter sat in the midst of them. **56** A certain female servant saw him as he sat in the light of the fire and looked straight at him and said, "This man also was with him."

**57** But Peter denied it, saying, "Woman, I do not know him."

**58** After a little while someone else saw him, and said, "You are also one of them."

But Peter said, "Man, I am not."

**59** After about an hour another man insisted and said, "Truly this man also was with him, for he is a Galilean."

**60** But Peter said, "Man, I do not know what you are saying." Immediately, while he was speaking, a rooster crowed. **61** Turning, the Lord looked at Peter, and Peter remembered the word of the Lord, when he said to him, "Before a rooster crows today you will deny me three times." **62** Peter went outside and wept bitterly.

**63** Then the men holding Jesus in custody mocked and beat him. **64** They put a cover over him and asked him, saying, "Prophesy! Who is the one who hit you?" **65** They spoke many other things against Jesus, blaspheming him.

**66** As soon as it was day, the elders of the people gathered together, both chief priests and scribes. They led him into the Council **67** and said, "If you are the Christ, tell us."

But he said to them, "If I tell you, you will not believe, **68** and if I ask you, you will not answer. **69** But from now on, the Son of Man will be seated at the right hand of the power of God."

**70** They all said, "Then you are the Son of God?"

Jesus said to them, "You say that I am."

**71** They said, "Why do we still need a witness? For we ourselves have heard from his own mouth."

### Chapter 23

**1** The whole company of them rose up and brought Jesus before Pilate. **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."

**3** Pilate asked him, saying, "Are you the King of the Jews?"

Jesus answered him and said, "You say so."

**4** Pilate said to the chief priests and the multitudes, "I find no guilt in this man."

**5** But they were insisting, saying, "He stirs up the people, teaching throughout all Judea, beginning from Galilee even to this place." **6** So when Pilate heard this, he asked whether the man was a Galilean. **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.

**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. **9** Herod questioned Jesus in many words, but Jesus answered him nothing. **10** The chief priests and the scribes stood, vigorously accusing him. **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. **12** For Herod and Pilate had become friends with each other that very day, for before this they had been enemies with each other.

**13** Pilate then called together the chief priests and the rulers and the crowd of people **14** and said to them, "You brought to me this man like a man who is 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. **15** No, nor does Herod, for he sent him back to us, and see, nothing worthy of death has been done by him. **16** I will therefore punish him and release him." **17***[*[1](#fn-042-023-017-1)*]***18** But they cried out all together, saying, "Away with this man, and release to us Barabbas!" **19** Barabbas was a man who had been put into prison for a certain rebellion in the city and for murder. **20** Pilate addressed them again, desiring to release Jesus. **21** But they shouted, saying, "Crucify him, crucify him." **22** He said to them a third time, "Why, what evil has this man done? I have found no guilt deserving death in him. Therefore after punishing him, I will release him." **23** But they were insistent with loud voices, demanding for him to be crucified. Their voices convinced Pilate. **24** So Pilate decided to grant their demand. **25** He released the one they asked for who had been put in prison for rebellion and murder. But he delivered up Jesus to their will.

**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.

**27** A great crowd of the people, and of women who grieved and mourned for him, were following him. **28** But turning to them, Jesus said, "Daughters of Jerusalem, do not weep for me, but weep for yourselves and for your children. **29** For see, the days are coming in which they will say, 'Blessed are the barren and the wombs that did not bear, and the breasts that did not nurse.'

**30** Then they will begin to say to the mountains,

'Fall on us,' and to the hills, 'Cover us.' **31** For if they do these things while the tree is green, what will happen when it is dry?"

**32** Other men, two criminals, were led away with him to be put to death.

**33** When they came to the place that is called "The Skull," there they crucified him and the criminals—one on his right and one on his left. **34** Jesus said, "Father, forgive them, for they do not know what they are doing." Then they cast lots, dividing up his garments.

**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."

**36** The soldiers also ridiculed him, approaching him, offering him vinegar, **37** and saying, "If you are the King of the Jews, save yourself." **38** There was also a sign over him, "This is the King of the Jews."

**39** One of the criminals who was hanging there insulted him by saying, "Are you not the Christ? Save yourself and us."

**40** But the other rebuked him, saying, "Do you not fear God, since you are under the same sentence of condemnation? **41** We indeed are here justly, for we are receiving what we deserve for our deeds. But this man did nothing wrong." **42** Then he said, "Jesus, remember me when you come into your kingdom."

**43** Jesus said to him, "Truly I say to you, today you will be with me in paradise."

**44** It was now about the sixth hour, and darkness came over the whole land until the ninth hour **45** as the sun turned dark. Then the curtain of the temple was split in two. **46** Crying with a loud voice, Jesus said, "Father, into your hands I commit my spirit." Having said this, he died.

**47** When the centurion saw what was done, he glorified God, saying, "Surely this was a righteous man." **48** When all the multitudes who came together to witness this sight saw the things that were done, they returned beating their breasts. **49** But all those who knew him, and the women who followed him from Galilee, stood at a distance, watching these things.

**50** Behold, there was a man named Joseph, who was a member of the Council. He was a good and righteous man. **51** This man had not agreed with their plan and action. He was from Arimathea, a city of the Jews, and he was looking for the kingdom of God. **52** This man, approaching Pilate, asked for the body of Jesus. **53** He took it down, wrapped it in fine linen, and placed it in a tomb that was cut in stone, where no one had ever been laid. **54** It was the Day of the Preparation, and the Sabbath was about to begin. **55** The women who had come with Jesus out of Galilee followed and saw the tomb and how his body was laid. **56** They returned and prepared spices and ointments.

Then on the Sabbath they rested according to the commandment.

#### Footnotes

23:17 *[1]*The best ancient copies do not have Luke 23:17,

### Chapter 24

**1** Very early on the first day of the week, they came to the tomb, bringing the spices which they had prepared. **2** They found the stone rolled away from the tomb. **3** They entered in, but did not find the body of the Lord Jesus. **4** It happened that, while they were confused about this, suddenly, two men stood by them in bright shining garments. **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? **6** He is not here, but has been raised! Remember how he spoke to you when he was still in Galilee, **7** saying that the Son of Man must be delivered up into the hands of sinful men and be crucified, and on the third day rise again." **8** The women remembered his words **9** and returned from the tomb and told all these things to the eleven and all the rest. **10** Now Mary Magdalene, Joanna, Mary the mother of James, and the other women with them reported these things to the apostles. **11** But this message seemed like idle talk to the apostles, and they did not believe the women. **12** Yet Peter rose up and ran to the tomb, and, stooping and looking in, he saw the linen cloths by themselves. Peter then departed to his home, wondering what had happened.

**13** Behold, two of them were going that very day to a village named Emmaus, which was sixty stadia from Jerusalem. **14** They discussed with each other about all the things that had happened. **15** It happened that, while they discussed and questioned together, Jesus himself approached and went with them. **16** But their eyes were prevented from recognizing him. **17** Jesus said to them, "What are these matters you two are discussing as you walk?" They stood there looking sad.

**18** One of them, named Cleopas, answered him, "Are you the only person in Jerusalem who does not know the things which have happened there these days?"

**19** Jesus said to them, "What things?"

They answered him, "The things concerning Jesus the Nazarene, who was a prophet, mighty in deed and word before God and all the people, **20** and how the chief priests and our rulers delivered him up to be condemned to death and crucified him. **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. **22** But also, some women of our company amazed us, having been at the tomb early in the morning. **23** When they did not find his body, they came, saying that they had also seen a vision of angels who said that he was alive. **24** Some men who were with us went to the tomb, and found it just as the women had said. But they did not see him."

**25** Jesus said to them, "O foolish men and slow of heart to believe in all that the prophets have spoken! **26** Was it not necessary for the Christ to suffer these things, and to enter into his glory?" **27** Then beginning from Moses and through all the prophets, Jesus interpreted to them the things concerning himself in all the scriptures.

**28** As they approached the village to which they were going, Jesus acted as though he were going further. **29** But they compelled him, saying, "Stay with us, for it is toward evening and the day is almost over." So Jesus went in to stay with them. **30** It happened that, when he had sat down with them to eat, he took the bread, blessed it, and breaking it, he gave it to them. **31** Then their eyes were opened, and they knew him, and he vanished out of their sight. **32** They said one to another, "Was not our heart burning within us, while he spoke to us on the way, while he opened to us the scriptures?" **33** They rose up that very hour and returned to Jerusalem. They found the eleven gathered together and those who were with them, **34** saying, "The Lord is risen indeed, and has appeared to Simon." **35** So they told the things that happened on the way, and how Jesus was recognized by them in the breaking of the bread.

**36** As they spoke these things, Jesus himself stood in the midst of them, and said to them, "Peace be to you." **37** But they were terrified and filled with fear and thought that they were seeing a spirit. **38** Jesus said to them, "Why are you troubled? Why do questions arise in your heart? **39** See my hands and my feet, that it is I myself. Touch me and see. For a spirit does not have flesh and bones, as you see me having." **40** When he had said this, he showed them his hands and his feet. **41** They still could not believe it because of joy, and they were amazed. Jesus said to them, "Do you have anything to eat?" **42** They gave him a piece of a broiled fish, **43** and he took it and ate it before them.

**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." **45** Then he opened their minds, that they might understand the scriptures. **46** He said to them, "Thus it is written, that the Christ should suffer and rise again from the dead on the third day. **47** Repentance and forgiveness of sins should be preached in his name to all the nations, beginning from Jerusalem. **48** You are witnesses of these things. **49** See, I am sending you what my Father promised. But remain in the city until you are clothed with power from on high."

**50** Then Jesus led them out until they were near Bethany. He lifted up his hands and blessed them. **51** It happened that, while he was blessing them, he left them and was carried up into heaven. **52** So they worshiped him and returned to Jerusalem with great joy. **53** They were continually in the temple, blessing God.

## John

### Chapter 1

**1** In the beginning was the Word, and the Word was with God, and the Word was God. **2** This one was in the beginning with God. **3** All things were made through him, and without him there was not one thing made that has been made. **4** In him was life, and the life was the light of men. **5** The light shines in the darkness, and the darkness did not overcome it.

**6** There was a man who was sent from God, whose name was John. **7** He came as a witness to testify about the light, that all might believe through him. **8** John was not the light, but came that he might testify about the light.

**9** The true light, which gives light to all men, was coming into the world. **10** He was in the world, and the world was made through him, and the world did not know him. **11** He came to his own, and his own did not receive him. **12** But to as many as received him, who believed in his name, he gave the right to become children of God. **13** These were not born of blood, nor of the will of the flesh, nor of the will of man, but of God.

**14** The Word became flesh and lived among us. We have seen his glory, glory as of the one and only who came from the Father, full of grace and truth. **15** John testified about him and cried out, saying, "This was the one of whom I said, 'He who comes after me is greater than I am, for he was before me.'" **16** For from his fullness we have all received grace after grace. **17** For the law was given through Moses. Grace and truth came through Jesus Christ. **18** No one has ever seen God; the only God, who is at the Father's side, he has made God known.

**19** This is the testimony of John when the Jews sent priests and Levites to him from Jerusalem to ask him, "Who are you?" **20** He confessed—he did not deny, but confessed—"I am not the Christ." **21** So they asked him, "What are you then? Are you Elijah?" He said, "I am not." They said, "Are you the prophet?" He answered, "No." **22** Then they said to him, "Who are you, so that we may give an answer to those who sent us? What do you say about yourself?" **23** He said, "I am a voice, crying in the wilderness: 'Make the way of the Lord straight,' just as Isaiah the prophet said."

**24** Now some from the Pharisees were sent, **25** and they asked him and said to him, "Why do you baptize then if you are not the Christ nor Elijah nor the prophet?" **26** John answered them, saying, "I baptize with water. But among you stands someone you do not know. **27** He is the one who comes after me, the strap of whose sandal I am not worthy to untie." **28** These things were done in Bethany on the other side of the Jordan, where John was baptizing.

**29** The next day John saw Jesus coming to him and said, "Look, there is the Lamb of God who takes away the sin of the world! **30** This is the one of whom I said, 'The one who comes after me is more than me, for he was before me.' **31** I did not know him, but it was so that he could be revealed to Israel that I came baptizing with water." **32** John testified, saying, "I saw the Spirit coming down like a dove from heaven, and it stayed upon him. **33** I did not recognize him, but he who sent me to baptize in water said to me, 'The one on whom you see the Spirit come down and remain, he is the one who will baptize with the Holy Spirit.' **34** I have both seen and testified that this is the Son of God."

**35** Again, the next day, as John was standing with two of his disciples, **36** they saw Jesus walking by, and John said, "Look, the Lamb of God!" **37** His two disciples heard him say this and they followed Jesus. **38** Then Jesus turned and saw them following him and said to them, "What are you looking for?" They replied, "Rabbi" (which is translated "Teacher"), "where are you staying?" **39** He said to them, "Come and see." Then they came and saw where he was staying; they stayed with him that day, for it was about the tenth hour.

**40** One of the two who heard John speak and then followed Jesus was Andrew, the brother of Simon Peter. **41** He first found his own brother Simon and said to him, "We have found the Messiah" (which is translated "Christ"). **42** He brought him to Jesus, and Jesus looked at him and said, "You are Simon son of John. You will be called Cephas" (which is translated "Peter").

**43** The next day, when Jesus wanted to leave to go to Galilee, he found Philip and said to him, "Follow me." **44** Now Philip was from Bethsaida, the city of Andrew and Peter. **45** Philip found Nathaniel and said to him, "He of whom Moses wrote in the law, and the prophets, we have found him: Jesus son of Joseph, from Nazareth." **46** Nathaniel said to him, "Can any good thing come out of Nazareth?" Philip said to him, "Come and see." **47** Jesus saw Nathaniel coming to him and said about him, "See, a true Israelite, in whom is no deceit!" **48** Nathaniel said to him, "How do you know me?" Jesus answered and said to him, "Before Philip called you, when you were under the fig tree, I saw you." **49** Nathaniel replied, "Rabbi, you are the Son of God! You are the King of Israel!" **50** Jesus replied and said to him, "Because I said to you, 'I saw you underneath the fig tree,' do you believe? You will see greater things than this." **51** Then he said, "Truly, truly, I say to you, you will see the heavens opened, and the angels of God ascending and descending upon the Son of Man."

# John 1 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 1:23, which is from the Old Testament.

### Special concepts in this chapter

#### "The Word"

John uses the phrase "the Word" to refer to Jesus (John 1:1, 14). John is saying that God's most important message to all people is actually Jesus, a person with a physical body. (See: wordofgod)

#### 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: righteous)

#### "Children of God"

When people believe in Jesus, they go from being "children of wrath" to "children of God." They are adopted into the "family of God." This is an important image that is used many times in the New Testament. (See: believe and adoption)

### Important figures of speech in this chapter

#### Metaphors

John uses the metaphors of light and darkness and of the Word to tell the reader that he will be writing more about good and evil and about what God wants to tell people through Jesus.

### Other possible translation difficulties in this chapter

#### "In the beginning"

Some languages and cultures speak of the world as if it has always existed, as if it had no beginning. But "very long ago" is different from "in the beginning," and you need to be sure that your translation communicates correctly.

#### "Son of Man"

Jesus refers to himself as the "Son of Man" in this chapter

#### John 01

##### In the beginning

This refers to the very earliest time before God created the heavens and the earth.

##### the Word

This refers to Jesus. Translate as "the Word" if possible. If "Word" is feminine in your language, it could be translated as "the one who is called the Word."

#### John 02

##### General Information:

This page has intentionally been left blank.

#### John 03

##### All things were made through him

This can be translated with an active verb. Alternate translation: "God made all things through him"

##### without him there was not one thing made that has been made

This can be translated with an active verb. If your language does not permit double negatives, these words should communicate that the opposite of "all things were made through him" is false. Alternate translation: "God did not make anything without him" or "with him there was every thing made that has been made" or "God made with him every thing that God has made"

#### John 04

##### In him was life, and the life was the light of men

"In him was life" is a metonym for causing everything to live. And, "light" here is a metaphor for "truth." Alternate translation: "He is the one who caused everything to live. And he revealed to people what is true about God"

##### In him

Here "him" refers to the one who is called the Word.

##### life

Here use a general term for "life." If you must be more specific, translate as "spiritual life."

#### John 05

##### The light shines in the darkness, and the darkness did not overcome it

Here "light" is a metaphor for what is true and good. Here "darkness" is a metaphor what is false and evil. Alternate translation: "The truth is like a light shining into a dark place, and no one in the dark place could put out the light"

#### John 06

##### General Information:

This page has intentionally been left blank.

#### John 07

##### testify about the light

Here "light" is a metaphor for the revelation of God in Jesus. Alternate translation: "show how Jesus is like the true light of God"

#### John 08

##### General Information:

This page has intentionally been left blank.

#### John 09

##### The true light

Here light is a metaphor that represents Jesus as the one who both reveals the truth about God and is himself that truth.

#### John 10

##### He was in the world, and the world was made through him, and the world did not know him

"Even though he was in this world, and God created everything through him, people still did not recognize him"

##### the world did not know him

The "world" is a metonym that stands for all the people who live in the world. Alternate translation: "the people did not know who he really was"

#### John 11

##### He came to his own, and his own did not receive him

"He came to his own fellow countrymen, and his own fellow countrymen did not accept him either"

##### receive him

"accept him." To receive someone is to welcome him and treat him with honor in hopes of building a relationship with him.

#### John 12

##### believed in his name

The word "name" is a metonym that stands for Jesus's identity and everything about him. Alternate translation: "believed in him"

##### he gave the right

"he gave them the authority" or "he made it possible for them"

##### children of God

The word "children" is a metaphor that represents our relationship to God, which is like children to a father.

#### John 13

##### General Information:

This page has intentionally been left blank.

#### John 14

##### The Word

This refers to Jesus. Translate as "the Word" if possible. If "Word" is feminine in your language, it could be translated as "the one who is called the Word." See how you translated this in John 1:1.

##### became flesh

Here "flesh" represents "a person" or "a human being." Alternate translation: "became human" or "became a human being"

##### the one and only who came from the Father

The phrase "the one and only" means that he is unique, that no one else is like him. The phrase "who came from the Father" means that he is the Father's child. Alternate translation: "the unique Son of the Father" or "the only Son of the Father"

##### Father

This is an important title for God.

##### full of grace

"full of kind acts towards us, acts we do not deserve"

#### John 15

##### He who comes after me

John is speaking about Jesus. The phrase "comes after me" means that John's ministry has already started and Jesus's ministry will start later.

##### is greater than I am

"is more important than I am" or "has more authority than I have"

##### for he was before me

Be careful not to translate this in a way that suggests that Jesus is more important because he is older than John in human years. Jesus is greater and more important than John because he is God the Son, who has always been alive.

#### John 16

##### fullness

This word refers to God's grace that has no end.

##### grace after grace

"blessing after blessing"

#### John 17

##### General Information:

This page has intentionally been left blank.

#### John 18

##### the only God

This phrase refers to God the Son. Alternate translation: "the only Son, who is himself God"

##### the only God

The Greek word that is translated here as "only" is translated by some as "only begotten." This means the only one that comes or procedes from God. The phrases "Son" and "procedes from" can be used to express some of the meaning of the word "begotten." Alternate translation: "the only begotten God" or "the only begotten Son, who is himself God" or "the only Son who proceeds from God and is himself God"

##### Father

This is an important title for God.

#### John 19

##### the Jews sent

The word "Jews" here represents the "Jewish leaders." Alternate translation: "the Jewish leaders sent"

#### John 20

##### He confessed—he did not deny, but confessed

The phrase "he did not deny" says in negative terms the same thing that "He confessed" says in positive terms. This emphasizes that John was telling the truth and was strongly stating that he was not the Christ. Your language may have a different way of doing this.

#### John 21

##### What are you then?

"What then is the case, if you are not the Messiah?" or "What then is going on?" or "What then are you doing?"

#### John 22

##### Connecting Statement:

John continues to speak with the priests and Levites.

##### they said to him

"the priests and Levites said to John"

##### we ... us

the priests and Levites, not John

#### John 23

##### He said

"John said"

##### I am a voice, crying in the wilderness

John is saying that Isaiah's prophecy is about himself. The word "voice" here refers to the person who is crying out in the wilderness. Alternate translation: "I am the one calling out in the wilderness"

##### Make the way of the Lord straight

Here the word "way" is used as a metaphor. Alternate translation: "Prepare yourselves for the Lord's arrival the same way that people prepare the road for an important person to use"

#### John 24

##### Now some from the Pharisees

This is background information about the people who questioned John.

#### John 25

##### General Information:

This page has intentionally been left blank.

#### John 26

##### General Information:

Verse 28 tells us background information about the setting of the story.

#### John 27

##### who comes after me

John is speaking about Jesus. The phrase "comes after me" means that John's ministry has already started and Jesus's ministry will start later.

##### me, the strap of whose sandal I am not worthy to untie

Untying sandals was the work of a slave or servant. These words are a metaphor for the most unpleasant work of a servant. Alternate translation: "me, whom I am not worthy to serve in even the most unpleasant way" or "me. I am not even worthy to untie the strap of his sandal"

#### John 28

##### General Information:

This page has intentionally been left blank.

#### John 29

##### Lamb of God

This is a metaphor that represents God's perfect sacrifice. Jesus is called the "Lamb of God" because he was sacrificed to pay for people's sins.

##### world

The word "world" is a metonym and refers to all the people in the world.

#### John 30

##### The one who comes after me is more than me, for he was before me

See how you translated this in John 1:15.

#### John 31

##### General Information:

This page has intentionally been left blank.

#### John 32

##### like a dove

Possible meanings: 1) the Spirit descended in the form of a dove or 2) the Spirit descended in the way a dove descends.

##### heaven

The word "heaven" refers to the "sky."

#### John 33

##### The one on whom

"The one upon whom"

##### he is the one who will baptize with the Holy Spirit

"he is the one who will baptize in the Holy Spirit"

#### John 34

##### the Son of God

Some copies of this text say "Son of God"; others say "chosen one of God."

##### Son of God

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

#### John 35

##### Again, the next day

This is another day. It is the second day that John sees Jesus.

#### John 36

##### Lamb of God

This is a metaphor that represents God's perfect sacrifice. Jesus is called the "Lamb of God" because he was sacrificed to pay for people's sins. See how you translated this same phrase in [John 1:29]

#### John 37

##### General Information:

This page has intentionally been left blank.

#### John 38

##### General Information:

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#### John 39

##### tenth hour

"hour 10." This phrase indicates a time in the afternoon, before dark, at which it would be too late to start traveling to another town, possibly around 4 p.m.

#### John 40

##### General Information:

These verses give us information about Andrew and how he brought his brother Peter to Jesus. This happened before they went and saw where Jesus was staying in John 1:39.

#### John 41

##### General Information:

This page has intentionally been left blank.

#### John 42

##### son of John

This is not John the Baptist. "John" was a very common name.

#### John 43

##### General Information:

This page has intentionally been left blank.

#### John 44

##### Now Philip was from Bethsaida, the city of Andrew and Peter

This is background information about Philip.

#### John 45

##### General Information:

This page has intentionally been left blank.

#### John 46

##### Nathaniel said to him

"Nathaniel said to Philip"

##### Can any good thing come out of Nazareth?

This remark appears in the form of a question in order to add emphasis. Alternate translation: "No good thing can come out of Nazareth!"

#### John 47

##### in whom is no deceit

This can be stated in a positive way. Alternate translation: "a completely truthful man"

#### John 48

##### General Information:

This page has intentionally been left blank.

#### John 49

##### Son of God

This is an important title for Jesus.

#### John 50

##### Because I said to you, 'I ... tree,' do you believe?

This remark appears in the form of a question to provide emphasis. Alternate translation: "You believe only because I said, 'I ... tree'!"

#### John 51

##### Truly, truly

Translate this the way your language emphasizes that what follows is important and true.

### Chapter 2

**1** Three days later, there was a wedding in Cana of Galilee, and the mother of Jesus was there. **2** Jesus and his disciples were invited to the wedding. **3** When the wine ran out, the mother of Jesus said to him, "They have no wine." **4** Jesus said to her, "Woman, why do you come to me? My time has not yet come." **5** His mother said to the servants, "Whatever he says to you, do it."

**6** Now there were six stone water pots there used for the Jewish ceremonial washing, each containing two to three metretes. **7** Jesus said to them, "Fill the water pots with water." So they filled them up to the brim. **8** Then he told the servants, "Take some out now and take it to the head waiter." So they did.

**9** The head waiter tasted the water that had become wine, but he did not know where it came from (but the servants who had drawn the water knew). Then he called the bridegroom **10** and said to him, "Every man serves the good wine first and then the cheaper wine when they are drunk. But you have kept the good wine until now." **11** This first sign Jesus did in Cana of Galilee, and he revealed his glory, and his disciples believed in him. **12** After this Jesus, his mother, his brothers, and his disciples went down to Capernaum and they stayed there for a few days.

**13** Now the Passover of the Jews was near, and Jesus went up to Jerusalem. **14** He found sellers of oxen and sheep and pigeons in the temple, and the money changers were sitting there. **15** So he made a whip of cords and drove all of them out from the temple, including both the sheep and the cattle. He scattered the coins of the money changers and turned their tables over. **16** To the pigeon sellers he said, "Take these things away from here. Stop making the house of my Father a marketplace." **17** His disciples remembered that it was written, "Zeal for your house will consume me."

**18** Then the Jewish authorities responded and said to him, "What sign will you show us, since you are doing these things?" **19** Jesus replied, "Destroy this temple, and in three days I will raise it up." **20** Then the Jewish authorities said, "This temple was built in forty-six years, and you will raise it up in three days?" **21** However, he was speaking about the temple of his body. **22** After he was raised from the dead, his disciples remembered that he said this, and they believed the scripture and this statement that Jesus had spoken.

**23** Now when he was in Jerusalem at the Passover festival, many believed in his name when they saw the signs that he did. **24** But Jesus did not trust in them because he knew them all, **25** because he did not need anyone to testify to him about man, for he knew what was in man.

# John 2 General Notes

### Special concepts in this chapter

#### Wine

The Jews drank wine at many meals and especially when they were celebrating special events. They did not believe that it was a sin to drink wine.

#### Driving out the money changers

When Jesus drove the money changers out of the temple, he showed that he had authority over the temple and over all of Israel.

#### "He knew what was in man"

Jesus knew what other people were thinking only because he was and is the Son of Man and the Son of God.

### Other possible translation difficulties in this chapter

#### "His disciples remembered"

John used this phrase to stop telling the main history and to tell about something that happened much later. It was right after he scolded the pigeon sellers (John 2:16) that the Jewish authorities spoke to him. It was after Jesus became alive again that his disciples remembered what the prophet had written long before and that Jesus had talkid about the temple of his body (John 2:17 and John 2:22).

#### John 01

##### General Information:

Jesus and his disciples are invited to a wedding. These verse give background information about the setting of the story.

##### Three days later

Most interpreters read this as on the third day after Jesus called Philip and Nathaniel to follow him. The first day occurs in John 1:35 and the second in John 1:43.

#### John 02

##### Jesus and his disciples were invited to the wedding

This can be stated in an active form. Alternate translation: "Someone invited Jesus and his disciples to the wedding"

#### John 03

##### General Information:

This page has intentionally been left blank.

#### John 04

##### Woman

This refers to Mary. If it is impolite for a son to call his mother "woman" in your language, use another word that is polite, or leave it out.

##### why do you come to me?

This question is asked to provide emphasis. Alternate translation: "this has nothing to do with me." or "you should not tell me what to do."

##### My time has not yet come

The word "time" is a metonym that represents the right occasion for Jesus to show that he is the Messiah by working miracles. Alternate translation: "It is not yet the right time for me to perform a mighty act"

#### John 05

##### General Information:

This page has intentionally been left blank.

#### John 06

##### two to three metretes

You may convert this to a modern measure. Alternate translation: "75 to 115 liters"

#### John 07

##### to the brim

This means "to the very top" or "completely full."

#### John 08

##### the head waiter

This refers to the person in charge of the food and drink.

#### John 09

##### but the servants who had drawn the water knew

This is background information.

#### John 10

##### drunk

unable to tell the difference between cheap wine and expensive wine because of drinking too much alcohol

#### John 11

##### Connecting Statement:

This verse is not part of the main story, but rather it gives a comment about the story.

##### Cana

This is a place name.

##### revealed his glory

Here "his glory" refers to the mighty power of Jesus. Alternate translation: "showed his power"

#### John 12

##### went down

This indicates that they went from a higher place to a lower place. Capernaum is northeast of Cana and is at a lower elevation.

##### his brothers

The word "brothers" includes both brothers and sisters. All Jesus's brothers and sisters were younger than he was.

#### John 13

##### General Information:

Jesus and his disciples go up to Jerusalem to the temple.

##### went up to Jerusalem

This indicates that he went from a lower place to a higher place. Jerusalem is built on a hill.

#### John 14

##### were sitting there

The next verse makes it clear that these people are in the temple courtyard. That area was intended for worship and not for commerce.

##### sellers of oxen and sheep and pigeons

People are buying animals in the temple courtyard to sacrifice them to God.

##### money changers

Jewish authorities required people who wanted to buy animals for sacrifices to exchange their money for special money from the "money changers."

#### John 15

##### So

This word marks an event that happens because of something else that has happened first. In this case, Jesus has seen the money changers sitting in the temple.

#### John 16

##### Stop making the house of my Father a marketplace

"Stop buying and selling things in my Father's house"

##### the house of my Father

This is a phrase Jesus uses to refer to the temple.

##### my Father

This is an important title that Jesus uses for God.

#### John 17

##### it was written

This can be stated in an active form. Alternate translation: "someone had written"

##### your house

This term refers to the temple, God's house.

##### consume

The word "consume" points to the metaphor of "fire." Jesus's love for the temple is like a fire that burns within him.

#### John 18

##### sign

This refers to an event that proves something is true.

##### these things

This refers to Jesus's actions against the money changers in the temple.

#### John 19

##### Destroy this temple, and in three days I will raise it up

Jesus dared them to destroy the temple so that he could raise it up in three days. That would be the sign that he had authority to drive the sellers and animals out of the temple area. Jesus knew that they would not destroy the temple building. You can translate the words "destroy" and "raise" using the usual words for tearing down and rebuilding a building. If a command form in your language would indicate that Jesus truly intended for them to destroy the temple, it can be translated as a condition with the word "if" instead. Alternate translation: "If you destroy this temple, I will rebuild it in three days"

##### raise it up

"cause it to stand"

#### John 20

##### forty-six years ... three days

"46 years ... 3 days"

##### you will raise it up in three days?

The Jewish authorities misunderstood Jesus's words and thought that Jesus wanted to tear down the literal temple and build it again in three days. "Raise" is an idiom for "rebuild." Alternate translation: "you will rebuild it in three days?" or "you cannot possibly rebuild it in three days!"

#### John 21

##### General Information:

This is the beginning of a comment on the story. It tells about something that happens later.

#### John 22

##### General Information:

This is the end of a comment on the story. It tells about something that happens later.

##### believed

Here "believe" means to accept something or trust that it is true.

##### this statement

This refers back to Jesus's statement in John 2:19.

#### John 23

##### Now when he was in Jerusalem

The word "now" introduces us to a new event in the story.

##### believed in his name

Here "name" is a metonym that represents the person of Jesus. Alternate translation: "believed in him" or "trusted in him"

##### the signs that he did

Miracles can also be called "signs" because they are used as evidence that God is the all-powerful one who has complete authority over the universe.

#### John 24

##### General Information:

This page has intentionally been left blank.

#### John 25

##### about man, for he knew what was in man

Here the word "man" represents people in general. Alternate translation: "about people, for he knew what was in people"

### Chapter 3

**1** Now there was a Pharisee whose name was Nicodemus, a Jewish leader. **2** This man came to Jesus at night and said to him, "Rabbi, we know that you are a teacher that came from God, for no one can do these signs that you do unless God is with him." **3** Jesus replied to him, "Truly, truly, unless someone is born again, he cannot see the kingdom of God."

**4** Nicodemus said to him, "How can a man be born when he is old? He cannot enter a second time into his mother's womb and be born, can he?" **5** Jesus replied, "Truly, truly, unless someone is born of water and the Spirit, he cannot enter into the kingdom of God. **6** That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. **7** Do not be amazed that I said to you, 'You must be born again.' **8** The wind blows wherever it wishes; you hear its sound, but you do not know where it comes from or where it is going. So is everyone who is born of the Spirit."

**9** Nicodemus replied and said to him, "How can these things be?" **10** Jesus answered and said to him, "Are you a teacher of Israel, and yet you do not understand these things? **11** Truly, truly, I say to you, we speak what we know, and we testify about what we have seen. Yet you do not accept our testimony. **12** If I told you about earthly things and you do not believe, how will you believe if I tell you about heavenly things? **13** No one has ascended into heaven except he who descended from heaven—the Son of Man. **14** Just as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, **15** so that all who believe in him may have eternal life.

**16** "For God so loved the world, that he gave his only Son, that whoever believes in him will not perish but have eternal life. **17** For God did not send the Son into the world in order to condemn the world, but in order to save the world through him. **18** He who believes in him is not condemned, but he who does not believe is already condemned because he has not believed in the name of the only Son of God. **19** This is the reason for the judgment: The light has come into the world, and men loved the darkness rather than the light because their deeds were evil. **20** For everyone who does evil hates the light, and does not come to the light, so that his deeds will not be exposed. **21** However, he who practices the truth comes to the light so that it may be plainly seen that his deeds have been done in God."

**22** After this, Jesus and his disciples went into the land of Judea. There he spent some time with them and baptized. **23** Now John was also baptizing in Aenon near to Salim because there was much water there. People were coming to him and were being baptized, **24** for John had not yet been thrown in prison.

**25** Then there arose a dispute between some of John's disciples and a Jew about ceremonial washing. **26** They went to John and said to him, "Rabbi, the one who was with you on the other side of the Jordan River, about whom you have testified, look, he is baptizing, and they are all going to him."

**27** John replied, "A man cannot receive anything unless it has been given to him from heaven. **28** You yourselves can testify that I said, 'I am not the Christ,' but instead, 'I have been sent before him.' **29** The bride belongs to the bridegroom. Now the friend of the bridegroom, who stands and hears him, rejoices greatly because of the voice of the bridegroom. This, then, is my joy made complete. **30** He must increase, but I must decrease.

**31** "He who comes from above is above all. He who is from the earth is from the earth and speaks about the earth. He who comes from heaven is above all. **32** He testifies about what he has seen and heard, but no one accepts his testimony. **33** He who has received his testimony has confirmed that God is true. **34** For the one whom God has sent speaks the words of God. For he does not give the Spirit by measure. **35** The Father loves the Son and has given all things into his hand. **36** He who believes in the Son has eternal life, but the one who disobeys the Son will not see life, but the wrath of God stays on him."

# John 3 General Notes

### Special concepts in this chapter

#### 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: righteous)

### Possible translation difficulties in this chapter

#### "Son of Man"

Jesus refers to himself as the "Son of Man" in this chapter

#### John 01

##### General Information:

Nicodemus comes to see Jesus.

##### Now

This word is used here to mark a new part of the story and to introduce Nicodemus.

#### John 02

##### we know

Here "we" is exclusive, referring only to Nicodemus and the other members of the Jewish council.

#### John 03

##### Connecting Statement:

Jesus and Nicodemus continue talking.

##### Truly, truly

See how you translated this in John 1:51.

##### born again

"born from above" or "born of God"

##### he cannot see the kingdom of God

Possible meanings of seeing the kingdom of God are 1) seeing the place God rules over or 2) knowing what God's kingdom is like or 3) belonging to the kingdom of God.

#### John 04

##### How can a man be born when he is old?

Nicodemus uses this question to emphasize that this cannot happen. Alternate translation: "A man certainly cannot be born again when he is old!"

##### He cannot enter a second time into his mother's womb and be born, can he?

Nicodemus also uses this question to emphasize his belief that a second birth is impossible. "Certainly, he cannot enter a second time into his mother's womb!

##### a second time

"again" or "twice"

##### womb

the part of a woman's body where a baby grows

#### John 05

##### Truly, truly

You can translate this in the same way you did in John 3:3.

##### born of water and the Spirit

There are two possible meanings: 1) "baptized in water and in the Spirit" or 2) "born physically and spiritually"

##### he cannot enter into the kingdom of God

Entering God’s kingdom means that the people belong to God, God rules over them, and they will live with him forever. AT: "he cannot belong to the kingdom of God"

#### John 06

##### General Information:

This page has intentionally been left blank.

#### John 07

##### Connecting Statement:

Jesus continues speaking to Nicodemus.

##### You must be born again

"You must be born from above"

#### John 08

##### The wind blows wherever it wishes

In the source language, wind and Spirit are the same word. The speaker here refers to the wind as if it were a person. Alternate translation: "The Holy Spirit is like a wind that blows wherever it wants"

#### John 09

##### How can these things be?

This question adds emphasis to the statement. Alternate translation: "This cannot be!" or "This is not able to happen!"

#### John 10

##### Are you a teacher of Israel, and yet you do not understand these things?

Jesus knows that Nicodemus is a teacher. He is not looking for information. Alternate translation: "You are a teacher of Israel, so I am surprised you do not understand these things!" or "You are a teacher of Israel, so you should understand these things!"

##### Are you a teacher ... yet you do not understand

The word "you" is singular and refers to Nicodemus.

#### John 11

##### you do not accept

The word "you" is plural and refers either the Pharisees [John 3:1]

##### Truly, truly

Translate this the way your language emphasizes that what follows is important and true. See how you translated this in John 1:51.

##### we speak

When Jesus said "we," he was not including Nicodemus.

#### John 12

##### Connecting Statement:

Jesus continues responding to Nicodemus.

##### I told you ... you do not believe ... how will you believe if I tell you

In all three places "you" is plural and refers to Jews in general.

##### how will you believe if I tell you about heavenly things?

This question emphasizes the disbelief of Nicodemus and the Jews. Alternate translation: "you certainly will not believe if I tell you about heavenly things!"

##### heavenly things

spiritual things

#### John 13

##### No one has ascended into heaven except he who descended from heaven

This double negative emphasizes that he who descended from heaven is the only one who has ascended into heaven. Alternate translation: "The only one who has ascended into heaven is he who descended from heaven"

#### John 14

##### Just as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up

This figure of speech is called a simile. Some people will "lift up" Jesus just as Moses "lifted up" the bronze serpent in the wilderness.

##### in the wilderness

The wilderness is a dry, desert place, but here it refers specifically to the place where Moses and the Israelites walked around for forty years.

#### John 15

##### General Information:

This page has intentionally been left blank.

#### John 16

##### God so loved the world

Here "world" is a metonym that refers to everyone in the world.

##### loved

The kind of love that comes from God is focused on having good things happen to others even when those good things do not happen to the one who loves. God himself is love and is the source of true love.

#### John 17

##### For God did not send the Son into the world in order to condemn the world, but in order to save the world through him

These two clauses mean nearly the same thing, said twice for emphasis, first in the negative and then in the positive. Some languages may indicate emphasis in a different way. Alternate translation: God""'s real reason for sending his Son into the world was to save it"

##### to condemn

"to punish." Usually "punish" implies that the person who has been punished is then accepted by God. When a person is condemned, he is punished but never accepted by God.

#### John 18

##### Son of God

This is an important title for Jesus.

#### John 19

##### Connecting Statement:

Jesus finishes responding to Nicodemus.

##### The light has come into the world

The word "light" is a metaphor for God's truth that is revealed in Jesus. Jesus speaks of himself in the third person. If your language does not allow people to speak of themselves in the third person, you may need to specify who the light is. The "world" is a metonym for all of the people who live in the world. Alternate translation: "The one who is like a light has revealed God's truth to all people" or "I, who am like a light, have come into the world"

##### men loved the darkness

Here "darkness" is a metaphor for evil.

#### John 20

##### so that his deeds will not be exposed

This can be stated in an active form. Alternate translation: "so that the light will not show the things he does" or "so that the light does not make clear his deeds"

#### John 21

##### plainly seen that his deeds

This can be stated in an active form. Alternate translation: "people may clearly see his deeds" or "everyone may clearly see the things he does"

#### John 22

##### After this

This refers to after Jesus had spoken with Nicodemus. See how you translated this in John 2:12.

#### John 23

##### Aenon

This word means "springs," as of water.

##### Salim

a village or town next to the Jordan River

##### because there was much water there

"because there were many springs in that place"

##### were being baptized

You can translate this in an active form. Alternate translation: "John was baptizing them" or "he was baptizing them"

#### John 24

##### General Information:

This page has intentionally been left blank.

#### John 25

##### Then there arose a dispute between some of John's disciples and a Jew

This can be stated in an active form for clarity. Alternate translation: "Then John's disciples and a Jew began to argue"

##### a dispute

a fight using words

#### John 26

##### you have testified, look, he is baptizing,

In this phrase, "look" is a command meaning "pay attention!" Alternate translation: "you have testified, 'Look! He is baptizing,'" or "you have testified. 'Look at that! He is baptizing,'"

#### John 27

##### A man cannot receive anything unless

"Nobody has any power unless"

##### it has been given to him from heaven

Here "heaven" is used as a metonym to refer to God. This can be stated in an active form. Alternate translation: "God has given it to him"

#### John 28

##### You yourselves

This "You" is plural and refers to all the people John is talking to. Alternate translation: "You all" or "All of you"

##### I have been sent before him

This can be stated in an active form. Alternate translation: "God sent me to arrive before him"

#### John 29

##### Connecting Statement:

John the Baptist continues speaking.

##### The bride belongs to the bridegroom

Here the "bride" and "bridegroom" are metaphors. Jesus is like the "bridegroom" and John is like the friend of the "bridegroom."

##### This, then, is my joy made complete

This can be stated in active form. Alternate translation: "So then I rejoice greatly" or "So I rejoice much"

##### my joy

The word "my" refers to John the Baptist, the one who is speaking.

#### John 30

##### He must increase

"He" refers to the bridegroom, Jesus, who will continue to grow in importance.

#### John 31

##### He who comes from above is above all

"He who comes from heaven is more important than anyone else"

##### He who is from the earth is from the earth and speaks about the earth

John means that Jesus is greater than he is since Jesus is from heaven, and John was born on the earth. Alternate translation: "He who is born in this world is like everyone else who lives in the world and he speaks about what happens in this world"

##### He who comes from heaven is above all

This means the same thing as the first sentence. John repeats this for emphasis.

#### John 32

##### He testifies about what he has seen and heard

John is speaking about Jesus. Alternate translation: "The one from heaven tells about what he has seen and heard in heaven"

##### no one accepts his testimony

Here John exaggerates to emphasize that only a few people believe Jesus. Alternate translation: "very few people believe him"

#### John 33

##### He who has received his testimony

"Anyone who believes what Jesus says"

##### has confirmed

"proves" or "agrees"

#### John 34

##### Connecting Statement:

John the Baptist finishes speaking.

##### For the one whom God has sent speaks

"This Jesus, whom God has sent to represent him, speaks"

##### For he does not give the Spirit by measure

"For he is the one to whom God gave all the power of his Spirit"

#### John 35

##### Father ... Son

These are important titles that describe the relationship between God and Jesus.

##### given ... into his hand

This means to be put in his power or control.

#### John 36

##### He who believes

"A person who believes" or "Anyone who believes"

##### the wrath of God stays on him

The abstract noun "wrath" can be translated with the verb "punish." Alternate translation: "God will continue to punish him"

### Chapter 4

**1** Now when Jesus knew that the Pharisees had heard that he was making and baptizing more disciples than John **2** (although Jesus himself was not baptizing, but his disciples were), **3** he left Judea and went back again to Galilee. **4** But it was necessary for him to go through Samaria. **5** So he came to a town of Samaria, called Sychar, near the piece of land that Jacob had given to his son Joseph. **6** The well of Jacob was there. Jesus was tired from his journey and sat by the well. It was about the sixth hour.

**7** A Samaritan woman came to draw water, and Jesus said to her, "Give me some water to drink." **8** For his disciples had gone away into the town to buy food.

**9** Then the Samaritan woman said to him, "How is it that you, being a Jew, are asking me, being a Samaritan woman, for something to drink?" For Jews have no dealings with Samaritans.

**10** Jesus answered and said to her, "If you had known the gift of God, and who it is that is saying to you, 'Give me a drink,' you would have asked him, and he would have given you living water."

**11** The woman said to him, "Sir, you do not have a bucket and the well is deep. Where then do you have the living water? **12** You are not greater, are you, than our father Jacob, who gave us the well and drank from it himself, as did his sons and his livestock?"

**13** Jesus replied and said to her, "Everyone who drinks from this water will be thirsty again, **14** but whoever drinks from the water that I will give him will not ever be thirsty again. Instead, the water that I will give him will become a fountain of water in him, springing up to eternal life."

**15** The woman said to him, "Sir, give me this water so that I may not become thirsty and not have to come here to draw water."

**16** Jesus said to her, "Go, call your husband, and come back here."

**17** The woman answered and said to him, "I do not have a husband."

Jesus replied, "You have said correctly, 'I have no husband,' **18** for you have had five husbands, and the one you now have is not your husband. What you have said is true."

**19** The woman said to him, "Sir, I see that you are a prophet. **20** Our fathers worshiped on this mountain, but you say that Jerusalem is the place where people have to worship."

**21** Jesus said to her, "Believe me, woman, that an hour is coming when you will worship the Father neither on this mountain nor in Jerusalem. **22** You worship what you do not know. We worship what we know, for salvation is from the Jews. **23** However, the hour is coming, and is now here, when true worshipers will worship the Father in spirit and truth, for the Father is seeking such people to be his worshipers. **24** God is Spirit, and the people who worship him must worship in spirit and truth."

**25** The woman said to him, "I know that the Messiah is coming (the one called Christ). When he comes, he will explain everything to us."

**26** Jesus said to her, "I am he, the one speaking to you."

**27** At that moment his disciples returned. Now they were wondering why he was speaking with a woman, but no one said, "What are you looking for?" or "Why are you speaking with her?"

**28** So the woman left her water pot, went back to the town, and said to the people, **29** "Come, see a man who told me everything that I have ever done. This could not be the Christ, could it?" **30** They left the town and came to him.

**31** In the meantime, the disciples were urging him, saying, "Rabbi, eat." **32** But he said to them, "I have food to eat that you do not know about." **33** So the disciples said to each other, "No one has brought him anything to eat, have they?"

**34** Jesus said to them, "My food is to do the will of him who sent me and to complete his work. **35** Do you not say, 'There are four more months and then the harvest comes'? I am saying to you, look up and see the fields, for they are already ripe for harvest! **36** He who is harvesting receives wages and gathers fruit for everlasting life, so that he who sows and he who reaps may rejoice together. **37** For in this the saying, 'One sows, and another reaps,' is true. **38** I sent you to reap what you have not worked for. Others have labored, and you have entered into their labor."

**39** Many of the Samaritans in that city believed in him because of the report of the woman who was testifying, "He told me everything that I have done." **40** So when the Samaritans came to him, they asked him to stay with them, and he stayed there two days. **41** Many more believed because of his word. **42** They said to the woman, "We no longer believe because of what you said, for we ourselves have heard, and we know that this one is indeed the Savior of the world."

**43** After those two days, he departed from there for Galilee. **44** For Jesus himself declared that a prophet has no honor in his own country. **45** When he came into Galilee, the Galileans welcomed him. They had seen all the things that he had done in Jerusalem at the festival, for they had also gone to the festival.

**46** Now he came again to Cana in Galilee, where he had made the water wine. There was a certain royal official whose son in Capernaum was ill. **47** When he heard that Jesus had come from Judea to Galilee, he went to Jesus and asked him to come down and heal his son, who was about to die. **48** Jesus then said to him, "Unless you see signs and wonders, you will not believe." **49** The royal official said to him, "Sir, come down before my child dies." **50** Jesus said to him, "Go. Your son lives." The man believed the word that Jesus spoke to him, and he went away. **51** While he was going down, his servants met him, saying that his son was living. **52** So he asked them the hour when he began to improve. They replied to him, "Yesterday at the seventh hour the fever left him." **53** Then the father realized that it was at that hour that Jesus had said to him, "Your son lives." So he himself and his whole household believed. **54** This was the second sign that Jesus did when he came out of Judea to Galilee.

# John 4 General Notes

### Structure and formatting

John 4:4-38 forms one story centered on the teaching of Jesus as the "living water," the one who gives eternal life to all who believe in him. (See: believe)

### Special concepts in this chapter

#### "It was necessary for him to pass through Samaria"

Jews avoided traveling through the region of Samaria because the Samaritans were descendants of ungodly people. So Jesus had to do what most Jews did not want to do. (See: godly and kingdomofisrael)

#### "The hour is coming"

Jesus used these words to begin prophecies about times that could be shorter or longer than sixty minutes. "The hour" in which true worshipers will worship in spirit and truth is longer than sixty minutes.

#### The proper place of worship

Long before Jesus lived, the Samaritan people had broken the law of Moses by setting up a false temple in their land (John 4:20). Jesus explained to the woman that it was no longer important where people worshiped (John 4:21-24).

#### 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. 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: faith)

#### "The Samaritan woman"

John probably told this story to show the difference between the Samaritan woman, who believed, and the Jews, who did not believe and later killed Jesus. (See: believe)

### Other possible translation difficulties in this chapter

#### "In spirit and truth"

The people who truly know who God is and enjoy worshiping him and love him for who he is are the ones who truly please him. Where they worship is not important.

#### John 01

##### General Information:

John 4:1-6 gives the background to the next event, Jesus's conversation with a Samaritan woman.

##### Connecting Statement:

A long sentence begins here.

##### Now when Jesus knew that the Pharisees had heard that he was making and baptizing more disciples than John

"Now Jesus was making and baptizing more disciples than John. When he knew that the Pharisees had heard that he was doing this"

##### Now when Jesus knew

The word "now" is used here to mark a break in the main events. Here John starts to tell a new part of the narrative.

#### John 02

##### Jesus himself was not baptizing

The reflexive pronoun "himself" adds emphasis that it was not Jesus who was baptizing, but his disciples.

#### John 03

##### he left Judea and went back again to Galilee

You may need to rearrange the entire sentence that begins with the words "Now when Jesus" in verse 1. "Now Jesus was making and baptizing more disciples than John (although Jesus himself was not baptizing, but his disciples were). The Pharisees heard that Jesus was doing this. When Jesus knew that the Pharisees learned what he was doing, he left Judea and went back again to Galilee"

#### John 04

##### General Information:

This page has intentionally been left blank.

#### John 05

##### General Information:

This page has intentionally been left blank.

#### John 06

##### General Information:

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#### John 07

##### Give me some water

This is a polite request, not a command.

#### John 08

##### For his disciples had gone

He did not ask his disciples to draw water for him because they had gone.

#### John 09

##### Then the Samaritan woman said to him

The word "him" refers to Jesus.

##### How is it that you, being a Jew, are asking me, being a Samaritan woman, for something to drink?

This remark appears in the form of a question to express the Samaritan woman's surprise that Jesus asked her for a drink. Alternate translation: "I cannot believe that you, being a Jew, are asking me, a Samaritan woman, for a drink!"

##### have no dealings with

"do not associate with"

#### John 10

##### living water

Jesus uses the metaphor "living water" to refer to the Holy Spirit, who works in a person to transform and bring new life.

#### John 11

##### General Information:

This page has intentionally been left blank.

#### John 12

##### You are not greater, are you, than our father Jacob ... livestock?

This remark occurs in the form of a question to add emphasis. Alternate translation: "You are not greater than our father Jacob ... livestock!"

##### our father Jacob

"our ancestor Jacob"

##### drank from it

"drank water that came from it"

#### John 13

##### will be thirsty again

"will need to drink water again"

#### John 14

##### the water that I will give him will become a fountain of water in him

Here the word "fountain" is a metaphor for life-giving spring of water. Alternate translation: "the water that I will give him will become like a spring of water in him"

##### eternal life

Here "life" refers to the "spiritual life" that only God can give.

#### John 15

##### Sir

In this context, the Samaritan woman is addressing Jesus as "Sir," which is a term of respect or politeness.

##### draw water

"get water" or "pull water up from the well" using a container and rope

#### John 16

##### General Information:

This page has intentionally been left blank.

#### John 17

##### You have said correctly

"You spoke well when you said" or "You chose your words skillfully when you said." Jesus is acknowledging that what she had said was strictly true but was hiding a fact about her that she expected Jesus to disapprove of. He was saying neither that it was a good thing that she had no husband nor that her answer showed that she was morally good.

#### John 18

##### What you have said is true

Jesus said this to emphasize the words "You are right in saying, 'I have no husband'" in verse 17. He wanted the woman to know that he knew she was telling the truth.

#### John 19

##### Sir

In this context the Samaritan woman is addressesing Jesus as "sir," which is a term of respect or politeness.

##### I see that you are a prophet

"I can understand that you are a prophet"

#### John 20

##### Our fathers

"Our forefathers" or "Our ancestors"

#### John 21

##### Believe me

To believe someone is to acknowledge what the person has said is true.

##### you will worship the Father

Eternal salvation from sin comes from God the Father, who is Yahweh, the God of the Jews.

##### Father

This is an important title for God.

#### John 22

##### You worship what you do not know. We worship what we know

Jesus means that God revealed himself and his commands to the Jewish people, not to the Samaritans. Through the Scriptures the Jewish people know who God is better than the Samaritans.

##### for salvation is from the Jews

This means that God has chosen the Jews as his special people who will tell all other people about his salvation. It also means that the Christ, the one who will save the world, will be a Jew. It does not mean the Jewish people will save others from their sins. Alternate translation: "for all people will know about God's salvation because of the Jews"

##### salvation is from the Jews

Eternal salvation from sin comes from God the Father, who is Yahweh, the God of the Jews.

#### John 23

##### Connecting Statement:

Jesus continues speaking to the Samaritan woman.

##### However, the hour is coming, and is now here, when true worshipers will

"However, it is now the right time for true worshipers to"

##### the Father

This is an important title for God.

##### in spirit and truth

Possible meanings are the "spirit" here is 1) the inner person, the mind and heart, what a person thinks and what he loves, different from where he goes to worship and what ceremonies he performs, or 2) the Holy Spirit. Alternate translation: "in the Spirit and in truth" or "with the Spirit's help and in truth"

##### in ... truth

thinking correctly of what is true about God

#### John 24

##### General Information:

This page has intentionally been left blank.

#### John 25

##### I know that the Messiah ... Christ

Both of these words mean "God's promised king."

##### he will explain everything to us

This statement implies that he will tell them everything they need to know. Alternate translation: "he will tell us everything we need to know"

#### John 26

##### General Information:

This page has intentionally been left blank.

#### John 27

##### At that moment his disciples returned

"Just as Jesus was saying this, his disciples returned from town"

##### Now they were wondering why he was speaking with a woman

It was very unusual for a Jew to speak with a woman he did not know, especially if that woman was a Samaritan.

##### no one said, "What ... looking for?" or "Why ... her?"

Possible meanings are 1) "no one asked Jesus, 'What ... looking for?' or 'Why ... her?'" or 2) "no one asked the woman, 'What ... looking for?' or asked Jesus, 'Why ... her?'"

#### John 28

##### General Information:

This page has intentionally been left blank.

#### John 29

##### Come, see a man who told me everything that I have ever done

The Samaritan woman exaggerates to show that she is impressed by how much Jesus knows about her. Alternate translation: "Come see a man who knows very much about me, even though I have never met him before"

##### This could not be the Christ, could it?

The woman is not sure that Jesus is the Christ, so she asks a question that expects "no" for an answer, but she also asks a question instead of making a statement because she wants the people to decide for themselves.

#### John 30

##### General Information:

This page has intentionally been left blank.

#### John 31

##### In the meantime

"While the woman was going into town"

##### the disciples were urging him

"the disciples were telling Jesus" or "the disciples were encouraging Jesus"

#### John 32

##### I have food to eat that you do not know about

Here Jesus is not talking about literal "food," but is preparing his disciples for a spiritual lesson in John 4:34.

#### John 33

##### No one has brought him anything to eat, have they?

The disciples think Jesus is talking about literal "food." They begin asking each other this question, expecting a "no" response. Alternate translation: "Surely no one brought him any food while we were in town!"

#### John 34

##### My food is to do the will of him who sent me and to complete his work

Here "food" is a metaphor that represents "obeying God's will." Alternate translation: "Just as food satisfies a hungry person, obeying God's will is what satisfies me"

#### John 35

##### Do you not say

"Is this not one of your popular sayings"

##### look up and see the fields, for they are already ripe for harvest

The words "fields" and "ripe for harvest" are metaphors. The "fields" represent people. The words "ripe for harvest" mean that people are ready to receive the message of Jesus, like fields that are ready to be harvested. Alternate translation: "look up and see the the people! They are ready to believe my message, like crops in the fields that are ready for people to harvest them"

#### John 36

##### and gathers fruit for everlasting life

Here "fruit for everlasting life" is a metaphor that represents people who believe Christ's message and receive eternal life. Alternate translation: "and the people who believe the message and receive eternal life are like the fruit that a harvester gathers"

#### John 37

##### Connecting Statement:

Jesus continues speaking to his disciples.

##### One sows, and another reaps

The words "sows" and "reaps" are metaphors. The one who "sows" shares the message of Jesus. The one who "reaps" helps the people to receive the message of Jesus. Alternate translation: "One person plants the seeds, and another person reaps the crops"

#### John 38

##### you have entered into their labor

"you are now joining in their work"

#### John 39

##### believed in him

To "believe in" someone means to "trust in" that person. Here this also means that they believed he was the Son of God.

##### He told me everything that I have done

This is an exaggeration. The woman was impressed by how much Jesus knew about her. Alternate translation: "He told me many things about my life"

#### John 40

##### General Information:

This page has intentionally been left blank.

#### John 41

##### his word

Here "word" is a metonym that stands for the message that Jesus proclaimed. Alternate translation: "his message"

#### John 42

##### world

The "world" is a metonym for all the believers throughout the world. Alternate translation: "all the believers in the world"

#### John 43

##### General Information:

Jesus goes down to Galilee and heals a boy. Verse 44 gives us background information about something Jesus had said previously.

##### from there

from Judea

#### John 44

##### For Jesus himself declared

The reflexive pronoun "himself" is added to emphasize that Jesus had "declared" or said this.. You can translate this in your language in a way that will give emphasis to a person.

##### a prophet has no honor in his own country

"people do not show respect or honor to a prophet of their own country" or "a prophet is not respected by the people in his own community"

#### John 45

##### at the festival

Here the festival is the Passover.

#### John 46

##### Now

This word is used here to mark a stop in the main story. Here the author starts a new part of the story. If you have a way of doing this in your language, you may consider using it.

##### royal official

someone who is in the service of the king

#### John 47

##### General Information:

This page has intentionally been left blank.

#### John 48

##### Unless you see signs and wonders, you will not believe

"Unless ... not believe" here is a double negative. In some languages it is more natural to translate this statement in a positive form. Alternate translation: "You will believe only if you see a signs and wonders"

#### John 49

##### General Information:

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#### John 50

##### believed the word

Here "word" is a metonym that refers to the message that Jesus spoke. Alternate translation: "believed the message"

#### John 51

##### While

This word is used to mark two events that are happening at the same time. As the official was going home, his servants were coming to meet him on the road.

#### John 52

##### General Information:

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#### John 53

##### So he himself and his whole household believed

The reflexive pronoun "himself" is used here to emphasize the word "he." If you have a way of doing this in your language, you may consider using it.

#### John 54

##### sign

Miracles can also be called "signs" because they are used as indicators or evidence that God is the all-powerful one who has complete authority over the universe.

### Chapter 5

**1** After this there was a Jewish festival, and Jesus went up to Jerusalem. **2** Now in Jerusalem by the sheep gate there is a pool, which in the Aramaic language is called Bethesda, and it has five roofed porches. **3** A large number of people who were sick, blind, lame, or paralyzed were lying there. *[*[1](#fn-043-005-003-1)*]***4***[*[2](#fn-043-005-004-2)*]***5** A certain man was there who had been sick for thirty-eight years. **6** When Jesus saw him lying there, and after he realized that he had been there a long time, he said to him, "Do you want to be healthy?" **7** The sick man replied, "Sir, I do not have anyone to put me into the pool when the water is stirred up. When I come, another steps down before me." **8** Jesus said to him, "Get up, take up your bed, and walk." **9** Immediately the man was healed, and he took up his bed and walked.

Now that day was a Sabbath. **10** So the Jews said to him who was healed, "It is the Sabbath and you are not permitted to carry your mat." **11** He replied, "He who made me healthy said to me, 'Pick up your mat and walk.'" **12** They asked him, "Who is the man that said to you, 'Pick it up and walk'?" **13** However, the one who was healed did not know who it was because Jesus had gone away secretly, for there was a crowd in the place.

**14** Afterward, Jesus found him in the temple and said to him, "See, you have become healthy! Do not sin anymore, so that something worse will not happen to you." **15** The man went away and reported to the Jews that it was Jesus who had made him healthy.

**16** Now because of these things the Jews persecuted Jesus, because he did these things on the Sabbath. **17** Jesus replied to them, "My Father is working even now, and I, too, am working." **18** Because of this, the Jews sought even more to kill him because he not only broke the Sabbath, but also called God his own Father, making himself equal to God.

**19** Jesus answered them, "Truly, truly, the Son can do nothing of himself, except only what he sees the Father doing, for whatever the Father is doing, the Son does in the same way. **20** For the Father loves the Son and he shows him everything that he himself does, and he will show him greater works than these so that you will be amazed. **21** For as the Father raises the dead and gives them life, so also the Son gives life to anyone he wishes. **22** For the Father judges no one, but he has given all judgment to the Son **23** so that everyone will honor the Son just as they honor the Father. The one who does not honor the Son does not honor the Father who sent him. **24** Truly, truly, he who hears my word and believes him who sent me has eternal life and will not be condemned, but he has passed from death to life.

**25** "Truly, truly, I tell you the time is coming, and is now, when the dead will hear the voice of the Son of God, and those who hear will live. **26** For just as the Father has life in himself, so he has also given to the Son so that he has life in himself, **27** and the Father has given the Son authority to carry out judgment because he is the Son of Man. **28** Do not be amazed at this, for there is a time coming in which everyone who is in the tombs will hear his voice **29** and will come out: those who have done good to the resurrection of life, and those who have done evil to the resurrection of judgment.

**30** "I can do nothing from myself. As I hear, I judge, and my judgment is righteous because I am not seeking my own will but the will of him who sent me. **31** If I should testify about myself, my testimony would not be true. **32** There is another who testifies about me, and I know that the testimony that he gives about me is true. **33** You have sent to John, and he has testified the truth. **34** But the testimony that I receive is not from man. I say these things that you might be saved. **35** John was a lamp that was burning and shining, and you were willing to rejoice in his light for a while. **36** Yet the testimony that I have is greater than that of John, for the works that the Father has given me to accomplish, the very works that I do, testify about me that the Father has sent me. **37** The Father who sent me has himself testified about me. You have neither heard his voice nor seen his form at any time. **38** You do not have his word remaining in you, for you are not believing in the one whom he has sent. **39** You search the scriptures because you think that in them you have eternal life, and these same scriptures testify about me, **40** and you are not willing to come to me so that you may have life. **41** I do not receive glory from men, **42** but I know that you do not have the love of God in yourselves. **43** I have come in my Father's name, and you do not receive me. If another should come in his own name, you would receive him. **44** How can you believe, you who accept glory from one another but are not seeking the glory that comes from the only God? **45** Do not think that I myself will accuse you before the Father. The one who accuses you is Moses, in whom you have hoped. **46** If you believed Moses, you would believe me, because he wrote about me. **47** If you do not believe his writings, how are you going to believe my words?"

#### Footnotes

5:3 *[1]*The best ancient copies do not have the phrase, 5:4 *[2]*The best ancient copies do not have verse 4,

# John 5 General Notes

### Special concepts in this chapter

#### Healing water

Many of the Jews believed that God would heal people who got into some of the pools in Jerusalem when the waters were "stirred up."

#### Testimony

Testimony is what one person says about another person. What a person says about himself is not as important as what other people say about that person. Jesus told the Jews that God had told them who Jesus was, so he did not need to tell them who he was. This was because God had told the writers of the Old Testament what his Messiah would do, and Jesus had done everything they had written that he would do.

#### The resurrection of life and the resurrection of judgment

God will make some people alive again and because he gives them his grace, they will live with him forever. But he will make some people alive again and because he will treat them justly, they will live apart from him forever.

### Other possible translation difficulties in this chapter

#### The Son, the Son of God, and the Son of Man

Jesus refers to himself in this chapter as the "Son"

#### John 01

##### General Information:

This is the next event in the story, in which Jesus goes up to Jerusalem and heals a man. These verses give background information about the setting of the story.

##### After this

This refers to after Jesus healed the official's son. See how you translated this in John 3:22.

##### there was a Jewish festival

"the Jews were celebrating a festival"

##### went up to Jerusalem

Jerusalem is located on the top of a hill. Roads to Jerusalem went up and down smaller hills. If your language has a different word for going up a hill than for walking on level ground, you may use it here.

#### John 02

##### pool

This was a hole in the ground that people filled with water. Sometimes they lined the pools with tiles or other stonework.

##### Bethesda

a place name

##### roofed porches

roofed structures with at least one wall missing and attached to buildings

#### John 03

##### A large number of people

"Many people"

#### John 04

##### General Information:

This page has intentionally been left blank.

#### John 05

##### General Information:

Verse 5 introduces the man lying beside the pool to the story.

##### was there

"was at the Bethesda pool" (John 5:1)

##### thirty-eight years

"38 years"

#### John 06

##### he realized

"he understood" or "he found out"

##### he said to him

"Jesus said to the paralyzed man"

#### John 07

##### Sir, I do not have

Here the word "sir" is a polite form of address.

##### when the water is stirred up

This can be translated in an active form. Alternate translation: "when the angel moves the water"

##### into the pool

This was a hole in the ground that people filled with water. Sometimes they lined the pools with tiles or other stonework. See how you translated "pool" in John 5:2.

##### another steps down before me

"someone else always goes down the steps into the water before me"

#### John 08

##### Get up

"Stand up"

##### take up your bed, and walk

"pick up your sleeping mat, and walk"

#### John 09

##### the man was healed

"the man became healthy again"

##### Now that day

The writer uses the word "now" to show that the words that follow are background information.

#### John 10

##### So the Jews said to him

The Jews (especially the leaders of the Jews) became angry when they saw the man carrying his mat on the Sabbath.

##### It is the Sabbath

"It is God's Day of Rest"

#### John 11

##### He who made me healthy

"The man who made me well"

#### John 12

##### They asked him

"The Jewish leaders asked the man who was healed"

#### John 13

##### General Information:

This page has intentionally been left blank.

#### John 14

##### Jesus found him

"Jesus found the man he had healed"

##### See

The word "See" is used here to draw attention to the words that follow.

#### John 15

##### General Information:

This page has intentionally been left blank.

#### John 16

##### Now

The writer uses the word "now" to show that the words that follow are background information.

##### the Jews

Here "the Jews" is a synecdoche which represent the "Jewish leaders." Alternate translation: "the Jewish leaders"

#### John 17

##### is working

This refers to doing labor, including anything that is done to serve other people.

##### My Father

This is an important title for God.

#### John 18

##### making himself equal to God

"saying that he was like God" or "saying that he had as much authority as God"

#### John 19

##### Connecting Statement:

Jesus continues speaking to the Jewish leaders.

##### Truly, truly

Translate this the way your language emphasizes that what follows is important and true. See how you translated this in John 1:51.

##### whatever the Father is doing, the Son does in the same way

Jesus, as the Son of God, followed and obeyed his Father's leadership on earth, because Jesus knew the Father loved him.

##### Son ... Father

These are important titles that describe the relationship between Jesus and God.

#### John 20

##### you will be amazed

"you will be surprised" or "you will be shocked"

##### For the Father loves the Son

Jesus, as the Son of God, followed and obeyed his Father's leadership on earth, because Jesus knew the Father loved him.

##### loves

The kind of love that comes from God is focused on having good things happen to others even when those good things do not happen to the one who loves. God himself is love and is the source of true love.

#### John 21

##### Father ... Son

These are important titles that describe the relationship between God and Jesus.

##### life

This refers to "spiritual life."

#### John 22

##### For the Father judges no one, but he has given all judgment to the Son

The word "for" marks a comparison. The Son of God carries out judgment for God the Father.

#### John 23

##### honor the Son just as ... the Father. The one who does not honor the Son does not honor the Father

God the Son must be honored and worshiped just like God the Father. If we fail to honor God the Son, then we also fail to honor God the Father.

#### John 24

##### Truly, truly

See how you translated this in John 1:51.

##### he who hears my word

Here "word" is a metonym that represents the message of Jesus. Alternate translation: "anyone who hears my message"

##### will not be condemned

This can be stated in active form. Alternate translation: "he will not receive condemnation" or "God will not condemn him"

#### John 25

##### Truly, truly

Translate this the way your language emphasizes that what follows is important and true. See how you translated this in John 1:51.

##### the dead will hear the voice of the Son of God, and those who hear will live

The voice of Jesus, the Son of God, will raise dead people from the grave.

##### Son of God

This is an important title for Jesus.

#### John 26

##### For just as the Father has life in himself, so he has also given to the Son so that he has life in himself

The word "For" marks a comparison. The Son of God has the power to give life, just as the Father does.

##### Father ... Son

These are important titles that describe the relationship between God and Jesus.

##### life

This means spiritual life.

#### John 27

##### Father ... Son of Man

These are important titles that describe the relationship between God and Jesus.

##### the Father has given the Son authority to carry out judgment

The Son of God has the authority of God the Father to judge.

#### John 28

##### Do not be amazed at this

"This" refers to the fact that Jesus, as the Son of Man, has the power to give eternal life and to carry out judgment.

##### hear his voice

"hear my voice"

#### John 29

##### to the resurrection of life

This tells what will happen to those who have done good. Alternate translation: "will rise to live" or "will rise and live"

##### to the resurrection of judgment

This tells what will happen to those who have done evil. Alternate translation: "will rise to be judged" or "will rise and be judged"

#### John 30

##### the will of him who sent me

The word "him" refers to God the Father.

#### John 31

##### General Information:

This page has intentionally been left blank.

#### John 32

##### There is another who testifies about me

"There is someone else who tells people about me"

##### another

This refers to God.

##### the testimony that he gives about me is true

"what he tells people about me is true"

#### John 33

##### General Information:

This page has intentionally been left blank.

#### John 34

##### the testimony that I receive is not from man

"I do not need people's testimony"

##### that you might be saved

You can translate this in an active form. Alternate translation: "so God can save you"

#### John 35

##### John was a lamp that was burning and shining, and you were willing to rejoice in his light for a while

Here "lamp" and "light" are metaphors. John taught the people about God and this was like a lamp shining its light into the dark. Alternate translation: "John taught you about God and this was like a lamp shining its light. And for a while what John said made you happy"

#### John 36

##### the works that the Father has given me to accomplish ... that the Father has sent me

God the Father has sent God the Son, Jesus, to earth. Jesus completes what the Father gives him to do.

##### Father

This is an important title for God.

##### the very works that I do, testify about me that the Father has sent me

Here Jesus says that the miracles "testify" or "tell the people" about him. Alternate translation: "what I do, shows the people that God has sent me"

#### John 37

##### The Father who sent me has himself testified

The reflexive pronoun "himself" emphasizes that it is the Father, not someone less important, who has testified.

#### John 38

##### You do not have his word remaining in you, for you are not believing in the one whom he has sent

"You do not believe in the one he has sent. That is how I know that you do not have his word remaining in you"

##### You do not have his word remaining in you

Jesus speaks of people living according to God's word as if they were houses and God's word were a person that lived in houses. Alternate translation: "You do not live according to his word" or "You do not obey his word"

##### his word

"the message he spoke to you"

#### John 39

##### in them you have eternal life

"you will find eternal life if you read them" or "the scriptures will tell you how you can have eternal life"

#### John 40

##### you are not willing to come to me

"you refuse to believe my message"

#### John 41

##### receive glory

The word "glory" here is a metonym for the praise that people give to a person who has glory or is glorious. Alternate translation: "receive praise"

##### receive

accept

#### John 42

##### you do not have the love of God in yourselves

This can mean 1) "you really do not love God" or 2) "you have really not received God's love."

#### John 43

##### in my Father's name

Here the word "name" is a metonym that represents God's power and authority. Alternate translation: "with my Father's authority"

##### Father

This is an important title for God.

##### receive

welcome as a friend

##### If another should come in his own name

The word "name" is a metonym that represents authority. Alternate translation: "If another should come in his own authority"

#### John 44

##### How can you believe, you who accept glory ... God?

This remark appears in the form of a question in order to add emphasis. Alternate translation: "There is no way you can believe because you accept glory ... God!"

##### believe

This means to trust in Jesus.

##### accept glory ... seeking the glory

The word "glory" here is a metonym for the praise that people give to a person who has glory or is glorious. Alternate translation: "accept praise ... seeking the praise"

#### John 45

##### in whom you have hoped

Here the word "hope" means "expect" or "trust," and the person who hopes in this way believes that he will receive what he hopes for. It can be stated clearly what they hoped for in Moses. Alternate translation: "whom you expect to help you" or "whom you trust to defend you before the Father you"

#### John 46

##### General Information:

This page has intentionally been left blank.

#### John 47

##### If you do not believe his writings, how are you going to believe my words?

This remark appears in the form of a question to provide emphasis. Alternate translation: "You do not believe his writings, so you will never believe my words!"

##### my words

"what I say"

### Chapter 6

**1** After these things, Jesus went away to the other side of the Sea of Galilee, also called the Sea of Tiberias. **2** A great crowd was following him because they saw the signs that he was doing on those who were sick. **3** Jesus went up the mountain and there he sat down with his disciples. **4** (Now the Passover, the Jewish festival, was near.) **5** When Jesus looked up and saw a great crowd coming to him, he said to Philip, "Where are we going to buy bread so that these may eat?" **6** (But Jesus said this to test Philip, for he himself knew what he was going to do.) **7** Philip answered him, "Two hundred denarii worth of bread would not be sufficient for each one to have even a little." **8** One of the disciples, Andrew, the brother of Simon Peter, said to Jesus, **9** "There is a boy here who has five loaves of barley bread and two fish, but what are these among so many?" **10** Jesus said, "Make the people sit down." Now there was much grass in the place. So the men sat down, about five thousand in number. **11** Then Jesus took the loaves and after giving thanks, he gave it to those who were sitting. He did the same with the fish, as much as they wanted. **12** When the people were filled, he said to his disciples, "Gather up the broken pieces which remain, so that nothing will be lost." **13** So they gathered them up and filled twelve baskets with broken pieces from the five barley loaves left over by those who had eaten. **14** Then, when the people saw this sign that he did, they said, "This truly is the prophet who is to come into the world." **15** When Jesus realized that they were about to come and seize him by force to make him king, he withdrew again up the mountain by himself.

**16** When it became evening, his disciples went down to the sea. **17** They got into a boat, and were going over the sea to Capernaum. It was dark by this time, and Jesus had not yet come to them. **18** A strong wind was blowing, and the sea was getting rough. **19** When they had rowed about twenty-five or thirty stadia, they saw Jesus walking on the sea and coming near the boat, and they were afraid. **20** But he said to them, "It is I! Do not be afraid." **21** Then they were willing to receive him into the boat, and immediately the boat reached the land where they were going.

**22** The next day, the crowd that had been standing on the other side of the sea saw that there was no other boat there except the one, and that Jesus had not entered it with his disciples but that his disciples had gone away alone. **23** However, there were some boats that came from Tiberias close to the place where they had eaten the bread loaves after the Lord had given thanks. **24** When the crowd discovered that neither Jesus nor his disciples were there, they themselves got into the boats and went to Capernaum seeking Jesus. **25** After they found him on the other side of the sea, they said to him, "Rabbi, when did you come here?" **26** Jesus replied to them, saying, "Truly, truly, you seek me, not because you saw signs, but because you ate some of the bread loaves and were filled. **27** Do not labor for the food that perishes, but labor for the food that endures to eternal life which the Son of Man will give you, for God the Father has set his seal on him." **28** Then they said to him, "What must we do, so that we may do the works of God?" **29** Jesus replied and said to them, "This is the work of God: That you believe in the one whom he has sent." **30** So they said to him, "What sign then will you do, so that we may see and believe you? What will you do? **31** Our fathers ate the manna in the wilderness, as it is written, 'He gave them bread from heaven to eat.'" **32** Then Jesus replied to them, "Truly, truly, it was not Moses who gave you the bread out of heaven, but it is my Father who is giving you the true bread from heaven. **33** For the bread of God is that which comes down from heaven and gives life to the world." **34** So they said to him, "Sir, give us this bread always." **35** Jesus said to them, "I am the bread of life; he who comes to me will not be hungry, and he who believes in me will never be thirsty. **36** But I told you that indeed you have seen me, and you do not believe. **37** Everyone whom the Father gives me will come to me, and he who comes to me I will certainly not throw out. **38** For I have come down from heaven, not to do my own will, but the will of him who sent me. **39** This is the will of him who sent me, that I would lose not one of all those whom he has given me, but will raise them up on the last day. **40** For this is the will of my Father, that everyone who sees the Son and believes in him would have eternal life and I will raise him up on the last day."

**41** Then the Jews grumbled about him because he had said, "I am the bread that has come down from heaven." **42** They said, "Is not this Jesus son of Joseph, whose father and mother we know? How then does he now say, 'I have come down from heaven'?" **43** Jesus replied and said to them, "Stop grumbling among yourselves. **44** No one can come to me unless the Father who sent me draws him, and I will raise him up on the last day. **45** It is written in the prophets, 'Everyone will be taught by God.' Everyone who has heard and learned from the Father comes to me. **46** Not that anyone has seen the Father, except he who is from God—he has seen the Father. **47** Truly, truly, he who believes has eternal life. **48** I am the bread of life. **49** Your fathers ate the manna in the wilderness, and they died. **50** This is the bread which comes down from heaven, so that a person may eat some of it and not die. **51** I am the living bread that came down from heaven. If anyone eats some of this bread, he will live forever. The bread that I will give is my flesh for the life of the world."

**52** The Jews became angry among themselves and began to argue, saying, "How can this man give us his flesh to eat?" **53** Then Jesus said to them, "Truly, truly, unless you eat the flesh of the Son of Man and drink his blood, you will not have life in yourselves. **54** Whoever eats my flesh and drinks my blood has everlasting life, and I will raise him up at the last day. **55** For my flesh is true food, and my blood is true drink. **56** He who eats my flesh and drinks my blood remains in me, and I in him. **57** As the living Father sent me, and as I live because of the Father, so he who eats me, he will also live because of me. **58** This is the bread that has come down from heaven, not as the fathers ate and died. He who eats this bread will live forever." **59** But Jesus said these things in the synagogue while he was teaching in Capernaum.

**60** Then many of his disciples who heard this said, "This is a difficult saying; who can hear it?" **61** Jesus, because he knew in himself that his disciples were grumbling at this, said to them, "Does this offend you? **62** Then what if you should see the Son of Man going up to where he was before? **63** It is the Spirit who makes alive; the flesh profits nothing. The words that I have spoken to you are spirit, and they are life. **64** Yet there are some of you who do not believe." For Jesus knew from the beginning who were the ones that would not believe and who it was who would betray him. **65** He said, "It is because of this that I said to you that no one can come to me unless it is granted to him by the Father."

**66** Because of this, many of his disciples went away and no longer walked with him. **67** Then Jesus said to the twelve, "You do not want to go away also, do you?" **68** Simon Peter answered him, "Lord, to whom would we go? You have words of eternal life, **69** and we have believed and come to know that you are the Holy One of God." *[*[1](#fn-043-006-069-1)*]***70** Jesus said to them, "Did not I choose you, the twelve, and one of you is a devil?" **71** Now he spoke of Judas son of Simon Iscariot, for it was he, one of the twelve, who would betray Jesus.

#### Footnotes

6:69 *[1]*The phrase

# John 6 General Notes

### Special concepts in this chapter

#### King

The king of any nation was the richest and most powerful person in that nation. The people wanted Jesus to be their king because he gave them food and so they thought he would make the Jews into the richest and most powerful nation in the world. They did not understand that Jesus came to die so God could forgive his people's sins and that the world would persecute his people.

### Important metaphors in this chapter

#### Bread

Bread was the most common and important food in Jesus's day, and so the word "bread" was their general word for "food." It is often difficult to translate the word "bread" into the languages of people who do not eat bread because the general word for food in some languages refers to food that did not exist in Jesus's culture. Jesus used the word "bread" to refer to himself. He wanted them to understand that they need him so they can have eternal life.

#### Eating the flesh and drinking the blood

When Jesus said, "Unless you eat the flesh of the Son of Man and drink his blood, you will not have life in yourselves," he knew that before he died he would tell his followers to do this by eating bread and drinking wine. In the event this chapter describes, he expected that his hearers would understand that he was using a metaphor but would not understand what the metaphor referred to. (See: flesh and blood)

### Other possible translation difficulties in this chapter

#### Parenthetical Ideas

Several times in this passage, John explains something or gives the reader some context to better understand the story. These explanation are intended to give the reader some additional knowledge without interrupting the flow of the narrative. The information is placed inside parentheses.

#### "Son of Man"

Jesus refers to himself as the "Son of Man" in this chapter

#### John 01

##### General Information:

Jesus has traveled from Jerusalem to Galilee. A crowd has followed him up a mountainside. These verses tell the setting of this part of the story.

##### After these things

The phrase "these things" refers to the events in John 5:1-46 and introduces the event that follows.

##### Jesus went away

It is implied in the text that Jesus traveled by boat and took his disciples with him. Alternate translation: "Jesus traveled by boat with his disciples"

#### John 02

##### A great crowd

"A large number of people"

##### signs

This refers to the miracles that are used as evidence that God is the all-powerful one who has complete authority over everything.

#### John 03

##### General Information:

This page has intentionally been left blank.

#### John 04

##### Now the Passover, the Jewish festival, was near

John briefly stops telling about the events in the story in order to give background information about when the events happened.

#### John 05

##### General Information:

The action in the story begins in verse 5.

#### John 06

##### But Jesus said this to test Philip, for he himself knew what he was going to do

John briefly stops telling about the events in the story in order to explain why Jesus asked Philip where to buy bread.

##### for he himself knew

The reflexive pronoun "himself" makes it clear that the word "he" refers to Jesus. Jesus knew what he would do.

#### John 07

##### Two hundred denarii worth of bread

The word "denarii" is the plural of "denarius." Alternate translation: "The amount of bread that costs two hundred days' wages"

#### John 08

##### General Information:

This page has intentionally been left blank.

#### John 09

##### loaves

Loaves of bread are lumps of dough that are shaped and baked. These were probably small dense, round loaves.

##### what are these among so many?

This remark appears in the form of a question to emphasize that they do not have enough food to feed everyone. Alternate translation: "these few loaves and fishes are not enough to feed so many people!"

#### John 10

##### sit down

"lie down"

##### Now there was much grass in the place

John briefly stops telling about the events in the story in order to give background information about the place where this event happens.

##### So the men sat down, about five thousand in number

While the crowd probably included women and children (John 6:4-5), here John is counting only the men.

#### John 11

##### giving thanks

Jesus prayed to God the Father and thanked him for the fish and the loaves.

##### he gave it

"he" here represents "Jesus and his disciples." Alternate translation: "Jesus and his disciples gave it"

#### John 12

##### General Information:

This page has intentionally been left blank.

#### John 13

##### General Information:

Jesus withdraws from the crowd. This is the end of the part of the story about Jesus feeding the crowd on the mountain.

##### they gathered

"the disciples gathered"

##### left over

the food that no one had eaten

#### John 14

##### this sign

Jesus feeding the 5,000 people with five barley loaves and two fish

##### the prophet

the special prophet who Moses said would come into the world

#### John 15

##### General Information:

This page has intentionally been left blank.

#### John 16

##### Connecting Statement:

This is the next event in the story. Jesus's disciples go out onto the lake in a boat.

#### John 17

##### It was dark by this time, and Jesus had not yet come to them

Use your language's way of showing that this is background information.

#### John 18

##### General Information:

This page has intentionally been left blank.

#### John 19

##### they had rowed

Boats usually had two, four, or six people rowing with rowers on each side working together. Your culture may have different ways of making a boat go across a large body of water.

##### about twenty-five or thirty stadia

A "stadium" is 185 meters. Alternate translation: "about five or six kilometers"

#### John 20

##### Do not be afraid

"Stop being afraid!"

#### John 21

##### they were willing to receive him into the boat

It is implied that Jesus gets into the boat. Alternate translation: "they gladly received him into the boat"

#### John 22

##### the sea

"the Sea of Galilee"

##### there was no other boat there except the one

This double negative emphasizes that the one boat is the only one that was there. Alternate translation: "there was only that one boat there"

#### John 23

##### However, there were ... the Lord had given thanks

Use your language's way of showing that this is background information.

##### boats that came from Tiberias

Here, John provides more background information. The next day, after Jesus fed the people, some boats with people from Tiberius came to see Jesus. However, Jesus and his disciples had left the night before.

#### John 24

##### General Information:

The people go to Capernaum to find Jesus. When they see him, they start asking him questions.

#### John 25

##### General Information:

This page has intentionally been left blank.

#### John 26

##### Truly, truly

See how you translated this in John 1:51.

#### John 27

##### eternal life which the Son of Man will give you, for God the Father has set his seal on him

God the Father has given his approval to Jesus, the Son of Man, to give eternal life to those who believe in him.

##### Son of Man ... God the Father

These are important titles that describe the relationship between Jesus and God.

##### has set his seal on him

To "set a seal" on something means to place a mark on it to show to whom it belongs. This means that the Son belongs to the Father and that the Father approves of him in every way.

#### John 28

##### General Information:

This page has intentionally been left blank.

#### John 29

##### General Information:

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#### John 30

##### General Information:

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#### John 31

##### Our fathers

"Our forefathers" or "Our ancestors"

##### heaven

This refers to the place where God lives.

#### John 32

##### Truly, truly

See how you translated this in John 1:51.

##### it is my Father who is giving you the true bread from heaven

The "true bread" is a metaphor for Jesus. Alternate translation: "the Father gives to you the Son as the true bread from heaven"

##### my Father

This is an important title for God.

#### John 33

##### gives life to the world

"gives spiritual life to the world"

##### the world

Here the "world" is a metonym for all of the people in the world who trust in Jesus.

#### John 34

##### General Information:

This page has intentionally been left blank.

#### John 35

##### I am the bread of life

Through metaphor, Jesus compares himself with bread. Just as bread is necessary for our physical life, Jesus is necessary for our spiritual life. Alternate translation: "Just as food keeps you alive physically, I can give you spiritual life"

##### believes in

This means to believe that Jesus is the Son of God, to trust him as Savior, and to live in a way that honors him.

#### John 36

##### General Information:

This page has intentionally been left blank.

#### John 37

##### Everyone whom the Father gives me will come to me

God the Father and God the Son will save forever those who believe in Jesus.

##### Father

This is an important title for God.

##### he who comes to me I will certainly not throw out

This can be stated in positive form. Alternate translation: "I will keep everyone who comes to me"

#### John 38

##### Connecting Statement:

Jesus continues speaking to the crowd.

##### him who sent me

"my Father, who sent me"

#### John 39

##### I would lose not one of all those

Here litotes is used to emphasize that Jesus will keep everyone that God gives to him. Alternate translation: "I should keep all of them"

##### will raise them up

Here to raise up is an idiom for causing someone who has died to become alive again. Alternate translation: "will cause them to live again"

#### John 40

##### General Information:

This page has intentionally been left blank.

#### John 41

##### Connecting Statement:

The Jewish leaders interrupt Jesus as he is speaking to the crowd.

##### grumbled

talked unhappily

##### I am the bread

Just as bread is necessary for our physical life, Jesus is necessary for our spiritual life. See how you translated this in [John 6:35]

#### John 42

##### Is not this Jesus son of Joseph, whose father and mother we know?

This remark appears in the form of a question to emphasize that the Jewish leaders believe that Jesus is no one special. Alternate translation: "This is just Jesus, the son of Joseph, whose father and mother we know!

##### How then does he now say, 'I have come down from heaven'?

This remark appears in the form of a question to emphasize that the Jewish leaders do not believe that Jesus came from heaven. Alternate translation: "He is lying when he says that he came from heaven!"

#### John 43

##### Connecting Statement:

Jesus continues speaking to the crowd and now also to the Jewish leaders.

#### John 44

##### raise him up

This is an idiom. Alternate translation: "cause him to live again"

##### draws

This can mean 1) "pulls" or 2) "attracts."

##### Father

This is an important title for God.

#### John 45

##### It is written in the prophets

This is a passive statement that can be translated in an active form. Alternate translation: "The prophets wrote"

##### Everyone who has heard and learned from the Father comes to me

The Jews thought Jesus was the "son of Joseph" (John 6:42), but he is the Son of God because his Father is God, not Joseph. Those who truly learn from God the Father believe in Jesus, who is God the Son.

#### John 46

##### Connecting Statement:

Jesus now continues speaking to the crowd and the Jewish leaders.

##### Not that anyone has seen the Father, except he who is from God—he has seen the Father

"I am not saying that anyone has seen the Father. Only he who is from God-he has seen the Father"

##### Father

This is an important title for God.

#### John 47

##### Truly, truly

See how you translated this in John 1:51.

##### he who believes has eternal life

God gives "eternal life" to those who trust in Jesus, the Son of God.

#### John 48

##### I am the bread of life

Just as bread is necessary for our physical life, Jesus is necessary for our spiritual life. See how you translated this in [John 6:35]

#### John 49

##### Your fathers

"Your forefathers" or "Your ancestors"

##### died

This refers to physical death.

#### John 50

##### This is the bread

Here "bread" is a metaphor that points to Jesus who is the one who gives spiritual life just as bread sustains physical life. Alternate translation: "I am like the true bread"

##### not die

"live forever." Here the word "die" refers to spiritual death.

#### John 51

##### living bread

This means "the bread that causes people to live" (John 6:35).

##### for the life of the world

Here "the world" is a metonym that represents the lives of all the people in the world. Alternate translation: "that will give life to all the people in the world"

#### John 52

##### Connecting Statement:

Some Jews who are present begin to argue among themselves and Jesus responds to their question.

##### How can this man give us his flesh to eat?

This remark appears in the form of a question to emphasize that the Jewish leaders are reacting negatively to what Jesus has said about "his flesh." Alternate translation: "There is no way that this man can give us his flesh to eat!"

#### John 53

##### Truly, truly

See how you translated this in John 1:51.

##### eat the flesh of the Son of Man and drink his blood

Here the phrases "eat the flesh" and "drink his blood" are a metaphor that shows how trusting in Jesus, the Son of Man, is like receiving spiritual food and drink. However, the Jews did not understand this. Do not make the meaning of this metaphor clearer than Jesus did.

##### you will not have life in yourselves

"you will not receive eternal life"

#### John 54

##### Connecting Statement:

Jesus continues speaking to all those listening to him.

##### Whoever eats my flesh and drinks my blood has everlasting life

The phrases "eats my flesh" and "drinks my blood" are a metaphor for trusting Jesus. Just as people need food and drink in order to live, people need to trust Jesus in order to have eternal life. However, the Jews did not understand this. Do not make the meaning of this metaphor more clear than Jesus did.

##### raise him up

Here to raise up is an idiom for causing someone who has died to become alive again. Alternate translation: "cause him to live again"

##### at the last day

"on the day when God judges everyone"

#### John 55

##### my flesh is true food ... my blood is true drink

The phrases "true food" and "true drink" are a metaphor that means Jesus gives life to those who trust in him. However, the Jews did not understand this. Do not make the meaning of this metaphor clearer than Jesus did.

#### John 56

##### remains in me, and I in him

"has a close relationship with me"

#### John 57

##### so he who eats me

The phrase "eats me" is a metaphor for trusting Jesus. However, the Jews did not understand this. Do not make the meaning of this metaphor clearer than Jesus did.

##### living Father

Possible meanings are 1) "the Father who gives life" or 2) "the Father who is alive."

##### Father

This is an important title for God.

#### John 58

##### This is the bread that has come down from heaven

Jesus was speaking about himself. Alternate translation: "I am the bread that has come down from heaven"

##### This is the bread that has come down from heaven

The bread is a metaphor for what gives life. However, the Jews did not understand this. Do not make the meaning of this metaphor clearer than Jesus did.

##### He who eats this bread will live forever

Jesus spoke about himself as "this bread." Alternate translation: "He who eats me, the bread, will live forever"

##### He who eats this bread

Here "eats this bread" is a metaphor for trusting Jesus. However, the Jews did not understand this. Do not make the meaning of this metaphor clearer than Jesus did.

##### the fathers

"the forefathers" or "the ancestors"

#### John 59

##### Jesus said these things in the synagogue ... in Capernaum

Here John gives background information about when this event happened.

#### John 60

##### Connecting Statement:

Some of the disciples ask a question and Jesus responds, as he continues speaking to the crowd.

##### who can hear it?

The disciples use this question to emphasize that they cannot do this. Alternate translation: "no one can hear it!" or "it is too hard to hear!"

##### hear it

Possible meanings are 1) "hear it" is a synecdoche for "understand it" or 2) "hear it" is a synecdoche for "agree with it"

#### John 61

##### Does this offend you?

"Does this shock you?" or "Does this upset you?"

#### John 62

##### Then what if you should see the Son of Man going up to where he was before?

Jesus offers this remark in the form of a question to emphasize that his disciples will see other things that are also hard to understand. Alternate translation: "Then you will not know what to think when you see me, the Son of Man, going up into heaven!"

#### John 63

##### profits

The word "profit" means to cause good things to happen.

##### words

Possible meanings are 1) Jesus's words in [John 6:32-58]

##### The words that I have spoken to you

"What I have told you"

##### are spirit, and they are life

Possible meanings are 1) "are about the Spirit and eternal life" or 2) "are from the Spirit and give eternal life" or 3) "are about spiritual things and life."

#### John 64

##### Connecting Statement:

Jesus finishes speaking to the crowd.

##### For Jesus knew from the beginning who were the ones ... who it was who would betray him

Here John gives background information about what Jesus knew would happen.

#### John 65

##### no one can come to me unless it is granted to him by the Father

Whoever wants to believe must come to God through the Son. Only God the Father allows people to come to Jesus.

##### Father

This is an important title for God.

##### come to me

"follow me and receive eternal life"

#### John 66

##### no longer walked with him

Jesus went from one place to another by walking, so it is literally true that they did not walk where and when he walked, but the reader should also be able to understand that this metaphor indicates that they no longer wanted to hear what he had to say.

##### his disciples

Here "his disciples" refers to the general group of people who followed Jesus.

#### John 67

##### the twelve

This is an ellipsis for "the twelve disciples," a specific group of twelve men who followed Jesus for his entire ministry. Alternate translation: "the twelve disciples"

#### John 68

##### Lord, to whom would we go?

Simon Peter gives this remark in the form of a question to emphasize that he desires to follow only Jesus. Alternate translation: "Lord, we could never follow anyone but you!"

#### John 69

##### General Information:

This page has intentionally been left blank.

#### John 70

##### Did not I choose you, the twelve, and one of you is a devil?

Jesus gives this remark in the form of a question to draw attention to the fact that one of the disciples will betray him. Alternate translation: "I chose you all myself, yet one of you is a servant of Satan!"

#### John 71

##### General Information:

Verse 71 is not part of the main story. Here John comments on what Jesus said.

### Chapter 7

**1** After these things Jesus traveled about in Galilee, for he did not want to go into Judea because the Jews were seeking to kill him. **2** Now the Jewish Festival of Shelters was near. **3** His brothers therefore said to him, "Leave this place and go to Judea, so that your disciples also may see the works that you do. **4** No one does anything in secret if he himself seeks to be known openly. If you do these things, show yourself to the world." **5** For even his brothers did not believe in him. **6** Jesus therefore said to them, "My time has not yet come, but your time is always ready. **7** The world cannot hate you, but it hates me because I testify about it that its works are evil. **8** You go up to the festival; I am not going to this festival because my time has not yet been fulfilled." **9** After he said these things to them, he stayed in Galilee.

**10** But when his brothers had gone up to the festival, then he also went up, not publicly but in secret. **11** The Jews were looking for him at the festival and said, "Where is he?" **12** There was much discussion among the crowds about him. Some said, "He is a good man." Others said, "No, he leads the crowds astray." **13** Yet no one spoke openly about him for fear of the Jews.

**14** When the festival was already half over, Jesus went up into the temple and began to teach. **15** Then the Jews marveled, saying, "How does this man know so much? He has never been educated." **16** Jesus answered them and said, "My teaching is not mine, but is of him who sent me. **17** If anyone wishes to do his will, he will know about this teaching, whether it comes from God, or whether I speak from myself. **18** Whoever speaks from himself seeks his own glory, but whoever seeks the glory of him who sent him, that person is true, and there is no unrighteousness in him. **19** Did not Moses give you the law? Yet none of you keeps the law. Why do you seek to kill me?" **20** The crowd answered, "You have a demon. Who seeks to kill you?" **21** Jesus answered and said to them, "I did one work, and you all marvel because of it. **22** Moses gave you circumcision (not that it is from Moses, but from the ancestors), and on the Sabbath you circumcise a man. **23** If a man receives circumcision on the Sabbath so that the law of Moses is not broken, why are you angry with me because I made a man completely healthy on the Sabbath? **24** Do not judge according to appearance, but judge righteously."

**25** Some of them from Jerusalem said, "Is not this the one they seek to kill? **26** See, he speaks openly, and they say nothing to him. It cannot be that the rulers indeed know that this is the Christ, can it? **27** Yet we know where this one is from. But when the Christ comes, no one will know where he is from." **28** Then Jesus cried out in the temple, teaching and saying, "You both know me and know where I come from. I have not come of myself, but he who sent me is true, and you do not know him. **29** I know him because I come from him and he sent me." **30** They were trying to arrest him, but no one laid a hand on him because his hour had not yet come. **31** But many in the crowd believed in him, and they said, "When the Christ comes, will he do more signs than what this one has done?" **32** The Pharisees heard the crowds whispering these things about Jesus, and the chief priests and the Pharisees sent officers to arrest him. **33** Jesus then said, "I am still with you for a short amount of time, and then I go to him who sent me. **34** You will seek me but you will not find me; where I go, you will not be able to come." **35** The Jews therefore said among themselves, "Where will this man go that we will not be able to find him? Will he go to the dispersion among the Greeks and teach the Greeks? **36** What is this word that he said, 'You will seek me but will not find me; where I go, you will not be able to come'?"

**37** Now on the last, great day of the festival, Jesus stood and cried out, saying, "If anyone is thirsty, let him come to me and drink. **38** He who believes in me, just as the scripture says, rivers of living water will flow from his belly." **39** But he said this about the Spirit, whom those who believed in him would receive; the Spirit had not yet been given because Jesus was not yet glorified. **40** Some of the crowd, when they heard these words, said, "This is indeed the prophet." **41** Others said, "This is the Christ." But some said, "Does the Christ come from Galilee? **42** Have the scriptures not said that the Christ will come from the descendants of David and from Bethlehem, the village where David was?" **43** So there arose a division in the crowds because of him. **44** Some of them would have arrested him, but no one laid hands on him.

**45** Then the officers came back to the chief priests and Pharisees, who said to them, "Why did you not bring him?" **46** The officers answered, "Never has anyone spoken like this." **47** So the Pharisees answered them, "Have you also been deceived? **48** Have any of the rulers believed in him, or any of the Pharisees? **49** But this crowd that does not know the law, they are cursed." **50** Nicodemus (one of the Pharisees, who came to him earlier) said to them, **51** "Does our law judge a man before hearing from him and knowing what he does?" **52** They answered and said to him, "Are you also from Galilee? Search and see that no prophet comes from Galilee."

**53***[*[1](#fn-043-007-053-1)*]* [Then everyone went to his own house.

#### Footnotes

7:53 *[1]*The best ancient copies do not have John 7:53-8:11.

# John 7 General Notes

### Structure and formatting

This whole chapter concerns the concept of believing Jesus to be the Messiah. Some people believed this to be true while others rejected it. Some were willing to recognize his power and even the possibility that he was a prophet, but most were unwilling to believe that he was the Messiah. (See: christ and prophet)

Translators may wish to include a note at verse 53 to explain to the reader why they have chosen or chosen not to translate verses 7:53-8:11.

### Special concepts in this chapter

#### "My time has not yet come"

This phrase and "his hour had not yet come" are used in this chapter to indicate that Jesus is in control of the events unfolding in his life.

#### "Living water"

This is an important image used in the New Testament. It is a metaphor. Because this metaphor is given in a desert environment, it probably emphasizes that Jesus is able to give life sustaining nourishment.

### Important figures of speech in this chapter

#### Prophecy

Jesus gives a prophecy about his life without an explicit statement in John 7:33-34.

#### Irony

Nicodemus explains to the other Pharisees that the Law requires him to hear directly from a person before making a judgment about them. The Pharisees in turn made a judgment about Jesus without speaking to Jesus.

### Other possible translation difficulties in this chapter

#### "Did not believe in him"

Jesus's brothers did not believe Jesus was the Messiah. (See: believe)

#### "The Jews"

This term is used in two different ways in this passage. It is used specifically in reference to the Jewish leaders who were trying to kill him (John 7:1). It is also used in reference to the people of Judea in general who had a positive opinion of Jesus (John 7:13). The translator may wish to use the terms "Jewish leaders" and "Jewish people" or "Jews (leaders)" and "Jews (in general)."

#### John 01

##### General Information:

Jesus is in Galilee speaking to his brothers. These verses tell about when this event occurred.

##### After these things

These words tell the reader that the writer will begin talking about a new event. "After he finished speaking with the disciples" (John 6:66-71) or "Some time later"

##### traveled

The reader should understand that Jesus is probably walking rather than riding on an animal or in a vehicle.

##### the Jews were seeking to kill him

Here "the Jews" is a synecdoche for "the Jewish leaders." Alternate translation: "the Jewish leaders were making plans to kill him"

#### John 02

##### Now the Jewish Festival of Shelters was near

"Now the time for the festival of the Jews was near" or "Now it was almost time for the Jewish festival of Shelters"

#### John 03

##### brothers

This refers to the actual younger brothers of Jesus, the sons of Mary and Joseph.

##### the works that you do

The word "works" refers to the miracles that Jesus had performed.

#### John 04

##### he himself

The word "himself" is a reflexive pronoun that emphasizes the word "he."

##### the world

Here "the world" is a metonym for all of the people in the world. Alternate translation: "all people" or "everyone"

#### John 05

##### For even his brothers did not believe in him

This sentence is a stop from the main story. Here John gives background information about the brothers of Jesus.

##### his brothers

All of Jesus's brothers were younger than he was. This can be made explicit in the translation as long as it does not suggest that Jesus also had older brothers. Alternate translation: "his younger brothers"

#### John 06

##### My time has not yet come

The word "time" is a metonym. Jesus is implying that it is not the right time for him to bring his ministry to a close. Alternate translation: "It is not the right time for me to end my work"

##### your time is always ready

"any time is good for you"

#### John 07

##### The world cannot hate you

Here the "world" is a metonym for the people who live in the world. Alternate translation: "The people in the world cannot hate you"

##### I testify about it that its works are evil

"I tell them that what they are doing is evil"

#### John 08

##### Connecting Statement:

Jesus continues speaking to his brothers.

##### my time has not yet been fulfilled

Here Jesus is implying that if he goes to Jerusalem, he will bring his work to an end. Alternate translation: "It is not the right time for me to go to Jerusalem"

#### John 09

##### General Information:

This page has intentionally been left blank.

#### John 10

##### General Information:

The setting of the story has changed. Jesus and his brothers are now at the festival.

##### when his brothers

All of Jesus's brothers were younger than he was. This can be made explicit in the translation as long as it does not suggest that Jesus also had older brothers. Alternate translation: "when his younger brothers"

##### he also went up

Jerusalem is at a higher elevation than Galilee where Jesus and his brothers were previously.

##### not publicly but in secret

These two phrases mean the same thing. The idea is repeated for emphasis. Alternate translation: "very secretly"

#### John 11

##### The Jews were looking for him

Here the word "Jews"is a synecdoche for "the Jewish leaders." The word "him" refers to Jesus. Alternate translation: "The Jewish leaders were looking for Jesus"

#### John 12

##### he leads the crowds astray

Here "leads ... astray" is a metaphor for persuading someone to believe something that is not true. Alternate translation: "he deceives the people"

#### John 13

##### fear

This refers to the unpleasant feeling a person has when there is a threat of harm to himself or others.

##### the Jews

The word "Jews" is a synecdoche for the leaders of the Jews who opposed Jesus. Alternate translation: "the Jewish leaders"

#### John 14

##### General Information:

Jesus is now teaching the Jews in the temple.

#### John 15

##### How does this man know so much?

The remark appears in the form of a question to emphasize the Jewish leaders' surprise that Jesus has so much knowledge. Alternate translation: "It is amazing how much he knows about the scriptures!"

#### John 16

##### but is of him who sent me

"but comes from God, the one who sent me"

#### John 17

##### Connecting Statement:

Jesus continues speaking to the Jews.

#### John 18

##### but whoever seeks the glory of him who sent him, that person is true, and there is no unrighteousness in him

"when a person only seeks to honor the one who sent him, that person is speaking the truth. He does not lie"

#### John 19

##### Connecting Statement:

Jesus continues speaking to the Jews.

##### Did not Moses give you the law?

This remark appears in the form of a question to add emphasis. Alternate translation: "It was Moses who gave you the law"

##### keeps the law

"obeys the law"

##### Why do you seek to kill me?

Jesus questions the motives of the Jewish leaders who want to kill him for breaking the law of Moses. He implies that the leaders themselves do not keep that same Law. Alternate translation: "You break the Law yourselves and yet you want to kill me!"

#### John 20

##### You have a demon

"This shows that you are crazy, or maybe a demon is controlling you!"

##### Who seeks to kill you?

This remark appears in the form of a question to add emphasis. Alternate translation: "No one is trying to kill you!"

#### John 21

##### one work

"one miracle" or "one sign"

##### you all marvel

"you all are shocked"

#### John 22

##### not that it is from Moses, but from the ancestors

Here John provides additional information about circumcision.

##### on the Sabbath you circumcise a man

Jesus implies that the act of circumcision also involves work. Alternate translation: "you circumcise a male baby on the Sabbath. That is working too"

##### on the Sabbath

"on the Jewish Day of Rest"

#### John 23

##### If a man receives circumcision on the Sabbath so that the law of Moses is not broken

"If you circumcise a male baby on the Sabbath so that you do not break the law of Moses"

##### why are you angry with me because I made a man completely healthy on the Sabbath?

This remark appears in the form of a question to add emphasis. Alternate translation: "you should not be angry with me because I made a man completely well on the Sabbath!"

##### on the Sabbath

"on the Jewish Day of Rest"

#### John 24

##### Do not judge according to appearance, but judge righteously

Jesus implies that the people should not decide what is right, based only on what they can see. Behind the action is a motive that cannot be seen. Alternate translation: "Stop judging people according to what you see! Be more concerned with what is right according to God"

#### John 25

##### Is not this the one they seek to kill?

This remark appears in the form of a question to add emphasis. Alternate translation: "This is Jesus whom they are seeking to kill!"

#### John 26

##### they say nothing to him

This implies that the Jewish leaders are not opposing Jesus. Alternate translation: "they say nothing to oppose him"

##### It cannot be that the rulers indeed know that this is the Christ, can it?

This remark appears in the form of a question to add emphasis. Alternate translation: "Maybe they have decided that he is truly the Messiah!"

#### John 27

##### General Information:

This page has intentionally been left blank.

#### John 28

##### cried out

"spoke in a loud voice"

##### in the temple

Jesus and the people were actually in the courtyard of the temple. Alternate translation: "in the temple courtyard"

##### You both know me and know where I come from

John uses irony in this statement. The people believe that Jesus is from Nazareth. They do not know that God sent him from heaven and that he was born in Bethlehem. Alternate translation: "You all know me and you think you know where I come from"

##### of myself

"on my own authority." See how you translated "of himself" in John 5:19.

##### he who sent me is true

"God is the one who sent me and he is true"

#### John 29

##### General Information:

This page has intentionally been left blank.

#### John 30

##### his hour had not yet come

The word "hour" is a metonym that represents the right time for Jesus to be arrested, according to God's plan. Alternate translation: "it was not the right time to arrest him"

#### John 31

##### When the Christ comes, will he do more signs than what this one has done?

This remark appears in the form of a question to add emphasis. Alternate translation: "When the Christ comes, surely he will not be able to do more signs than this man has done!"

##### signs

This refers to the miracles that prove that Jesus is the Christ.

#### John 32

##### General Information:

This page has intentionally been left blank.

#### John 33

##### I am still with you for a short amount of time

"I will remain with you for only a short period of time"

##### then I go to him who sent me

Here Jesus refers to God the Father, who sent him.

#### John 34

##### where I go, you will not be able to come

"you will not be able to come to the place where I am"

#### John 35

##### The Jews therefore said among themselves

The "Jews" is a synecdoche that represents the leaders of the Jews who opposed Jesus. Alternate translation: "The Jewish leaders said among themselves"

##### the dispersion

This refers to the Jews that were spread all across the Greek world, outside of Palestine.

#### John 36

##### What is this word that he said

This "word" is a metonym which stands for the meaning of the message that Jesus had shared, which the Jewish leaders had failed to understand. Alternate translation: "What is he talking about when he said"

#### John 37

##### General Information:

Some time has passed. It is now the last day of the festival and Jesus speaks to the crowd.

##### great day

It is "great" because it is the last, or most important, day of the festival.

##### If anyone is thirsty

Here the word "thirsty" is a metaphor that means one's great desire for the things of God, just as one "thirsts" for water. Alternate translation: "Anyone who desires the things of God like a thirsty man desires water"

##### let him come to me and drink

The word "drink" is a metaphor that means to receive the spiritual life that Jesus provides. Alternate translation: "let him come to me and quench his spiritual thirst"

#### John 38

##### He who believes in me, just as the scripture says

"As the scripture says about anyone who believes in me"

##### rivers of living water will flow

The "rivers of living water" is a metaphor that represents the life that Jesus provides for those who are spiritually "thirsty." Alternate translation: "spiritual life will flow like rivers of water"

##### living water

Possible meanings are 1) "water that gives life" or 2) "water that causes people to live."

##### from his belly

Here the belly represents the inside of a person, specifically the non-physical part of a person. Alternate translation: "from inside of him" or "from his heart"

#### John 39

##### General Information:

In this verse the author gives information to clarify what Jesus is talking about.

##### But he

Here "he" refers to Jesus.

##### the Spirit had not yet been given

John implies that the Spirit would later come to live in those who trusted Jesus. Alternate translation: "the Spirit had not yet come to live in the believers"

##### because Jesus was not yet glorified

Here the word "glorified" refers to the time when God would honor the Son after his death and resurrection.

#### John 40

##### This is indeed the prophet

By saying this, the people are indicating that they believe Jesus is the prophet like Moses that God had promised to send. Alternate translation: "This is indeed the prophet who is like Moses that we have been waiting for"

#### John 41

##### Does the Christ come from Galilee?

This remark appears in the form of a question to add emphasis. Alternate translation: "The Christ cannot come from Galilee!"

#### John 42

##### Have the scriptures not said that the Christ will come from the descendants of David and from Bethlehem, the village where David was?

This remark appears in the form of a question to add emphasis. Alternate translation: "The scriptures teach that Christ will come from the line of David and from Bethlehem, the village where David was!"

##### Have the scriptures not said ... was?

The scriptures are referred to as if they were actually speaking as a person speaks. Alternate translation: "Did the prophets not write in the scriptures ... was?" or "The prophets wrote in the scriptures ... was."

##### where David was

"where David lived"

#### John 43

##### So there arose a division in the crowds because of him

The crowds could not agree about who or what Jesus was.

#### John 44

##### but no one laid hands on him

To lay hands on someone is an idiom which means to grab him or to hold onto him. Alternate translation: "but no one grabbed him to arrest him"

#### John 45

##### the officers

"the temple guards"

#### John 46

##### Never has anyone spoken like this

The officers exaggerate to show how impressed they are by what Jesus said. You may need to make explicit that the officers were not claiming to know everything that every person in all times and places had ever said. Alternate translation: "We have never heard anyone say such amazing things as this man!"

#### John 47

##### So the Pharisees

"Because they said that, the Pharisees"

##### answered them

"answered the officers"

##### Have you also been deceived?

The remark appears in the form of a question to add emphasis. The Pharisees are shocked at the response of the officers. Alternate translation: "You have been deceived too!"

#### John 48

##### Have any of the rulers believed in him, or any of the Pharisees?

This remark appears in the form of a question to add emphasis. Alternate translation: "None of the rulers or Pharisees have believed in him!"

#### John 49

##### the law

This is a reference to the law of the Pharisees and not the law of Moses.

##### But this crowd that does not know the law, they are cursed

"As for this crowd that does not know the law, God will cause them to perish!"

#### John 50

##### one of the Pharisees, who came to him earlier

John provides this information to remind us of who Nicodemus is. Your language may have a special way to mark background information.

#### John 51

##### Does our law judge a man ... what he does?

This remark appears in the form of a question to add emphasis. This can be translated as a statement. Alternate translation: "Our Jewish law does not allow us to judge a man ... what he does!"

##### Does our law judge a man ... does?

Here Nicodemus speaks of the law as if it were a person. If this is not natural in your language, you may translate it with a personal subject. Alternate translation: "Do we judge a man ... does?" or "We do not judge a man ... does."

#### John 52

##### Are you also from Galilee?

The Jewish leaders know that Nicodemus is not from Galilee. They ask this question as a way of scoffing at him. Alternate translation: "You must also be one of those inferior persons from Galilee!"

##### Search and see

This is an ellipsis. You may wish to include the information that does not appear. Alternate translation: "Search carefully and read what is written in the Scriptures"

##### no prophet comes from Galilee

This probably refers to the belief that Jesus was born in Galilee.

#### John 53

##### General Information:

The best early texts do not have 7:53-8:11. The ULB has set them apart in square brackets

### Chapter 8

**1***[*[1](#fn-043-008-001-1)*]* Jesus went to the Mount of Olives. **2** Early in the morning he came to the temple again, and all the people came; he sat down and taught them. **3** The scribes and the Pharisees brought a woman caught in the act of adultery. They placed her in the middle. **4** Then they said to him, "Teacher, this woman has been caught in the act of adultery. **5** Now in the law, Moses commanded us to stone such people; what do you say about her?" **6** They said this in order to trap him so that they might have something to accuse him about, but Jesus bent down and wrote on the ground with his finger. **7** When they continued asking him questions, he stood up and said to them, "The one among you who has no sin, let him be the first to throw a stone at her." **8** Again he stooped down, and wrote on the ground with his finger. **9** When they heard it, they left one by one, beginning with the oldest. Finally Jesus was left alone, with the woman who had been in the middle. **10** Jesus stood up and said to her, "Woman, where are your accusers? Did no one condemn you?" **11** She said, "No one, Lord." Jesus said, "Neither do I condemn you. Go and sin no more."] *[*[2](#fn-043-008-011-2)*]*

**12** Again Jesus spoke to them, saying, "I am the light of the world; he who follows me will not walk in the darkness but will have the light of life." **13** The Pharisees said to him, "You testify about yourself; your testimony is not true." **14** Jesus answered and said to them, "Even if I testify about myself, my testimony is true. I know where I came from and where I am going, but you do not know where I came from or where I am going. **15** You judge according to the flesh; I judge no one. **16** Yet if I judge, my judgment is true because I am not alone, but I am with the Father who sent me. **17** Yes, and in your law it is written that the testimony of two men is true. **18** I am he who testifies about myself, and the Father who sent me testifies about me." **19** They said to him, "Where is your father?" Jesus answered, "You know neither me nor my Father; if you had known me, you would have known my Father also." **20** He said these words in the treasury as he taught in the temple, and no one arrested him because his hour had not yet come.

**21** So again he said to them, "I am going away; you will seek me and will die in your sin. Where I am going, you cannot come." **22** The Jews said, "Will he kill himself? Is that why he says, 'Where I am going you cannot come'?" **23** Jesus said to them, "You are from below; I am from above. You are of this world; I am not of this world. **24** Therefore, I said to you that you will die in your sins. For unless you believe that I AM, you will die in your sins." **25** They said therefore to him, "Who are you?" Jesus said to them, "What I have said to you from the beginning. **26** I have many things to speak and to judge about you. However, he who sent me is true; and the things that I heard from him, these things I say to the world." **27** They did not understand that he was speaking to them about the Father. **28** Jesus said, "When you have lifted up the Son of Man, then will you know that I AM, and that I do nothing of myself. As the Father taught me, I speak these things. **29** He who sent me is with me, and he has not left me alone, because I always do what is pleasing to him." **30** As Jesus was saying these things, many believed in him.

**31** Jesus said to those Jews who had believed him, "If you remain in my word, then you are truly my disciples; **32** and you will know the truth, and the truth will set you free." **33** They answered him, "We are descendants of Abraham and have never been slaves of anyone; how can you say, 'You will be set free'?" **34** Jesus answered them, "Truly, truly, I say to you, everyone who commits sin is the slave of sin. **35** The slave does not remain in the house forever; the son remains forever. **36** Therefore, if the Son sets you free, you will be truly free. **37** I know that you are Abraham's descendants; you seek to kill me because my word has no place in you. **38** I say what I have seen with my Father, and you also do what you heard from your father." **39** They answered and said to him, "Our father is Abraham." Jesus said to them, "If you were Abraham's children, you would do the works of Abraham. **40** Yet, now you seek to kill me, a man who has told you the truth that I heard from God. Abraham did not do this. **41** You do the works of your father." They said to him, "We were not born in sexual immorality; we have one Father: God." **42** Jesus said to them, "If God were your Father, you would love me, for I came from God and am here; for neither have I come of myself, but he sent me. **43** Why do you not understand my words? It is because you cannot hear my words. **44** You are of your father, the devil, and you wish to do the desires of your father. He was a murderer from the beginning and does not stand in the truth because there is no truth in him. When he speaks a lie, he speaks from his own nature because he is a liar and the father of lies. **45** Yet, because I speak the truth, you do not believe me. **46** Which one of you convicts me of sin? If I speak the truth, why do you not believe me? **47** He who is of God hears the words of God; you do not hear them because you are not of God." **48** The Jews answered and said to him, "Do we not truly say that you are a Samaritan and have a demon?" **49** Jesus answered, "I do not have a demon, but I honor my Father, and you dishonor me. **50** I do not seek my glory; there is one seeking and judging. **51** Truly, truly, I say to you, if anyone keeps my word, he will never see death." **52** The Jews said to him, "Now we know that you have a demon. Abraham and the prophets died; but you say, 'If anyone keeps my word, he will never taste death.' **53** You are not greater than our father Abraham who died, are you? The prophets also died. Who do you make yourself out to be?" **54** Jesus answered, "If I glorify myself, my glory is nothing; it is my Father who glorifies me—about whom you say that he is your God. **55** You have not known him, but I know him. If I would say, 'I do not know him,' I would be like you, a liar. However, I know him and keep his word. **56** Your father Abraham rejoiced at seeing my day; he saw it and was glad." **57** The Jews said to him, "You are not yet fifty years old, and you have seen Abraham?" **58** Jesus said to them, "Truly, truly, I say to you, before Abraham was, I AM." **59** Then they picked up stones to throw at him, but Jesus hid himself and went out of the temple.

#### Footnotes

8:1 *[1]*See the note on John 7:53. 8:11 *[2]*See the note on John 7:53.

# John 8 General Notes

### Structure and formatting

Translators may wish to include a note at verse 1 to explain to the reader why they have chosen to translate or to not translate verses 8:1-11.

### Special concepts in this chapter

#### A 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: light and darkness and righteous)

#### I AM

John records Jesus as saying these words four times in this book, three times in this chapter. They stand alone as a complete sentence, and they literally translate the Hebrew word for "I AM," by which Yahweh identified himself to Moses. For these reasons, many people believe that when Jesus said these words he was claiming to be Yahweh. (See: yahweh).

#### The Scribes and Pharisees' trap

The Scribes and Pharisees wanted to trick Jesus. They wanted him to say either that they should keep the law of Moses by killing a woman whom they had found committing adultery or that they should disobey the law of Moses and forgive her sin. Jesus knew that they were trying to trick him and that they did not really want to keep the law of Moses. He knew this because the law said that both the woman and the man should die, but they did not bring the man to Jesus. (See: adultery)

### Other possible translation difficulties in this chapter

#### "Son of Man"

Jesus refers to himself as the "Son of Man" in this chapter

#### John 01

##### General Information:

While some texts have 7:53-8:11, the best and earliest texts do not include them.

##### Connecting Statement:

Verse 1 tells us where Jesus went at the end of the previous chapter.

#### John 02

##### all the people

This is a general way of speaking. It means "many people."

#### John 03

##### The scribes and the Pharisees brought

Here the phrase "the scribes and the Pharisees" is a synecdoche that represents some of the members of these two groups. Alternate translation: "Some scribes and Pharisees brought" or "Some men who taught the Jewish laws and some who were Pharisees brought"

##### a woman caught in the act of adultery

This is a passive statement. You may translate it in an active form. Alternate translation: "a woman whom they had found committing adultery"

#### John 04

##### General Information:

While some texts have 7:53-8:11, the best and earliest texts do not include them.

#### John 05

##### such people

"people like that" or "people who do that"

##### what do you say about her?

"so you tell us. What should we do about her?"

#### John 06

##### to trap him

This means to use a trick question.

##### so that they might have something to accuse him about

What they would accuse him of can be made explicit. Alternate translation: "so that they could accuse him of saying something wrong" or "so that they could accuse him of not obeying the law of Moses or the Roman law"

#### John 07

##### General Information:

While some texts have 7:53-8:11, the best and earliest texts do not include them.

##### When they continued

The word "they" refers to the scribes and Pharisees.

##### The one among you who has no sin

The abstract noun "sin" can be expressed with the verb sin. Alternate translation: "The one among you is has never sinned" or "If any one of you has never sinned"

##### let him

"let that person"

#### John 08

##### he stooped down

"he bent down"

#### John 09

##### General Information:

While some texts have 7:53-8:11, the best and earliest texts do not include them.

##### one by one

"one after another"

#### John 10

##### Woman, where are your accusers

When Jesus called her "woman," he was not trying to make her feel insignificant. If people in your language group would think that he was doing that, this can be translated without the word "Woman."

#### John 11

##### General Information:

This page has intentionally been left blank.

#### John 12

##### General Information:

Jesus is speaking to a crowd near the treasury in the temple after either the events of [John 7:1-52]

##### I am the light of the world

Here the "light" is a metaphor for the revelation that comes from God. Alternate translation: "I am the one who gives light to the world"

##### the world

This is a metonym for the people. Alternate translation: "the people of the world"

##### he who follows me

This is an idiom that means "everyone who does what I teach" or "everyone who obeys me"

##### will not walk in the darkness

To "walk in darkness" is a metaphor for living a sinful life. Alternate translation: "will not live as if he were in the darkness of sin"

##### light of life

The "light of life" is a metaphor for the truth from God that gives spiritual life. Alternate translation: "truth that brings eternal life"

#### John 13

##### You testify about yourself

"You are just saying these things about yourself"

##### your testimony is not true

The Pharisees are implying that the witness of only one person is not true because it cannot be verified. Alternate translation: "you cannot be your own witness" or "what you say about yourself may not be true"

#### John 14

##### Even if I testify about myself

"Even if I say these things about myself"

#### John 15

##### the flesh

"human standards and the laws of men"

##### I judge no one

Possible meanings are 1) "I do not judge anyone yet" or 2) "I am not judging anyone now."

#### John 16

##### if I judge

Possible meanings are 1) "if I judge people" or 2) "whenever I judge people"

##### my judgment is true

Possible meanings are 1) "my judgment will be right" or 2) "my judgment is right."

##### I am not alone, but I am with the Father who sent me

Jesus, the Son of God, has authority because of his special relationship with his Father.

##### I am not alone

The implied information is that Jesus is not alone in his judgment. Alternate translation: "I am not alone in how I judge" or "I do not judge alone"

##### I am with the Father who sent me

The Father and the Son judge together. Alternate translation: "the Father who sent me also judges with me" or "the Father who sent me judges as I do"

##### the Father

This is an important title for God. If your language must state whose Father this is, you could say "my Father" since Jesus switches to that in the following verses.

#### John 17

##### Connecting Statement:

Jesus continues speaking to the Pharisees and other people about himself.

##### Yes, and in your law

The word "Yes" shows that Jesus is adding to what he was saying before.

##### it is written

This is a passive phrase. You may translate it in an active form with a personal subject. Alternate translation: "Moses wrote"

##### the testimony of two men is true

The logic implied here is that one person can verify the words of another. Alternate translation: "if two men say the same thing, then people know it is true"

#### John 18

##### I am he who testifies about myself

Jesus testifies about himself. Alternate translation: "I give evidence to you about myself"

##### the Father who sent me testifies about me

The Father also testifies about Jesus. You could make it explicit that this means Jesus's testimony is true. Alternate translation: "my Father who sent me also brings evidence about me. So you should believe that what we tell you is true"

##### the Father

This is an important title for God. If your language must state whose Father this is, you could say "my Father" since Jesus switches to that in the following verses.

#### John 19

##### You know neither me nor my Father; if you had known me, you would have known my Father also

Jesus indicates that to know him is to also know the Father. Both Father and Son are God. "Father" is an important title for God.

##### my Father

This is an important title for God.

#### John 20

##### General Information:

Here there is a break in Jesus's speaking where the author give us background information regarding where Jesus had been teaching. Some languages may require the information about the setting to be placed at the beginning of this part of the story in [John 8:12]

##### his hour had not yet come

The word "hour" is a metonym for the time for Jesus to die. Alternate translation: "it was not yet the right time for Jesus to die"

#### John 21

##### Connecting Statement:

Jesus continues speaking to the crowd.

##### die in your sin

Here the word "die" refers to spiritual death. Alternate translation: "die while you are still sinful" or "you will die while you are sinning"

##### you cannot come

"you are not able to come"

#### John 22

##### The Jews said

Here "Jews" is a synecdoche for "the Jewish leaders." Alternate translation: "The Jewish leaders said" or "The Jewish authorities said"

#### John 23

##### You are from below

"You were born in this world"

##### I am from above

"I came from heaven"

##### You are of this world

"You belong to this world"

##### I am not of this world

"I do not belong to this world"

#### John 24

##### you will die in your sins

"you will die without God's forgiving your sins"

##### that I AM

Possible meanings are 1) Jesus is identifying himself as Yahweh, who identified himself to Moses as "I AM," or 2) Jesus expects the people to understand that he is referring to what he already has already said about himself: "I am from above."

#### John 25

##### They said

The word "They" refers to the Jewish leaders (John 8:22).

#### John 26

##### these things I say to the world

Here the "world" is a metonym for the people who live in the world. Alternate translation: "these things I say to all the people"

#### John 27

##### the Father

This is a special title for God. Some languages may require the use of a possessive before the noun. Alternate translation: "his Father"

#### John 28

##### When you have lifted up

This refers to placing Jesus on the cross to kill him.

##### lifted up the Son of Man

Jesus used the title "Son of Man" to refer to himself. Alternate translation: "lifted me, the Son of Man, up"

##### I AM

Possible meanings are 1) Jesus is identifying himself as Yahweh, who identified himself to Moses as "I AM," or 2) Jesus is saying, "I am the one I claim to be."

##### As the Father taught me, I speak these things

"I am only saying what my Father taught me to say." The word "Father" is an important title for God.

#### John 29

##### He who sent me

The word "He" refers to God.

#### John 30

##### As Jesus was saying these things

"As Jesus spoke these words"

##### many believed in him

"many people trusted him"

#### John 31

##### remain in my word

This is an idiom that means "to obey Jesus." Alternate translation: "obey what I have said"

##### my disciples

"my followers"

#### John 32

##### the truth will set you free

This is personification. Jesus speaks of "the truth" as if it were a person. Alternate translation: "if you obey the truth, God will set you free"

##### the truth

This refers to what Jesus reveals about God. Alternate translation: "what is true about God"

#### John 33

##### how can you say, 'You will be set free'?

This remark appears in the form of a question to express the Jewish leaders' shock at what Jesus has said. Alternate translation: "We do not need to be set free!"

#### John 34

##### Truly, truly

See how you translated this in John 1:51.

##### is the slave of sin

Here the word "slave" is a metaphor. This implies that "sin" is like a master for the one who sins. Alternate translation: "is like a slave to sin"

#### John 35

##### in the house forever

Here "house" is a metonym for "family." Alternate translation: "as a permanent member of a family"

##### the son remains forever

This is an ellipsis. You may translate it by including the implied words. Alternate translation: "the son is a member of the family forever"

#### John 36

##### if the Son sets you free, you will be truly free

It is implied that Jesus is talking about freedom from sin, which is a metaphor for being able not to sin. Alternate translation: "if the Son sets you free, you will truly be able to refrain from sin"

##### if the Son sets you free

"Son" is an important title for Jesus, the Son of God. Jesus was speaking about himself. Alternate translation: "If I, the Son, set you free"

#### John 37

##### Connecting Statement:

Jesus continues speaking to the Jews.

##### my word has no place in you

Here "word" is a metonym for the "teachings" or "message" of Jesus, which the Jewish leaders do not accept. Alternate translation: "you do not accept my teachings" or "you do not allow my message to change your life"

#### John 38

##### I say what I have seen with my Father

"I am telling you about the things I saw when I was with my Father"

##### you also do what you heard from your father

The Jewish leaders do not understand that by "your father" Jesus is referring to the devil. Alternate translation: "you also continue doing what your father has told you to do"

#### John 39

##### father

forefather

#### John 40

##### Abraham did not do this

"Abraham never tried to kill anyone who told him the true revelation from God"

#### John 41

##### You do the works of your father

Jesus implies that their father is the devil. Alternate translation: "No! You are doing the things that your real father did"

##### We were not born in sexual immorality

Here the Jewish leaders imply that Jesus does not know who his real father is. Alternate translation: "We do not know about you, but we are not illegitimate children" or "We were all born from proper marriages"

##### we have one Father: God

Here the Jewish leaders claim God as their spiritual Father. This is an important title for God.

#### John 42

##### love

The kind of love that comes from God is focused on having good things happen to others even when those good things do not happen to the one who loves.

#### John 43

##### Why do you not understand my words?

Jesus is using this question mainly to rebuke the Jewish leaders for not listening to him. Alternate translation: "I will tell you why you do not understand what I say!"

##### It is because you cannot hear my words

Here "words" is a metonym for the "teachings" of Jesus. Alternate translation: "It is because you will not accept my teachings.

#### John 44

##### You are of your father, the devil

"You belong to your father, Satan"

##### the father of lies

Here "father" is a metaphor for the one who originates all lies. Alternate translation: "he is the one who created all lies in the beginning"

#### John 45

##### Connecting Statement:

Jesus continues speaking to the Jews.

##### because I speak the truth

"because I tell you true things about God"

#### John 46

##### Which one of you convicts me of sin?

Jesus uses this question to emphasize that he has never sinned. Alternate translation: "None of you can show that I have ever sinned!"

##### If I speak the truth

"If I say things that are true"

##### why do you not believe me?

Jesus uses this question to scold the Jewish leaders for their unbelief. Alternate translation: "you have no reason for not believing in me!"

#### John 47

##### the words of God

Here "words" is a metonym for the "message" of God. Alternate translation: "the message of God" or "the truth that comes from God"

#### John 48

##### The Jews

The "Jews" is a synecdoche that represents the "Jewish leaders" who opposed Jesus. Alternate translation: "The Jewish leaders"

##### Do we not truly say that you are a Samaritan and have a demon?

The Jewish leaders use this question to accuse Jesus and to dishonor him. Alternate translation: "We are certainly right in saying that you are a Samaritan and that a demon lives in you!"

#### John 49

##### General Information:

This page has intentionally been left blank.

#### John 50

##### Connecting Statement:

Jesus continues answering the Jews.

##### there is one seeking and judging

This refers to God.

#### John 51

##### Truly, truly

See how you translated this in John 1:51.

##### keeps my word

Here "word" is a metonym for the "teachings" of Jesus. Alternate translation: "obeys my teachings" or "does what I say"

##### see death

This is an idiom that means to experience death. Here Jesus is referring to spiritual death. Alternate translation: "die spiritually"

#### John 52

##### Jews

Here "Jews" is a metonym for the "Jewish leaders" who opposed Jesus. Alternate translation: "Jewish leaders"

##### If anyone keeps my word

"If anyone obeys my teaching"

##### taste death

This is an idiom that means to experience death. The Jewish leaders mistakenly assume that Jesus is speaking only about physical death. Alternate translation: "die"

#### John 53

##### You are not greater than our father Abraham who died, are you?

The Jewish leaders use this question to emphasize that Jesus is not greater than Abraham. Alternate translation: "You are certainly not greater than our father Abraham who indeed died!"

##### father

forefather

##### Who do you make yourself out to be?

The Jews use this question to rebuke Jesus for thinking that he is more important than Abraham. Alternate translation: "You should not think that you are so important!"

#### John 54

##### it is my Father who glorifies me—about whom you say that he is your God

The word "Father" is an important title for God. No one knows God the Father like Jesus, the Son of God. Alternate translation: "it is my Father who honors me, and you say that he is your God"

#### John 55

##### keep his word

Here "word" is a metonym for what God says. Alternate translation: "I obey what he says to do"

#### John 56

##### my day

This is a metonym for what Jesus would accomplish during his life. Alternate translation: "what I would do during my life"

##### he saw it and was glad

"he foresaw my coming through God's revelation and he rejoiced"

#### John 57

##### Connecting Statement:

This is the end of the part of the story about Jesus speaking with the Jews in the temple, which began in John 8:12.

##### The Jews said to him

Here the "Jews" is a synecdoche for the "Jewish leaders" who opposed Jesus. Alternate translation: "The Jewish leaders said to him"

##### You are not yet fifty years old, and you have seen Abraham?

The Jewish leaders use this question to express their shock that Jesus claims to have seen Abraham. Alternate translation: "You are less than fifty years old. You could not have seen Abraham!"

#### John 58

##### Truly, truly

See how you translated this in John 1:51.

##### I AM

Possible meanings are 1) Jesus is identifying himself as Yahweh, who identified himself to Moses as "I AM," or 2) Jesus is saying, "before Abraham existed, I existed."

#### John 59

##### Then they picked up stones to throw at him

The Jewish leaders are outraged at what Jesus has said. Here it is implied that they wanted to kill him because he had made himself equal to God. Alternate translation: "Then they picked up stones to kill him because he claimed to be equal with God"

### Chapter 9

**1** Now as Jesus passed by, he saw a man blind from birth. **2** His disciples asked him, "Rabbi, who sinned, this man or his parents, so that he was born blind?" **3** Jesus answered, "Neither did this man sin, nor his parents, but so that the works of God would be revealed in him. **4** We must do the works of him who sent me while it is day. Night is coming when no one will be able to work. **5** While I am in the world, I am the light of the world." **6** After Jesus said these things, he spit on the ground, made mud with the saliva, and smeared the mud on his eyes. **7** He said to him, "Go, wash in the pool of Siloam" (which is translated "Sent"). So the man went away, washed, and came back seeing. **8** Then the man's neighbors and those who had seen him previously as a beggar were saying, "Is not this the man that used to sit and beg?" **9** Some said, "It is he." Others said, "No, but he is like him." But he said, "It is me." **10** They said to him, "Then how were your eyes opened?" **11** He answered, "The man who is called Jesus made mud and smeared it on my eyes and said to me, 'Go to Siloam and wash.' So I went and washed, and I received my sight." **12** They said to him, "Where is he?" He replied, "I do not know."

**13** They brought the man who used to be blind to the Pharisees. **14** Now it was the Sabbath day when Jesus made the mud and opened his eyes. **15** Then again the Pharisees asked him how he had received his sight. He said to them, "He put mud on my eyes, I washed, and I now can see." **16** Some of the Pharisees said, "This man is not from God because he does not keep the Sabbath." Others said, "How can a man who is a sinner do such signs?" So there was a division among them. **17** So they asked the blind man again, "What do you say about him, since he opened your eyes?" The blind man said, "He is a prophet." **18** Now the Jews still did not believe about him that he was blind and had received his sight until they called the parents of him who had received his sight. **19** They asked the parents, "Is this your son whom you say was born blind? How then does he now see?" **20** So his parents answered them, "We know that this is our son and that he was born blind. **21** How he now sees, we do not know, and who opened his eyes, we do not know. Ask him, he is an adult. He can speak for himself." **22** His parents said these things, because they were afraid of the Jews. For the Jews had already agreed that if anyone would confess him to be the Christ, he would be thrown out of the synagogue. **23** Because of this, his parents said, "He is an adult, ask him." **24** So for a second time they called the man who had been blind and said to him, "Give glory to God. We know that this man is a sinner." **25** Then that man replied, "I do not know if he is a sinner. One thing I do know: I was blind, and now I see." **26** Then they said to him, "What did he do to you? How did he open your eyes?" **27** He answered, "I have told you already, and you did not listen! Why do you want to hear it again? You do not want to become his disciples too, do you?" **28** They insulted him and said, "You are his disciple, but we are disciples of Moses. **29** We know that God has spoken to Moses, but we do not know where this one is from." **30** The man answered and said to them, "This is remarkable, that you do not know where he is from, and yet he opened my eyes. **31** We know that God does not listen to sinners, but if someone worships God and does his will, he listens to him. **32** Since the world began it has never been heard that anyone opened the eyes of a man born blind. **33** If this man were not from God, he could do nothing." **34** They answered and said to him, "You were completely born in sins, and you are teaching us?" Then they threw him out.

**35** Jesus heard that they had cast him out of the synagogue. He found him and said, "Do you believe in the Son of Man?" **36** He replied and said, "Who is he, Lord, that I may believe in him?" **37** Jesus said to him, "You have seen him, and it is the one who is speaking with you." **38** The man said, "Lord, I believe," and he worshiped him. **39** Jesus said, "For judgment I came into this world so that those who do not see may see and so that those who see may become blind." **40** Some of the Pharisees who were with him heard these things and asked him, "Are we also blind?" **41** Jesus said to them, "If you were blind, you would have no sin, but now you say, 'We see,' so your sin remains."

# John 9 General Notes

### Special concepts in this chapter

#### "Who sinned?"

Many of the Jews of Jesus's time believed that if a person was blind or deaf or crippled, it was because he or his parents or someone in his family had sinned. This was not the teaching of the law of Moses. (See: sin and lawofmoses)

#### "He does not keep the Sabbath"

The Pharisees thought that Jesus was working, and so breaking the Sabbath, by making mud. (See: sabbath)

### Important metaphors in this chapter

#### 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: righteous)

#### Seeing and being blind

Jesus calls the Pharisees blind because they see that Jesus is able to heal blind people but they still do not believe that God sent him

### Other possible translation difficulties in this chapter

#### "Son of Man"

Jesus refers to himself as the "Son of Man" in this chapter

#### John 01

##### General Information:

As Jesus and his disciples are walking along, they come across a blind man.

##### Now

This word shows that the author is about to describe a new event.

##### as Jesus passed by

Here "Jesus" is a synecdoche for Jesus and the disciples. Alternate translation: "as Jesus and his disciples passed by"

#### John 02

##### who sinned, this man or his parents, so that he was born blind?

This question reflects the ancient Jewish belief that sin caused all illnesses and other deformities. The rabbis also taught that it was possible for a baby to sin while still in the womb. Alternate translation: "Teacher, we know that sin causes a person to be blind. Whose sin caused this man to be born blind? Did this man himself sin, or was it his parents who sinned?"

#### John 03

##### General Information:

This page has intentionally been left blank.

#### John 04

##### We

This "We" includes both Jesus and the disciples he is talking to.

##### day ... Night

Here "day" and "night" are metaphors. Jesus is comparing the time when people can do God's work to daytime, the time when people normally work, and nighttime to when they cannot do God's work.

#### John 05

##### in the world

Here the "world" is a metonym for the people who live in the world. Alternate translation: "living among the people of this world"

##### the light of the world

Here "light" is a metaphor for the true revelation of God. Alternate translation: "the one who shows what is true, just as light allows people to see what is in the darkness"

#### John 06

##### made mud with the saliva

Jesus used his fingers to mix the dirt and saliva. Alternate translation: "and used his fingers to mix the dirt and saliva to make mud"

##### smeared the mud on his eyes

"smeared the mud on the man's eyes"

#### John 07

##### wash ... washed

You may need to make explicit that Jesus wanted him to wash the mud off of his eyes in the pool and that that is what the man did.

##### which is translated "Sent"

A brief stop occurs here in the story. Here John explains to his readers what "Siloam" means. Alternate translation: "which means 'Sent'"

#### John 08

##### Is not this the man that used to sit and beg?

This remark appears in the form of a question to express the surprise of the people. Alternate translation: "This man is the one who used to sit and beg!"

#### John 09

##### General Information:

This page has intentionally been left blank.

#### John 10

##### Connecting Statement:

The neighbors of the man who had been blind continue to speak to him.

##### Then how were your eyes opened?

"Then what caused you to be able to see?" or "How is it that you can see now?"

#### John 11

##### smeared it on my eyes

"used his fingers to cover my eyes with mud." See how you translated a similar phrase in John 9:6.

#### John 12

##### General Information:

This page has intentionally been left blank.

#### John 13

##### They brought the man who used to be blind to the Pharisees

The people insisted that the man go with them to the Pharisees. They did not physically force him to go.

#### John 14

##### General Information:

This verse tells background information about when Jesus healed the man.

##### Sabbath day

"Jewish Day of Rest"

#### John 15

##### Then again the Pharisees asked him

"So the Pharisees also asked him"

#### John 16

##### he does not keep the Sabbath

This means Jesus does not obey the law about doing no work on the Jewish Day of Rest.

##### How can a man who is a sinner do such signs?

This remark appears in the form of a question to emphasize that Jesus's signs prove he is not a sinner. Alternate translation: "A sinner can not do such signs!"

##### signs

This is another word for miracles. "Signs" give evidence that God is the all-powerful one who has complete authority over the universe.

#### John 17

##### He is a prophet

"I think he is a prophet"

#### John 18

##### General Information:

Here John stops the main story. Here here provides background information about the Jews' disbelief.

##### Now the Jews still did not believe

Here "Jews" is a synecdoche for the "Jewish leaders" who opposed Jesus. Alternate translation: "Now the Jewish leaders still did not believe"

#### John 19

##### They asked the parents

"They" refers to the Jewish leaders.

#### John 20

##### General Information:

This page has intentionally been left blank.

#### John 21

##### he is an adult

"he is a man" or "he is no longer a child"

#### John 22

##### General Information:

In this verse there is a stop from the main story. Here John provides background information about the man's parents being afraid of the Jews.

##### they were afraid of the Jews

Here "Jews" is a synecdoche for the "Jewish leaders" who opposed Jesus. Alternate translation: "they were afraid of what the Jewish leaders might do to them"

##### afraid

This refers to the unpleasant feeling a person has when there is a threat of harm to oneself or others.

##### would confess him to be the Christ

"would say that Jesus is the Christ"

##### he would be thrown out of the synagogue

Here "be thrown out of the synagogue" is a metaphor for no longer being allowed to go into the synagogue and no longer belonging to the group of people who attend services at the synagogue. Alternate translation: "he would not be allowed to go into the synagogue" or "he would no longer belong to the synagogue"

#### John 23

##### He is an adult

"he is a man" or "he is no longer a child." See how you translated this in John 9:21.

#### John 24

##### they called the man

Here, "they" refers to the Jews. (John 9:18)

##### Give glory to God

This is an idiom that people used when taking an oath. Alternate translation: "In the presence of God, tell the truth" or "Speak the truth before God"

##### this man

This refers to Jesus.

#### John 25

##### that man

This refers to the man who had been blind.

#### John 26

##### Connecting Statement:

The Jews continue to speak to the man who had been blind.

#### John 27

##### Why do you want to hear it again?

This remark appears in the form of a question to express the man's amazement that the Jewish leaders have asked him to tell them again what happened. Alternate translation: "I am surprised that you want to hear again what happened to me!"

##### You do not want to become his disciples too, do you?

This remark appears in the form of a question to add irony to the man's statement. He knows that the Jewish leaders do not want to follow Jesus. Here he ridicules them. Alternate translation: "It sounds like you also want to become his disciples!"

#### John 28

##### You are his disciple

"You are following Jesus!"

##### but we are disciples of Moses

The pronoun "we" is exclusive. The Jewish leaders are speaking only of themselves. Alternate translation: "but we are following Moses"

#### John 29

##### We know that God has spoken to Moses

"We are sure that God has spoken to Moses"

##### we do not know where this one is from

Here the Jewish leaders are referring to Jesus. They imply that he has no authority to call disciples. Alternate translation: "we do not know where he comes from or where he gets his authority"

#### John 30

##### that you do not know where he is from

The man is surprised that the Jewish leaders question Jesus's authority when they know he has the power to heal. Alternate translation: "that you do not know where he gets his authority"

#### John 31

##### does not listen to sinners ... he listens to him

"does not answer the prayers of sinners ... God answers his prayers"

#### John 32

##### Connecting Statement:

The man who had been blind continues speaking to the Jews.

##### Since the world began

"Since the beginning of time" or "As far back as anyone can remember"

##### it has never been heard that anyone opened

This is a passive statement. You can translate it in an active form. Alternate translation: "no one has ever heard of anyone who healed a man who was blind from birth"

#### John 33

##### If this man were not from God, he could do nothing

This sentence uses a double negative pattern. Alternate translation: "Only a man from God could do something like that"

#### John 34

##### You were completely born in sins, and you are teaching us?

This remark appears in the form of a question to add emphasis. It also implies that the man was born blind because of the sins of his parents. Alternate translation: "You were born as a result of your parents' sins. You are not qualified to teach us!"

##### they threw him out

"they threw him out of the synagogue"

#### John 35

##### General Information:

Jesus finds the man whom he healed (John 9:1-7) and begins to speak to him and the crowd.

##### believe in the Son of Man

This means to "believe in Jesus," to believe that he is the Son of God, to trust him as Savior, and live in a way that honors him.

##### the Son of Man

Here the reader needs to understand that Jesus was speaking as if "the Son of Man" were another person. The man who had been born blind did not realize that Jesus was speaking of himself when he spoke of "the Son of Man." You should translate so that the man does not learn that Jesus is the Son of Man until verse 37.

#### John 36

##### General Information:

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#### John 37

##### General Information:

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#### John 38

##### General Information:

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#### John 39

##### came into this world

The "world" is a metonym for "the people who live in the world." Alternate translation: "came to live among the people of this world"

##### so that those who do not see may see

Here "seeing" is a metaphor for being able to understand spiritual things. Alternate translation: "so that those who do not see spiritually may see spiritually"

##### so that those who see

When Jesus speaks here of those that see, he is speaking of those who think that they understand spiritual things. Alternate translation: "so that those who think that they see spiritually"

##### may become blind

Here "blind" is a metaphor for not being able to understand spiritual things. Alternate translation: "may never see spiritually"

#### John 40

##### and asked him, "Are we also blind?"

Here "blind" is a metaphor for not understanding spiritual things. The Pharisees do not believe that they are spiritually blind, but they realize that Jesus might saying that they are spiritually blind, so they use this question to challenge him. Alternate translation: "and said to him, 'Are you saying that we are blind?'" or "and said to him, 'You seem to be saying that we, too, are blind.'"

#### John 41

##### If you were blind, you would have no sin

Blindness is a metaphor for not understanding spiritual things, and having sin is a metonym for being guilty of sin. Alternate translation: "If you truly were spiritually blind, you would not be guilty of your sin"

##### but now you say, 'We see,' so your sin remains

Here "seeing" is a metaphor for understanding spiritual things, and "sin remaining" is a metonym for continuing to be guilty of one's sin. Alternate translation: "but since you think that you understand spiritual truth, you remain guilty of your sin"

### Chapter 10

**1** "Truly, truly, I say to you, he who does not enter through the gate into the sheep pen, but climbs up some other way, that man is a thief and a robber. **2** He who enters through the gate is the shepherd of the sheep. **3** The gatekeeper opens for him. The sheep hear his voice, and he calls his own sheep by name and leads them out. **4** When he has brought out all his own, he goes ahead of them, and the sheep follow him, for they know his voice. **5** They will not follow a stranger but instead they will avoid him, for they do not know the voice of strangers." **6** Jesus spoke this parable to them, but they did not understand what these things were that he was saying to them.

**7** Then Jesus said to them again, "Truly, truly, I say to you, I am the gate of the sheep. **8** Everyone who came before me is a thief and a robber, but the sheep did not listen to them. **9** I am the gate. If anyone enters in through me, he will be saved; he will go in and out and will find pasture. **10** The thief does not come except to steal and kill and destroy. I have come so that they will have life and have it abundantly. **11** I am the good shepherd. The good shepherd lays down his life for the sheep. **12** The hired servant is not a shepherd and does not own the sheep. He sees the wolf coming and abandons the sheep and escapes, and the wolf snatches them and scatters them. **13** He runs away because he is a hired servant and does not care for the sheep. **14** I am the good shepherd, and I know my own, and my own know me. **15** The Father knows me, and I know the Father, and I lay down my life for the sheep. **16** I have other sheep that are not of this sheep pen. I must bring them also, and they will hear my voice so that there will be one flock and one shepherd. **17** This is why the Father loves me: I lay down my life so that I may take it again. **18** No one takes it away from me, but I lay it down of myself. I have authority to lay it down, and I have authority to take it up again. I have received this command from my Father."

**19** A division again occurred among the Jews because of these words. **20** Many of them said, "He has a demon and is insane. Why do you listen to him?" **21** Others said, "These are not the words of a demon-possessed man. Can a demon open the eyes of the blind?"

**22** Then it was time for the Festival of the Dedication in Jerusalem. It was winter, **23** and Jesus was walking in the temple in the porch of Solomon. **24** Then the Jews surrounded him and said to him, "How long will you hold us doubting? If you are the Christ, tell us openly." **25** Jesus replied to them, "I told you, but you do not believe. The works that I do in the name of my Father, these testify concerning me. **26** Yet you do not believe because you are not my sheep. **27** My sheep hear my voice; I know them, and they follow me. **28** I give them eternal life; they will never die, and no one will snatch them out of my hand. **29** My Father, who has given them to me, is greater than all others, and no one is able to snatch them out of the hand of the Father. **30** I and the Father are one." **31** Then the Jews took up stones again to stone him. **32** Jesus answered them, "I have shown you many good works from the Father. For which of those works are you stoning me?" **33** The Jews answered him, "We are not stoning you for any good work, but for blasphemy, because you, a man, are making yourself God." **34** Jesus answered them, "Is it not written in your law, 'I said, "You are gods"'? **35** If he called them gods, to whom the word of God came (and the scripture cannot be broken), **36** do you say to him whom the Father set apart and sent into the world, 'You are blaspheming,' because I said, 'I am the Son of God'? **37** If I am not doing the works of my Father, do not believe me. **38** But if I am doing them, even if you do not believe me, believe in the works so that you may know and understand that the Father is in me and that I am in the Father." **39** They tried to seize him again, but he went away out of their hand.

**40** He went away again beyond the Jordan to the place where John had first been baptizing, and he stayed there. **41** Many people came to him and they said, "John indeed did no signs, but all the things that John has said about this man are true." **42** Many people believed in him there.

# John 10 General Notes

### Special concepts in this chapter

#### Blasphemy

When a person claims that he is God or that God has told him to speak when God has not told him to speak, this is called blasphemy. The law of Moses commanded the Israelites to kill blasphemers by stoning them to death. When Jesus said, "I and the Father are one," the Jews thought he was blaspheming, so they took up stones to kill him. (See: blasphemy and lawofmoses)

### Important metaphors in this chapter

#### Sheep

Jesus spoke of people as sheep because sheep do not see well, they do not think well, they often walk away from those who care for them, and they cannot defend themselves when other animals attack them. God's people also rebel against him and do not know when they are doing wrong.

#### Sheep pen

A sheep pen was a space with a stone wall around it in which shepherds would keep their sheep. Once they were inside the sheep pen, the sheep could not run away, and animals and thieves could not easily get inside to kill or steal them.

#### Laying down and taking up life

Jesus speaks of his life as if it were a physical object that he could lay down on the ground, a metaphor for dying, or pick up again, a metaphor for becoming alive again.

#### John 01

##### General Information:

Jesus begins to speak in parables.

##### Connecting Statement:

Jesus continues to speak to the Pharisees. This is the same part of the story which began in John 9:35.

##### Truly, truly

See how you translated this in John 1:51.

##### sheep pen

This is a fenced area where a shepherd keeps his sheep.

##### a thief and a robber

This is the use of two words with similar meanings to add emphasis.

#### John 02

##### General Information:

This page has intentionally been left blank.

#### John 03

##### The gatekeeper opens for him

"The gatekeeper opens the gate for the shepherd"

##### The gatekeeper

This is a hired man who watches the gate of the sheep pen at night while the shepherd is away.

##### The sheep hear his voice

"The sheep hear the shepherd's voice"

#### John 04

##### he goes ahead of them

"he walks in front of them"

##### for they know his voice

"because they recognize his voice"

#### John 05

##### General Information:

This page has intentionally been left blank.

#### John 06

##### they did not understand

Possible meanings: 1) "the disciples did not understand" or 2) "the crowd did not understand."

##### this parable

This is an illustration from the work of shepherds, using metaphors. The "shepherd" is a metaphor for Jesus. The "sheep" represent those who follow Jesus, and the "strangers" are the Jewish leaders, including the Pharisees, who try to deceive the people.

#### John 07

##### Connecting Statement:

Jesus begins to explain the meaning of the parables he had spoken.

##### Truly, truly

See how you translated this in John 1:51.

##### I am the gate of the sheep

Here "gate" is a metaphor that means Jesus provides access into the sheepfold where God's people dwell in his presence. Alternate translation: "I am like the gate that the sheep use to enter into the sheepfold"

#### John 08

##### Everyone who came before me

This refers to other teachers who have taught the people, including the Pharisees and other Jewish leaders. Alternate translation: "All of the teachers who came without my authority"

##### a thief and a robber

These words are metaphors. Jesus calls those teachers "a thief and a robber" because their teachings were false, and they were trying to lead God's people while not understanding the truth. As a result, they deceived the people.

#### John 09

##### I am the gate

Here "gate" is a metaphor. By referring to himself as "the gate," Jesus is showing that he offers a true way to enter the kingdom of God. Alternate translation: "I myself am like that gate"

##### pasture

The word "pasture" means a grassy area where sheep eat.

#### John 10

##### does not come except to steal and kill and destroy

In some languages it is more natural to use a positive statement. Alternate translation: "comes only to steal, kill, and destroy"

##### steal and kill and destroy

Here the implied metaphor is "sheep," which represents God's people. Alternate translation: "steal and kill and destroy the sheep"

##### so that they will have life

The word "they" refers to the sheep. "Life" refers to eternal life. Alternate translation: "so that they will really live, lacking nothing"

#### John 11

##### Connecting Statement:

Jesus continues his parable about the good shepherd.

##### I am the good shepherd

Here "good shepherd" is a metaphor that represents Jesus. Alternate translation: "I am like a good shepherd"

##### lays down his life

To lay down something means to give up control of it. To lay down one's life is a mild way to refer to dying. Alternate translation: "dies"

#### John 12

##### The hired servant

The "hired servant" is a metaphor that represents the Jewish leaders and teachers. Alternate translation: "The one who is like a hired servant"

##### abandons the sheep

Here the word "sheep" is a metaphor that represents God's people. Like a hired servant who abandons the sheep, Jesus says that the Jewish leaders and teachers do not care for God's people.

#### John 13

##### does not care for the sheep

Here the word "sheep" is a metaphor that represents God's people. Jesus says that the Jewish leaders and teachers are like a hired servant who abandons the sheep, and they do not care for God's people.

#### John 14

##### I am the good shepherd

Here the "good shepherd" is a metaphor for Jesus. Alternate translation: "I am like a good shepherd"

#### John 15

##### The Father knows me, and I know the Father

God the Father and God the Son know each other unlike anyone else knows them. "Father" is an important title for God.

##### I lay down my life for the sheep

This is a mild way for Jesus to say that he will die to protect his sheep. Alternate translation: "I die for the sheep"

#### John 16

##### I have other sheep

Here "other sheep" is a metaphor for followers of Jesus who are not Jews.

##### one flock and one shepherd

Here "flock" and "shepherd" are metaphors. All of Jesus's followers, Jews and non-Jews, will be like one flock of sheep. He will be like a shepherd who cares for all of them.

#### John 17

##### Connecting Statement:

Jesus finishes speaking to the crowd.

##### This is why the Father loves me: I lay down my life

God's eternal plan was for God the Son to give his life to pay for the sins of humanity. Jesus's death on the cross reveals the intense love of the Son for the Father and of the Father for the Son.

##### Father

This is an important title for God.

##### loves

The kind of love that comes from God is focused on having good things happen to others even when those good things do not happen to the one who loves. This kind of love cares for others, no matter what they do.

##### I lay down my life so that I may take it again

This is a mild way for Jesus to say he will die and then will become alive again. Alternate translation: "I allow myself to die in order that I may bring myself back to life"

#### John 18

##### I lay it down of myself

The reflexive pronoun "myself" is used here to emphasize that Jesus lays down his own life. No one takes it from him. Alternate translation: "I myself lay it down"

##### I have received this command from my Father

"This is what my Father has commanded me to do." The word "Father" is an important title for God.

#### John 19

##### Connecting Statement:

These verses tell how the Jews responded to what Jesus had said.

#### John 20

##### Why do you listen to him?

This remark appears in the form of a question to emphasize the point that the people should not listen to Jesus. Alternate translation: "Do not listen to him!"

#### John 21

##### Can a demon open the eyes of the blind?

This remark appears in the form of a question to add emphasis. Alternate translation: "Certainly a demon cannot cause a blind man to see!" or "Certainly a demon cannot give sight to blind people!"

#### John 22

##### General Information:

During the Festival of Dedication, some Jews begin to question Jesus. Verses 22 and 23 give background information about the setting of the story.

##### It was winter

Winter is the coldest time of the year. You may use your language's term for the coldest season if your reader understands that in Israel this was in December, not in June.

##### Festival of the Dedication

This is an eight-day winter holiday Jews use to remember a miracle where God made a small amount of oil remain lit in a lampstand for eight days. They lit the lampstand to dedicate the Jewish temple to God. To dedicate something is to promise to use it for a special purpose.

#### John 23

##### Jesus was walking in the temple

The area where Jesus was walking was actually a courtyard that was outside the temple building. Alternate translation: "Jesus was walking in the temple courtyard"

##### porch

This is a structure attached to the entrance of a building; it has a roof and it may or may not have walls.

#### John 24

##### Then the Jews surrounded him

Here "Jews" is a synecdoche for the Jewish leaders who opposed Jesus. Alternate translation: "Then the Jewish leaders surrounded him"

##### hold us doubting

This is an idiom. Alternate translation: "keep us wondering" or "keep us from knowing for sure"

#### John 25

##### Connecting Statement:

Jesus begins to respond to the Jews.

##### in the name of my Father

Here "name" is a metonym for the power of God. Here "Father" is an important title for God. Jesus performed miracles through his Father's power and authority. Alternate translation: "through my Father's power" or "with my Father's power"

##### these testify concerning me

His miracles offer proof about him like a person who testifies would offer proof in a court of law. Alternate translation: "these offer proof concerning me"

#### John 26

##### not my sheep

The word "sheep" is a metaphor for the followers of Jesus. Alternate translation: "not my followers" or "not my disciples"

#### John 27

##### My sheep hear my voice

The word "sheep" is a metaphor for the followers of Jesus. The metaphor of Jesus as the "shepherd" is also implied. Alternate translation: "Just as sheep obey the voice of their true shepherd, my followers heed my voice"

#### John 28

##### no one will snatch them out of my hand

Here the word "hand" is a metonym that represents the protective care of Jesus. Alternate translation: "no one will steal them away from me" or "they will remain secure forever in my care"

#### John 29

##### My Father, who has given them to me

The word "Father" is an important title for God.

##### snatch them out of the hand of the Father

The word "hand" is a metonym that represents God's possession and protective care. Alternate translation: "steal them from my Father"

#### John 30

##### I and the Father are one

Here "are one" means they are completely united and alike. It does not mean they are the same person. Alternate translation: "I and the Father are completely united" or "I and the Father are exactly alike"

##### Father

The word "Father" is an important title for God.

#### John 31

##### Then the Jews took up stones again

The word "Jews" is a synecdoche for the Jewish leaders who opposed Jesus. Alternate translation: "Then the Jewish leaders started picking up stones again"

#### John 32

##### Jesus answered them, "I have shown you many good works from the Father

Jesus performed the miracles by the power of God. The word "Father" is an important title for God.

##### For which of those works are you stoning me?

This question uses irony. Jesus knows the Jewish leaders do not want to stone him because he has done good works.

#### John 33

##### The Jews answered him

The word "Jews" is a synecdoche that represents the Jewish leaders who opposed Jesus. Alternate translation: "The Jewish opponents replied" or "The Jewish leaders answered him"

##### making yourself God

"claiming to be God"

#### John 34

##### Is it not written in your law, 'I said, "You are gods"'?

Jesus uses a question to emphasize that the Jewish leaders should know that this is written in scripture. Alternate translation: "You should already know that it is written in your law, 'I said, "You are gods."'"

##### You are gods

Here Jesus quotes a scripture where God calls his followers "gods," perhaps because he has chosen them to represent him on earth.

#### John 35

##### the word of God came

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

##### the scripture cannot be broken

Possible meanings are 1) "no one can change the scripture" or 2) "the scripture will always be true."

#### John 36

##### do you say to him whom the Father set apart and sent into the world, 'You are blaspheming,' because I said, 'I am the Son of God'?

Jesus used this question to rebuke his opponents for saying that he was blaspheming when he called himself "the Son of God." Alternate translation: "you should not say to the very one whom the Father set apart to send into the world, 'You are blaspheming,' when I say that I am the Son of God!"

##### You are blaspheming

"You are insulting God." Jesus's opponents understood that when said that he is the Son of God, he was implying that he is equal with God.

##### Father ... Son of God

These are important titles that describe the relationship between God and Jesus.

#### John 37

##### Connecting Statement:

Jesus finishes responding to the Jews.

##### Father

This is an important title for God.

##### believe me

Here the word "believe" means to accept or trust what Jesus said is true.

#### John 38

##### believe in the works

Here "believe in" is to acknowledge that the works Jesus does are from the Father.

##### the Father is in me and that I am in the Father

These are idioms that express the close personal relationship between God and Jesus. Alternate translation: "my Father and I are completely joined together as one"

#### John 39

##### went away out of their hand

The word "hand" is a metonym that represents the custody or possession of the Jewish leaders. Alternate translation: "got away from them again"

#### John 40

##### beyond the Jordan

Jesus had been on the west side of the Jordan River. Alternate translation: "to the east side of the Jordan River"

##### he stayed there

Jesus remained on the east side of Jordan for a short period of time. Alternate translation: "Jesus stayed there for several days"

#### John 41

##### John indeed did no signs, but all the things that John has said about this man are true

"It is true that John did no signs, but he certainly did speak the truth about this man, who does signs."

##### signs

These are miracles that prove that something is true or that give someone credibility.

#### John 42

##### believed in

Here "believed in" means accepted or trusted what Jesus said was true.

### Chapter 11

**1** Now a certain man named Lazarus was sick. He was from Bethany, the village of Mary and her sister Martha. **2** It was Mary who anointed the Lord with myrrh and wiped his feet with her hair, whose brother Lazarus was sick. **3** The sisters then sent for Jesus, saying, "Lord, see, he whom you love is sick." **4** When Jesus heard it, he said, "This sickness is not to death, but instead it is for the glory of God so that the Son of God may be glorified by it." **5** Now Jesus loved Martha and her sister and Lazarus. **6** So when he heard that Lazarus was sick, Jesus stayed two more days in the place where he was. **7** Then after this, he said to the disciples, "Let us go to Judea again." **8** The disciples said to him, "Rabbi, right now the Jews are trying to stone you, and you are going back there again?" **9** Jesus answered, "Are there not twelve hours of light in a day? If someone walks in the daytime, he will not stumble, because he sees by the light of this world. **10** However, if he walks at night, he will stumble because the light is not in him." **11** He said these things, and after these things, he said to them, "Our friend Lazarus has fallen asleep, but I am going so that I may wake him out of sleep." **12** The disciples therefore said to him, "Lord, if he has fallen asleep, he will recover." **13** Now Jesus had spoken of his death, but they thought that he was speaking about the sleep of resting. **14** Then Jesus said to them plainly, "Lazarus is dead. **15** I am glad, for your sakes, that I was not there so that you may believe. Let us go to him." **16** Thomas, who was called Didymus, said to his fellow disciples, "Let us also go so that we may die with Jesus."

**17** When Jesus came, he found that Lazarus had already been in the tomb for four days. **18** Now Bethany was near Jerusalem, about fifteen stadia away. **19** Many of the Jews had come to Martha and Mary, to comfort them about their brother. **20** Then Martha, when she heard that Jesus was coming, went to meet him, but Mary was sitting in the house. **21** Martha then said to Jesus, "Lord, if you had been here, my brother would not have died. **22** Even now, I know that whatever you ask from God, he will give to you." **23** Jesus said to her, "Your brother will rise again." **24** Martha said to him, "I know that he will rise again in the resurrection on the last day." **25** Jesus said to her, "I am the resurrection and the life; he who believes in me, even if he dies, will live; **26** and whoever lives and believes in me will never die. Do you believe this?" **27** She said to him, "Yes, Lord, I believe that you are the Christ, the Son of God, who is coming into the world." **28** When she had said this, she went away and called her sister Mary privately. She said, "The Teacher is here and is calling for you." **29** When she heard this, she got up quickly and went to him. **30** Now Jesus had not yet come into the village but was still in the place where Martha had met him. **31** So when the Jews, who were with her in the house and who were comforting her, saw Mary getting up quickly and going out, they followed her, thinking that she was going to the tomb to weep there. **32** When Mary came to the place where Jesus was and saw him, she fell down at his feet and said to him, "Lord, if you had been here, my brother would not have died." **33** When Jesus saw her weeping, and the Jews who came with her also weeping, he was deeply moved in his spirit and was troubled; **34** he said, "Where have you laid him?" They said to him, "Lord, come and see." **35** Jesus wept. **36** Then the Jews said, "See how much he loved Lazarus!" **37** But some of them said, "Could not this man, who opened the eyes of a blind man, also have made this man not die?" **38** Then Jesus again, being deeply moved in himself, went to the tomb. Now it was a cave, and a stone lay against it. **39** Jesus said, "Take away the stone." Martha, the sister of Lazarus, the one who had died, said to Jesus, "Lord, by this time the body will be decaying, for he has been dead for four days." **40** Jesus said to her, "Did I not say to you that, if you believed, you would see the glory of God?" **41** So they took away the stone. Jesus lifted up his eyes and said, "Father, I thank you that you listened to me. **42** I knew that you always listen to me, but it is because of the crowd that is standing around me that I said this, so that they may believe that you have sent me." **43** After he had said this, he cried out with a loud voice, "Lazarus, come out!" **44** The dead man came out; his feet and hands were bound with cloths, and his face was bound about with a cloth. Jesus said to them, "Untie him and let him go."

**45** Then many of the Jews who came to Mary and saw what Jesus did, believed in him. **46** But some of them went away to the Pharisees and told them the things that Jesus had done.

**47** Then the chief priests and the Pharisees gathered the council together and said, "What will we do? This man does many signs. **48** If we leave him alone like this, all will believe in him; the Romans will come and take away both our place and our nation." **49** However, a certain man among them, Caiaphas, who was high priest that year, said to them, "You know nothing. **50** You do not consider that it is better for you that one man dies for the people than that the whole nation perishes." **51** Now this he said not from himself. Instead, being high priest that year, he prophesied that Jesus should die for the nation; **52** and not only for the nation, but so that the children of God who are scattered would be gathered together into one. **53** So from that day onward they planned how to put Jesus to death.

**54** No longer did Jesus walk openly among the Jews, but he departed from there into the country near to the wilderness into a town called Ephraim. There he stayed with the disciples. **55** Now the Passover of the Jews was near, and many went up to Jerusalem from the country before the Passover in order to purify themselves. **56** They were looking for Jesus, and speaking one with another as they stood in the temple, "What do you think? That he will not come to the festival?" **57** Now the chief priests and the Pharisees had given an order that if anyone knew where Jesus was, he should report it so that they might seize him.

### Chapter 12

**1** Six days before the Passover, Jesus came to Bethany, where Lazarus was, whom Jesus had raised from the dead. **2** So they made him a dinner there, and Martha was serving, but Lazarus was one of those who were lying down at the table with Jesus. **3** Then Mary took a litra of perfume made of very precious pure nard, anointed the feet of Jesus with it, and wiped his feet with her hair. The house was filled with the fragrance of the perfume. **4** Judas Iscariot, one of his disciples, the one who would betray him, said, **5** "Why was this perfume not sold for three hundred denarii and given to the poor?" **6** Now he said this, not because he cared about the poor, but because he was a thief. He had the moneybag and would steal from what was put in it. **7** Jesus said, "Allow her to keep what she has for the day of my burial. **8** You will always have the poor with you. But you will not always have me."

**9** Now a large crowd of the Jews learned that Jesus was there, and they came, not only for Jesus, but also to see Lazarus, whom Jesus had raised from the dead. **10** The chief priests conspired together so that they might also put Lazarus to death; **11** for it was because of him that many of the Jews went away and believed in Jesus.

**12** On the next day a great crowd came to the festival. When they heard that Jesus was coming to Jerusalem, **13** they took the branches of the palm trees and went out to meet him and cried out, "Hosanna! Blessed is he who comes in the name of the Lord, the King of Israel."

**14** Jesus found a young donkey and sat on it; as it was written,

**15** "Do not fear, daughter of Zion;

see, your King is coming,

sitting on the colt of a donkey."

**16** His disciples did not understand these things at first; but when Jesus was glorified, they remembered that these things had been written about him and that they had done these things to him. **17** Now the crowd testified that they had been with him when he called Lazarus out of the tomb and raised him up from the dead. **18** It was also for this reason that the crowd went out to meet him, because they heard that he had done this sign. **19** The Pharisees therefore said among themselves, "Look, you can do nothing good; see, the world has gone after him."

**20** Now certain Greeks were among those who were going up to worship at the festival. **21** These went to Philip, who was from Bethsaida in Galilee, and asked him, saying, "Sir, we want to see Jesus." **22** Philip went and told Andrew; Andrew went with Philip, and they told Jesus. **23** Jesus answered them and said, "The hour has come for the Son of Man to be glorified. **24** Truly, truly, I say to you, unless a grain of wheat falls into the earth and dies, it remains by itself alone; but if it dies, it will bear much fruit. **25** He who loves his life will lose it; but he who hates his life in this world will keep it for eternal life. **26** If anyone serves me, let him follow me; and where I am, there will my servant also be. If anyone serves me, the Father will honor him. **27** Now my soul is troubled and what should I say? 'Father, save me from this hour'? But for this reason I came to this hour. **28** Father, glorify your name." Then a voice came from heaven and said, "I have glorified it and I will glorify it again." **29** Then the crowd that stood by and heard it said that it had thundered. Others said, "An angel has spoken to him." **30** Jesus answered and said, "This voice did not come for me, but for you. **31** Now is the judgment of this world: Now will the ruler of this world be thrown out. **32** When I am lifted up from the earth, I will draw everyone to myself." **33** He said this to indicate what kind of death he would die. **34** The crowd answered him, "We have heard from the law that the Christ will stay forever. How can you say, 'The Son of Man must be lifted up'? Who is this Son of Man?" **35** Jesus then said to them, "The light will still be with you for a short amount of time. Walk while you have the light, so that darkness does not overtake you. He who walks in the darkness does not know where he is going. **36** While you have the light, believe in the light so that you may be sons of light."

Jesus said these things and then departed and hid from them. **37** Although Jesus had done so many signs before them, yet they did not believe in him **38** so that the word of Isaiah the prophet would be fulfilled, in which he said:

"Lord, who has believed our report,

and to whom has the arm

of the Lord been revealed?"

**39** For this reason they could not believe, for Isaiah had also said,

**40** "He has blinded their eyes,

and he has hardened their heart,

otherwise they would see with their eyes

and understand with their hearts,

and turn, and I would heal them."

**41** Isaiah said these things because he saw the glory of Jesus and spoke of him. **42** But despite that, many of the rulers believed in Jesus; but because of the Pharisees, they did not confess it so that they would not be banned from the synagogue. **43** They loved the glory that comes from people more than the glory that comes from God.

**44** Jesus cried out and said, "The one who believes in me, believes not only in me but also in him who sent me, **45** and the one who sees me sees him who sent me. **46** I have come as a light into the world, so that whoever believes in me may not remain in the darkness. **47** If anyone hears my words but does not keep them, I do not judge him; for I have not come to judge the world, but to save the world. **48** The one who rejects me and who does not receive my words, has one who judges him. The word I have spoken will judge him on the last day. **49** For I did not speak for myself, but it is the Father who sent me, who has given me the command about what to say and what to speak. **50** I know that his command is eternal life, so that is what I say—just as the Father has spoken to me, so I speak."

### Chapter 13

**1** Now it was before the Festival of the Passover. Jesus knew that his hour had come to go out of this world and go to the Father. Having loved his own who were in the world, he loved them to the end. **2** Now the devil had already put it into the heart of Judas Iscariot son of Simon, to betray Jesus. So during dinner, **3** Jesus—who knew that the Father had given everything over into his hands and that he had come from God and was going back to God— **4** got up from dinner and took off his outer clothing. Then he took a towel and wrapped it around himself. **5** Then he poured water into a basin and began to wash the feet of the disciples and dry them with the towel that he had put around himself. **6** He came to Simon Peter, and Peter said to him, "Lord, are you going to wash my feet?" **7** Jesus answered and said to him, "What I am doing you do not understand now, but you will understand this later." **8** Peter said to him, "You will never wash my feet." Jesus answered him, "If I do not wash you, you have no share with me." **9** Simon Peter said to him, "Lord, do not only wash my feet, but also my hands and my head." **10** Jesus said to him, "He who is bathed has no need, except to wash his feet, but he is completely clean; you are clean, but not everyone." **11** (For Jesus knew who would betray him; that is why he said, "Not all of you are clean.")

**12** So when Jesus had washed their feet and taken his garments and sat down again, he said to them, "Do you understand what I have done for you? **13** You call me 'teacher' and 'Lord,' and you are speaking correctly, because so I am. **14** If I then, the Lord and the Teacher, have washed your feet, you should also wash the feet of one another. **15** For I have given you an example so that you should also do just as I did for you. **16** Truly, truly, I say to you, a servant is not greater than his master; nor is a messenger greater than he who sent him. **17** If you know these things, you are blessed if you do them. **18** I am not speaking about all of you; I know those whom I have chosen—but this is so that the scripture will be fulfilled: 'He who eats my bread lifted up his heel against me.' **19** I tell you this now before it happens so that when it happens, you may believe that I AM. **20** Truly, truly, I say to you, whoever receives the one I send receives me, and whoever receives me receives the one who sent me."

**21** When Jesus said this, he was troubled in spirit. He testified and said, "Truly, truly, I say to you that one of you will betray me." **22** The disciples looked at each other, wondering of whom he was speaking. **23** One of his disciples, whom Jesus loved, was lying down at the table against Jesus' side. **24** Simon Peter motioned to this disciple and said, "Ask him who he is speaking about." **25** So he leaned back against the side of Jesus and said to him, "Lord, who is it?" **26** Then Jesus answered, "It is the one for whom I will dip the piece of bread and give it him." So when he had dipped the bread, he gave it to Judas son of Simon Iscariot. **27** Then after the bread, Satan entered into him, so Jesus said to him, "What you are doing, do it quickly." **28** Now no one who was lying down at the table knew why he said this to him. **29** Some thought that, since Judas had the moneybag, Jesus said to him, "Buy what we need to have for the festival," or that he should give something to the poor. **30** After Judas received the bread, he went out immediately. It was night.

**31** When Judas was gone, Jesus said, "Now the Son of Man is glorified, and God is glorified in him. **32** If God is glorified in him, God will also glorify the Son in himself, and he will glorify him at once. **33** Little children, I am with you for still a short amount of time. You will seek me, and as I said to the Jews, 'Where I am going, you cannot come.' Now I also say this to you. **34** I am giving you a new commandment, that you should love one another; as I have loved you, so also you should love one another. **35** By this everyone will know that you are my disciples, if you have love one for another."

**36** Simon Peter said to him, "Lord, where are you going?" Jesus answered, "Where I am going, you cannot follow me now, but you will follow later." **37** Peter said to him, "Lord, why can I not follow you now? I will lay down my life for you." **38** Jesus answered, "Will you lay down your life for me? Truly, truly, I say to you, the rooster will not crow before you have denied me three times."

### Chapter 14

**1** "Do not let your heart be troubled. You believe in God; believe also in me. **2** In my Father's house are many rooms. If it were not so, I would have told you, for I am going to prepare a place for you. **3** If I go and prepare a place for you, I will come again and receive you to myself, so that where I am you will also be. **4** You know the way to where I am going." **5** Thomas said to Jesus, "Lord, we do not know where you are going; how can we know the way?" **6** Jesus said to him, "I am the way, the truth, and the life; no one comes to the Father except through me. **7** If you had known me, you would have known my Father also. From now on you know him and have seen him." **8** Philip said to Jesus, "Lord, show us the Father, and that will be enough for us." **9** Jesus said to him, "I have been with you for such a long time and you still do not know me, Philip? Whoever has seen me has seen the Father. How can you say, 'Show us the Father'? **10** Do you not believe that I am in the Father and the Father is in me? The words that I say to you I do not speak from my own authority, but the Father living in me is doing his work. **11** Believe me that I am in the Father, and the Father is in me, or else believe because of the works themselves. **12** Truly, truly, I say to you, he who believes in me will do the works that I do, and he will do greater works than these because I am going to the Father. **13** Whatever you ask in my name, I will do it so that the Father will be glorified in the Son. **14** If you ask me anything in my name, I will do it. **15** If you love me, you will keep my commandments, **16** and I will pray to the Father, and he will give you another Comforter so that he will be with you forever— **17** the Spirit of truth. The world cannot receive him because it does not see him or know him. But you know him, for he lives with you and will be in you. **18** I will not leave you as orphans; I will come back to you. **19** Yet a short amount of time and the world will no longer see me, but you will see me. Because I live, you will also live. **20** On that day you will know that I am in my Father, and that you are in me, and that I am in you. **21** He who has my commandments and keeps them is the one who loves me, and he who loves me will be loved by my Father, and I will love him and I will show myself to him." **22** Judas (not Iscariot) said to Jesus, "Lord, why is it that you will show yourself to us and not to the world?" **23** Jesus answered and said to him, "If anyone loves me, he will keep my word. My Father will love him, and we will come to him and we will make our home with him. **24** He who does not love me does not keep my words. The word that you hear is not from me but from the Father who sent me.

**25** I have said these things to you, while I am staying with you. **26** However, the Comforter—the Holy Spirit whom the Father will send in my name—he will teach you everything and he will remind you of everything that I said to you. **27** I leave you peace; I give you my peace. I do not give it as the world gives. Do not let your heart be troubled, and do not be afraid. **28** You heard that I said to you, 'I am going away, and I will come back to you.' If you loved me, you would be glad because I am going to the Father, for the Father is greater than I am. **29** Now I have told you before it happens so that, when it happens, you will believe. **30** I will no longer speak much with you, for the ruler of this world is coming. He has no power over me, **31** but in order that the world will know that I love the Father, I do just as the Father commanded me. Let us get up and go from here."

### Chapter 15

**1** "I am the true vine, and my Father is the gardener. **2** He takes away every branch in me that does not bear fruit, and he prunes every branch that bears fruit so that it will bear more fruit. **3** You are already clean because of the message that I have spoken to you. **4** Remain in me, and I in you. Just as a branch cannot bear fruit by itself unless it remains in the vine, so neither can you, unless you remain in me. **5** I am the vine, you are the branches. He who remains in me and I in him, he bears much fruit, for without me you can do nothing. **6** If anyone does not remain in me, he is thrown away like a branch and dries up, and they gather the branches and throw them into the fire, and they are burned up. **7** If you remain in me, and if my words remain in you, ask whatever you wish, and it will be done for you. **8** My Father is glorified in this, that you bear much fruit and so prove that you are my disciples. **9** As the Father has loved me, I have also loved you. Remain in my love. **10** If you keep my commandments, you will remain in my love, as I have kept the commandments of my Father and remain in his love. **11** I have spoken these things to you so that my joy will be in you and so that your joy will be made full. **12** This is my commandment, that you love one another as I have loved you. **13** No one has greater love than this—that one lays down his life for his friends. **14** You are my friends if you do the things that I command you. **15** No longer do I call you servants, for the servant does not know what his master is doing. I have called you friends, for everything that I heard from my Father I have made known to you. **16** You did not choose me, but I chose you and appointed you so that you would go and bear fruit, and that your fruit should remain. This is so that whatever you ask of the Father in my name, he will give it to you. **17** These things I command you, so that you love one another. **18** If the world hates you, know that it has hated me before it hated you. **19** If you were of the world, the world would love you as its own. But because you are not of the world and because I chose you out of the world, therefore the world hates you. **20** Remember the word that I said to you, 'A servant is not greater than his master.' If they persecuted me, they will also persecute you; if they kept my word, they will also keep yours. **21** They will do all these things to you because of my name, because they do not know him who sent me. **22** If I had not come and spoken to them, they would not have sin, but now they have no excuse for their sin. **23** He who hates me also hates my Father. **24** If I had not done the works that no one else did among them, they would have no sin, but now they have seen and hated both me and my Father. **25** But this is in order to fulfill the word that is written in their law, 'They hated me without a cause.' **26** When the Comforter comes—whom I will send to you from the Father, that is, the Spirit of truth, who goes out from the Father—he will testify about me. **27** You also must testify, because you have been with me from the beginning.

### Chapter 16

**1** "I have spoken these things to you so that you will not fall away. **2** They will throw you out of the synagogues. But the hour is coming when everyone who kills you will think that he is offering a service to God. **3** They will do these things because they have not known the Father nor me. **4** I have spoken these things to you so that when their hour comes, you will remember that I told you about them. I did not tell you about these things in the beginning, because I was with you. **5** But now I go to him who sent me, yet none of you asks me, 'Where are you going?' **6** But because I have said these things to you, sorrow has filled your heart. **7** But truly I tell you, it is better for you that I go away. For if I do not go away, the Comforter will not come to you, but if I go, I will send him to you. **8** When he comes, the Comforter will prove the world to be wrong about sin, about righteousness, and about judgment— **9** about sin, because they do not believe in me; **10** about righteousness, because I am going to the Father, and you will no longer see me; **11** and about judgment, because the ruler of this world has been judged. **12** I have many things to say to you, but you cannot bear them now. **13** But when he, the Spirit of truth, comes, he will guide you into all the truth, for he will not speak from himself. But he will say whatever he hears, and he will tell you things that are to come. **14** He will glorify me, because he will take from what is mine and he will tell it to you. **15** Everything that the Father has is mine. Therefore, I said that the Spirit will take from what is mine and he will tell it to you. **16** In a short amount of time you will no longer see me, and after another short amount of time you will see me." **17** Then some of his disciples said to one another, "What is this that he says to us, 'A short amount of time you will no longer see me and after another short amount of time you will see me,' and, 'Because I go to the Father'?" **18** Therefore they said, "What is this that he says, 'A short amount of time'? We do not know what he is talking about." **19** Jesus saw that they wanted to ask him, and he said to them, "Is this what you are asking each other, what I meant by saying, 'In a short amount of time and you will no longer see me, and again in a short amount of time and you will see me'? **20** Truly, truly, I say to you, you will weep and lament, but the world will be glad. You will be sorrowful, but your sorrow will be turned into joy. **21** When a woman gives birth she has sorrow because her hour has come, but when she has given birth to the child, she no longer remembers her tribulation because of her joy that a man has been born into the world. **22** So you have sorrow now, but I will see you again, and your heart will be glad, and no one will be able to take away your joy from you. **23** On that day you will not ask me anything. Truly, truly, I say to you, if you ask anything of the Father in my name, he will give it to you. **24** Until now you have not asked anything in my name. Ask and you will receive, so that your joy will be fulfilled.

**25** "I have said these things to you in figures of speech, but the hour is coming when I will no longer speak to you in figures of speech, but instead I will tell you plainly about the Father. **26** On that day you will ask in my name and I do not say to you that I will pray to the Father for you, **27** for the Father himself loves you because you have loved me and because you have believed that I came from God. **28** I came from the Father, and I have come into the world. Again, I am leaving the world and I am going to the Father." **29** His disciples said, "See, now you are speaking plainly and you are not using figures of speech. **30** Now we know that you know all things, and you do not need anyone to ask you questions. Because of this, we believe that you have come from God." **31** Jesus answered them, "Do you believe now? **32** See, the hour is coming, yes, and has indeed come, when you will be scattered, everyone to his own home, and you will leave me alone. Yet I am not alone because the Father is with me. **33** I have spoken these things to you so that you will have peace in me. In the world you have tribulation, but have courage, I have conquered the world."

### Chapter 17

**1** After Jesus said these things, he lifted up his eyes to the heavens and said, "Father, the hour has come, glorify your Son so that the Son will glorify you— **2** just as you gave him authority over all flesh so that he would give eternal life to everyone whom you have given him. **3** This is eternal life: That they know you, the only true God, and him whom you sent, Jesus Christ. **4** I glorified you on the earth. I have finished the work that you have given me to do. **5** Now, Father, glorify me along with yourself with the glory that I had with you before the world was made. **6** I revealed your name to the people whom you gave me from the world. They were yours, and you gave them to me, and they have kept your word. **7** Now they know that everything that you have given me comes from you, **8** for I have given them all the words that you gave me. They received them and truly knew that I came from you, and they believed that you sent me. **9** I pray for them. I do not pray for the world but for those whom you have given me, for they are yours. **10** Everything that is mine is yours, and yours is mine, and I am glorified in them. **11** I am no longer in the world, but these people are in the world, and I am coming to you. Holy Father, keep them in your name that you have given me so that they will be one, just as we are one. **12** While I was with them, I kept them safe in your name, which you have given me. I guarded them, and not one of them was destroyed, except for the son of destruction, so that the scriptures would be fulfilled. **13** Now I am coming to you, but I am saying these things in the world so that they will have my joy fulfilled in themselves. **14** I have given them your word, and the world has hated them because they are not of the world, just as I am not of the world. **15** I do not ask for you to take them away from the world, but for you to keep them safe from the evil one. **16** They are not of the world, just as I am not of the world. **17** Set them apart by the truth. Your word is truth. **18** Just as you sent me into the world, so I have sent them into the world. **19** For their sakes I have set myself apart, so that they themselves may also be set apart in truth. **20** I pray not only for these, but also for those who will believe in me through their word **21** so that they will all be one, just as you, Father, are in me, and I am in you. May they also be in us so that the world will believe that you have sent me. **22** The glory that you gave me, I have given to them, so that they will be one, just as we are one: **23** I in them, and you in me—that they may be brought to complete unity, so that the world will know that you sent me, and that you have loved them just as you loved me. **24** Father, I want those you have given me to be with me where I am, and to see my glory, the glory you gave me because you loved me before the foundation of the world. **25** Righteous Father, the world did not know you, but I know you; and these know that you sent me. **26** I made your name known to them, and I will make it known so that the love with which you have loved me will be in them, and I will be in them."

### Chapter 18

**1** After Jesus spoke these words, he went out with his disciples to the other side of the Kidron Brook, where there was a garden into which he and his disciples entered. **2** Now Judas, who was going to betray him, also knew the place, for Jesus often met there with his disciples. **3** Then Judas, leading a company of soldiers and some officers from the chief priests and Pharisees, went there with lanterns, torches, and weapons. **4** Then Jesus, who knew all the things that were happening to him, went forward and asked them, "Who are you looking for?" **5** They answered him, "Jesus of Nazareth." Jesus said to them, "I am." Judas, who betrayed him, was also standing with the soldiers. **6** So when he said to them, "I am," they went backward and fell to the ground. **7** Then again he asked them, "Who are you looking for?" Again they said, "Jesus of Nazareth." **8** Jesus answered, "I told you that I am. So if you are looking for me, let these go." **9** This was in order to fulfill the word that he said: "Of those whom you have given me, I lost no one." **10** Then Simon Peter, who had a sword, drew it and struck the servant of the high priest and cut off his right ear. Now the name of the servant was Malchus. **11** Jesus said to Peter, "Put the sword back into its sheath. Should I not drink the cup that the Father has given me?"

**12** So a company of soldiers and the captain, and the officers of the Jews, seized Jesus and tied him up. **13** They led him first to Annas, for he was father-in-law of Caiaphas, who was high priest that year. **14** Now Caiaphas was the one who had given the advice to the Jews that it would be better that one man die for the people.

**15** Simon Peter followed Jesus, and so did another disciple. Now that disciple was known to the high priest, and he entered with Jesus into the courtyard of the high priest; **16** but Peter was standing at the door outside. So the other disciple, who was known to the high priest, went out and spoke to the doorkeeper, and he brought Peter in. **17** Then the female servant, the doorkeeper, said to Peter, "Are you not also one of the disciples of this man?" He said, "I am not." **18** Now the servants and the officers were standing there, and they had made a charcoal fire, for it was cold, and they were warming themselves. Peter was also with them, standing there and warming himself.

**19** The high priest then asked Jesus about his disciples and his teaching. **20** Jesus answered him, "I have spoken openly to the world. I was always teaching in synagogues and in the temple where all the Jews come together. I said nothing in secret. **21** Why did you ask me? Ask those who have heard me about what I said. Look, these people know what I said." **22** When Jesus had said this, one of the officers standing there struck Jesus and said, "Is that how you answer the high priest?" **23** Jesus answered him, "If I spoke wrongly, testify about the wrong, but if rightly, why do you hit me?" **24** Then Annas sent him tied up to Caiaphas the high priest.

**25** Now Simon Peter was standing and warming himself. The people then said to him, "Are you not also one of his disciples?" He denied it and said, "I am not." **26** One of the servants of the high priest, who was a relative of the man whose ear Peter had cut off, said, "Did I not see you in the garden with him?" **27** Then Peter denied it again; and immediately the rooster crowed.

**28** Then they led Jesus from Caiaphas to the government headquarters. It was early in the morning, and they did not enter the government headquarters so that they would not be defiled but would be able to eat the Passover. **29** So Pilate went out to them and said, "What accusation are you bringing against this man?" **30** They answered and said to him, "If this man was not an evildoer, we would not have given him over to you." **31** Pilate therefore said to them, "Take him yourselves, and judge him according to your law." The Jews said to him, "It is not lawful for us to put any man to death." **32** They said this so that the word of Jesus would be fulfilled which he had spoken to indicate by what kind of death he would die.

**33** Then Pilate entered the government headquarters again and called Jesus and he said to him, "Are you the King of the Jews?" **34** Jesus answered, "Do you speak from yourself, or did others speak to you about me?" **35** Pilate answered, "I am not a Jew, am I? Your own people and the chief priests gave you over to me. What did you do?" **36** Jesus answered, "My kingdom is not of this world. If my kingdom were part of this world, then my servants would fight so that I would not be given over to the Jews. But now my kingdom is not from here." **37** Pilate then said to him, "Are you a king then?" Jesus answered, "You say that I am a king. For this purpose I have been born, and for this purpose I have come into the world, to testify to the truth. Everyone who belongs to the truth listens to my voice." **38** Pilate said to him, "What is truth?" When he had said this, he went out again to the Jews and said to them, "I find no guilt in this man. **39** But you have the custom that I release one person to you at the Passover. So do you want me to release the King of the Jews to you?" **40** Then they cried out again and said, "Not this man, but Barabbas." Now Barabbas was a revolutionary.

### Chapter 19

**1** Then Pilate took Jesus and whipped him. **2** The soldiers weaved a crown of thorns. They put it on the head of Jesus and dressed him with a purple garment. **3** They came to him and said, "Hail, King of the Jews!" and they struck him.

**4** Then Pilate went outside again and said to them, "See, I am bringing him outside to you so that you will know that I find no guilt in him." **5** So Jesus came out, wearing the crown of thorns and the purple garment. Pilate said to them, "Look, here is the man!"

**6** When therefore the chief priests and the officers saw Jesus, they cried out and said, "Crucify him, crucify him!"

Pilate said to them, "Take him yourselves and crucify him, for I find no guilt in him." **7** The Jews answered him, "We have a law, and according to that law he has to die because he claimed to be the Son of God." **8** When Pilate heard this statement, he was even more afraid, **9** and he entered the government headquarters again and said to Jesus, "Where do you come from?" But Jesus gave him no answer. **10** Then Pilate said to him, "Are you not speaking to me? Do you not know that I have authority to release you, and authority to crucify you?" **11** Jesus answered him, "You do not have any authority over me except for what has been given to you from above. Therefore, he who gave me over to you has a greater sin." **12** At this answer, Pilate tried to release him, but the Jews cried out, saying, "If you release this man, you are not a friend of Caesar. Everyone who makes himself a king speaks against Caesar."

**13** When Pilate heard these words, he brought Jesus out and sat down in the judgment seat in a place called "The Pavement," but in the Aramaic language, "Gabbatha." **14** Now it was the day of preparation for the Passover, at about the sixth hour. Pilate said to the Jews, "See, here is your king!"

**15** They cried out, "Away with him, away with him; crucify him!"

Pilate said to them, "Should I crucify your King?"

The chief priests answered, "We have no king but Caesar." **16** Then Pilate gave Jesus over to them to be crucified.

**17** Then they took Jesus, and he went out, carrying the cross for himself, to the place called "The Place of a Skull," which in the Aramaic language is called "Golgotha." **18** They crucified Jesus there, and with him two other men, one on each side, with Jesus in the middle. **19** Pilate also wrote a sign and put it on the cross. There it was written: JESUS OF NAZARETH, THE KING OF THE JEWS. **20** Many of the Jews read this sign because the place where Jesus was crucified was near the city. The sign was written in Aramaic, in Latin, and in Greek. **21** Then the chief priests of the Jews said to Pilate, "Do not write, 'The King of the Jews,' but rather, 'This one said, "I am King of the Jews."'"

**22** Pilate answered, "What I have written I have written."

**23** When the soldiers crucified Jesus, they took his clothes, divided them into four shares, one for each of them; and also the tunic. Now the tunic was seamless, woven in one piece from the top. **24** Then they said to each other, "Let us not tear it, but instead let us cast lots for it to decide whose it will be." This happened so that the scripture would be fulfilled which said,

"They divided my garments among themselves

and cast lots for my clothing."

This is what the soldiers did.

**25** Now standing beside Jesus' cross were his mother, his mother's sister, Mary the wife of Clopas, and Mary Magdalene. **26** When Jesus saw his mother and the disciple whom he loved standing nearby, he said to his mother, "Woman, see, your son!" **27** Then he said to the disciple, "See, your mother!" From that hour the disciple took her to his own home.

**28** After this, knowing that everything was now accomplished and so that the scriptures would be fulfilled, Jesus said, "I am thirsty." **29** A container full of sour wine was placed there, so they put a sponge full of the sour wine on a hyssop staff and lifted it up to his mouth. **30** When Jesus had taken the sour wine, he said, "It is finished." He bowed his head and gave up his spirit.

**31** Then the Jews, because it was the day of preparation, and so that the bodies would not remain on the cross during the Sabbath (for that Sabbath was especially important), asked Pilate to break their legs and to remove them. **32** Then the soldiers came and broke the legs of the first man and of the second man who had been crucified with Jesus. **33** When they came to Jesus, they saw that he was already dead, so they did not break his legs. **34** However, one of the soldiers pierced his side with a spear, and immediately blood and water came out. **35** The one who saw this has testified, and his testimony is true. He knows that what he said is true so that you would also believe. **36** For these things happened in order to fulfill scripture, "Not one of his bones will be broken." **37** Again, another scripture says, "They will look at him whom they pierced."

**38** After these things, Joseph of Arimathea, since he was a disciple of Jesus (but secretly for fear of the Jews), asked Pilate if he could take away the body of Jesus. Pilate gave him permission. So Joseph came and took away his body. **39** Nicodemus also came, he who at first had come to Jesus by night. He brought a mixture of myrrh and aloes, about one hundred litras. **40** So they took the body of Jesus and wrapped it in linen cloths with the spices, as was the custom of the Jews to bury bodies. **41** Now in the place where he was crucified there was a garden; and in the garden was a new tomb in which no person had yet been buried. **42** Because it was the day of preparation for the Jews and because the tomb was close by, they laid Jesus in it.

### Chapter 20

**1** Now early on the first day of the week, while it was still dark, Mary Magdalene came to the tomb and she saw the stone rolled away from the tomb. **2** So she ran and came to Simon Peter and to the other disciple whom Jesus loved, and she said to them, "They took away the Lord out from the tomb, and we do not know where they have laid him."

**3** Then Peter and the other disciple went out, and they were going to the tomb. **4** They both ran together, and the other disciple quickly ran ahead of Peter and arrived at the tomb first. **5** Then stooping down, he saw the linen cloths lying there, but he did not go inside. **6** Simon Peter then arrived after him and went into the tomb. He saw the linen cloths lying there **7** and the cloth that had been on his head. It was not lying with the linen cloths but was folded up in a place by itself. **8** Then the other disciple, the one who first arrived at the tomb, also went in, and he saw and believed. **9** For until that time they still did not know the scripture that he should rise from the dead. **10** So the disciples went back home again.

**11** But Mary was standing outside the tomb weeping. As she wept, she stooped down into the tomb. **12** She saw two angels in white sitting, one at the head, and one at the foot of where the body of Jesus had lain. **13** They said to her, "Woman, why are you weeping?"

She said to them, "Because they took away my Lord, and I do not know where they have put him." **14** When she said this, she turned around and saw Jesus standing there, but she did not know that it was Jesus.

**15** Jesus said to her, "Woman, why are you weeping? Whom are you looking for?"

She thought that he was the gardener, so she said to him, "Sir, if you have taken him away, tell me where you have put him, and I will take him away."

**16** Jesus said to her, "Mary."

She turned and said to him in Aramaic, "Rabboni" (which is to say "Teacher").

**17** Jesus said to her, "Do not touch me, for I have not yet gone up to the Father, but go to my brothers and say to them that I will go up to my Father and your Father, and my God and your God."

**18** Mary Magdalene came and told the disciples, "I have seen the Lord," and that he had said these things to her.

**19** On the evening of that day, the first day of the week, the doors being locked where the disciples were for fear of the Jews, Jesus came and stood in the middle of them and said to them, "Peace to you." **20** After he said this, he showed them his hands and his side. The disciples rejoiced when they saw the Lord. **21** Jesus then said to them again, "Peace to you. As the Father has sent me, so I am sending you." **22** When Jesus had said this, he breathed on them and said to them, "Receive the Holy Spirit. **23** Whoever's sins you forgive, they are forgiven; whoever's sins you keep back, they are kept back."

**24** Thomas, one of the twelve, called Didymus, was not with them when Jesus came. **25** The other disciples later said to him, "We have seen the Lord."

He said to them, "Unless I see in his hands the mark of the nails, and put my finger into the mark of the nails, and put my hand into his side, I will not believe."

**26** After eight days his disciples were inside again, and Thomas was with them. Jesus came while the doors were closed, and stood among them, and said, "Peace to you." **27** Then he said to Thomas, "Reach here with your finger and see my hands. Reach here with your hand and put it into my side. Do not be unbelieving, but believe."

**28** Thomas answered and said to him, "My Lord and my God."

**29** Jesus said to him, "Because you have seen me, you have believed. Blessed are those who have not seen, and believed."

**30** Now Jesus did many other signs in the presence of the disciples, signs that have not been written in this book, **31** but these have been written so that you would believe that Jesus is the Christ, the Son of God, and so that believing, you would have life in his name.

# John 20 General Notes

### Special concepts in this chapter

#### The tomb

The tomb in which Jesus was buried (John 20:1) 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.

#### "Receive the Holy Spirit"

If your language uses the same word for "breath" and "spirit," be sure that the reader understands that Jesus was performing a symbolic action by breathing, and that what the disciples received was the Holy Spirit, not Jesus's breath. (See: and holyspirit)

### Other possible translation difficulties in this chapter

#### Rabboni

John used Greek letters to describe the sound of the word, and then he explained that it means "Teacher." You should do the same, using the letters of your language.

#### Jesus's resurrection body

No one is sure what Jesus's body looked like after he became alive again. His disciples knew it was Jesus because they could see his face and touch the places where the soldiers had put the nails through his hands and feet, But he could also walk through solid walls and doors. It is best not to try to say more than what the ULB says.

#### Two angels in white

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)

#### John 01

##### General Information:

This is the third day after Jesus was buried.

##### first day of the week

"Sunday"

##### she saw the stone rolled away

You can translate this in an active form. Alternate translation: "she saw that someone had rolled away the stone"

#### John 02

##### disciple whom Jesus loved

This phrase appears to be the way that John refers to himself throughout his book. Here the word "love" refers to brotherly love or love for a friend or family member.

##### They took away

The author uses the word "they" here to show that Mary Magdalene did not know who took the Lord away. She was probably thinking of the Jews or Romans, but it would be best to translate using your language's way of leaving the actor or actors unknown.

##### the Lord ... laid him

These words are metonyms for Jesus's dead body. Alternate translation: "the Lord's dead body ... laid it"

#### John 03

##### the other disciple

John apparently shows his humility by referring to himself here as "the other disciple," rather than including his name.

#### John 04

##### General Information:

This page has intentionally been left blank.

#### John 05

##### linen cloths

These were the burial cloths that people had used to wrap the body of Jesus.

#### John 06

##### linen cloths

These were the burial cloths that people had used to wrap the body of Jesus. See how you translated this in John 20:5.

#### John 07

##### cloth that had been on his head

Here "his head" refers to "Jesus's head." You can translate this in an active form. Alternate translation: "cloth that someone had used to cover Jesus's face"

##### but was folded up in a place by itself

This can be stated in active form. Alternate translation: "but someone had folded it and put it aside, separate from the linen cloths"

#### John 08

##### the other disciple

John apparently expresses his humility by referring to himself as "the other disciple," rather than including his name in this book.

##### he saw and believed

Until he saw that the tomb was empty, he did not believe that Jesus had risen from the dead, but when he saw that the tomb was empty, he did believe. Alternate translation: "he saw these things and now believed that Jesus had risen from the dead"

#### John 09

##### they still did not know the scripture

These words refer to the disciples. Possible meanings are 1) they did not know that that scripture exists or 2) they did not understand that that scripture said that Jesus would come alive again.

##### rise

become alive again

##### the dead

All those who have died. This expression describes all dead people together in the underworld.

#### John 10

##### went back home again

The disciples continued to stay in Jerusalem. Alternate translation: "went back to where they were staying in Jerusalem"

#### John 11

##### General Information:

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#### John 12

##### She saw two angels in white

The angels were wearing white clothing. Alternate translation: "She saw two angels dressed in white clothing"

#### John 13

##### They said to her

"They asked her"

##### Because they took away my Lord, and I do not know where they have put him

The words "my Lord" here are a metonym for the Lord's body. Alternate translation: "Because they took away the body of my Lord, and I do not know where they have put it"

#### John 14

##### General Information:

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#### John 15

##### Jesus said to her

"Jesus asked her"

##### if you have taken him away, tell me where you have put him, and I will take him away

Here the word "him" is a metonym that refers to Jesus's dead body. Alternate translation: "if you have taken his dead body away, tell me where you have put it, and I will take it away"

#### John 16

##### Rabboni

The word "Rabboni" means "teacher" in Aramaic.

##### Aramaic

This was the language that the Jews in Judea spoke among themselves. Some translations say "Hebrew," following the form of the Greek word.

#### John 17

##### brothers

Jesus used the word "brothers" to refer to his disciples.

##### I will go up to my Father and your Father, and my God and your God

Jesus rose from the dead and then predicted he would go up into heaven, back to his Father, who is God. Alternate translation: "I am about to return to heaven to be with my Father and your Father, to the one who is my God and your God"

##### my Father and your Father

These are important titles that describe the relationship between Jesus and God, and between believers and God.

#### John 18

##### Mary Magdalene came and told the disciples

Mary Magdalene went to where the disciples were staying and told them what she had seen and heard. Alternate translation: "Mary Magdalene went to where the disciples were and told them"

#### John 19

##### General Information:

It is now evening and Jesus appears to the disciples.

##### that day, the first day of the week

This refers to Sunday.

##### the doors being locked where the disciples were

You can translate this in an active form. Alternate translation: "the disciples had locked the doors where they were"

##### for fear of the Jews

Here "Jews" is a synecdoche for the Jewish leaders who might arrest the disciples. Alternate translation: "because they were afraid that the Jewish leaders might arrest them"

##### Peace to you

This is a common greeting that means "May God give you peace" .

#### John 20

##### he showed them his hands and his side

Jesus showed the disciples his wounds. Alternate translation: "he showed them the wounds in his hands and his side"

#### John 21

##### Peace to you

This is a common greeting that means "May God give you peace."

##### Father

This is an important title for God.

#### John 22

##### General Information:

This page has intentionally been left blank.

#### John 23

##### they are forgiven

You can translate this in an active form. Alternate translation: "God will forgive them"

##### whoever's sins you keep back

"If you do not forgive another's sins"

##### they are kept back

You can translate this in an active form. Alternate translation: "God will not forgive them"

#### John 24

##### Didymus

This is a male name that means "twin." See how this name is translated in [John 11:15]

#### John 25

##### disciples later said to him

The word "him" refers to Thomas.

##### Unless I see ... his side, I will not believe

You can translate this double negative in a positive form. Alternate translation: "I will believe only if I see ... his side"

##### in his hands ... into his side

The word "his" refers to Jesus.

#### John 26

##### his disciples

The word "his" refers to Jesus.

##### while the doors were closed

You can translate this in an active form. Alternate translation: "when they had locked the doors"

##### Peace to you

This is a common greeting that means "May God give you peace" .

#### John 27

##### Do not be unbelieving, but believe

Jesus uses the double negative "Do not be unbelieving" to emphasize the words that follow, "but believe." If your language does not allow double negatives or the reader would not understand that Jesus is emphasizing the words that follow, you can leave these words untranslated. Alternate translation: "This is what is most important for you to do: you must believe"

##### believe

Here "believe" means to trust in Jesus. Alternate translation: "put your trust in me"

#### John 28

##### General Information:

This page has intentionally been left blank.

#### John 29

##### you have believed

Thomas believes that Jesus is alive because he has seen him. Alternate translation: "you have believed that I am alive"

##### Blessed are those

This means "God gives great happiness to those."

##### who have not seen

This means those who have not seen Jesus. Alternate translation: "who have not seen me alive"

#### John 30

##### General Information:

As the story is nearing the end, the author comments about the many things Jesus did.

##### signs

The word "signs" refers to miracles that show that God is the all-powerful one who has complete authority over the universe.

##### signs that have not been written in this book

You can translate this in an active form. Alternate translation: "signs that the author did not write about in this book"

#### John 31

##### but these have been written

You can translate this in an active form. Alternate translation: "but the author wrote about these signs"

##### Son of God

This is an important title for Jesus.

##### life in his name

Here "life" is a metonym that means Jesus gives life. Alternate translation: "you may have life because of Jesus"

##### life

This refers to spiritual life.

### Chapter 21

**1** After these things Jesus revealed himself again to the disciples at the Sea of Tiberias. This is how he revealed himself: **2** Simon Peter was together with Thomas called Didymus, Nathaniel from Cana in Galilee, the sons of Zebedee, and two other disciples of Jesus. **3** Simon Peter said to them, "I am going fishing." They said to him, "We, too, will come with you." They went and got into a boat, but they caught nothing during the whole night.

**4** Now, when it was already early in the morning, Jesus stood on the beach, but the disciples did not know it was Jesus. **5** So Jesus said to them, "Young men, do you have anything to eat?"

They answered him, "No."

**6** He said to them, "Throw your net on the right side of the boat, and you will find some." So they threw their net and were not able to draw it in because of the large number of fish.

**7** Then the disciple whom Jesus loved said to Peter, "It is the Lord." When Simon Peter heard that it was the Lord, he tied up his outer garment (for he was undressed), and threw himself into the sea. **8** The other disciples came in the boat (for they were not far from the land, about two hundred cubits off), and they were pulling the net full of fish. **9** When they got out upon the land, they saw a charcoal fire there and fish laid on it, with bread.

**10** Jesus said to them, "Bring some of the fish that you have just caught." **11** Simon Peter then went up and drew the net to land, full of large fish, 153 of them, but even with so many, the net was not torn. **12** Jesus said to them, "Come and eat breakfast." None of the disciples dared ask him, "Who are you?" They knew it was the Lord. **13** Jesus came, took the bread, and gave it to them, and the fish also. **14** This was the third time that Jesus revealed himself to the disciples after he had risen from the dead.

**15** After they ate breakfast, Jesus said to Simon Peter, "Simon son of John, do you love me more than these?"

Peter said to him, "Yes Lord, you know that I love you."

Jesus said to him, "Feed my lambs."

**16** He said to him again a second time, "Simon son of John, do you love me?"

Peter said to him, "Yes Lord, you know that I love you."

Jesus said to him, "Shepherd my sheep."

**17** He said to him a third time, "Simon son of John, do you love me?"

Peter was sorrowful because Jesus had said to him a third time, "Do you love me?" He said to him, "Lord, you know all things, you know that I love you."

Jesus said to him, "Feed my sheep. **18** Truly, truly, I say to you, when you were young, you used to gird yourself and walk wherever you wanted, but when you become old, you will stretch out your hands, and someone else will gird you and carry you where you will not want to go."

**19** Now Jesus said this in order to indicate with what kind of death Peter would glorify God. After he had said this, he said to Peter, "Follow me."

**20** Peter turned around and saw the disciple whom Jesus loved following them, the one who had also leaned back against the side of Jesus at the dinner and who had said, "Lord, who is the one who will betray you?" **21** Peter saw him and then said to Jesus, "Lord, what will this man do?"

**22** Jesus said to him, "If I want him to stay until I come, what is that to you? Follow me."

**23** So this statement spread among the brothers, that that disciple would not die. Yet Jesus did not say to Peter that the other disciple would not die, but, "If I want him to stay until I come, what is that to you?"

**24** This is the disciple who testifies about these things, and who wrote these things, and we know that his testimony is true. **25** There are also many other things that Jesus did. If each one were written down, I suppose that even the world itself could not contain the books that would be written.

## Acts

### Chapter 1

**1** The former account I wrote, Theophilus, told all that Jesus began to do and to teach, **2** until the day that he was taken up, after he had given commands through the Holy Spirit to the apostles he had chosen. **3** After his suffering, he presented himself alive to them with many convincing proofs. For forty days he appeared to them, and he spoke about the kingdom of God. **4** When he was meeting together with them, he commanded them not to leave Jerusalem, but to wait for the promise of the Father, about which he said, "You heard from me **5** that John indeed baptized with water, but you will be baptized with the Holy Spirit in a few days."

**6** When they were assembled together they asked him, "Lord, is this the time you will restore the kingdom to Israel?" **7** He said to them, "It is not for you to know the times or the seasons which the Father has determined by his own authority. **8** But you will receive power when the Holy Spirit comes upon you, and you will be my witnesses both in Jerusalem and in all Judea and Samaria, and to the ends of the earth." **9** When the Lord Jesus had said these things, as they were looking up, he was raised up, and a cloud hid him from their eyes. **10** While they were looking intensely to heaven as he went, suddenly, two men stood by them in white clothing. **11** They said, "You men of Galilee, why do you stand here looking into heaven? This Jesus who has been taken up from you into heaven, will return in the same manner as you saw him going into heaven."

**12** Then they returned to Jerusalem from the mountain that is called Olives, which is near to Jerusalem, a Sabbath day's journey. **13** When they arrived, they went up into the upper chamber, where they were staying. They were Peter, John, James, Andrew, Philip, Thomas, Bartholomew, Matthew, James son of Alphaeus, Simon the Zealot, and Judas son of James. **14** They all were devoted with one purpose to prayer, together with the women, and Mary the mother of Jesus, and his brothers.

**15** In those days Peter stood up in the midst of the brothers, about 120 names, and said, **16** "Brothers, it was necessary that the scripture should be fulfilled, that the Holy Spirit spoke before by the mouth of David concerning Judas, who guided the ones who arrested Jesus. **17** For he was one of us and received a share of this ministry." **18** (Now this man bought a field with the earnings he received for his wickedness, and there he fell headfirst, and his body burst open, and all his intestines poured out. **19** All those living in Jerusalem heard about this, so they called that field in their language "Akeldama," that is, "Field of Blood.") **20** "For it is written in the Book of Psalms,

'Let his field be made desolate,

and do not let even one person live there';

'Let someone else take his position of leadership.'

**21** It is necessary, therefore, that one of the men who accompanied us all the time the Lord Jesus went in and out among us, **22** beginning from the baptism of John to the day that he was taken up from us, become a witness with us of his resurrection." **23** They put forward two men, Joseph called Barsabbas, who was also called Justus, and Matthias. **24** They prayed and said, "You, Lord, know the hearts of all people, so reveal which of these two is the one whom you have chosen **25** to take the place in this ministry and apostleship from which Judas turned away to go to his own place." **26** They cast lots for them, and the lot fell to Matthias, and he was numbered with the eleven apostles.

# Acts 1 General Notes

### Structure and formatting

This chapter records an event, commonly known as the "Ascension," when Jesus returned to heaven after he became alive again. He will not come back until he returns at his "second coming." (See: heaven and resurrection)

The UDB has set the words "Dear Theophilus" apart from the other words. This is because English speakers often start letters this way. You might want to start this book the way people start letters in your culture.

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 two quotes from Psalms in 1:20.

### Special concepts in this chapter

#### Baptize

The word "baptize" has two meanings in this chapter. It refers to the water baptism of John and to the baptism of the Holy Spirit (Acts 1:5). (See: baptize)

#### "He spoke about the kingdom of God"

Some scholars believe that when Jesus "spoke about the kingdom of God," he explained to the disciples why the kingdom of God did not come before he died. Others believe that the kingdom of God did begin while Jesus was alive and that here Jesus was explaining that it was beginning in a new form.

### Other possible translation difficulties in this chapter

#### 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.

#### Akeldama

This is a phrase in Hebrew or Aramaic. Luke used Greek letters so his readers would know how it sounded, and then he told what it means. You should probably spell it the way it sounds in your language and then explain the meaning.

#### Acts 01

##### The former account I wrote

The "former account" is the Gospel of Luke.

##### Theophilus

Luke wrote this book to a man named Theophilus. Some translations follow their own culture's way of addressing a letter and write "Dear Theophilus" at the beginning of the sentence. Theophilus means "friend of God"

#### Acts 02

##### until the day that he was taken up

This refers to Jesus's ascension into heaven. Alternate translation: "until the day on which God took him up to heaven" or "until the day that he ascended into heaven"

##### he had given commands through the Holy Spirit

The Holy Spirit had led Jesus to instruct his apostles on certain things.

#### Acts 03

##### After his suffering

This refers to Jesus's suffering and death on the cross.

##### he presented himself alive to them

Jesus appeared to his apostles and to many other disciples.

#### Acts 04

##### General Information:

Here the word "he" refers to Jesus. Except where otherwise noted, the word "you" in the book of Acts is plural.

##### Connecting Statement:

This event happened during the 40 days that Jesus appeared to his followers after he had risen from the dead.

##### When he was meeting together with them

"When Jesus was meeting together with his apostles"

##### the promise of the Father, about which he said

This is a reference to the Holy Spirit. Alternate translation: "the Holy Spirit, whom the Father promised to send, about whom Jesus said"

#### Acts 05

##### John indeed baptized with water ... baptized with the Holy Spirit

Jesus contrasts how John baptized people in water with how God would baptize believers in the Holy Spirit.

##### John indeed baptized with water

"John indeed baptized people with water"

##### you will be baptized

This can be stated in active form. Alternate translation: "God will baptize you"

#### Acts 06

##### General Information:

Here the word "they" refers to the apostles.

##### is this the time you will restore the kingdom to Israel

"will you now make Israel a great kingdom again"

#### Acts 07

##### the times or the seasons

Possible meanings are 1) the words "times" and "seasons" refer to different kinds of time. Alternate translation: "the general period of time or the specific date" or 2) the two words are basically synonymous. Alternate translation: "the exact time"

#### Acts 08

##### you will receive power ... and you will be my witnesses

The apostles will receive power that will enable them to be witnesses for Jesus. Alternate translation: "God will empower you ... to be my witnesses"

##### to the ends of the earth

Possible meanings are 1) "all over the world" or 2) "to the places on earth that are farthest away"

#### Acts 09

##### as they were looking up

"as they watched." The apostles "were looking" at Jesus because Jesus rose into the sky. Alternate translation: "as they were looking up at the sky"

##### he was raised up

This can be stated in active form. Alternate translation: "he rose up into the sky" or "God raised him up into the sky"

##### a cloud hid him from their eyes

"a cloud blocked their view so that they could no longer see him"

#### Acts 10

##### looking intensely to heaven

"staring at the sky" or "gazing at the sky"

#### Acts 11

##### of Galilee

"from Galilee"

##### will return in the same manner

Jesus ascended into the sky, through the clouds, and the clouds hid him Acts 1:9. He will return from the sky, through (or on) the clouds, and people will be able to see him.

#### Acts 12

##### Then they returned

"The apostles returned"

##### a Sabbath day's journey

This refers to the distance which, according to Rabbinical tradition, a person was allowed to walk on a Sabbath day. Alternate translation: "about one kilometer away"

#### Acts 13

##### When they arrived

"When they reached their destination." Verse 12 says they were returning to Jerusalem.

##### the upper chamber

"the room on the upper level of the house"

#### Acts 14

##### They all were devoted ... to prayer

They all spent much time ... praying

##### with one purpose

The phrase "with one purpose" translates a word that speaks of people who agree with each other and who work together to accomplish a common purpose.

#### Acts 15

##### Connecting Statement:

This event happened during the time that Peter and the other believers were staying together in the upper room.

##### In those days

These words mark the beginning of a new part of the story. They refer to the period of time after Jesus ascended. On many days after Jesus ascended, the disciples met in the upper chamber. Alternate translation: "During that time"

##### 120 names

"one hundred and twenty names"

##### names

The word "names" is a metonym for the people whose names they were. Alternate translation: "people"

##### in the midst of the brothers

Here the word "brothers" refers to fellow believers and includes both men and women.

#### Acts 16

##### it was necessary that the scripture should be fulfilled

This can be stated in active form. Alternate translation: "the things that we read about in scripture had to take place"

##### by the mouth of David

The word "mouth" refers to the words that David wrote. Alternate translation: "through the words of David"

#### Acts 17

##### General Information:

Although Peter is addressing the entire group of people, here the word "us" refers only to the apostles.

##### Connecting Statement:

In verse 17 Peter continues his speech to the believers that he began in Acts 1:16.

#### Acts 18

##### General Information:

The author begins to tell the reader background information about how Judas died and what people called the field where he died. This is not part of Peter's speech.

##### Now this man

The words "this man" refers to Judas Iscariot.

##### the earnings he received for his wickedness

"the money that he earned from the evil thing that he did." The words "his wickedness" refer to Judas Iscariot's betraying Jesus to the people who killed him.

##### there he fell headfirst, and his body burst open, and all his intestines poured out

This suggests that Judas fell from a high place, rather than just falling down. The fall was severe enough to cause his body to burst open. Other passages of scripture mention that he hanged himself.

#### Acts 19

##### General Information:

The author finishes telling the reader background information about how Judas died and what people called the field where he died. This is not part of Peter's speech.

##### Field of Blood

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

#### Acts 20

##### General Information:

Based on the situation with Judas that Peter just recounted, he recalls two Psalms of David that relate to the incident. The quote ends at the end of this verse.

##### Connecting Statement:

Peter continues his speech to the believers that he began in Acts 1:16.

##### For it is written in the Book of Psalms

This can be stated in active form. Alternate translation: "For David wrote in the Book of Psalms"

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

These two phrases mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words.

##### Let his field be made desolate

Possible meanings are 1) that the word "field" refers to the field where Judas died or 2) that the word "field" refers to Judas's dwelling place and is a metaphor for his family line.

##### be made desolate

"become empty"

#### Acts 21

##### General Information:

Here the word "us" refers to the apostles and does not include the audience to whom Peter is speaking.

##### Connecting Statement:

Peter finishes his speech to the believers that he began in Acts 1:16.

##### It is necessary, therefore

Based on the scriptures that he quoted and on what Judas had done, Peter tells the group what they must do.

##### the Lord Jesus went in and out among us

Going in and out among a group of people is a metaphor for openly being part of that group. Alternate translation: "the Lord Jesus lived among us"

#### Acts 22

##### beginning from the baptism of John ... become a witness with us of his resurrection

The qualification for the new apostle that began with the words "It is necessary ... that one of the men who accompanied us" in verse 21 ends here. The subject of the verb "become" is thus "one of the men." Here is a reduced form of the sentence: "It is necessary ... that one of the men who accompanied us ... beginning from the baptism of John ... must become a witness with us."

##### beginning from the baptism of John

The noun "baptism" can be translated as a verb. Possible meanings: 1) "beginning from when John baptized Jesus" or 2) "beginning from when John baptized people"

##### to the day that he was taken up from us

This can be stated in active form. Alternate translation: "until the day when Jesus left us and rose up to heaven" or "until the day that God took him up from us"

##### become a witness with us of his resurrection

"must begin to testify with us about his resurrection"

#### Acts 23

##### They put forward two men

Here the word "They" refers to all of the believers who were present. Alternate translation: "They proposed two men who fulfilled the requirements that Peter listed"

##### Joseph called Barsabbas, who was also called Justus

This can be translated with an active form. Alternate translation: "Joseph, whom people also called Barsabbas and Justus"

#### Acts 24

##### They prayed and said

Here the word "They" refers to all of the believers, but it was probably one of the apostles who spoke these words. Alternate translation: "The believers prayed together and one of the apostles said"

##### You, Lord, know the hearts of all people

Here the word "hearts" refers to the thoughts and motives. Alternate translation: "You, Lord, know the thoughts and motives of everyone"

#### Acts 25

##### to take the place in this ministry and apostleship

Here the word "apostleship" defines what kind of "ministry" this is. Alternate translation: "to take Judas's place in this apostolic ministry" or "to take Judas's place in serving as an apostle"

##### from which Judas turned away

Here the expression "turned away" means that Judas stopped performing this ministry. Alternate translation: "which Judas stopped fulfilling"

##### to go to his own place

This phrase refers to Judas's death and likely to his judgment after death. Alternate translation: "to go where he belongs"

#### Acts 26

##### They cast lots for them

The apostles cast lots to decide between Joseph and Matthias.

##### the lot fell to Matthias

The lot indicated that Matthias was the one to replace Judas.

##### he was numbered with the eleven apostles

This can be stated in active form. Alternate translation: "the believers considered him to be an apostle with the other eleven"

### Chapter 2

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

**5** Now there were Jews who were living in Jerusalem, godly men, from every nation under heaven. **6** When this sound was heard, the multitude came together and was confused because everyone heard them speaking in his own language. **7** They were amazed and marveled; they said, "Really, are not all these who are speaking Galileans? **8** Why is it that we are hearing them, each in our own language in which we were born? **9** Parthians and Medes and Elamites, and those who live in Mesopotamia, in Judea and Cappadocia, in Pontus and Asia, **10** Phrygia and Pamphylia, in Egypt and the parts of Libya toward Cyrene, and visitors from Rome, **11** Jews and proselytes, Cretans and Arabians, we hear them telling in our languages about the mighty works of God." **12** They were all amazed and perplexed; they said to one another, "What does this mean?" **13** But others mocked and said, "They are full of new wine."

**14** But Peter stood with the eleven, raised his voice, and declared to them, "Men of Judea and all of you who live at Jerusalem, let this be known to you; pay attention to my words. **15** For these people are not drunk as you assume, for it is only the third hour of the day. **16** But this is what was spoken through the prophet Joel:

**17** 'It will be in the last days,' God says,

'I will pour out my Spirit on all flesh.

Your sons and your daughters will prophesy,

your young men will see visions,

and your old men will dream dreams.

**18** Surely on my servants

and my female servants in those days

I will pour out my Spirit, and they will prophesy.

**19** I will show wonders in the sky above

and signs on the earth below,

blood, fire, and vapor of smoke.

**20** The sun will be turned to darkness

and the moon to blood

before the great and remarkable

day of the Lord comes.

**21** It will be that everyone who calls

on the name of the Lord will be saved.'

**22** Men of Israel, hear these words: Jesus of Nazareth was a man accredited to you by God with the mighty deeds and wonders and signs which God did through him in your midst, as you yourselves know. **23** This man was handed over by God's predetermined plan and foreknowledge; and you, by the hand of lawless men, put him to death by nailing him to a cross. **24** But God raised him up, freeing him from the agonies of death, because it was impossible for him to be held by it. **25** For David says about him,

'I saw the Lord always before my face,

for he is beside my right hand

so that I should not be moved.

**26** Therefore my heart was glad

and my tongue rejoiced.

Also, my flesh will live in hope.

**27** For you will not abandon my soul to Hades,

neither will you allow

your Holy One to see decay.

**28** You have made known to me the ways of life;

you will make me full of gladness with your face.'

**29** Brothers, it is proper for me to speak to you confidently about the patriarch David, that he both died and was buried, and his tomb is with us to this day. **30** Therefore, he was a prophet and knew that God had sworn with an oath to him that he would set one of the fruit of his loins on his throne. **31** He saw what was to happen in the future and spoke about the resurrection of the Christ, that he was neither abandoned to Hades, nor did his flesh see decay.

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

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

'The Lord said to my Lord,

"Sit at my right hand

**35** until I make your enemies

the footstool for your feet."'

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

**37** Now when they heard this, they were pierced in their hearts, and said to Peter and the rest of the apostles, "Brothers, what must we do?"

**38** Then Peter said to them, "Repent and be baptized, each of you, in the name of Jesus Christ for the forgiveness of your sins, and you will receive the gift of the Holy Spirit. **39** For the promise is to you and to your children and to all who are far off, as many people as the Lord our God will call." **40** With many other words he testified and exhorted them, saying, "Be saved from this perverse generation." **41** Then they received his word and were baptized, and there were added in that day about three thousand souls. **42** They devoted themselves to the apostles' teaching and fellowship, in the breaking of bread and in prayers.

**43** Fear came upon every soul, and many wonders and signs were done through the apostles. **44** All who believed were together and had all things in common, **45** and they sold their property and possessions and distributed them to all, according to the needs anyone had. **46** So day after day they devoted themselves with one purpose in the temple. They also broke bread in homes, and they shared food together with glad and generous hearts, **47** praising God and having favor with all the people, and every day the Lord added to their number those who were being saved.

# Acts 2 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 that is quoted from the Old Testament in 2:17-21, 25-28, and 34-35.

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 2:31.

The events described in this chapter are commonly called "Pentecost." Many people believe that the church began to exist when the Holy Spirit came to live inside believers at Pentecost.

### Special concepts in this chapter

#### Tongues

The word "tongues" has two meanings in this chapter. Luke describes what came down from heaven (Acts 2:3) as tongues that looked like fire. This is different from "a tongue of flame," which is a fire that looks like a tongue. Luke also uses the word "tongues" to describe the languages that the people spoke after the Holy Spirit filled them (Acts 2:4).

#### Last days

No one knows for sure when the "last days" (Acts 2:17) began. Your translation should not say more than the ULB does about this. (See: lastday)

#### Baptize

The word "baptize" in this chapter refers to Christian baptism (Acts 2:38-41](../02/38.md)). Though the event described in Acts 2:1-11 is the baptism of the Holy Spirit that Jesus promised in [Acts 1:5, the word "baptize" here does not refer to that event. (See: baptize)

#### The prophecy of Joel

Many of the things that Joel said would happen did happen on the day of Pentecost (Acts 2:17-18), but some things Joel spoke of have not happened yet (Acts 2:19-20). (See: prophet)

#### Wonders and signs

These words refer to things that only God could do, things that showed that Jesus was who the disciples said he was.

#### Acts 01

##### General Information:

This is a new event; it is now the Day of Pentecost, 50 days after Passover. Here the word "they" refers to the apostles and the other 120 believers that Luke mentions in Acts 1:15.

#### Acts 02

##### Suddenly

This word explains that no one expected to hear the sound or to have it fill the house.

##### a sound like the rush of a violent wind came from heaven

Possible meanings are 1) "heaven" refers to the place where God lives. Alternate translation: "a sound came from heaven" or 2) "heaven" refers to the sky. Alternate translation: "a sound came from the sky"

##### the whole house

This may have been a house or a larger building.

#### Acts 03

##### There appeared to them tongues like fire

These might have been something that looked like tongues or like fire, not actual tongues or fire. Possible meanings are 1) tongues that looked like they were made of fire or 2) small flames of fire that looked like tongues. When fire burns in a small space, such as on a lamp, the flame can be shaped like a tongue.

##### that were distributed, and they sat upon each one of them

This means that the "tongues like fire" spread out so that there was one on each person.

#### Acts 04

##### They were all filled with the Holy Spirit and

This can be stated in active form. Alternate translation: "The Holy Spirit filled all of those who were there and they"

##### speak in other tongues

They were speaking in languages that they did not already know.

##### as the Spirit gave them the ability

The Holy Spirit gave them the ability to speak; they were dependent on the Spirit to speak in different languages.

#### Acts 05

##### General Information:

Here the word "them" refers to the believers; the word "his" refers to each person in the multitude. Verse 5 gives background information about the large number of Jews who were living in Jerusalem, many of whom were present during this event.

##### godly men

Here "godly men" refers to people who were devout in their worship of God and tried to obey all of the Jewish laws.

##### every nation under heaven

"every nation in the world." The word "every" is an exaggeration that emphasizes that the people came from many different nations. Alternate translation: "many different nations"

#### Acts 06

##### When this sound was heard

This refers to the sound that was similar to a strong wind. Alternate translation: "When they heard this sound"

##### the multitude

"the large crowd of people"

#### Acts 07

##### They were amazed and marveled

These two words share similar meanings. Together they emphasize the intensity of amazement. Alternate translation: "They were greatly amazed"

##### Really, are not all these who are speaking Galileans?

The people ask this question to express their amazement. The question could be changed to an exclamation. Alternate translation: "All of these Galileans could not possibly know our languages!"

#### Acts 08

##### Why is it that we are hearing them, each in our own language in which we were born?

Possible meanings are 1) this is a rhetorical question that expresses how amazed they were or 2) this is a real question for which the people wanted an answer.

##### in our own language in which we were born

"in our own languages that we have learned from birth"

#### Acts 09

##### Parthians ... Medes ... Elamites

These are names of people groups.

##### Mesopotamia ... Judea ... Cappadocia ... Pontus ... Asia

These are names of large areas of land.

#### Acts 10

##### Phrygia ... Pamphylia ... Egypt ... Libya ... Cyrene

These are names of large areas of land.

#### Acts 11

##### Cretans ... Arabians

These are names of people groups.

##### proselytes

converts to the Jewish religion

#### Acts 12

##### amazed and perplexed

These two words share similar meanings. Together they emphasize that the people could not understand what was happening. Alternate translation: "surprised and confused"

#### Acts 13

##### They are full of new wine

Some people accuse the believers of having drunk too much wine. Alternate translation: "They are drunk"

##### new wine

This refers to wine that is in the process of fermentation.

#### Acts 14

##### Connecting Statement:

Peter begins his speech to the Jews who were there on the Day of Pentecost.

##### stood with the eleven

All the apostles stood up in support of Peter's statement.

##### raised his voice

This is an idiom for "spoke loudly."

##### declared to them

Made a formal, important speech to them. See how you translated "make declarations" in Acts 2:4.

##### let this be known to you

This means that Peter is about to explain the meaning of what the people had witnessed. This can be stated in active form. Alternate translation: "know this" or "let me explain this to you"

##### pay attention to my words

Peter was referring to what he was saying. Alternate translation: "listen carefully to what I am saying"

#### Acts 15

##### it is only the third hour of the day

"It is only nine o'clock in the morning." Peter expected his audience to know that people do not get drunk that early in the day.

#### Acts 16

##### General Information:

Here Peter tells them a passage about which the prophet Joel wrote in the Old Testament that relates to what is happening with the languages in which the believers spoke. This is written in the form of poetry as well as being a quotation.

##### this is what was spoken through the prophet Joel

This can be stated in active form. Alternate translation: "this is what God told the prophet Joel to write" or "this is that which the prophet Joel spoke"

#### Acts 17

##### It will be

"This is what will happen" or "This is what I will do"

##### I will pour out my Spirit on all flesh

Here the words "pour out" mean to give generously and abundantly. Alternate translation: "I will give my Spirit abundantly to all flesh"

##### all flesh

This is a hyperbolic metonym that refers to all people by speaking of them as all living creatures, who have flesh. Alternate translation: "all people"

#### Acts 18

##### Connecting Statement:

Peter continues to quote the prophet Joel.

##### my servants and my female servants

"both my male and my female servants." These words emphasize that God will pour out his Spirit on all of his servants, both men and women.

##### I will pour out my Spirit

Here the words "pour out" mean to give generously and abundantly. See how you translated this in [Acts 2:17]

#### Acts 19

##### vapor of smoke

"thick smoke" or "clouds of smoke"

#### Acts 20

##### Connecting Statement:

Peter finishes quoting the prophet Joel.

##### The sun will be turned to darkness

This means that the sun will appear to be dark instead of light. Alternate translation: "The sun will become dark"

##### the moon to blood

This means that the moon will appear to be red like blood. Alternate translation: "the moon will be turned to blood" or "the moon will appear to be red"

##### the great and remarkable day

The words "great" and "remarkable" share similar meanings and emphasize the intensity of greatness. Alternate translation: "the very great day"

##### remarkable

great and beautiful

#### Acts 21

##### everyone who calls on the name of the Lord will be saved

This can be stated in active form. Alternate translation: "the Lord will save everyone who calls on him"

#### Acts 22

##### Connecting Statement:

Peter continues his speech to the Jews that he began in Acts 1:16.

##### hear these words

"listen to what I am about to say"

##### accredited to you by God with the mighty deeds and wonders and signs

This means that God proved that he had appointed Jesus for his mission, and proved who he was by his many miracles.

#### Acts 23

##### by God's predetermined plan and foreknowledge

The nouns "plan" and "foreknowledge" can be translated as verbs. This means that God planned out and knew beforehand what would happen to Jesus. Alternate translation: "because God planned out and knew beforehand everything that would happen"

##### This man was handed over

Possible meanings: 1) "you handed Jesus over into the hands of his enemies" or 2) "Judas betrayed Jesus to you."

##### you, by the hand of lawless men, put him to death by nailing him to a cross

Although "lawless men" actually crucified Jesus, Peter accuses the crowd of having killed him because they demanded his death.

##### by the hand of lawless men

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

##### lawless men

Possible meanings are 1) the unbelieving Jews who accused Jesus of crimes or 2) the Roman soldiers who performed the execution of Jesus.

#### Acts 24

##### But God raised him up

Here to raise up is an idiom for causing someone who has died to become alive again. Alternate translation: "But God caused him to live again"

##### freeing him from the agonies of death

He speaks of the agonies of dying as if God were freeing Christ from ropes that were binding Jesus. Alternate translation: "ending the pains of death"

##### for him to be held by it

This can be stated in active form. Alternate translation: "for death to hold him"

##### for him to be held by it

Peter speaks of Christ remaining dead as if death were a person who held him captive. Alternate translation: "for him to remain dead"

#### Acts 25

##### General Information:

Here Peter quotes a passage that David wrote in a Psalm which relates to Jesus's crucifixion and resurrection. Since Peter says that David said these words about Jesus, the words "I" and "my" refer to Jesus and the words "Lord" and "he" refer to God.

##### For David says about him, 'I saw

The context makes it plain that this is an elliptical way of saying that David was speaking as if David were the Messiah. Alternate translation: "For David spoke these words as if he were the Christ: 'I saw"

##### before my face

"in front of me." Alternate translation: "in my presence" or "with me"

##### beside my right hand

To be at someone's "right hand" often means to be in a position to help and sustain. Alternate translation: "right beside me" or "with me to help me"

##### I should not be moved

Here the word "moved" means to be troubled. This can be stated in active form. Alternate translation: "people will not be able to cause me trouble" or "nothing will trouble me"

#### Acts 26

##### my heart was glad and my tongue rejoiced

People consider the "heart" the center of emotions and the "tongue" voices those emotions. Alternate translation: "I was glad and rejoiced"

##### my flesh will live in hope

Possible meanings of the phrase "my flesh" are 1) it indicates that the writer is a mortal who will die. Alternate translation: "even though I am only mortal, I will live in hope" or 2) it is a synecdoche for the writer's entire person. Alternate translation: "I will live in hope"

##### will live in hope

Here the word "hope" refers to a person's confidence that what he desires will happen. Since the speaker hoped that God would rescue him, "in hope" could be translated as "in confidence in God." The phrase "live in hope" can also be translated with the phrases "confidently expect," "confidently wait," or "trust." Alternate translation: "will live with confidence in God" or "will confidently wait for God to rescue me"

#### Acts 27

##### General Information:

Since Peter says that David said these words about Jesus, the words "my," "Holy One," and "me" refer to Jesus and the words "you" and "your" refer to God.

##### Connecting Statement:

Peter finishes quoting David.

##### neither will you allow your Holy One to see decay

The Messiah, Jesus, refers to himself with the words "your Holy One." Alternate translation: "neither will you allow me, your Holy One, to see decay"

##### to see decay

Here the word "see" means to experience something. The word "decay" refers to the decomposition of his body after death. Alternate translation: "to decay"

#### Acts 28

##### the ways of life

"the ways that lead to life"

##### full of gladness with your face

Here the word "face" refers to the presence of God. Alternate translation: "very glad when I see you" or "very glad when I am in your presence"

##### gladness

joy, happiness

#### Acts 29

##### General Information:

The words "he" and "his" refer to David.

##### Connecting Statement:

Peter continues the speech to the Jews that surround him and the other believers in Jerusalem, which he began in Acts 1:16.

##### Brothers, it

"My fellow Jews, it"

##### it is proper for me to speak

Or "it is possible." He is able to speak because it is proper for him to do so.

##### he both died and was buried

This can be stated in active form. Alternate translation: "he died and people buried him"

#### Acts 30

##### he would set one of the fruit of his loins on his throne

"God would set one of David's fruit upon David's throne." Alternate translation: "God would appoint one of David's fruit to be king in David's place"

##### one of the fruit of his loins

This is a metaphor for a child or other descendant. Alternate translation: "one of his children" or "one of his descendants"

#### Acts 31

##### he was neither abandoned to Hades, nor did his flesh see decay

This can be stated in active form. Alternate translation: "Neither did God abandon him to Hades nor did his flesh see decay" or "God did not abandon him to Hades, and his flesh did not see decay"

##### did his flesh see decay

Here the word "see" means to experience something. The word "decay" refers to the decomposition of his body after death. See how you translated this in [Acts 2:27]

#### Acts 32

##### This Jesus—God raised him up

Peter talks again about Jesus. Alternate Translation: "It is this Jesus whom God raised up" or "God raised up this Jesus"

##### God raised him up

This is an idiom. Alternate translation: "God caused him to live again"

#### Acts 33

##### having been exalted to the right hand of God

This can be stated in active form. Alternate translation: "because God has exalted Jesus up to his right hand"

##### having been exalted to the right hand of God

"Right hand of God" here is an idiom that means that Christ will rule as God, with God’s authority. Alternate translation: "Christ is in the position of God"

##### he has poured out what

Here the words "poured out" mean that Jesus, who is God, made these events to happen. It is implicit that he did this by giving the Holy Spirit to the believers. Alternate translation: "he has caused to happen these things that"

##### has poured out

"has given generously and abundantly." See how you translated a similar phrase in Acts 2:17. Alternate translation: "given abundantly"

#### Acts 34

##### General Information:

Peter again quotes one of David's Psalms. David is not speaking of himself in this Psalm. "The Lord" and "my" refer to God; "my Lord" and "your" refer to Jesus the Messiah.

##### Connecting Statement:

Peter finishes his speech to the Jews that he began in Acts 1:16.

##### 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"

#### Acts 35

##### until I make your enemies the footstool for your feet

This means that God will completely defeat the Messiah's enemies and make them subject to him. Alternate translation: "until I make you victorious over all of your enemies"

#### Acts 36

##### all the house of Israel

This refers to the entire nation of Israel. Alternate translation: "every Israelite"

#### Acts 37

##### General Information:

Here the word "they" refers to the people in the crowd to whom Peter spoke.

##### Connecting Statement:

The Jews respond to Peter's speech and Peter answers them.

##### when they heard this

"when the people heard what Peter had said"

##### they were pierced in their hearts, and said

This can be stated in active form. Alternate translation: "Peter's words pierced their hearts, and they said"

##### pierced in their hearts

This means that the people felt guilty and became very sad. Alternate translation: "deeply troubled"

#### Acts 38

##### be baptized

This can be stated in active form. Alternate translation: "allow us to baptize you"

##### in the name of Jesus Christ

"In the name of" here is a metonym for "by the authority of" Alternate translation: "by the authority of Jesus Christ"

#### Acts 39

##### all who are far off

This means either 1) "all people who live far away" or 2) "all people who are far from God."

#### Acts 40

##### he testified and exhorted them

"he seriously told them." Here the word "testified" and "begged" share similar meanings and emphasize that Peter urged them strongly to respond to what he was saying. Alternate translation: "he strongly urged them"

##### exhorted

or "pleaded with"

##### Be saved from this perverse generation

The implication is that God will punish "this perverse generation." Alternate translation: "Be saved from the punishment that these wicked people will suffer"

##### Be saved

Possible meanings are 1) Peter was urging people to let God save them. Alternate translation: "Let God save you," or 2) Peter was simply urging them in a general way to avoid being punished. Alternate translation: "Save yourselves" or "Flee" or "Escape"

#### Acts 41

##### Connecting Statement:

This is the end of the part of the story that happened on the Day of Pentecost.

##### they received his word

Here the word "received" means that they accepted what Peter said to be true. Alternate translation: "they believed what Peter said"

##### were baptized

This can be stated in active form. Alternate translation: "people baptized them"

##### there were added in that day about three thousand souls

This can be stated in active form. Alternate translation: "about three thousand souls joined the believers on that day"

##### about three thousand souls

Here the word "souls" refers to people. Alternate translation: "about 3,000 people"

#### Acts 42

##### Connecting Statement:

This section explains how the believers continued to live after the Day of Pentecost.

##### the breaking of bread

Bread was part of their meals. These words could refer to 1) any meals they might eat together. Alternate translation: "eating meals together" or 2) meals they would eat together in order to remember Christ's death and resurrection. Alternate translation: "eating the Lord's Supper together"

#### Acts 43

##### Fear came upon every soul

Here the word "Fear" refers to deep respect and awe for God. The word "soul" refers to the entire person. Alternate translation: "Each person felt a deep respect and awe for God"

##### many wonders and signs were done through the apostles

Possible meanings are 1) "the apostles performed many wonders and signs" or 2) "God performed many wonders and signs through the apostles"

##### wonders and signs

"miraculous deeds and supernatural events." See how you translated this in Acts 2:22.

#### Acts 44

##### All who believed were together

Possible meanings are 1) "All of them believed the same thing" or 2) "All who believed were together in the same place."

##### had all things in common

"shared their belongings with one another"

#### Acts 45

##### property and possessions

"land and things they owned"

##### distributed them to all

Here the word "them" refers to the profit that they made from selling their property and possessions. Alternate translation: "distributed the proceeds to all"

##### according to the needs anyone had

They distributed the proceeds that they earned from selling their property and possessions to any believer who had a need.

#### Acts 46

##### they devoted themselves with one purpose in the temple

You may need to supply the words that have been omitted in this ellipse. What they devoted themselves to doing is stated in verse 42. Alternate translation: "they devoted themselves to the apostles' teaching with one purpose in the temple"

##### with one purpose

This phrase translates a word that speaks of people who agree with each other and who work together to accomplish a common purpose.

##### They also broke bread in homes

Bread was part of their meals. Alternate translation: "They also ate meals together in their homes"

#### Acts 47

##### praising God and having favor with all the people

"praising God. All the people approved of them"

##### those who were being saved

This can be stated in active form. Alternate translation: "those whom the Lord saved"

### Chapter 3

**1** Now Peter and John were going up into the temple at the hour of prayer, the ninth hour. **2** Now a man who was lame from his mother's womb was being carried to the temple gate called Beautiful. They would place him there every day so he could ask those who were going into the temple for alms. **3** When he saw Peter and John about to enter the temple, he asked them for alms. **4** Peter, fastening his eyes upon him, with John, said, "Look at us." **5** The lame man looked at them, expecting to receive something from them. **6** But Peter said, "Silver and gold I do not have, but what I do have, I will give to you. In the name of Jesus Christ of Nazareth, walk." **7** Taking him by the right hand, Peter raised him up, and immediately the man's feet and ankles were made strong. **8** Leaping up, the lame man stood and began to walk; and he entered with Peter and John into the temple, walking, leaping, and praising God. **9** All the people saw him walking and praising God. **10** They noticed that it was the man who had been asking people for alms at the Beautiful Gate of the temple; and they were filled with wonder and amazement because of what had happened to him.

**11** As he was holding on to Peter and John, all the people ran together to them in the porch that is called Solomon's, greatly marveling. **12** When Peter saw this, he answered the people, "You Israelite men, why do you marvel? Why do you fix your eyes on us, as if we made him walk by our own power or godliness? **13** The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, has glorified his servant Jesus. He is the one whom you handed over and rejected before the face of Pilate, when he had decided to release him. **14** You rejected the Holy and Righteous One, and you asked instead for a murderer to be given to you. **15** You killed the Founder of life, whom God raised from the dead—and we are witnesses of this. **16** On the basis of faith in his name, his name made this man, whom you see and know, strong. The faith that is through Jesus has given him this perfect health in the presence of you all. **17** Now, brothers, I know that you acted in ignorance, as did also your rulers. **18** But the things which God foretold by the mouth of all the prophets, that his Christ should suffer, he has now fulfilled. **19** Repent, therefore, and turn, so that your sins may be blotted out, **20** so that times of refreshing may come from the presence of the Lord; and that he may send the Christ who has been appointed for you, Jesus. **21** He is the One heaven must receive until the time of the restoration of all things, about which God spoke from ancient times by the mouth of his holy prophets. **22** Moses indeed said, 'The Lord God will raise up a prophet like me from among your brothers. You must listen to everything he tells you. **23** It will happen that every person who does not listen to that prophet will be completely destroyed from among the people.' **24** Yes, and all the prophets from Samuel and those who came after him, they spoke out and announced these days. **25** You are the sons of the prophets and of the covenant that God made with your ancestors, as he said to Abraham, 'In your seed all the families of the earth will be blessed.' **26** After God raised up his servant, he sent him to you first, in order to bless you by turning every one of you from your wickedness."

# Acts 3 General Notes

### Special concepts in this chapter

#### The covenant God made with Abraham

This chapter explains that Jesus came to the Jews because God was fulfilling part of the covenant he had made with Abraham. Peter thought that the Jews were the ones who were truly guilty of killing Jesus, but he wanted them to understand that Jesus, by living and dying, had fulfilled God's promise to Abraham and that if they repented, God would forgive them.

### Other possible translation difficulties in this chapter

#### "You delivered up"

The Romans were the ones who killed Jesus, but they killed him because the Jews captured him, brought him to the Romans, and told the Romans to kill him. For this reason Peter thought that they were the ones who were truly guilty of killing Jesus. But he tells them that they are also the first ones to whom God has sent Jesus's followers to invite them to repent (Acts 3:26). (See: repent)

#### Acts 01

##### Connecting Statement:

One day Peter and John go to the temple.

##### into the temple

They did not go into the temple building where only the priests were allowed. Alternate translation: "to the temple courtyard" or "into the temple area"

#### Acts 02

##### a man who was lame from his mother's womb was being carried

This can be stated in active form. Alternate translation: "people were carrying a man who was lame from from his mother's womb"

##### from his mother's womb

"ever since he was born"

##### the temple gate called Beautiful

This was one of the gates in the high, strong wall that surrounded the temple. People sometimes gathered near the gate.

##### lame

unable to walk

#### Acts 03

##### General Information:

This page has intentionally been left blank.

#### Acts 04

##### Peter, fastening his eyes upon him, with John, said

Both Peter and John looked at the man, but only Peter spoke.

##### fastening his eyes upon him

Possible meanings are 1) "looking directly at him" or 2) "looking intently at him"

#### Acts 05

##### The lame man looked at them

Here the word "looked" means to pay attention to something. Alternate translation: "The lame man paid close attention to them"

#### Acts 06

##### Silver and gold I do not have

"I do not own any silver or gold"

##### Silver and gold

These words refer to money.

##### what I do have

It is understood that Peter has the ability to heal the man.

##### In the name of Jesus Christ

Here the word "name" refers to power and authority. Alternate translation: "With the authority of Jesus Christ"

#### Acts 07

##### Peter raised him up

"Peter caused him to stand"

#### Acts 08

##### he entered ... into the temple

He did not go inside the temple building where only the priests were allowed. Alternate translation: "he entered ... the temple area" or "he entered ... into the temple courtyard"

#### Acts 09

##### General Information:

This page has intentionally been left blank.

#### Acts 10

##### noticed that it was the man

"realized that it was the man" or "recognized him as the man"

##### the Beautiful Gate

This was the name of one of the entrances to the temple area. See how you translated a similar phrase in Acts 3:2.

##### they were filled with wonder and amazement

Here the words "wonder" and "amazement" share similar meanings and emphasize the intensity of the people's amazement. Alternate translation: "they were extremely amazed"

#### Acts 11

##### General Information:

The phrase "in the porch that is called Solomon's" makes it clear that they were not inside the temple where only the priests were allowed to enter. Here the words "us" and "we" refer to Peter and John but not to the crowd to whom Peter is talking.

##### Connecting Statement:

After healing the man who could not walk, Peter talks to the people.

##### the porch that is called Solomon's

"Solomon's Porch." This was a covered walkway that consisted of rows of pillars that supported a roof, and which people named after king Solomon. It was in the temple courtyard.

##### greatly marveling

"extremely surprised"

#### Acts 12

##### When Peter saw this

Here the word "this" refers to the amazement of the people.

##### You Israelite men

"Fellow Israelites." Peter was addressing the crowd.

##### why do you marvel?

Peter asks this question to emphasize that they should not be surprised by what had happened. Alternate translation: "you should not be surprised."

##### Why do you fix your eyes on us, as if we made him walk by our own power or godliness?

Peter asks this question to emphasize that the people should not think that he and John had healed the man by their own abilities. This could be written as two statements. Alternate translation: "Do not fix your eyes on us. We did not make him walk by our own power or godliness."

##### fix your eyes on us

This means that they looked intently at them without stopping. Alternate translation: "stare at us" or "look at us"

#### Acts 13

##### Connecting Statement:

Peter continues his speech to the Jews that he began in Acts 3:12.

##### rejected before the face of Pilate

Here the phrase "before the face of" means "in the presence of." Alternate translation: "rejected in Pilate's presence"

##### when he had decided to release him

"when Pilate had decided to release Jesus"

#### Acts 14

##### for a murderer to be given to you

This can be stated in active form. Alternate translation: "for Pilate to release a murderer to you"

#### Acts 15

##### General Information:

Here the word "we" includes just Peter and John.

##### the Founder of life

This refers to Jesus. Possible meanings are 1) "the one who gives people eternal life" or 2) "the ruler of life" or 3) "the one who leads people to life"

#### Acts 16

##### On the basis of faith in his name

Possible meanings are 1) this is the reason the man was made strong. Alternate translation: "Because of faith in his name" or 2) this is how the man was made strong. Alternate translation: "By faith in his name"

##### On the basis of faith in his name

The word "his" refers to the Founder of life, Jesus. The abstract noun "faith" can be translated with the verb "believe." Possible meanings are 1) the lame man had faith in Jesus. Alternate translation: "Because he believed in Jesus name" or 2) Peter and John, and perhaps the lame man, had faith in Jesus. Alternate translation: "Because we believed in Jesus's name"

##### his name

The phrase "his name" is a metonym either for Jesus or for Jesus's power.

##### made this man ... strong

"made this man ... well"

##### The faith that is through Jesus

Possible meanings are 1) this is the faith that Jesus enables people to have. Alternate translation: "The faith that comes from Jesus" or 2) this is faith in Jesus.

#### Acts 17

##### Now

Here Peter shifts the audience's attention from the lame man and continues to talk to them directly.

##### you acted in ignorance

Possible meanings are 1) that the people did not know that Jesus was the Messiah or 2) that the people did not understand the significance of what they were doing.

#### Acts 18

##### God foretold by the mouth of all the prophets

When the prophets spoke, it was as though God himself was speaking because he told them what to say. Alternate translation: "God foretold by telling all of the prophets what to speak"

##### God foretold

"God spoke about ahead of time" or "God told about before they happened"

##### the mouth of all the prophets

Here the word "mouth" refers to the words that the prophets spoke and wrote down. Alternate translation: "the words of all the prophets"

#### Acts 19

##### and turn

"and turn to the Lord." Here "turn" is a metaphor for starting to obey the Lord. Alternate translation: "and start obeying the Lord"

##### so that your sins may be blotted out

Here "blotted out" is a metaphor for forgiving. Sins are spoken of as if they are written in a book and God erases them from the book when he forgives them. This can be stated in active form. Alternate translation: "so that God will forgive you for sinning against him"

#### Acts 20

##### times of refreshing

Possible meanings are 1) "times when God will strengthen your spirits" or 2) "times when God will revive you"

##### from the presence of the Lord

Here the words "presence of the Lord" is a metonym for the Lord himself. Alternate translation: "from the Lord"

##### that he may send the Christ

"that he may again send the Christ." This refers to Christ's coming again.

##### who has been appointed for you

This may be stated in active form. Alternate translation: "whom he has appointed for you"

#### Acts 21

##### Connecting Statement:

Peter continues the speech that he began in Acts 3:12 to the Jews who stood in the temple area.

##### He is the One heaven must receive

"He is the One heaven must welcome." Peter speaks of heaven as if it were a person who welcomes Jesus into his home.

##### heaven must receive until

This means that it is necessary for Jesus to remain in heaven because that is what God has planned.

##### until the time of the restoration of all things

Possible meanings are 1) "until the time when God will restore all things" or 2) "until the time when God will fulfill everything that he foretold."

##### about which God spoke from ancient times by the mouth of his holy prophets

When the prophets spoke long ago, it was as if God himself was speaking because he told them what to say. Alternate translation: "about which things God spoke long ago by telling his holy prophets to speak about them"

##### the mouth of his holy prophets

Here the word "mouth" refers to the words that the prophets spoke and wrote down. Alternate translation: "the words of his holy prophets"

#### Acts 22

##### General Information:

Peter begins to quote something Moses told the Israelites before the Messiah came.

##### will raise up a prophet like me from among your brothers

"will cause one of your brothers to become a true prophet, and everyone will know about him"

##### your brothers

"your nation"

#### Acts 23

##### that prophet will be completely destroyed

This can be stated in active form. Alternate translation: "that prophet, God will completely destroy"

#### Acts 24

##### Connecting Statement:

Peter finishes his speech to the Jews that he began in Acts 3:12.

##### Yes, and all the prophets

"In fact, all the prophets." Here the word "Yes" adds emphasis to what follows.

##### from Samuel and those who came after him

"beginning with Samuel and continuing with the prophets who lived after he did"

##### these days

"these times" or "the things that are happening now"

#### Acts 25

##### You are the sons of the prophets and of the covenant

Here the word "sons" refers to heirs who will receive what the prophets and the covenant promised. Alternate translation: "You are the heirs of the prophets and heirs of the covenant"

##### In your seed

"Because of your offspring"

##### all the families of the earth will be blessed

Here the word "families" refers to people groups or nations. This can be stated in active form. Alternate translation: "I will bless all the people groups in the world"

#### Acts 26

##### After God raised up his servant

"After God caused Jesus to become his servant and made him famous"

##### his servant

This refers to the Messiah, Jesus.

##### turning every one of you from your wickedness

Here "turning ... from" is a metaphor for causing someone stop doing something. Alternate translation: "causing every one of you to stop doing wicked things" or "causing every one of you to repent from your wickedness"

### Chapter 4

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

**5** It came about on the next day that their rulers, elders, and scribes gathered together in Jerusalem. **6** Annas the high priest was there, and Caiaphas, and John, and Alexander, and all who were relatives of the high priest. **7** When they had set Peter and John in their midst, they asked them, "By what power, or in what name, have you done this?" **8** Then Peter, filled with the Holy Spirit, said to them, "You rulers of the people, and elders, **9** if we are on trial today concerning a good deed done to a sick man, and by what means this man was healed, **10** let it be known to you all and to all the people of Israel that this man stands before you healthy in the name of Jesus Christ of Nazareth, whom you crucified, but whom God raised from the dead. **11** Jesus Christ is the stone which you builders rejected but which has been made the cornerstone. **12** There is no salvation in any other person, for there is no other name under heaven given among men by which we must be saved."

**13** Now when they saw the boldness of Peter and John and realized that they were ordinary, uneducated men, they were surprised, becoming aware that Peter and John had been with Jesus. **14** Because they saw the man who was healed standing with them, they had nothing to say against this. **15** But after they had commanded the apostles to leave the council meeting, they talked among themselves. **16** They said, "What should we do with these men? For a remarkable sign has been done through them, and this is evident to everyone who lives in Jerusalem, and we cannot deny it. **17** But in order that it spreads no further among the people, let us warn them not to speak anymore to anyone in this name." **18** Then they called them in and commanded them not to speak or teach at all in the name of Jesus. **19** But Peter and John answered and said to them, "Whether it is proper in the sight of God to obey you rather than him, you judge. **20** We are not able to stop speaking about the things we have seen and heard." **21** After further warning Peter and John, they let them go. They were unable to find any excuse to punish them, because all of the people were glorifying God for what had been done. **22** The man who had experienced this sign of healing was more than forty years old.

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

'Why did the Gentile nations rage,

and the peoples imagine useless things?'

**26** You said,

'The kings of the earth set themselves together,

and the rulers gathered together

against the Lord, and against his Christ.'

**27** Indeed, both Herod and Pontius Pilate, together with the Gentiles and the people of Israel, gathered together in this city against your holy servant Jesus, whom you anointed. **28** They gathered together to do all that your hand and your plan had decided in advance would happen. **29** Now, Lord, look upon their warnings and grant to your servants to speak your word with all boldness. **30** Stretch out your hand to heal and to give signs and wonders through the name of your holy servant Jesus." **31** After they had prayed, the place where they were gathered together was shaken, and they were all filled with the Holy Spirit and they spoke the word of God with boldness.

**32** The great number of those who believed were of one heart and soul. No one said that anything he possessed was his own, but they had everything in common. **33** With great power the apostles were proclaiming their testimony about the resurrection of the Lord Jesus, and great grace was upon them all. **34** There was no person among them who lacked anything, for all who owned title to lands or houses sold them and brought the money from the things that were sold **35** and laid it at the apostles' feet, and it was distributed to each one according to their need.

**36** Joseph, whom the apostles called Barnabas (which is translated Son of Encouragement), a Levite, a man from Cyprus, **37** sold a field that belonged to him and brought the money and laid it at the apostles' feet.

# Acts 4 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 that is quoted from the Old Testament in 4:25-26.

### Special concepts in this chapter

#### Unity

The first Christians wanted very much to be united. They wanted to believe the same things and share everything they owned and help those who needed help.

#### "Signs and wonders"

This phrase refers to things that only God can do. The Christians wanted God to do what only he can do so that people would believe that what they said about Jesus was true.

### Important figures of speech in this chapter

#### Cornerstone

The cornerstone was the first piece of stone that people put down when they were building a building. This is a metaphor for the most important part of something, the part on which everything depends. To say that Jesus is the cornerstone of the church is to say that nothing in the church is more important than Jesus and that everything about the church depends on Jesus. (See: and faith)

### Other possible translation difficulties in this chapter

#### Name

"There is no other name under heaven given among men by which we must be saved" (Acts 4:12). With these words Peter was saying that no other person who has ever been on the earth or will ever be on earth can save people.

#### Acts 01

##### Connecting Statement:

The religious leaders arrest Peter and John after Peter's having healed the man who was born lame.

##### came upon them

"approached them" or "came to them"

#### Acts 02

##### They were deeply troubled

"They were very angry." The Sadducees, in particular, would have been angry about what Peter and John were saying because they did not believe in resurrection.

##### proclaiming in Jesus the resurrection from the dead

Peter and John were saying that God would raise people from the dead in the same way as he had raised Jesus from among the dead. Translate this in a way that allows "the resurrection" to refer to both Jesus's resurrection and the general resurrection of other people.

##### from the dead

From among all those who have died. This expression describes all dead people together in the underworld. To come back from among them speaks of becoming alive again.

#### Acts 03

##### They laid hands on them

"The priests, the captain of the temple, and the Sadducees arrested Peter and John"

##### since it was now evening

It was common practice not to question people at night.

#### Acts 04

##### the number of the men who believed

This refers only to men and does not include how many women or children believed.

##### was about five thousand

"grew to about five thousand"

#### Acts 05

##### General Information:

Here the word "their" refers to the Jewish people as a whole.

##### Connecting Statement:

The rulers question Peter and John, who answer without fear.

##### It came about ... that

This phrase is used here to mark where the action starts. If your language has a way for doing this, you could consider using it here.

##### their rulers, elders, and scribes

This is a reference to the Sanhedrin, the Jewish ruling court, which consisted of these three groups of people.

#### Acts 06

##### John, and Alexander

These two men were members of the high priest's family. This is not the same John as the apostle.

#### Acts 07

##### By what power

"Who gave you power"

##### in what name

Here the word "name" refers to authority. Alternate translation: "by whose authority"

#### Acts 08

##### Then Peter, filled with the Holy Spirit, said

This can be stated in active form. See how you translated this in [Acts 2:4]

#### Acts 09

##### we are on trial today

This can be stated in active form. Alternate translation: "you are questioning us today"

##### by what means this man was healed

This can be stated in active form. Alternate translation: "by what means we have made this man well"

#### Acts 10

##### let it be known to you all and to all the people of Israel

This can be stated in active form. Alternate translation: "May all of you and all of the people of Israel know this"

##### to you all and to all the people of Israel

"to you who are questioning us and to all the other people of Israel"

##### in the name of Jesus Christ of Nazareth

Here the word "name" refers to power and authority. Alternate translation: "by the power of Jesus Christ of Nazareth"

##### whom God raised from the dead

Here to raise up is an idiom for causing someone who has died to become alive again. Alternate translation: "whom God caused to live again"

#### Acts 11

##### Connecting Statement:

Peter completes his speech to the Jewish religious rulers that he began in Acts 4:8.

##### Jesus Christ is the stone ... which has been made the cornerstone

Peter is quoting from the Psalms. This is a metaphor that means the religious leaders, like builders, rejected Jesus, but God will made him the most important in his kingdom, as a cornerstone in a building is important.

##### you builders rejected

"you builders thought was worth nothing"

#### Acts 12

##### General Information:

Here the word "we" refers to Peter as well as those to whom he is speaking.

##### There is no salvation in any other person

The noun "salvation" can be translated as a verb. This can be stated positively. Alternate translation: "He is the only person who is able to save"

##### no other name under heaven given among men

This can be stated in active form. Alternate translation: "no other name under heaven that God has given among men"

##### no other name ... given among men by which

The phrase "name ... given among men" refers to the person of Jesus. Alternate translation: "no other person under heaven, who is given among men, by whom"

##### under heaven

This is a way of referring to everywhere in the world. Alternate translation: "in the world"

##### by which we must be saved

This can be stated in active form. Alternate translation: "which can save us" or "who can save us"

#### Acts 13

##### General Information:

Here the second instance of "they" refers to Peter and John. All other occurrences of the word "they" in this section refer to the Jewish leaders.

##### the boldness of Peter and John

Here the abstract noun "boldness" refers to the way in which Peter and John responded to the Jewish leaders, and can be translated with an adverb or an adjective. Alternate translation: "how boldly Peter and John had spoken" or "how bold Peter and John were"

##### boldness

bravery, courage, lack of fear. A person with boldness is not afraid.

##### realized that they were ordinary, uneducated men

The Jewish leaders "realized" this because of the way Peter and John spoke.

##### and realized

"and understood"

##### ordinary, uneducated men

The words "ordinary" and "uneducated" share similar meanings. They emphasize that Peter and John had received no formal training in Jewish law.

#### Acts 14

##### the man who was healed

This can be stated in active form. Alternate translation: "the man whom Peter and John had healed"

##### nothing to say against this

"nothing to say against Peter and John's healing of the man." Here the word "this" refers to what Peter and John had done.

#### Acts 15

##### the apostles

This refers to Peter and John.

#### Acts 16

##### What should we do with these men?

The Jewish leaders ask this question out of frustration because they could not think of what to do with Peter and John. Alternate translation: "There is nothing that we can do with these men!"

##### For a remarkable sign has been done through them, and this is evident to everyone who lives in Jerusalem

This can be stated in active form. Alternate translation: "For God has done a remarkable sign through them, and everyone who lives in Jerusalem has seen it" or "For everyone who lives in Jerusalem knows that they have done a remarkable sign"

##### sign

The miracle of healing was a sign that Peter and John were obeying God, who did the healing.

##### everyone who lives in Jerusalem

This is a generalization. It may also be an exaggeration to show that the leaders think that this is a very big problem. Alternate translation: "many of the people who live in Jerusalem" or "people who live throughout Jerusalem"

#### Acts 17

##### in order that it spreads no further

Here the word "it" refers to any miracles or teaching Peter and John might continue to do. Alternate translation: "in order that news of this miracle spreads no further" or "in order that no more people hear about this miracle"

##### not to speak anymore to anyone in this name

Here the word "name" refers to the person of Jesus. Alternate translation: "not to speak anymore to anyone about this person, Jesus"

#### Acts 18

##### General Information:

This page has intentionally been left blank.

#### Acts 19

##### Whether it is proper in the sight of God

Here the phrase "in the sight of God" refers to God's opinion. Alternate translation: "Whether God thinks it is right"

#### Acts 20

##### General Information:

Here the word "we" refers to Peter and John but not to those whom they are addressing.

#### Acts 21

##### After further warning

The Jewish leaders again threatened to punish Peter and John.

##### They were unable to find any excuse to punish them

Although the Jewish leaders threatened Peter and John, they could not find a reason to punish them without causing the people to riot.

##### for what had been done

This can be stated in active form. Alternate translation: "for what Peter and John had done"

#### Acts 22

##### General Information:

This verse gives background information about the age of the lame man who was healed.

##### The man who had experienced this sign of healing

"The man whom Peter and John had miraculously healed"

##### this sign

The miracle of healing was a sign that Peter and John were obeying God, who did the healing.

#### Acts 23

##### came to their own people

The phrase "their own people" refers to the rest of the believers. Alternate translation: "went to the other believers"

#### Acts 24

##### General Information:

Speaking together, the people quote a Psalm of David from the Old Testament. Here the word "they" refers to the rest of the believers, but not to Peter and John.

##### they raised their voices with one purpose to God

To raise the voice is an idiom for speaking. "they began speaking with one purpose to God"

##### with one purpose

This phrase translates a word that speaks of people who agree with each other and who work together to accomplish a common purpose.

#### Acts 25

##### You spoke by the Holy Spirit through the mouth of your servant, our father David

This means that the Holy Spirit caused David to speak or write down what God said.

##### through the mouth of your servant, our father David

Here the word "mouth" refers to the words that David spoke or wrote down. Alternate translation: "by the words of your servant, our father David"

##### our father David

Here the word "father" refers to an ancestor.

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

This is a rhetorical question that emphasizes the futility of opposing God. Alternate translation: "The Gentile nations should not have raged, and the peoples should not have imagined useless things."

##### the peoples imagine useless things

These "useless things" consist of plans to oppose God. Alternate translation: "the peoples imagine useless things against God"

##### peoples

people groups

#### Acts 26

##### Connecting Statement:

The believers complete their quotation from King David in the Psalms that they began in Acts 4:25.

##### The kings of the earth set themselves together, and the rulers gathered together against the Lord

These two lines mean basically the same thing. The two lines emphasize the combined effort of the earth's rulers to oppose God.

##### set themselves together ... gathered together

These two phrases mean that they joined their armies together to fight a battle. Alternate translation: "set their armies together ... gathered their troops together"

##### against the Lord, and against his Christ

Here the word "Lord" refers to God. In the Psalms, the word "Christ" refers to the Messiah or God's anointed one.

#### Acts 27

##### Connecting Statement:

The believers continue praying.

##### in this city

"this city" refers to Jerusalem.

##### your holy servant Jesus

"Jesus, who serves you faithfully"

#### Acts 28

##### to do all that your hand and your plan had decided

Here the word "hand" is used to mean God's power. Additionally, the phrase "your hand and your desire decided" shows God's power and plan. Alternate translation: "to do all that you in your power had decided and planned they would do"

#### Acts 29

##### look upon their warnings

Here the words "look upon" are a request for God to take notice of the way in which the Jewish leaders threatened the believers. Alternate translation: "notice how they threaten to punish us"

##### speak your word with all boldness

The word "word" here is a metonym for God's message. The abstract noun "boldness" can be translated as an adverb. Alternate translation: "speak your message boldly" or "be bold when we speak your message"

#### Acts 30

##### Connecting Statement:

The believers complete the prayer that they began in Acts 4:24.

##### Stretch out your hand to heal and to give

Here the word "hand" refers to God's power. This is a request for God to show how powerful he is. Alternate translation: "Show your power by healing people and by giving"

##### through the name of your holy servant Jesus

Here the word "name" refers to power and authority. Alternate translation: "through the power of your holy servant Jesus"

##### your holy servant Jesus

"Jesus, who serves you faithfully." See how you translated this in Acts 4:27.

#### Acts 31

##### the place ... was shaken

This can be stated in active form. Alternate translation: "the place ... shook"

##### they were all filled with the Holy Spirit

This can be stated in active form. See how you translated this in Acts 2:4. Alternate translation: "the Holy Spirit had filled them all" or "God had filled them all with the Holy Spirit"

#### Acts 32

##### were of one heart and soul

Here the word "heart" refers to the thoughts and the word "soul" refers to the emotions. Together they refer to the total person. Alternate translation: "thought the same way and wanted the same things"

##### they had everything in common

"they shared their belongings with one another." See how you translated this in Acts 2:44.

#### Acts 33

##### great grace was upon them all

Possible meanings are: 1) that God was greatly blessing the believers or 2) that the people in Jerusalem held the believers in very high esteem.

#### Acts 34

##### all who owned title to lands or houses

The word "all" here is a generalization. Alternate translation: "Many people who owned title to lands or houses" or "People who owned title to lands or houses"

##### owned title to lands or houses

"owned land or houses"

##### the money from the things that were sold

This can be stated in active form. Alternate translation: "the money that they received from the things that they sold"

#### Acts 35

##### laid it at the apostles' feet

This means that they presented the money to the apostles. Alternate translation: "presented it to the apostles" or "gave it to the apostles"

##### it was distributed to each one according to their need

The noun "need" can be translated with a verb. This can be stated in active form. Alternate translation: "they distributed the money to each believer who needed it"

#### Acts 36

##### General Information:

Luke introduces Barnabas into the story.

##### Son of Encouragement

The apostles used this name to show that Joseph was a person who encouraged others. "Son of" is an idiom used to describe a person's behavior or character. Alternate translation: "Encourager" or "one who encourages"

#### Acts 37

##### laid it at the apostles' feet

This means that they presented to money to the apostles. See how you translated this in [Acts 4:35]

### Chapter 5

**1** Now a certain man named Ananias, with Sapphira his wife, sold a piece of property, **2** and he kept back part of the sale money (his wife also knew it), and brought the other part of it and laid it at the apostles' feet. **3** But Peter said, "Ananias, why has Satan filled your heart to lie to the Holy Spirit and to keep back part of the price of the land? **4** While it remained unsold, did it not remain your own, and after it was sold, was it not under your authority? Why did you put it in your heart to do this? You have not lied to men, but to God." **5** Hearing these words, Ananias fell down and breathed his last, and great fear came upon all who heard it. **6** The young men arose and wrapped him up, and they carried him out and buried him.

**7** After about three hours, his wife came in, not knowing what had happened. **8** Peter said to her, "Tell me whether you sold the land for so much." She said, "Yes, for so much." **9** Then Peter said to her, "How is it that you have agreed together to test the Spirit of the Lord? Look, the feet of the men who buried your husband are at the door, and they will carry you out." **10** She immediately fell down at his feet and breathed her last. When the young men came in, they found her dead, and carried her out and buried her beside her husband. **11** Great fear came upon the whole church and upon all who heard these things.

**12** Many signs and wonders were taking place among the people through the hands of the apostles. They were all together in Solomon's Porch. **13** But none of the rest had the courage to join them; however, they were held in high esteem by the people. **14** Still more believers were being added to the Lord, multitudes of men and women, **15** so that they even carried the sick into the streets and laid them on beds and couches, so that as Peter came by, his shadow might fall on some of them. **16** There also came together a great number of people from the towns around Jerusalem, bringing the sick and those afflicted with unclean spirits, and they were all healed.

**17** But the high priest rose up, and all those who were with him (which is the sect of the Sadducees); and they were filled with jealousy **18** and laid hands on the apostles, and held them in custody in the common prison. **19** Yet during the night an angel of the Lord opened the doors of the prison and led them out, and said, **20** "Go, stand in the temple and speak to the people all the words of this life." **21** When they heard this, they entered into the temple about daybreak and taught. But the high priest came, and those who were with him, and called the council together, all the elders of the people of Israel, and sent to the prison to have the apostles brought. **22** But the officers that went did not find them in the prison, and they returned and reported, **23** "We found the prison securely shut and the guards standing at the door, but when we had opened it, we found no one inside." **24** Now when the captain of the temple and the chief priests heard these words, they were much perplexed concerning them as to what would come of it. **25** Then someone came and told them, "The men whom you put in the prison are standing in the temple and teaching the people." **26** So the captain went with the officers and brought them back, but without violence, for they feared the people, that they might be stoned. **27** When they had brought them, they set them before the council. The high priest interrogated them, **28** saying, "We ordered you with a command not to teach in this name, and yet you have filled Jerusalem with your teaching and desire to bring this man's blood upon us." **29** But Peter and the apostles answered, "We must obey God rather than men. **30** The God of our fathers raised up Jesus, whom you killed by hanging him on a tree. **31** God exalted him to his right hand to be a Prince and a Savior, to give repentance to Israel, and forgiveness of sins. **32** We are witnesses of these things, and so is the Holy Spirit, whom God has given to those who obey him."

**33** When the council members heard this, they were furious and they wanted to kill the apostles. **34** But a Pharisee named Gamaliel, a teacher of the law who was honored by all the people, stood up in the council and gave a command to take the men outside for a little while. **35** Then he said to them, "Men of Israel, pay close attention to what you propose to do with these people. **36** For before these days, Theudas rose up claiming to be somebody, and a number of men, about four hundred, joined him. He was killed, and all who had been obeying him were scattered and came to nothing. **37** After this man, Judas of Galilee rose up in the days of the census and drew away some people after him. He also perished, and all who had been obeying him were scattered. **38** Now I say to you, keep away from these men and let them alone, for if this plan or work is of men, it will be overthrown. **39** But if it is of God, you will not be able to overthrow them; you may even find that you are fighting against God." So they were persuaded. **40** Then they called the apostles in and beat them and commanded them not to speak in the name of Jesus, and let them go. **41** They went away from before the council rejoicing that they were counted worthy to suffer dishonor for the Name. **42** Thereafter every day, in the temple and from house to house, they were continuously teaching and proclaiming the good news that the Christ is Jesus.

# Acts 5 General Notes

### Special concepts in this chapter

#### "Satan filled your heart to lie to the Holy Spirit"

No one knows for sure if Ananias and Sapphira were truly Christians when they decided to lie about the land that they sold (Acts 5:1-10), because Luke does not say. However, Peter knew that they lied to the believers, and he knew that they had listened to and obeyed Satan.

When they lied to the believers, they also lied to the Holy Spirit. This is because the Holy Spirit lives inside believers.

#### Acts 01

##### Connecting Statement:

Continuing the story of how the new Christians shared their belongings with other believers, Luke tells about two believers, Ananias and Sapphria.

##### Now

This word is used here to mark a stop in the main story to tell a new part of the story.

#### Acts 02

##### his wife also knew it

"his wife also knew that he kept back part of the sale money"

##### laid it at the apostles' feet

This means that they presented to money to the apostles. See how you translated this in [Acts 4:35]

#### Acts 03

##### General Information:

If your language does not use rhetorical questions, you may reword these as statements.

##### why has Satan filled your heart to lie ... land?

Peter uses this question to rebuke Ananias. Alternate translation: "you should not have let Satan fill your heart to lie ... land."

##### Satan filled your heart

Here the word "heart" is a metonym for the will and emotions. The phrase "Satan filled your heart" is a metaphor. Possible meanings of the metaphor are 1) "Satan completely controlled you" or 2) "Satan convinced you"

##### to lie to the Holy Spirit and to keep back part of the price

This implies that Ananias had told the apostles that he was giving the entire amount that he had received from selling his land.

#### Acts 04

##### While it remained unsold, did it not remain your own ... authority?

Peter uses this question to rebuke Ananias. Alternate translation: "While it remained unsold, it was your own ... authority."

##### While it remained unsold

"Before you sold it"

##### after it was sold, was it not under your authority?

Peter uses this question to rebuke Ananias. Alternate translation: "after it was sold, you had control over the money that you received."

##### after it was sold

This can be stated in active form. Alternate translation: "after you sold it"

##### Why did you put it in your heart to do this?

Peter used this question to rebuke Ananias. Here the word "heart" refers to the will and emotions. Alternate translation: "You should not have thought of doing this thing." or "It is Satan who has put this activity in your heart."

#### Acts 05

##### fell down and breathed his last

Here "breathed his last" means "breathed his final breath" and is a polite way of saying that he died. Ananias fell down because he died; he did not die because he fell down. Alternate translation: "died and fell to the ground"

#### Acts 06

##### The young men arose

This means that they began to act. This does not necessarily mean that they had been sitting or that Peter and Ananias had been at the front of the room or a meeting hall. If your language has a phrase that speaks of people responding to something by beginning to act, you may use it.

#### Acts 07

##### his wife came in

"Ananias' wife came in" or "Sapphira came in"

##### what had happened

"that her husband had died"

#### Acts 08

##### for so much

"for this much money." This refers to the amount of money that Ananias had given to the apostles.

#### Acts 09

##### General Information:

Here the word "you" is plural and refers to both Ananias and Sapphira.

##### How is it that you have agreed together to test the Spirit of the Lord?

Peter asks this question to rebuke Sapphira. Alternate translation: "You should not have agreed together to test the Spirit of the Lord!"

##### you have agreed together

"the two of you have agreed together"

##### to test the Spirit of the Lord

Here the word "test" means to challenge or to prove. They were trying to see if they could get away with lying to God without receiving punishment.

##### Look, the feet of the men

The word "Look" is an idiom for "Pay attention!" Peter is probably telling Sapphira to pay attention to the sound of the men's footsteps, which indicate that they are about to enter the building, not to look at their feet. Here the phrase "the feet" can be either a synecdoche for the men whose feet they are or a metonym for the sound that they make. Alternate translation: "Pay attention! The men" or "Listen! The footsteps of the men"

##### they will carry

"the men will carry"

#### Acts 10

##### Connecting Statement:

This is the end of the part of the story about Ananias and Sapphira.

##### fell down at his feet

This means that when she died, she fell on the floor in front of Peter. This expression should not be confused with falling down at a person's feet as a sign of humility.

##### breathed her last

Here "breathed his last" means "breathed her final breath" and is a polite way of saying "she died." See how you translated a similar phrase in [Acts 5:5]

#### Acts 11

##### General Information:

This page has intentionally been left blank.

#### Acts 12

##### General Information:

It is not clear whether here the word "They" refers to the believers or only to the apostles.

##### Connecting Statement:

Luke continues to tell what happens in the early days of the church.

##### Many signs and wonders were taking place among the people through the hands of the apostles

"Many signs and wonders took place among the people through the hands of the apostles." This can be stated in active form. Alternate translation: "The apostles performed many signs and wonders among the people"

##### signs and wonders

"supernatural events and miraculous deeds." See how you translated these terms in Acts 2:22

##### through the hands of the apostles

Here the word "hands" refers to the apostles. Alternate translation: "through the apostles"

##### all together

This phrase translates a word that speaks of people who agree with each other and who work together to accomplish a common purpose. The people were more than just in the same place at the same time.

##### Solomon's Porch

This was a covered walkway that consisted of rows of pillars that supported a roof, and which people named after king Solomon. See how you translated "the porch that is called Solomon's" in Acts 3:11.

#### Acts 13

##### General Information:

The words "them" and "they" refer to the apostles.

##### none of the rest

Possible meanings are 1) the apostles were in Solomon's Porch, but the rest of the believers were afraid to join them there, or 2) all the believers were in Solomon's Porch, and the word "none" is a hyperbole that means that most of the people who were not believers were afraid to join them.

##### they were held in high esteem by the people

This can be stated in active form. Alternate translation: "the people held the believers in high esteem"

#### Acts 14

##### more believers were being added to the Lord

This could be stated in active form. See how you translated "were added" in [Acts 2:41]

#### Acts 15

##### General Information:

Here the word "they" refers to the people who lived in Jerusalem.

##### his shadow might fall on some of them

It is implied that God would heal them if Peter's shadow touched them.

#### Acts 16

##### those afflicted with unclean spirits

"those whom unclean spirits had afflicted"

##### they were all healed

This can be stated in active form. Alternate translation: "God healed them all" or "the apostles healed them all"

#### Acts 17

##### Connecting Statement:

The religious leaders began to persecute the believers.

##### But

This begins a contrasting story. You may translate this in the way that your language introduces a contrasting narrative.

##### the high priest rose up

Here the phrase "rose up" means that the high priest decided to take action, not that he stood up from a seated position. Alternate translation: "the high priest took action"

##### they were filled with jealousy

The abstract noun "jealousy" can be translated as an adjective. This could be stated in active form. Alternate translation: "they became very jealous"

#### Acts 18

##### laid hands on

This means they had the believers arrested. See how you translated this in [Acts 4:3]

#### Acts 19

##### General Information:

Here the word "them" refers to the apostles.

#### Acts 20

##### in the temple

This phrase here refers to the temple courtyard, not to the temple building, where only the priests were allowed. Alternate translation: "in the temple courtyard"

##### all the words of this life

The word "words" here is a metonym for the message that the apostles had already proclaimed. Possible meanings are 1) "all this message of eternal life" or 2) "the whole message of this new way of living"

#### Acts 21

##### General Information:

Here the word "they" refers to the apostles.

##### into the temple

They went into the temple courtyard, not into the temple building, where only the priests were allowed. Alternate translation: "into the temple courtyard"

##### about daybreak

"as it began to be light." Although the angel led them out of the jail during the night, the sun was rising by the time the apostles reached the temple courtyard.

##### sent to the prison to have the apostles brought

This implies someone went to the jail. Alternate translation: "sent someone to the jail to bring the apostles"

#### Acts 22

##### General Information:

This page has intentionally been left blank.

#### Acts 23

##### we found no one inside

Possible meanings are 1) they found no one inside the apostles' cell Alternate translation: "we did not find them inside" or 2) the apostles had been the only prisoners and now there were no prisoners at all in the jail.

#### Acts 24

##### General Information:

Here the word "you" is plural and refers to the captain of the temple and the chief priests.

##### they were much perplexed

"they were very puzzled" or "they were very confused"

##### concerning them

"concerning the words they had just heard" or "concerning these things"

##### as to what would come of it

"and what would happen as a result" or "what would happen next"

#### Acts 25

##### General Information:

Here the word "you" is plural and refers to the captain of the temple and the chief priests.

##### standing in the temple

They did not go into the part of the temple building where only the priests were allowed. Alternate translation: "standing in the temple courtyard"

#### Acts 26

##### Connecting Statement:

The captain and the officers bring the apostles before the Jewish religious council.

##### brought them back

"brought the apostles back"

##### they feared the people, that they might be stoned

This can be expressed with an active form. Alternate translation: "they feared that the people might stone them"

#### Acts 27

##### they had brought them, they set them ... interrogated them

"the captain and officers had brought the apostles, the captain and the officers set the apostles ... interrogated the apostles"

##### interrogated

questioned to find out what was true

#### Acts 28

##### We ... us

The speakers were referring to themselves, but not to the apostles, so these words are exclusive.

##### you ... your

These words refer to the apostles and so are plural.

##### in this name

Here the word "name" refers to the person of Jesus. See how you translated this in [Acts 4:17]

##### you have filled Jerusalem with your teaching

Teaching many people in a city is spoken of as if they were filling the city with a teaching. Alternate translation: "you have taught many people in Jerusalem about him" or "you have taught about him throughout the Jerusalem"

##### desire to bring this man's blood upon us

Here the word "blood" is a metonym for death, and to bring someone's blood on people is a metaphor for saying that they are guilty of that person's death. Alternate translation: "desire to make us responsible for this man's death"

#### Acts 29

##### General Information:

Here the word "We" refers to the apostles, and not to the audience.

##### Peter and the apostles answered

Peter spoke on behalf of all of the apostles when he said the following words.

#### Acts 30

##### The God of our fathers raised up Jesus

Here "raised up" is an idiom. Alternate translation: "The God of our fathers caused Jesus to live again"

##### by hanging him on a tree

Here Peter uses the word "tree" to refer to the cross, which was made of wood. Alternate translation: "by hanging him on a cross"

#### Acts 31

##### God exalted him to his right hand

To be at the "right hand of God" is a symbolic action of receiving great honor and authority from God. Alternate translation: "God exalted him to the place of honor beside him"

##### give repentance to Israel, and forgiveness of sins

The words "repentance" and "forgiveness" can be translated as verbs. Alternate translation: "give the people of Israel an opportunity to repent and have God forgive their sins"

##### Israel

The word "Israel" refers to the Jewish people.

#### Acts 32

##### those who obey him

"those who submit to God's authority"

#### Acts 33

##### General Information:

This page has intentionally been left blank.

#### Acts 34

##### Connecting Statement:

Gamaliel addresses the council members.

##### Gamaliel, a teacher of the law who was honored by all the people

Luke introduces Gamaliel and provides background information about him.

##### who was honored by all the people

This can be stated in active form. Alternate translation: "whom all the people honored"

##### to take the men outside

The words "the men" refers to the apostles.

#### Acts 35

##### pay close attention to

"think carefully about" or "be cautious about." Gamaliel was warning them not to do something that they would later regret.

#### Acts 36

##### Theudas rose up

Possible meanings are 1) "Theudas rebelled" or 2) "Theudas appeared."

##### claiming to be somebody

"claiming to be somebody important"

##### He was killed

This can be stated in active form. Alternate translation: "People killed him"

##### all who had been obeying him were scattered

This can be stated in active form. Alternate translation: "all the people scattered who had been obeying him" or "all who had been obeying him went in different directions"

##### came to nothing

This means that they did not do what they had planned to do.

#### Acts 37

##### After this man

"After Theudas"

##### in the days of the census

"during the time of the census"

##### drew away some people after him

This means that he persuaded some people to rebel with him against the Roman government. Alternate translation: "caused many people to follow him" or "caused many people to join him in rebellion"

#### Acts 38

##### keep away from these men and let them alone

Gamaliel is telling the Jewish leaders not to punish the apostles any more and not to put them back in jail.

##### if this plan or work is of men

"if men have devised this plan or are doing this work"

##### it will be overthrown

This can be stated in active form. Alternate translation: "someone will overthrow it"

#### Acts 39

##### Connecting Statement:

Gamaliel finishes addressing the council members.

##### if it is of God

Here the word "it" refers to "this plan or work." Alternate translation: "if God has devised this plan or commanded these men to do this work"

##### So they were persuaded

This can be stated in active form. Alternate translation: "So Gamaliel persuaded them"

#### Acts 40

##### General Information:

Here the word "they" refers to the council members and all instances of "them" refer to the apostles.

##### they called the apostles in and beat them

The council members would have ordered the temple guards to do these things.

##### to speak in the name of Jesus

Here "name" refers to the authority of Jesus. See how you translated a similar phrase in Acts 4:18. Alternate translation: "to speak anymore in the authority of Jesus"

#### Acts 41

##### General Information:

All instances of "they" refer to the apostles.

##### they were counted worthy to suffer dishonor for the Name

The apostles rejoiced because God had honored them by letting the Jewish leaders dishonor them. This can be stated in active form. Alternate translation: "God had counted them worthy to suffer dishonor for the Name"

##### for the Name

Here "the Name" refers to Jesus. Alternate translation: "for Jesus"

#### Acts 42

##### General Information:

The word "they" refers to the apostles.

##### Thereafter every day

"After that day, every day." This phrase marks what the apostles did every day through the following days.

##### in the temple and from house to house

They did not go into the temple building where only the priests went. Alternate translation: "in the temple courtyard and in different people's houses"

### Chapter 6

**1** Now in these days, when the number of the disciples was multiplying, a complaint by the Grecian Jews began against the Hebrews, because their widows were being overlooked in the daily distribution of help. **2** The twelve called the multitude of the disciples to them and said, "It is not right for us to give up the word of God in order to serve tables. **3** You should therefore choose, brothers, seven men from among yourselves, men of good reputation, full of the Spirit and of wisdom, whom we may appoint over this business. **4** As for us, we will always continue in prayer and in the ministry of the word." **5** Their speech pleased the whole multitude. So they chose Stephen, a man full of faith and of the Holy Spirit, and Philip, Prochorus, Nicanor, Timon, Parmenas, and Nicolaus, a proselyte from Antioch. **6** The believers brought these men before the apostles, who prayed and then placed their hands upon them.

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

**8** Now Stephen, full of grace and power, was doing great wonders and signs among the people. **9** But there arose some people who belonged to the synagogue called the synagogue of the Freedmen, of the Cyrenians and Alexandrians, and some from Cilicia and Asia. These people were debating with Stephen. **10** But they were not able to stand against the wisdom and the Spirit with which Stephen spoke. **11** Then they bribed some men to say, "We have heard Stephen speak blasphemous words against Moses and against God." **12** They stirred up the people, the elders, and the scribes, and they approached Stephen and seized him and brought him before the council. **13** They brought false witnesses, who said, "This man does not stop speaking words against this holy place and the law. **14** For we have heard him say that this Jesus of Nazareth will destroy this place and change the customs that Moses handed down to us." **15** Everyone who sat in the council fixed their eyes on him and saw his face was like the face of an angel.

# Acts 6 General Notes

### Special concepts in this chapter

#### The distribution to the widows

The believers in Jerusalem gave help—probably money but possibly food—every day to women whose husbands had died. All of these widows had been raised as Jews, but some of them had lived in Judea and spoke Hebrew. Others had lived in Gentile areas and spoke Greek. Those who gave out the money or food gave it to the Hebrew-speaking widows but not to the Greek-speaking widows. To please God, the church leaders appointed Greek-speaking men to make sure the Greek-speaking widows received their share of help. One of these Greek-speaking men was Stephen.

### Other possible translation difficulties in this chapter

#### "His face was like the face of an angel"

No one knows for sure what it was about Stephen's face that was like the face of an angel, because Luke does not tell us. It is best for the translation to say only what the ULB says about this.

#### Acts 01

##### General Information:

This is the beginning of a new part of the story. Luke gives important background information to understand the story.

##### Now in these days

Consider how new parts of a story are introduced in your language.

##### was multiplying

"was greatly increasing"

##### Grecian Jews ... Hebrews

These were both groups of Jews who had become believers. The writer assumes that the reader understands that these people were all believers because at this point all believers had grown up as Jews.

##### Grecian Jews

These were believers who had grown up as Jews or become converts living somewhere in the Roman Empire outside of Israel and speaking Greek. Their language and culture were somewhat different from those who had grown up in Israel.

##### the Hebrews

These were believers who had grown up as Jews or become converts in Israel speaking Hebrew or Aramaic.

##### widows

A widow is a woman who has not remarried since her husband died.

##### their widows were being overlooked

This can be stated in active form. Alternate translation: "the Hebrew believers were overlooking the Grecian widows"

##### being overlooked

"being ignored" or "being forgotten." There were so many who needed help that some were missed.

##### daily distribution of help

The disciples were able to help the widows because believers were giving money to the apostles Acts 4:34-35. Possible meanings are 1) the disciples used the money to buy food, which they would give to the widows, or 2) the disciples gave the money directly to the widows.

#### Acts 02

##### General Information:

Here the word "us" refers to the 12 apostles and not to their hearers, so it is exclusive.

##### The twelve

This refers to the eleven apostles plus Matthias, who was selected in Acts 1:26.

##### the multitude of the disciples

"all of the disciples" or "all the believers"

##### give up the word of God

This is an exaggeration in order to emphasize the importance of their task of teaching the word of God. Alternate translation: "stop preaching and teaching the word of God"

##### serve tables

This is a phrase meaning to serve food to the people.

#### Acts 03

##### General Information:

Here the word "you" refers to the believers and so is plural.

##### men of good reputation, full of the Spirit and of wisdom

Possible meanings are 1) the men have three qualities—a good reputation, being full of the Spirit, and being full of wisdom or 2) the men have a reputation for two qualities—being full of the Spirit, and being full of wisdom .

##### men of good reputation

"men that people know are good" or "men whom people trust"

##### over this business

"to be responsible to do this task"

#### Acts 04

##### General Information:

Here the word "us" refers to the 12 apostles and not to their hearers, so it is exclusive.

##### the ministry of the word

"the ministry of teaching and preaching the message"

#### Acts 05

##### Their speech pleased the whole multitude

"All the disciples liked their suggestion"

##### Stephen ... Philip, Prochorus, Nicanor, Timon, Parmenas, and Nicolaus

These are Greek names, so it seems that all of the men elected were from the Grecian Jewish group of believers.

##### proselyte

a Gentile who converted to the Jewish religion

#### Acts 06

##### placed their hands upon them

This represented giving a blessing and imparting responsibility and authority for the work to the seven.

#### Acts 07

##### General Information:

This verse gives an update on the church's growth.

##### the word of God continued to spread

The writer speaks of the growing number of people who believed the word as if the word of God itself were covering a larger area. Alternate translation: "the number of people who believed the word of God increased" or "the number of people who believed the message from God increased"

##### became obedient to the faith

"followed the teaching of the new belief"

##### the faith

Possible meanings are 1) the gospel message of trust in Jesus or 2) the teaching of the church or 3) the Christian teaching.

#### Acts 08

##### General Information:

The writer begins to give background information about Stephen and other people that is important to understanding the story.

##### Connecting Statement:

This is the beginning of a new part of the story.

##### Now Stephen

This introduces Stephen as the main character in this part of the story.

##### Stephen, full of grace and power, was doing

The words "grace" and "power" here refer to power from God. This could be stated explicitly. Alternate translation: "God was giving Stephen power to do"

#### Acts 09

##### General Information:

The writer continues giving background information about Stephen and other people that is important to understanding the story.

##### there arose some people ... Asia. These people were debating with Stephen

The word "arose" is an idiom that represents beginning to act. These people did not begin to rise into the air, nor did they necessarily get up from a sitting position. Alternate translation: "some people ... Asia, began to debate against Stephen"

##### the synagogue of the Freedmen, of the Cyrenians and Alexandrians, and some from Cilicia and Asia

Possible meanings are 1) the Cyrenians, the Alexandrians and those from Cilicia and Asia were all members of the synagogue of the Freedmen; 2) the Cyrenians and the Alexandrians were members of the synagogue of the Freedmen, but those from Cilicia and Asia were not; or 3) there were three separate groups of people: those from the synagogue, those from Cyrene and Alexandria, and those from Cilicia and Asia.

##### synagogue of the Freedmen

"Freedmen" were probably ex-slaves from these different locations. It is unclear if the other people listed were part of the synagogue or just participated in the debate with Stephen.

##### the Cyrenians and Alexandrians

"people from Cyrene and Alexandria." Cyrene and Alexandria were cities in Northern Africa. They were south of the Mediterranean Sea.

##### some from Cilicia and Asia

Cilicia was a city and Asia was a Roman province, both north of the Mediterranean Sea.

##### debating with Stephen

"arguing with Stephen"

#### Acts 10

##### Connecting Statement:

The writer finishes giving background information about Stephen and other people that is important to understanding the story.

##### not able to stand against

This phrase means they could not prove false what he said. Alternate translation: "could not argue against"

##### Spirit

this refers to the Holy Spirit

#### Acts 11

##### General Information:

Here the word "We" refers only to the men they persuaded to lie. The word "they" refers back to the people from the synagogue of the freemen

##### some men to say

They were given money to give false testimony. Alternate translation: "some men to lie and say"

##### blasphemous words against

"bad things about"

#### Acts 12

##### General Information:

The word "they" most likely refers back to the people from the synagogue of the Freedmen (Acts 6:9). They were responsible for the false witnesses and for inciting the council, the elders, the scribes, and the other people.

##### stirred up the people, the elders, and the scribes

"caused the people, the elders, and the scribes to be very angry at Stephen"

##### seized him

"grabbed him and held him so he could not get away"

#### Acts 13

##### General Information:

The word "they" most likely refers back to the people from the synagogue of the Freedmen (Acts 6:9).

##### does not stop speaking

"continually speaks"

#### Acts 14

##### General Information:

The words "we" and "us" refer only to the speakers, not to the hearers, and so is exclusive.

##### handed down to us

The phrase "handed down" means "passed on." Alternate translation: "taught our ancestors"

#### Acts 15

##### fixed their eyes on him

This is an idiom that means they looked intently at him. Here "eyes" is a metonym for sight. Alternate translation: "looked intently at him" or "stared at him"

##### was like the face of an angel

This phrase compares his face to that of an angel but does not say specifically what they have in common.

### Chapter 7

**1** The high priest said, "Are these things true?" **2** Stephen said,

"Brothers and fathers, listen to me: The God of glory appeared to our father Abraham when he was in Mesopotamia, before he lived in Haran; **3** he said to him, 'Leave your land and your relatives, and go into the land that I will show you.'

**4** "Then he left the land of the Chaldeans and lived in Haran; from there, after his father died, God brought him into this land, where you live now. **5** He gave none of it as an inheritance to him, no, not even enough to set a foot on. But he promised—even though Abraham had no child yet—that he would give the land as a possession to him and to his descendants after him. **6** God was speaking to him like this, that his descendants would live for a while in a foreign land, and that the inhabitants there would bring them into slavery and mistreat them for four hundred years. **7** 'But I will judge the nation that they serve,' said God, 'and after that they will come out and worship me in this place.' **8** Then God gave Abraham the covenant of circumcision, so Abraham became the father of Isaac and circumcised him on the eighth day; Isaac became the father of Jacob, and Jacob the father of the twelve patriarchs.

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

**11** "Now a famine and great tribulation came over all Egypt and Canaan, and our fathers could find no food. **12** But when Jacob heard that there was grain in Egypt, he sent out our fathers on their first trip. **13** On their second trip Joseph made himself known to his brothers, and Joseph's family became known to Pharaoh. **14** Joseph sent his brothers back to invite Jacob his father to come to Egypt, along with all his relatives, seventy-five persons in all. **15** So Jacob went down into Egypt, and he died, he and our fathers. **16** They were carried over to Shechem and laid in the tomb that Abraham had bought for a price in silver from the sons of Hamor in Shechem.

**17** "As the time of the promise approached, the promise that God had made to Abraham, the people grew and multiplied in Egypt, **18** until there arose another king over Egypt, a king who did not know about Joseph. **19** He deceived our people and mistreated our fathers, forcing them to expose their newborn infants so they would not be kept alive.

**20** "At that time Moses was born; he was very beautiful before God and was nourished for three months in his father's house. **21** When he was placed outside, Pharaoh's daughter adopted him and raised him as her own son. **22** Moses was educated in all the wisdom of the Egyptians, and he was mighty in his words and works.

**23** "But when he was about forty years old, it came into his heart to visit his brothers, the descendants of Israel. **24** Seeing an Israelite being mistreated, Moses defended him and avenged him who was oppressed by striking the Egyptian: **25** he thought that his brothers would understand that God, by his hand, was giving them salvation, but they did not understand. **26** On the next day he appeared to them when they were fighting, and he tried to make peace between them, saying, 'Men, you are brothers; why are you wronging one another?'

**27** "But the one who had wronged his neighbor pushed him away, and said, 'Who appointed you a ruler and a judge over us? **28** Would you like to kill me, as you killed the Egyptian yesterday?' **29** Moses ran away after hearing this statement; he became a foreigner in the land of Midian, where he became the father of two sons.

**30** "When forty years were past, an angel appeared to him in the wilderness of Mount Sinai, in a flame of fire in a bush. **31** When Moses saw the fire, he marveled at the sight; and as he approached to look at it, the voice of the Lord came, saying, **32** 'I am the God of your fathers, the God of Abraham, and of Isaac, and of Jacob.' Moses trembled and did not dare to look.

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

**35** "This Moses whom they rejected, when they said, 'Who appointed you a ruler and a judge?'—he was the one whom God sent as both a ruler and deliverer. God sent him by the hand of the angel who appeared to Moses in the bush. **36** Moses led them out of Egypt, after doing miracles and signs in Egypt and at the Sea of Reeds, and in the wilderness during forty years.

**37** "It is the same Moses who said to the people of Israel, 'God will raise up a prophet for you from among your brothers, a prophet like me.' **38** This is the man who was in the assembly in the wilderness with the angel who had spoken to him on Mount Sinai, who was with our fathers, and who received living words to give to us.

**39** "But our fathers refused to obey him; they pushed him away from themselves, and in their hearts they turned back to Egypt. **40** At that time they said to Aaron, 'Make us gods who will lead us. As for this Moses, who led us out of the land of Egypt, we do not know what has happened to him.' **41** So they made a calf in those days and brought a sacrifice to the idol, and rejoiced because of the work of their hands. **42** But God turned and gave them up to worship the stars in the sky, as it is written in the book of the prophets,

'Did you bring me offerings and sacrifices

during the forty years in the wilderness, house of Israel?

**43** You accepted the tabernacle of Molech

and the star of the god Rephan,

and the images that you made to worship them:

and I will carry you away beyond Babylon.'

**44** "Our fathers had the tabernacle of the testimony in the wilderness, just as God commanded when he spoke to Moses, that he should make it like the pattern that he had seen. **45** Later, our fathers, under Joshua, received the tabernacle and brought it with them when they took possession of the land. God took the land from the nations and drove them out before the face of our fathers. The tabernacle remained in the land until the time of David, **46** who found favor in the sight of God, and he asked if he might find a dwelling place for the house of Jacob *[*[1](#fn-044-007-046-1)*]* . **47** But it was Solomon who built the house for God.

**48** "However, the Most High does not live in houses made with hands, as the prophet says,

**49** 'Heaven is my throne,

and the earth is the footstool for my feet.

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

or what is the place for my rest?

**50** Did my hand not make all these things?'

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

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

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

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

#### Footnotes

7:46 *[1]*The phrase:

# Acts 7 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 that is quoted from the Old Testament in 7:42-43 and 49-50.

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

### Special concepts in this chapter

#### "Stephen said"

Stephen told the history of Israel very briefly. He paid special attention to the times that the Israelites had rejected the people God had chosen to lead them. At the end of the story, he said that the Jewish leaders he was talking to had rejected Jesus just as the evil Israelites had always rejected the leaders God had appointed for them.

#### "Full of the Holy Spirit"

The Holy Spirit completely controlled Stephen so that he said only and all of what God wanted him to say.

#### Foreshadowing

When an author speaks of something that is not important at that time but will be important later in the story, this is called foreshadowing. Luke mentions Saul, also known as Paul, here, even though he is not an important person in this part of the story. This is because Paul is an important person in the rest of the Book of Acts.

### Important figures of speech in this chapter

#### Implied information

Stephen was talking to Jews who knew the law of Moses well, so he did not explain things that his hearers already knew. But you may need to explain some of these things so that your readers will be able to understand what Stephen was saying. For example, you may need to make explicit that when Joseph's brothers "sold him into Egypt"

#### Metonymy

Stephen spoke of Joseph ruling "over Egypt" and over all of Pharaoh's household. By this he meant that Joseph ruled over the people of Egypt and of the people and possessions in Pharaoh's household.

### Other possible translation difficulties in this chapter

#### Background knowledge

The Jewish leaders to whom Stephen spoke already knew much about the events he was telling them about. They knew what Moses had written in the Book of Genesis. If the Book of Genesis has not been translated into your language, it may be difficult for your readers to understand what Stephen said.

#### Acts 01

##### Connecting Statement:

The part of the story about Stephen, which began in Acts 6:8, continues. Stephen begins his response to the high priest and the council by talking about things that happened in Israel's history. Most of this history comes from Moses's writings.

#### Acts 02

##### General Information:

The word "our" includes both Steven, the Jewish council to whom he spoke, and the entire audience.

##### Brothers and fathers, listen to me

Stephen was being very respectful to the council in greeting them as extended family.

#### Acts 03

##### General Information:

The word "your" refers to Abraham and so is singular.

#### Acts 04

##### General Information:

In verse 4 the words "he," "his," and "him" refer to Abraham. In verse 5 the words "He" and "he" refer to God, but the word "him" refers to Abraham. Here the word "you" refers to the Jewish council and audience.

#### Acts 05

##### He gave none of it

"He did not give any of it"

##### enough to set a foot on

Possible meanings for this phrase are 1) enough ground to stand on or 2) enough ground to take a step. Alternate translation: "a very tiny piece of ground"

##### as a possession to him and to his descendants after him

"for Abraham to own and to give to his descendants"

#### Acts 06

##### God was speaking to him like this

It may be helpful to state that this occurred later than the statement in the previous verse. Alternate translation: "Later God told Abraham"

##### four hundred years

"400 years"

#### Acts 07

##### I will judge the nation

"nation" refers to the people in it. Alternate translation: "I will judge the people of the nation"

##### the nation that they serve

"the nation that they will serve"

#### Acts 08

##### gave Abraham the covenant of circumcision

The Jews would have understood that this covenant required Abraham to circumcise the males of his family. Alternate translation: "made a covenant with Abraham to circumcise the males of his family"

##### so Abraham became the father of Isaac

The story transitions to Abraham's descendants.

##### Jacob the father

"Jacob became the father." Stephen shortened this.

#### Acts 09

##### the patriarchs

"the founders of our tribes" or "our ancestors." A patriarch is a man who rules a family.

##### sold him into Egypt

The Jews knew their ancestors sold Joseph to be a slave in Egypt. Alternate translation: "sold him as a slave in Egypt"

##### was with him

This is an idiom for helping someone. Alternate translation: "helped him"

#### Acts 10

##### over Egypt

This refers to the people of Egypt. Alternate translation: "over all the people of Egypt"

##### all his household

This refers to all his possessions. Alternate translation: "everything he owned"

#### Acts 11

##### Now a famine and great tribulation came

"a famine came." The ground stopped producing food and this caused a terrible suffering.

##### our fathers

This refers Jacob and his sons, who were the ancestors of the Jewish people.

#### Acts 12

##### grain

Grain was the most common food at that time.

##### our fathers

Here this phrase refers to Joseph's older brothers, who were Jacob's sons.

#### Acts 13

##### On their second trip

"On their next trip"

##### made himself known

Joseph revealed to his brothers his identity as their brother.

##### Joseph's family became known to Pharaoh

This can be stated in active form. Alternate translation: "Pharaoh learned that they were Joseph's family"

#### Acts 14

##### sent his brothers back

"sent his brothers back to Canaan" or "sent his brothers back home"

#### Acts 15

##### he died

Make sure it does not sound as though he died as soon as he arrived in Egypt. Alternate translation: "eventually Jacob died"

##### he and our fathers

"Jacob and his sons, who became our ancestors"

#### Acts 16

##### They were carried over ... and laid

This can be stated in active form. Alternate translation: "Jacob's descendants carried Jacob's body and his son's bodies over ... and buried them"

##### for a price in silver

"with money"

#### Acts 17

##### As the time of the promise ... the people grew and multiplied

In some languages it may be helpful to say that the people increased in number before saying that the time of the promise arrived.

##### time of the promise approached

It was close to the time that God would fulfill his promise to Abraham.

#### Acts 18

##### there arose another king

"another king began to rule"

##### over Egypt

"Egypt" refers to the people of Egypt. Alternate translation: "over the people of Egypt"

##### who did not know about Joseph

"Joseph" refers to the reputation of Joseph. Alternate translation: "who did not know that Joseph had helped Egypt"

#### Acts 19

##### General Information:

The word "our" includes Stephen and his audience.

#### Acts 20

##### At that time Moses was born

This introduces Moses into the story.

##### very beautiful before God

This phrase is an idiom that means Moses was very beautiful.

##### was nourished

This can be stated in active form. Alternate translation: "his parents nourished him" or "his parents cared for him"

#### Acts 21

##### When he was placed outside

Moses was "placed outside" because of Pharaoh's command. This can be stated in active form. Alternate translation: "When his parents placed him outside" or "When they abandoned him"

##### Pharaoh's daughter ... raised him as her own son

She did for him every good thing a mother would do for her own son. Use your language's normal word for what a mother does to make sure her son becomes a healthy adult.

##### adopted him

If your language has a word for an informal procedure, not a formal legal procedure, in which one family takes a child in and raises him, you may want to use that here. Pharaoh's daughter did do for Moses what any mother would do for her child, but this involved no formal legal procedure.

##### as her own son

"as if he were her own son"

#### Acts 22

##### Moses was educated

This can be stated in active form. Alternate translation: "The Egyptians educated Moses"

##### all the wisdom of the Egyptians

This is an exaggeration to emphasize that he was trained in the best schools in Egypt.

##### mighty in his words and works

"effective in his speech and actions" or "influential in what he said and did"

#### Acts 23

##### it came into his heart

Here "heart" is a metonym for "mind." The phrase "it came into his heart" is an idiom that means to decide something. Alternate translation: "it came into his mind" or "he decided"

##### visit his brothers, the descendants of Israel

This refers to his people, and not just to his family. Alternate translation: "see how his own people, the children of Israel, were doing"

#### Acts 24

##### Seeing an Israelite being mistreated ... the Egyptian

This can be stated in active form by rearranging the order. Alternate translation: "Seeing an Egyptian mistreating an Israelite, Moses defended and avenged the Israelite by striking the Egyptian who was oppressing him"

##### striking the Egyptian

Moses hit the Egyptian so hard that he died.

#### Acts 25

##### he thought

"he imagined"

##### by his hand, was giving them salvation

Here "hand" refers to the actions of Moses. Alternate translation: "was giving them salvation through what he, Moses, was doing"

##### was giving them salvation

The abstract noun "salvation" can be translated using the verb "save." Alternate translation: "was saving them" or "was rescuing them"

#### Acts 26

##### when they were fighting

Some translations make it clear that two men were fighting. Alternate translation: "when two men of Israel were fighting"

##### make peace between them

"make them stop fighting"

##### Men, you are brothers

Moses was addressing the Israelites who were fighting.

##### why are you wronging one another?

Moses asked this question to encourage them to stop fighting. Alternate translation: "you should not do wrong to each other!"

#### Acts 27

##### General Information:

Here the word "us" refers to the Israelites but does not include Moses.

##### Who appointed you a ruler and a judge over us?

The man used this question to rebuke Moses. Alternate translation: "No one appointed you ruler or judge over us." or "You have no authority over us!"

#### Acts 28

##### Would you like to kill me, as you killed the Egyptian yesterday?

The man used this question to warn Moses that he and probably others knew Moses had killed the Egyptian.

#### Acts 29

##### General Information:

Stephen's audience already knew that Moses had married a Midianite woman when he fled Egypt.

##### after hearing this

The implied information is that Moses understood that the Israelites knew that he had killed an Egyptian the day before (Acts 7:28).

#### Acts 30

##### When forty years were past

"After 40 years passed." This was the amount of time Moses had been in Midian. Alternate translation: "Forty years after Moses fled from Egypt"

##### an angel appeared

Stephen's audience knew that God spoke through the angel.

#### Acts 31

##### he marveled at the sight

Moses was surprised that the bush was not burning up in the fire. This was previously known by Stephen's audience. Alternate translation: "because the bush was not burning up"

##### as he approached to look at it

This may mean Moses initially drew close to the bush to investigate.

#### Acts 32

##### I am the God of your fathers

"I am the God whom your ancestors worshiped"

##### Moses trembled and did not dare to look

This may mean Moses drew back in fear when he heard the voice.

##### Moses trembled

Moses shook from fear. This can be made clear. Alternate translation: "Moses trembled with fear"

#### Acts 33

##### Take off the sandals

God told Moses this so he would honor God.

##### for the place where you are standing is holy ground

The implied information is that where God is present, the immediate area around God is considered holy or is made holy by God.

#### Acts 34

##### certainly seen

"seen for sure." The word "certainly" adds emphasis to "seen."

##### the oppression of my people

The abstract noun "oppression" can be translated using the verb "oppress." Alternate translation: "the way the Egyptians are oppressing my people"

##### my people

The word "my" emphasizes that these people belonged to God. Alternate translation: "the descendants of Abraham, Isaac, and Jacob"

##### I have come down to rescue them

"will personally cause their release"

##### now come

"get ready." God uses an order here.

#### Acts 35

##### General Information:

Verses 35-38 contain a series of connected phrases referring to Moses. Each phrase begins with statements such as "This Moses" or "This same Moses" or "This is the man" or "It is the same Moses." If possible, use similar statements to emphasize Moses. After the Israelites left Egypt, they spent 40 years wandering around the wilderness before God led them into the land he had promised them.

##### This Moses whom they rejected

This refers back to the events recorded in Acts 7:27-28.

##### deliverer

"rescuer"

##### by the hand of the angel ... bush

The hand is a metonym for the action performed by the person. In this case, the angel had commanded Moses to return to Egypt. Stephen speaks as if the angel had a physical hand. You may need to make explicit what action the angel did. Alternate translation: "by the action of the angel" or "by having the angel ... bush command him to return to Egypt"

#### Acts 36

##### during forty years

Stephen's audience knew about the forty years the Israelites spent in the wilderness. Alternate translation: "during the 40 years that the Israelite people lived in the wilderness"

#### Acts 37

##### raise up a prophet

"cause a man to be a prophet"

##### from among your brothers

"from among your own people"

#### Acts 38

##### This is the man who was in the assembly

"This is the man Moses who was among the Israelites"

##### This is the man

The phrase "This is the man" throughout this passage refers to Moses.

##### who received living words to give to us

God was the one who gave those words. Alternate translation: "to whom God spoke living words to give to us"

##### living words

Possible meanings are 1) "a message that endures" or 2) "words that give life."

#### Acts 39

##### pushed him away from themselves

This metaphor emphasizes their rejection of Moses. Alternate translation: "they rejected him as their leader"

##### in their hearts they turned back

Here "hearts" is a metonym for people's thoughts. To do something in the heart means to desire do to something. Alternate translation: "they desired to turn back"

#### Acts 40

##### General Information:

The quotation in this verse is from the writings of Moses.

##### At that time

"When they decided to return to Egypt"

#### Acts 41

##### they made a calf

Stephen's audience knew the calf they made was a statue. Alternate translation: "they made a statue that looked like a calf"

##### a calf ... the idol ... the work of their hands

These phrases all refer to the same statue of the calf.

#### Acts 42

##### General Information:

Stephen's quotation here is from the prophet Amos.

##### God turned

"God turned away." This action expresses that God was not pleased with the people and no longer helped them. Alternate translation: "God stopped correcting them"

##### gave them up

"abandoned them"

##### the stars in the sky

Possible meanings for the original phrase are 1) the stars only or 2) the sun, moon, and stars.

##### the book of the prophets

This was apparently a collection of the writings of several of the Old Testament prophets into one scroll. It would also have included the writings of Amos.

##### Did you bring me offerings and sacrifices ... Israel?

God asked this question to show Israel they did not worship him with their sacrifices. Alternate translation: "You did not honor me when brought offerings and sacrifices ... Israel."

##### house of Israel

This refers to the whole nation of Israel. Alternate translation: "all you Israelites"

#### Acts 43

##### General Information:

The quotation from the prophet Amos continues here.

##### Connecting Statement:

Stephen continues his response to the high priest and the council which he began in Acts 7:2.

##### You accepted

It is implied that they took these idols with them as they traveled in the wilderness. Alternate translation: "you carried with you from place to place"

##### tabernacle of Molech

the tent that housed the false god Molech

##### the star of the god Rephan

the star that is identified with the false god Rephan

##### the images that you made

They made statues or images of the gods Molech and Rephan in order to worship them.

##### I will carry you away beyond Babylon

"I will remove you to places even farther than Babylon." This would be God's act of judgment.

#### Acts 44

##### the tabernacle of the testimony

The tent that housed the ark (a box) with the 10 commandments carved in stone inside it

#### Acts 45

##### our fathers, under Joshua, received the tabernacle and brought it with them

The phrase "under Joshua" means that their ancestors did these things in obedience to Joshua's direction. Alternate translation: "our fathers, in accordance with Joshua's instructions, received the tabernacle and brought it with them"

##### God took the land from the nations and drove them out before the face of our fathers

This sentence tells why the ancestors were able to take possession of the land. Alternate translation: "God forced the nations to leave the land before the face of our fathers"

##### God ... drove them out before the face of our fathers

Here "the face of our fathers" refers to the presence of their ancestors. Possible meanings are 1) "As our ancestors watched, God ... drove them out" or 2) "When our ancestors came, God ... drove them out"

##### the nations

This refers to the people who lived in the land before Israel. Alternate translation: "the people who previously lived here"

##### drove them out

"forced them to leave the land"

#### Acts 46

##### he might find a dwelling place for the house of Jacob

Here "house" is probably a metonym for the ark of the covenant. David wanted to build a place for the ark, which represented God's presence, so people could go there to worship God. Alternate translation: "he might build a place where people could worship the God of Jacob"

##### the house of Jacob

Many versions read, "the God of Jacob."

#### Acts 47

##### General Information:

This page has intentionally been left blank.

#### Acts 48

##### made with hands

The hand is a synecdoche for the whole person. Alternate translation: "made by people"

#### Acts 49

##### General Information:

In verses 49 and 50, Stephen quotes from the prophet Isaiah. In the quotation, God is speaking about himself.

##### Heaven is my throne ... the earth is the footstool for my feet

The prophet is comparing the greatness of God's presence to how impossible it is for man to build a place for God to rest on earth since the whole earth is nothing but a place for God to rest his feet.

##### What kind of house can you build for me?

God asks this question to show how useless man's efforts are to take care of God. Alternate translation: "You can not build a house adequate enough for me!"

##### what is the place for my rest?

God asks this question to show man that he cannot provide God any rest. Alternate translation: "There is no place of rest good enough for me!"

#### Acts 50

##### General Information:

In verses 49 and 50, Stephen quotes from the prophet Isaiah. In the quotation, God is speaking about himself.

##### Did my hand not make all these things?

God asks this question to show that man did not create anything. Alternate translation: "My hand made all these things!"

#### Acts 51

##### Connecting Statement:

With a sharp rebuke, Stephen finishes his response to the high priest and the council, which he began in Acts 7:2.

##### You stiff-necked people

Stephen shifts from identifying with the Jewish leaders to rebuking them.

##### uncircumcised in heart and ears

The Jews regarded uncircumcised people as disobedient to God. Stephen uses "hearts and ears" to represent to the Jewish leaders who acted the way Gentiles act when they do not obey or listen to God. Alternate translation: "you refuse to obey and hear"

#### Acts 52

##### Which of the prophets did your fathers not persecute?

Stephen asked this question to show them that they learned nothing from the errors of their forefathers. Alternate translation: "Your forefathers persecuted every prophet!"

##### Righteous One

This refers to the Christ, the Messiah.

##### you have now become the betrayers and murderers of him also

"you have also betrayed and murdered him"

##### murderers of him

"murderers of the Righteous One" or "murderers of the Christ"

#### Acts 53

##### the law that angels had ordained

"the laws that God caused angels to give to our ancestors"

#### Acts 54

##### Connecting Statement:

The council reacts to Stephen's words.

##### Now when the council members heard these things

This is the turning point; the sermon ends and the council members react.

##### they were furious in their hearts

This means that they were extremely angry.

##### ground their teeth at Stephen

This action expressed their strong anger at Stephen or hatred of Stephen. Alternate translation: "they became so angry that they ground their teeth together" or "moved their teeth back and forth as they looked at Stephen"

#### Acts 55

##### looked up intently into heaven

"stared up into heaven." It appears that only Stephen saw this vision and not anyone else in the crowd.

##### saw the glory of God

People normally experienced the glory of God as a bright light. Alternate translation: "saw a bright light from God"

##### and he saw Jesus standing at the right hand of God

To stand at the "right hand of God" is a symbolic action of receiving great honor and authority from God. Alternate translation: "and he saw Jesus standing in the place of honor and authority beside God"

#### Acts 56

##### Son of Man

Stephen refers to Jesus by the title "Son of Man."

#### Acts 57

##### covered their ears

"put their hands on their ears." They did this to show that they did not want to hear any more of what Stephen said.

##### with one purpose

This phrase translates a word that speaks of people who agree with each other and who work together to accomplish a common purpose.

#### Acts 58

##### They forced him out of the city

"They seized Stephen and forcefully took him out of the city"

##### outer clothing

These are cloaks or robes they would wear outside to stay warm, similar in function to a jacket or coat.

##### at the feet

"in front of." They were placed there so Saul could watch them.

##### a young man

Saul was probably around 30 years old at the time.

#### Acts 59

##### receive my spirit

"take my spirit." It may be helpful to add "please" to show that this was a request. Alternate translation: "please receive my spirit"

#### Acts 60

##### Connecting Statement:

This ends the story of Stephen.

##### He knelt down

This is an act of submission to God.

##### do not hold this sin against them

This can be stated in a positive way. Alternate translation: "forgive them for this sin"

##### fell asleep

Here to fall asleep is a euphemism for dying. Alternate translation: "died"

### Chapter 8

**1** Saul was in agreement with his death.

So there began on that day a great persecution against the church that was in Jerusalem; and the believers were all scattered throughout the regions of Judea and Samaria, except the apostles. **2** Devout men buried Stephen and made great lamentation over him. **3** But Saul tried to destroy the church. He would enter house after house, drag off both men and women, and put them in prison.

**4** Yet the believers who had been scattered went about preaching the word. **5** Philip went down to the city of Samaria and proclaimed to them the Christ. **6** Crowds of people were giving close attention to what was being said by Philip; with one mind they heard him, and they saw the signs he did. **7** Unclean spirits came out of many who were possessed, crying out with a loud voice, and many who were paralyzed and lame were healed. **8** So there was much joy in that city.

**9** But there was a certain man in the city named Simon, who had earlier been practicing sorcery; he used to astonish the people of Samaria while claiming that he was an important person. **10** All the Samaritans, from the least to the greatest, paid attention to him; they said, "This man is that power of God which is called Great." **11** They listened to him because he had astonished them for a long time with his sorceries. **12** But when they believed Philip as he proclaimed the gospel about the kingdom of God and the name of Jesus Christ, they were baptized, both men and women. **13** Even Simon himself believed, and after he was baptized he stayed with Philip constantly. When he saw signs and mighty works taking place, he was amazed.

**14** Now when the apostles in Jerusalem heard that Samaria had received the word of God, they sent to them Peter and John. **15** When they had come down, they prayed for them, that they might receive the Holy Spirit. **16** For until that time, the Holy Spirit had not come upon any of them; they had only been baptized into the name of the Lord Jesus. **17** Then Peter and John placed their hands on them, and they received the Holy Spirit. **18** Now when Simon saw that the Holy Spirit was given through the laying on of the apostles' hands, he offered them money. **19** He said, "Give me this authority, too, that whoever I place my hands on might receive the Holy Spirit."

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

**24** Simon answered and said, "Pray to the Lord for me, so that nothing you have said may happen to me."

**25** When they had testified and spoken the word of the Lord, Peter and John returned to Jerusalem, proclaiming the gospel to many villages of the Samaritans.

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

**29** The Spirit said to Philip, "Go over and stay close to this chariot."

**30** So Philip ran to him, and heard him reading Isaiah the prophet, and said, "Do you understand what you are reading?"

**31** Then he said, "How can I, unless someone guides me?" He invited Philip to come up into the chariot and sit with him.

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

"He was led like a sheep to the slaughter,

and like a lamb before his shearer is silent,

so he did not open his mouth.

**33** In his humiliation

justice was taken away from him.

Who can give a full account of his descendants?

For his life was taken from the earth."

**34** So the eunuch asked Philip, and said, "I beg you, tell me who is the prophet speaking about, himself, or someone else?" **35** Philip began to speak, and beginning with this scripture he proclaimed the gospel about Jesus to him. **36** As they went on the road, they came to some water and the eunuch said, "Look, there is water here. What prevents me from being baptized?" **37***[*[1](#fn-044-008-037-1)*]***38** So the Ethiopian commanded the chariot to stop. They went down into the water, both Philip and the eunuch, and Philip baptized him. **39** When they came up out of the water, the Spirit of the Lord took Philip away, and the eunuch saw him no more, but went on his way rejoicing. **40** But Philip appeared at Azotus and he went through that region, proclaiming the gospel to all the cities until he came to Caesarea.

#### Footnotes

8:37 *[1]*The best ancient copies do not have Acts 8:37,

# Acts 8 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 that is quoted from the Old Testament in 8:32-33.

The first sentence of verse 1 ends the description of the events in chapter 7. Luke begins a new part of his history with the words "So there began."

### Special concepts in this chapter

#### Receiving the Holy Spirit

In this chapter for the first time Luke speaks of people receiving the Holy Spirit (Acts 8:15-19). The Holy Spirit had already enabled the believers to speak in tongues, to heal the sick, and to live as a community, and he had filled Stephen. But when the Jews started putting believers in prison, those believers who could leave Jerusalem did leave, and as they went, they told people about Jesus. When the people who heard about Jesus received the Holy Spirit, the church leaders knew that those people had truly become believers.

#### Proclaimed

This chapter more than any other in the Book of Acts speaks of the believers proclaiming the word, proclaiming the good news, and proclaiming that Jesus is the Christ. The word "proclaim" translates a Greek word that means to tell good news about something.

#### Acts 01

##### General Information:

It may be helpful to your audience to move these parts of the story about Stephen together by using a verse bridge as the UDB does.

##### Connecting Statement:

The story shifts from Stephen to Saul in these verses.

##### So there began ... except the apostles

This part of verse 1 is background information about the persecution that began after Stephen's death. This explains why Saul was persecuting the believers in verse 3.

##### that day

This refers to the day that Stephen died (Acts 7:59-60).

##### the believers were all scattered

The word "all" is a generalization to express that a large number of the believers left Jerusalem because of the persecution.

##### except the apostles

This statement implies that the apostles remained in Jerusalem even though they also experienced this great persecution.

#### Acts 02

##### Devout men

"God-fearing men" or "Men who feared God"

##### made great lamentation over him

"greatly mourned his death"

#### Acts 03

##### house after house

"houses one by one"

##### drag off both men and women

"took away both men and women by force." Saul forcefully took Jewish believers out of their homes and put them into prison.

##### men and women

This refers to men and women who believed in Jesus.

#### Acts 04

##### who had been scattered

The cause for the scattering, the persecution, was stated previously. This can be stated in active form. Alternate translation: "who had fled the great persecution"

##### the word

This is a metonym for "the message." You may need to make explicit that the message was about Jesus. Alternate translation: "the message about Jesus"

#### Acts 05

##### Connecting Statement:

This begins the story of Philip, whom the people had chosen as a deacon.

##### went down to the city of Samaria

The phrase "went down" is used here because Samaria is lower in elevation than Jerusalem.

##### the city of Samaria

Possible meanings are 1) Luke expected the readers to know which city he was writing about. Alternate translation: "the main city in Samaria" or 2) Luke did not expect his readers to know which city he was writing about. Alternate translation: "a city in Samaria"

##### proclaimed to them the Christ

The title "Christ" refers to Jesus, the Messiah. Alternate translation: "told them about Jesus Christ" or "told them about Jesus the Messiah"

#### Acts 06

##### Crowds of people

"Many people in the city of Samaria." The location was specified in Acts 8:5.

##### were giving close attention

The reason people paid attention was because of all the healing Philip did.

##### with one mind

This phrase translates a word that speaks of people who agree with each other and who work together to accomplish a common purpose.

#### Acts 07

##### who were possessed

"who had them" or "who were controlled by them"

#### Acts 08

##### So there was much joy in that city

The phrase "that city" refers to the people who were rejoicing. Alternate translation: "So the people of the city were rejoicing"

#### Acts 09

##### General Information:

Simon is introduced to the story of Philip. This verse gives the beginning of the background information about Simon and who he was among the Samaritans.

##### But there was a certain man ... named Simon

This is a way of introducing a new person into the story. Your language may use different wording to introduce a new person into the story.

##### the city

"the city in Samaria" (Acts 8:5)

#### Acts 10

##### General Information:

Simon is introduced to the story of Philip. This verse continues to give the beginning of the background information about Simon and who he was among the Samaritans.

##### All the Samaritans

The word "all" is a generalization. Alternate translation: "Many of the Samaritans" or "The Samaritans in the city"

##### from the least to the greatest

These two phrases refer to everyone from one extreme to the other. Alternate translation: "no matter how important they were"

##### This man is that power of God which is called Great

People were saying that Simon was the divine power known as "The Great Power."

##### that power of God which is called Great

Possible meanings are 1) the powerful representative of God or 2) God or 3) the most powerful man or 4) an angel. Since the term is unclear, it may be best to simply translate it as "the Great power of God."

#### Acts 11

##### General Information:

Simon is introduced to the story of Philip. This verse ends the background information about Simon and who he was among the Samaritans.

#### Acts 12

##### Connecting Statement:

Verses 12 and 13 give more information about Simon and some of the Samaritans coming to believe in Jesus.

##### they were baptized

This can be stated in active form. Alternate translation: "Philip baptized them" or "Philip baptized the new believers"

#### Acts 13

##### Connecting Statement:

Verses 12 and 13 give more information about Simon and some of the Samaritans coming to believe in Jesus.

##### Simon himself believed

The word "himself" is here used to emphasize that Simon believed. Alternate translation: "Simon was also one of those who believed"

##### he was baptized

This can be stated in active form. Alternate translation: "Philip baptized Simon"

#### Acts 14

##### Connecting Statement:

Luke continues the news of what was happening in Samaria.

##### Now when the apostles in Jerusalem heard

This marks the beginning of a new part of the story of the Samaritans.

##### Samaria

This refers to the many people who had become believers throughout the district of Samaria.

##### had received

"had believed" or "had accepted"

#### Acts 15

##### When they had come down

"when Peter and John had come down"

##### come down

This phrase is used here because Samaria is lower in elevation than Jerusalem.

##### they prayed for them

"Peter and John prayed for the Samaritan believers"

##### that they might receive the Holy Spirit

"that the Samaritan believers might receive the Holy Spirit"

#### Acts 16

##### they had only been baptized

This can be stated in active form. Alternate translation: "Philip had only baptized the Samaritan believers"

##### they had only been baptized into the name of the Lord Jesus

Here "name" represents authority, and being baptized into his name represents being baptized in order to be under his authority. Alternate translation: "they had only been baptized to become disciples of the Lord Jesus"

#### Acts 17

##### Peter and John placed their hands on them

The word "them" refers to the Samaritan people who believed Stephen's message of the gospel.

##### placed their hands on them

This symbolic action shows that Peter and John wanted God to give the Holy Spirit to the believers.

#### Acts 18

##### the Holy Spirit was given through the laying on of the apostles' hands

This can be stated in active form. Alternate translation: "the apostles gave the Holy Spirit by laying their hands on people"

#### Acts 19

##### that whoever I place my hands on might receive the Holy Spirit

"that I can give the Holy Spirit to anyone on whom I place my hands"

#### Acts 20

##### General Information:

Here the words him, your, you, and yours all refer to Simon.

##### May your silver perish along with you

"May you and your money be destroyed"

##### the gift of God

Here this refers to the ability of a person to give the Holy Spirit by laying his hands on someone.

#### Acts 21

##### You have no part or allotted portion in this matter

The words "part" and "allotted portion" mean the same thing and are used for emphasis. Alternate translation: "You may not participate in this work"

##### your heart is not right

Here "heart" is a metonym for a person's thoughts or motives. Alternate translation: "you are not right in your heart" or "the motives of your mind are not right"

#### Acts 22

##### this wickedness

"these evil thoughts"

##### he might perhaps forgive

"he may be willing to forgive"

##### for the intention of your heart

Here "heart" is a metonym for a person's thoughts. Alternate translation: "for what you intended to do" or "for what you were thinking of doing"

#### Acts 23

##### in the poison of bitterness

Here "in the poison of bitterness" is a metaphor for being very envious. It speaks of envy as if it tastes bitter and poisons the person who is envious. Alternate translation: "very envious"

##### in the bonds of unrighteousness

The phrase "bonds of unrighteousness" is spoken as if unrighteousness could make Simon a prisoner. It is metaphor that means Simon is not able to stop himself from sinning. Alternate translation: "because you continue sinning you are like a prisoner" or "sin has made you its prisoner"

#### Acts 24

##### General Information:

Here the word "you" refers to Peter and John.

##### so that nothing you have said may happen to me

This refers to Peter's rebuke about Simon's silver perishing along with him.

##### nothing you have said may happen to me

This can be stated another way. Alternate translation: "the things you have said may not happen to me"

#### Acts 25

##### Connecting Statement:

This is concludes the part of the story about Simon and the Samaritans.

##### testified

Peter and John told what they personally knew about Jesus to the Samaritans.

##### spoken the word of the Lord

Here "word" is a metonym for "message." Peter and John explained the message about Jesus to the Samaritans.

##### to many villages of the Samaritans

Here "villages" refers to the people in them. Alternate translation: "to the people in many Samaritan villages"

#### Acts 26

##### Connecting Statement:

This begins the part of the story about Philip and the man from Ethiopia.

##### Now

This marks a transition in the story.

##### Arise and go

These verbs work together to emphasize that he should get ready to start a long journey that will take some time. Alternate translation: "Get ready to travel"

##### goes down from Jerusalem to Gaza

The phrase "goes down" is used here because Jerusalem is higher in elevation than Gaza.

##### This road is in a desert

Most scholars believe Luke added this comment to describe the area through which Philip would travel.

#### Acts 27

##### General Information:

This verse gives background information about the man from Ethiopia.

##### Behold

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

##### eunuch

The emphasis of "eunuch" here is about the Ethiopian's being a high government official, not so much his physical state of being castrated.

##### Candace

This was a title for the queens of Ethiopia. It is similar to the way the word Pharaoh was used for the kings of Egypt.

##### He had come to Jerusalem to worship

This implies that he was a Gentile who believed in God and had come to worship at the Jewish temple. Alternate translation: "He had come to worship God at the temple in Jerusalem"

#### Acts 28

##### chariot

Possibly "wagon" or "carriage" is more fitting in this context. Chariots are normally mentioned as a vehicle for war, not as a vehicle for long-distance travel. Also, people stood to ride in chariots.

##### reading the prophet Isaiah

This is the Old Testament book Isaiah. Alternate translation: "reading from the book of the prophet Isaiah"

#### Acts 29

##### stay close to this chariot

Philip understood that this meant he was to stay close to the person riding in the chariot. Alternate translation: "accompany the man in this chariot"

#### Acts 30

##### reading Isaiah the prophet

This is the Old Testament book Isaiah. Alternate translation: "reading from the book of the prophet Isaiah"

##### Do you understand what you are reading?

The Ethiopian was intelligent and could read, but he lacked spiritual discernment. Alternate translation: "Do you understand the meaning of what you are reading?"

#### Acts 31

##### How can I, unless someone guides me?

This question was asked to state emphatically that he could not understand without help. Alternate translation: "I cannot understand unless someone guides me."

##### He invited Philip to ... sit with him

It is implied here that Philip agreed to travel down the road with him to explain the scriptures.

##### He invited

Possible meanings are that 1) he offered a sincere invitation or 2) he made a sincere request.

#### Acts 32

##### General Information:

This a passage from the book of Isaiah. Here the word "he" refers to the Messiah.

##### like a lamb before his shearer is silent

A shearer is a person who cuts the wool off the sheep so that it may be used.

#### Acts 33

##### General Information:

This verse continues quoting a passage from the book of Isaiah. Here the words "his" and "him" refer to the Messiah.

##### In his humiliation justice was taken away from him

This can be stated in active form. Alternate translation: "He was humiliated and they did not judge him fairly" or "He allowed himself to be humbled before his accusers and he suffered injustice"

##### Who can give a full account of his descendants?

This question was used to emphasize that he will not have descendants. Alternate translation: "No one will be able to speak about his descendants, for there will not be any."

##### his life was taken from the earth

This referred to his death. It can be stated in active form. Alternate translation: "men killed him" or "men took his life from the earth"

#### Acts 34

##### I beg you

"Please tell me"

#### Acts 35

##### this scripture

This refers to Isaiah's writings in the Old Testament. Alternate translation: "the writings of Isaiah"

#### Acts 36

##### they went on the road

"they continued to travel along the road"

##### What prevents me from being baptized?

The eunuch uses this question as a way of asking Philip for permission to be baptized. Alternate translation: "Please allow me to be baptized."

#### Acts 37

##### General Information:

This page has intentionally been left blank.

#### Acts 38

##### commanded the chariot to stop

"told the driver of the chariot to stop"

#### Acts 39

##### Connecting Statement:

This is the end of the part of the story about Philip and the man from Ethiopia. The story of Philip ends at Caesarea.

##### the Spirit of the Lord took Philip away

The words "took Philip away" imply that the Spirit took forceful, physical action, perhaps a miracle that moved Philip in an instant. The angel probably did not just suggest or even command that Philip leave the eunuch and go elsewhere.

##### the eunuch saw him no more

"the eunuch did not see Philip again"

#### Acts 40

##### Philip appeared at Azotus

There was no indication of Philip's traveling between where he baptized the Ethiopian and Azotus. He just suddenly disappeared along the road to Gaza and reappeared at the town of Azotus.

##### that region

This refers to the area around the town of Azotus.

##### to all the cities

"to all the cities in that region"

### Chapter 9

**1** But Saul, still speaking threats even of murder against the disciples of the Lord, went to the high priest **2** and asked him for letters for the synagogues in Damascus, so that if he found any who belonged to the Way, whether men or women, he might bring them bound to Jerusalem. **3** As he was traveling, it happened that as he came near to Damascus, suddenly there shone all around him a light out of heaven; **4** and he fell upon the ground and heard a voice saying to him, "Saul, Saul, why are you persecuting me?" **5** Saul replied, "Who are you, Lord?" The Lord said, "I am Jesus, whom you are persecuting; **6** but rise, enter into the city, and it will be told you what you must do." **7** The men who traveled with Saul stood speechless, hearing the voice, but seeing no one. **8** Saul arose from the ground, and when he opened his eyes, he could see nothing; so they led him by the hand and brought him into Damascus. **9** For three days he was without sight, and he neither ate nor drank.

**10** Now there was a disciple at Damascus named Ananias. The Lord said to him in a vision, "Ananias!" He said, "See, I am here, Lord."

**11** The Lord said to him, "Arise, and go to the street which is called Straight, and at the house of Judas ask for a man from Tarsus named Saul, for he is praying. **12** He has seen in a vision a man named Ananias coming in and laying his hands on him, so that he might see again."

**13** But Ananias answered, "Lord, I have heard from many about this man, how much harm he has done to your holy people in Jerusalem. **14** He has authority from the chief priests to put in bonds everyone here who calls upon your name."

**15** But the Lord said to him, "Go, for he is a chosen instrument of mine, to carry my name before the Gentiles and kings and the children of Israel; **16** for I will show him how much he must suffer for the cause of my name."

**17** So Ananias departed, and entered into the house. Laying his hands on him, he said, "Brother Saul, the Lord Jesus, who appeared to you on the road when you were coming, has sent me so that you might receive your sight and be filled with the Holy Spirit." **18** Immediately something like scales fell from Saul's eyes, and he received his sight; he arose and was baptized; **19** and he ate and was strengthened.

He stayed with the disciples in Damascus for several days. **20** Right away he proclaimed Jesus in the synagogues, saying that he is the Son of God. **21** All who heard him were amazed and said, "Is not this the man who destroyed those in Jerusalem who called on this name? He has come here to take them bound to the chief priests." **22** But Saul became more and more powerful, and he was causing distress among the Jews who lived in Damascus by proving that Jesus is the Christ.

**23** After many days, the Jews planned together to kill him. **24** But their plan became known to Saul. They watched the gates day and night in order to kill him. **25** But his disciples took him by night and let him down through the wall, lowering him in a basket.

**26** When he had come to Jerusalem, Saul attempted to join the disciples, but they were all afraid of him, not believing that he was a disciple. **27** But Barnabas took him and brought him to the apostles, and he told them how Saul had seen the Lord on the road and that the Lord had spoken to him, and how at Damascus Saul had spoken boldly in the name of Jesus. **28** He was with them, going in and out around Jerusalem. He spoke boldly in the name of the Lord Jesus **29** and debated with the Grecian Jews; but they kept trying to kill him. **30** When the brothers learned of this, they brought him down to Caesarea and sent him away to Tarsus.

**31** So then, the church throughout all Judea, Galilee, and Samaria had peace and was built up; and, walking in the fear of the Lord and in the comfort of the Holy Spirit, the church grew in numbers. **32** Now it came about that, as Peter went throughout the whole region, he came down also to God's holy people who lived in the town of Lydda. **33** There he found a certain man named Aeneas, who had been in his bed for eight years, for he was paralyzed. **34** Peter said to him, "Aeneas, Jesus Christ heals you. Get up and make your bed," and right away he got up. **35** So everyone who lived in Lydda and in Sharon saw the man and they turned to the Lord.

**36** Now there was in Joppa a certain disciple named Tabitha (which is translated "Dorcas"). This woman was full of good works and merciful deeds that she did for the poor. **37** It came about in those days that she fell sick and died; when they had washed her, they laid her in an upper room. **38** Since Lydda was near Joppa, and the disciples had heard that Peter was there, they sent two men to him, pleading with him, "Come to us without delay." **39** Peter arose and went with them. When he had arrived, they brought him to the upper room, and all the widows stood by him weeping, showing him the tunics and garments that Dorcas had made while she had been with them. **40** Peter put them all out of the room, knelt down, and prayed; then, turning to the body, he said, "Tabitha, arise." Then she opened her eyes, and seeing Peter she sat up. **41** Peter then gave her his hand and raised her up; and when he called God's holy people and the widows, he presented her alive to them. **42** This matter became known throughout all Joppa, and many people believed on the Lord. **43** It happened that Peter stayed for many days in Joppa with a man named Simon, a tanner.

# Acts 9 General Notes

### Special concepts in this chapter

#### "The Way"

No one knows for sure who first started calling believers "followers of the Way." This is probably what the believers called themselves, because the Bible often speaks of a person living his life as if that person were walking on a path or "way." If this is true, the believers were "following the way of the Lord" by living in a way that pleased God.

#### "Letters for the synagogues in Damascus"

The "letters" Paul asked for were probably legal papers that permitted him to put Christians in prison. The synagogue leaders in Damascus would have obeyed the letter because it was written by the high priest. If the Romans had seen the letter, they also would have allowed Saul to persecute the Christians, because they permitted the Jews to do as they desired to people who broke their religious laws.

### Other possible translation difficulties in this chapter

#### What Saul saw when he met Jesus

It is clear that Saul saw a light and that it was because of this light that he "fell upon the ground." Some people think that Saul knew that it was the Lord speaking to him without seeing a human form, because the Bible often speaks of God as being light and living in light. Other people think that later in his life he was able to say, "I have seen the Lord Jesus" because it was a human form that he saw here.

#### Acts 01

##### General Information:

Verses 1-2 give background information telling us what Saul has been doing since the stoning of Stephen.

##### Connecting Statement:

The story shifts back to Saul and his salvation.

##### still speaking threats even of murder against the disciples

The noun "murder" can be translated as a verb. Alternate translation: "still speaking threats, even to murder the disciples"

#### Acts 02

##### General Information:

Verses 1-2 give background information telling us what Saul has been doing since the stoning of Stephen. Here the word "him" refers to the high priest and "he" refers to Saul.

##### for the synagogues

This refers to the people in the synagogues. Alternate translation: "for the people in the synagogues" or "for the leaders in the synagogues"

##### if he found any

"when he found people" or "if he found people"

##### who belonged to the Way

"who followed the teachings of Jesus Christ"

##### the Way

This term appears to have been a title for Christianity at that time.

##### he might bring them bound to Jerusalem

"he might take them as prisoners to Jerusalem." Paul's purpose can be made clear by adding "so that the Jewish leaders could judge and punish them"

#### Acts 03

##### Connecting Statement:

After the high priest gave Saul the letters, Saul left for Damascus.

##### As he was traveling

Saul left Jerusalem and now travels to Damascus.

##### it happened that

This is an expression that marks a change in the story to show something different is about to happen.

##### there shone all around him a light out of heaven

"a light from heaven shone all around him"

##### out of heaven

Possible meanings are 1) out of heaven, where God lives or 2) out of the sky. The first meaning is preferable. Use that meaning if your language has a separate word for it.

#### Acts 04

##### he fell upon the ground and heard

Possible meanings are that 1) "Saul threw himself to the ground and heard" or 2) "the light caused Saul to fall to the ground, and he heard" or 3) "Saul fell to the ground the way one who faints falls, and he heard"

##### why are you persecuting me?

This rhetorical question communicates a rebuke to Saul. Alternate translation: "You are persecuting me!" or "Stop persecuting me!"

#### Acts 05

##### General Information:

Every occurrence of the word "you" here is singular.

##### Who are you, Lord?

Saul was not acknowledging that Jesus is the Lord. He uses that title because he understood that he spoke to someone of supernatural power.

#### Acts 06

##### but rise, enter into the city

"get up and go into the city Damascus"

##### it will be told you

This can be stated in the active form. Alternate translation: "someone will tell you"

#### Acts 07

##### stood speechless, hearing the voice, but seeing no one

This can be stated as a new sentence. Alternate translation: "stood speechless. They heard the voice, but they did not see anyone"

##### but seeing no one

"but they saw no one" or "but they did not see anyone." Apparently only Saul experienced the light.

#### Acts 08

##### when he opened his eyes

This implies that he had closed his eyes because the light was too bright.

##### he could see nothing

"he could not see anything." Saul was blind.

#### Acts 09

##### was without sight

"was blind" or "could not see anything"

##### he neither ate nor drank

It is not stated whether he chose not to eat or drink as a form of worship, or if he had no appetite because he was too distressed from his situation. It is preferable not to specify the reason.

#### Acts 10

##### General Information:

The story of Saul continues, and Luke introduces another man named Ananias. This is not the same Ananias who died earlier in Acts [Acts 5:3]

##### Now there was

This introduces Ananias as a new character.

##### He said

"Ananias said"

#### Acts 11

##### go to the street which is called Straight

"go to Straight Street"

##### house of Judas

This Judas was not the disciple who had betrayed Jesus. This Judas was owner of a house in Damascus where Saul was staying.

##### a man from Tarsus named Saul

"a man from the city of Tarsus named Saul" or "Saul of Tarsus"

#### Acts 12

##### laying his hands on him

This was a symbol of giving a spiritual blessing to Saul.

##### he might see again

"he might regain his ability to see"

#### Acts 13

##### your holy people in Jerusalem

Here "holy people" refers to Christians. Alternate translation: "the people in Jerusalem who believe in you"

#### Acts 14

##### authority ... to put in bonds everyone here

It is implied that the extent of the power and authority granted Saul was limited to the Jewish people at this point in time.

##### put in bonds

Putting someone in bonds is a metonym for arresting that person. Alternate translation: "arrest"

##### calls upon your name

Here "your name" refers to Jesus.

#### Acts 15

##### he is a chosen instrument of mine

"chosen instrument" refers to something that is set apart for service. Alternate translation: "I have chosen him to serve me"

##### to carry my name

This is an expression for identifying or speaking out for Jesus. Alternate translation: "in order that he might speak about me"

#### Acts 16

##### for the cause of my name

This is an expression meaning "for telling people about me."

#### Acts 17

##### General Information:

The word "you" here is singular and refers to Saul.

##### Connecting Statement:

Ananias goes to the house where Saul is staying. After Saul is healed, the story shifts from Ananias back to Saul.

##### So Ananias departed, and entered into the house

It may be helpful to state that Ananias went to the house before he entered into it. Alternate translation: "So Ananias went, and after he found the house where Saul was, he entered it"

##### Laying his hands on him

Ananias put his hands on Saul. This was a symbol of giving a blessing to Saul.

##### so that you might receive your sight and be filled with the Holy Spirit

This can be stated in active form. Alternate translation: "so that you might see again and that the Holy Spirit might fill you"

#### Acts 18

##### something like scales fell

"something that appeared like fish scales fell"

##### he received his sight

"he was able to see again"

##### he arose and was baptized

This can be stated in active form. Alternate translation: "he got up and Ananias baptized him"

#### Acts 19

##### General Information:

This page has intentionally been left blank.

#### Acts 20

##### General Information:

Here the first "he" refers to Saul. The second "he" refers to Jesus, the Son of God.

##### Son of God

This is an important title for Jesus.

#### Acts 21

##### General Information:

Here "him" and "He" refer to Saul.

##### All who heard him

The word "All" is a generalization. Alternate translation: "Those who heard him" or "Many who heard him"

##### Is not this the man who destroyed those in Jerusalem who called on this name?

This is a rhetorical and negative question that emphasizes that Saul was indeed the man who had persecuted the believers. Alternate translation: "This is the man who destroyed those in Jerusalem who called on this name Jesus!"

##### this name

Here "name" refers to Jesus. Alternate translation: "the name of Jesus"

#### Acts 22

##### causing distress among the Jews

They were distressed in the sense that they could not find a way to refute Saul's arguments that Jesus was the Christ.

#### Acts 23

##### General Information:

The word "him" in this section refers to Saul.

##### the Jews

This refers to the leaders of the Jews. Alternate translation: "the Jewish leaders"

#### Acts 24

##### But their plan became known to Saul

This can be stated in active form. Alternate translation: "But someone told their plan to Saul" or "But Saul learned about their plan"

##### They watched the gates

This city had a wall surrounding it. People could normally only enter and exit the city through the gates.

#### Acts 25

##### his disciples

people who believed Saul's message about Jesus and were following his teaching

##### let him down through the wall, lowering him in a basket

"used ropes to lower him in a large basket through an opening in the wall"

#### Acts 26

##### General Information:

Here the words "he" and "him" refer to Saul.

##### but they were all afraid of him

Here "they were all" is a generalization, but it is possible that it refers to every person. Alternate translation: "but they were afraid of him"

#### Acts 27

##### General Information:

Here "him" refers to Saul and "he" refers to Barnabas.

##### had spoken boldly in the name of Jesus

This is a way of saying he preached or taught the gospel message of Jesus Christ without fear. Alternate translation: "had openly preached the message about Jesus"

#### Acts 28

##### He was with them, going in and out around Jerusalem

Here the word "He" refers to Saul, and the word "them" probably refers to the apostles and other disciples in Jerusalem. This is an idiom meaning that Paul was able to associate freely with the believers in Jerusalem.

##### in the name of the Lord Jesus

Possible meanings are 1) this simply refers to the Lord Jesus and tells who Paul spoke about. Alternate translation: "about the Lord Jesus" or 2) "name" is a metonym for authority. Alternate translation: "under the authority of the Lord Jesus" or "with the authority that the Lord Jesus gave him"

#### Acts 29

##### debated with the Grecian Jews

Saul tried to reason with the Jews who spoke Greek.

#### Acts 30

##### the brothers

Here the words "the brothers" refer to the believers in Jerusalem.

##### brought him down to Caesarea

The phrase "brought him down" is used here because Caesarea is lower in elevation than Jerusalem.

##### sent him away to Tarsus

Caesarea was a seaport. They brothers probably sent Saul to Tarsus by ship.

#### Acts 31

##### General Information:

Verse 31 is a statement that gives an update on the church's growth.

##### the church throughout all Judea, Galilee, and Samaria

This is the first use of the singular "church" to refer to more than one local congregation. Here it refers to all the believers in all the groups throughout Israel.

##### had peace

"lived peacefully." This means the persecution that started with the murder of Stephen was finished.

##### was built up

The agent was either God or the Holy Spirit. This can be stated in active form. Alternate translation: "God helped them grow" or "the Holy Spirit built them up"

##### walking in the fear of the Lord

"Walking" here is a metaphor for "living." Alternate translation: "living in obedience to the Lord" or "continuing to honor the Lord"

##### in the comfort of the Holy Spirit

"with the Holy Spirit strengthening and encouraging them"

#### Acts 32

##### Connecting Statement:

Here the story shifts from Saul to a new part of the story about Peter.

##### Now it came about

This phrase is used to mark a new part of the story.

##### throughout the whole region

This is an generalization for Peter's visiting the believers in many places in the region of Judea, Galilee, and Samaria.

##### he came down

The phrase "came down" is used here because Lydda is lower in elevation than the other places where he was traveling.

##### Lydda

Lydda is a city located about 18 kilometers southeast of Joppa. This city is called Lod in the Old Testament and in modern Israel.

#### Acts 33

##### There he found a certain man

Peter was not intentionally searching for a paralyzed person, but happened upon him. Alternate translation: "There Peter met a man"

##### a certain man named Aeneas

This introduces Aeneas as a new character in the story.

##### who had been in his bed ... was paralyzed

This is background information about Aeneas.

##### paralyzed

This means he was unable to walk. He probably was unable to move any part of his body below his waist.

#### Acts 34

##### make your bed

"roll up your mat"

#### Acts 35

##### everyone who lived in Lydda and in Sharon

This is a generalization referring to many of the people there. Alternate translation: "those who lived in Lydda and in Sharon" or "many people who lived in Lydda and Sharon"

##### in Lydda and in Sharon

The city of Lydda was located in the Plain of Sharon.

##### saw the man

It may be helpful to state that they saw that he was healed. Alternate translation: "saw the man whom Peter had healed"

##### and they turned to the Lord

Here "turned to the Lord" is a metaphor for starting to obey the Lord. Alternate translation: "and they repented of their sins and started obeying the Lord"

#### Acts 36

##### General Information:

Verses 36 and 37 give background information about the woman named Tabitha.

##### Connecting Statement:

Luke continues the story with a new event about Peter.

##### Now there was

This introduces a new part in the story.

##### Tabitha (which is translated "Dorcas"). This woman

Tabitha is her name in the Aramaic language, and Dorcas is her name in the Greek language. Both names mean "gazelle." Alternate translation: "Tabitha, which in the Greek language was Dorcas. This woman"

##### was full of good works and merciful deeds

"doing many good things and performed merciful deeds"

#### Acts 37

##### General Information:

Verses 36 and 37 give background information about the woman named Tabitha.

##### It came about in those days

This refers to the time when Peter was in Joppa. This can be stated. Alternate translation: "It came about while Peter was nearby"

##### washed her

This was washing to prepare for her burial.

##### they laid her in an upper room

This was a temporary display of the body during the funeral process.

#### Acts 38

##### they sent two men to him

"the disciples sent two men to Peter"

#### Acts 39

##### to the upper room

"to the upstairs room where Dorcas' body was lying"

##### all the widows

It is possible that all the widows of the town were there since it was not a large town.

##### widows

women whose husbands had died and therefore needed help

##### while she had been with them

"while she was still alive with the disciples"

#### Acts 40

##### put them all out of the room

"told them all to leave the room." Peter had everyone leave so he could be alone to pray for Tabitha.

#### Acts 41

##### gave her his hand and raised her up

Peter took hold of her hand and helped her to sit up in the bed and then stand up on the floor.

##### God's holy people and the widows

The widows were possibly also believers but are mentioned specifically because Tabitha was so important to them.

#### Acts 42

##### Connecting Statement:

The story of Tabitha ends in verse 42. Verse 43 tells us what happens to Peter after the story ends.

##### This matter became known throughout all Joppa

This refers to the miracle of Peter's raising Tabitha from the dead. It can be stated in active form. Alternate translation: "People throughout all Joppa heard about this matter"

##### believed on the Lord

"believed in the gospel of the Lord Jesus"

#### Acts 43

##### Connecting Statement:

The story of Tabitha ends in verse 42. Verse 43 tells us what happens to Peter after the story ends.

##### It happened that

"It came about that." This introduces the beginning of the next event in the story.

##### Simon, a tanner

"a man named Simon who made leather from animal skins"

### Chapter 10

**1** Now there was a certain man in the city of Caesarea, Cornelius by name, a centurion of what was called the Italian Company of Soldiers. **2** He was a devout man, one who feared God with all his household, gave many alms to the people, and prayed to God constantly. **3** About the ninth hour of the day, he clearly saw in a vision an angel of God coming to him. The angel said to him, "Cornelius!" **4** Cornelius stared at the angel and was very afraid and said, "What is it, sir?"

The angel said to him, "Your prayers and your alms have gone up as a memorial offering into God's presence. **5** Now send men to the city of Joppa to bring a man named Simon who is called Peter. **6** He is staying with a tanner named Simon, whose house is by the seaside."

**7** When the angel who spoke to him had left, Cornelius called two of his house servants, and a devout soldier from among those who served him. **8** Cornelius told them all that had happened and sent them to Joppa.

**9** Now on the next day at about the sixth hour, as they were on their journey and were approaching the city, Peter went up upon the housetop to pray. **10** He then became hungry and wanted something to eat, but while the people were cooking some food, a trance came on him, **11** and he saw the sky open and a certain container descending, something like a large sheet coming down to the earth, let down by its four corners. **12** In it were all kinds of four-footed animals and things that crawled on the earth, and birds of the sky. **13** Then a voice spoke to him: "Rise, Peter, kill and eat."

**14** But Peter said, "Not so, Lord; for I have never eaten anything that was defiled and unclean."

**15** But the voice came to him again a second time: "What God has made clean, you must not call defiled." **16** This happened three times; then the container was immediately taken back up into the sky.

**17** Now while Peter was very confused about what the vision that he had seen could mean, behold, the men who were sent by Cornelius stood before the gate, after they had asked their way to the house. **18** They called out and asked whether Simon, who was also called Peter, was staying there.

**19** While Peter was still thinking about the vision, the Spirit said to him, "Behold, three men are looking for you. *[*[1](#fn-044-010-019-1)*]***20** Arise and go down and go with them. Do not hesitate to go with them, because I have sent them."

**21** So Peter went down to the men and said, "I am he whom you are seeking. Why have you come?"

**22** They said, "A centurion named Cornelius, a righteous man and one who fears God, and is well spoken of by all the nation of the Jews, was instructed by a holy angel to send for you to come to his house, so he could listen to a message from you." **23** So Peter invited them to come in and stay with him.

On the next morning he got up and went with them, and some of the brothers from Joppa accompanied him. **24** On the following day they came to Caesarea. Cornelius was waiting for them; he had called together his relatives and his close friends. **25** It came about that when Peter entered, Cornelius met him and fell down at his feet to worship him. **26** But Peter helped him up, saying, "Stand up! I too am a man."

**27** While Peter was talking with him, he went in and found many people gathered together. **28** He said to them, "You yourselves know that it is not lawful for a Jewish man to associate with or to visit a foreigner. But God has shown me that I should not call any man defiled or unclean. **29** That is why I came without arguing, when I was sent for. So I ask you why you sent for me."

**30** Cornelius said, "Four days ago at this very hour, I was praying at the ninth hour in my house; and see, a man stood before me in bright clothing. **31** He said, 'Cornelius, your prayer has been heard by God, and your alms have reminded God about you. **32** So send someone to Joppa, and call to you a man named Simon who is called Peter. He is staying in the house of a tanner named Simon, by the seaside.' *[*[2](#fn-044-010-032-2)*]***33** So at once I sent for you. You are kind to have come. Now then, we are all here present in the sight of God to hear everything that you have been instructed by the Lord to say." *[*[3](#fn-044-010-033-3)*]*

**34** Then Peter opened his mouth and said, "Truly I understand that God is not partial. **35** Instead, in every nation anyone who fears him and does what is right is acceptable to him. **36** You know the message that he sent to the people of Israel, when he announced the good news about peace through Jesus Christ, who is Lord of all— **37** you yourselves know the events that took place, which occurred throughout all Judea, beginning in Galilee, after the baptism that John announced; **38** the events concerning Jesus of Nazareth, how God anointed him with the Holy Spirit and with power. He went about doing good and healing all who were oppressed by the devil, for God was with him. **39** We are witnesses of all the things Jesus did, both in the country of the Jews and in Jerusalem. They killed him by hanging him on a tree, **40** but God raised him up on the third day and caused him to be seen, **41** not by all the people, but to the witnesses who were chosen beforehand by God—by us who ate and drank with him after he rose from the dead. **42** He commanded us to proclaim to the people and to testify that this is the one who has been chosen by God to be the Judge of the living and the dead. **43** About him all the prophets testify, that everyone who believes in him receives forgiveness of sins through his name."

**44** While Peter was still saying these things, the Holy Spirit fell on all of those who were listening to his message. **45** The people who belonged to the circumcision group of believers—all of those who came with Peter—were amazed, because the gift of the Holy Spirit was poured out also on the Gentiles. **46** For they heard these Gentiles speaking in tongues and exalting God. Then Peter answered, **47** "Can anyone keep water from these people so they should not be baptized, these people who have received the Holy Spirit as well as we?" **48** Then he commanded them to be baptized in the name of Jesus Christ. Then they asked him to stay with them for several days.

#### Footnotes

10:19 *[1]*Some ancient copies have, 10:32 *[2]*Some ancient copies add: 10:33 *[3]*Instead of

# Acts 10 General Notes

### Special concepts in this chapter

#### Unclean

The Jews believed that they could become unclean in God's sight if they visited or ate food with a Gentile. This was because the Pharisees had made a law against it because they wanted to keep people from eating foods that the law of Moses said were unclean. The law of Moses did say that some foods were unclean, but it did not say that God's people could not visit or eat with Gentiles. (See: clean and lawofmoses)

#### Baptism and the Holy Spirit

The Holy Spirit "fell on" those who were listening to Peter. This showed the Jewish believers that Gentiles could receive the word of God and receive the Holy Spirit just as the Jewish believers had. After that, the Gentiles were baptized.

#### Acts 01

##### General Information:

The writer begins to give background information about Cornelius.

##### Connecting Statement:

This is the beginning of the part of the story about Cornelius.

##### Now there was a certain man

This was a way of introducing a new person to this part of the historical account.

##### in the city of Caesarea, Cornelius by name, a centurion of what was called the Italian Company of Soldiers

"from Caesarea whose name was Cornelius. He was an officer in charge of 60 soldiers from the Italian Company of Soldiers, in the Roman army"

#### Acts 02

##### General Information:

The writer finishes giving background information about Cornelius.

##### a devout man

a man who wanted to do what God expected of him

##### feared God

worshiped God with deep respect and awe

##### prayed to God constantly

The word "constantly" is a generalization. Alternate translation: "prayed to God often" or "he prayed to God regularly"

#### Acts 03

##### the ninth hour

"three o'clock in the afternoon." This was the normal afternoon prayer time for Jews.

##### he clearly saw

"Cornelius clearly saw"

#### Acts 04

##### Your prayers and your alms have gone up ... into God's presence

It is implied that his gifts and prayers had been accepted by God. Alternate translation: "God is pleased by your prayers and alms. They have gone up ... to him"

#### Acts 05

##### General Information:

This page has intentionally been left blank.

#### Acts 06

##### a tanner

a person who makes leather from animal skins

#### Acts 07

##### When the angel who spoke to him had left

"When Cornelius' vision of the angel had ended."

##### a devout soldier

a soldier who wanted to do what God expected of him. See how you translated "devout" in Acts 10:2.

#### Acts 08

##### told them all that had happened

Cornelius explained his vision to his two servants and to one of his soldiers.

##### sent them to Joppa

"sent two of his two servants and the one soldier to Joppa."

#### Acts 09

##### General Information:

Here the word "they" refers to Cornelius' two servants and the soldier under Cornelius' command (Acts 10:7).

##### Connecting Statement:

The story shifts away from Cornelius to tell us what God is doing with to Peter.

##### about the sixth hour

"around noon"

##### up upon the housetop

The roofs of the houses were flat, and people often did many different activities on them.

#### Acts 10

##### while the people were cooking some food

"before the people finished cooking the food"

##### a trance came on him

This metaphor means that Peter went into the trance without expecting it or desiring it. Alternate translation: "he went into a trance"

##### trance

Peter saw things in his mind, not with his physical eyes.

#### Acts 11

##### he saw the sky open

This was the beginning of Peter's vision. It can be a new sentence.

##### something like a large sheet ... four corners

The container holding the animals had the appearance of a large square piece of cloth.

##### let down by its four corners

"with its four corners suspended" or "with its four corners higher than the rest of it"

#### Acts 12

##### things that crawled on the earth

snakes and insects, as opposed to "four-footed animals"

#### Acts 13

##### a voice spoke to him

The person speaking is not specified. The "voice" was probably God, although it could possibly have been an angel from God.

#### Acts 14

##### Not so

"I will not do that"

##### I have never eaten anything that was defiled and unclean

It is implied that some of the "four-footed animals and things that crawled on the earth, and birds of the sky"

#### Acts 15

##### What God has made clean, you must not call defiled

This refers to the animals in the sheet.

##### What God has made clean

If God is the speaker, he is referring to himself in the third person. Alternate translation: "What I, God, have made clean"

#### Acts 16

##### This happened three times

Possible meanings are 1) Peter heard the words "What God has made clean, you must not call defiled" three times or 2) a total of three times the sheet came down from heaven and Peter heard and responded to the voice. It would be best to translate without adding information here.

#### Acts 17

##### Peter was very confused

This means that Peter was having difficulty understanding what the vision meant.

##### behold

The word "behold" here alerts us to pay attention to the surprising information that follows, in this case, the two men standing at the gate.

##### stood before the gate

"stood before the gate to the house." It is implied that this house had a wall with a gate one would use to enter the property.

##### after they had asked their way to the house

This happened before they arrived at the house. This could be stated earlier in the verse, as the UDB does.

#### Acts 18

##### They called out

Cornelius' men remained outside the gate while asking about Peter.

#### Acts 19

##### thinking about the vision

"wondering about the meaning of the vision"

##### the Spirit

"the Holy Spirit"

##### Behold, three

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

##### three men are looking for you

Some ancient texts have a different number of men.

#### Acts 20

##### go down

"go down from the roof of the house"

##### Do not hesitate to go with them

It would be natural for Peter not to want to go with them, because they were strangers and they were Gentiles.

#### Acts 21

##### I am he whom you are seeking

"I am the man you are looking for"

#### Acts 22

##### General Information:

The word "They" here refer to the two servants and the soldier from Cornelius (Acts 10:7).

##### A centurion named Cornelius ... listen to a message from you

This can be divided into several sentences and stated in active form as the UDB does.

##### fears God

worships God with deep respect and awe

##### all the nation of the Jews

This number of people is exaggerated with the word "all" to emphasize how widely this was known among the Jews.

#### Acts 23

##### General Information:

The word "them" here refer to the two servants and the soldier from Cornelius (Acts 10:7).

##### So Peter invited them to come in and stay with him

The journey to Caesarea was too long for them to begin that afternoon.

##### stay with him

"be his guests"

##### some of the brothers from Joppa

This refers to believers who lived in Joppa.

#### Acts 24

##### On the following day

This was the next day after they left Joppa. The journey to Caesarea took longer than one day.

##### Cornelius was waiting for them

"Cornelius expected them"

#### Acts 25

##### when Peter entered

"when Peter entered the house"

##### fell down at his feet to worship him

"he knelt down and put his face close to Peter's feet." He did this to honor Peter.

##### fell down

He purposely did this to show that he was worshiping.

#### Acts 26

##### Stand up! I too am a man

Peter was rebuking Cornelius mildly for worshiping Peter. Alternate translation: "Do not worship me! I am only a man, as you are"

#### Acts 27

##### General Information:

The word "him" here refers to Cornelius, and "he" refers to Peter.

##### Connecting Statement:

Peter addresses the people who are gathered in Cornelius' house.

##### many people gathered together

"many Gentile people gathered together." It is implied that these people Cornelius had invited were Gentiles.

#### Acts 28

##### General Information:

Here the words "You" and "yourselves" include Cornelius as well as the Gentiles who were present and so are plural.

##### it is not lawful for a Jewish man

"it is forbidden for a Jewish man." This refers to the Jewish religious law.

##### a foreigner

people who are not Jews

#### Acts 29

##### General Information:

Here both instances of "you" include Cornelius as well as the Gentiles who were present and so are plural.

#### Acts 30

##### General Information:

In verses 31 and 32 Cornelius quotes what the angel had said to him when he appeared to him at the ninth hour. The words "you" and "your" are all singular. The word "we" here does not include Peter.

##### Connecting Statement:

Cornelius responds to Peter's question.

##### Four days ago

Cornelius is referring to the day before the third night before he is speaking to Peter. Biblical culture counts the current day, so the day before three nights ago is "four days ago." Current Western culture does not count the current day, so many Western translations read, "three days ago."

##### praying

Some ancient authorities say "fasting and praying" instead of simply "praying."

##### at the ninth hour

The normal afternoon time that the Jews pray to God.

#### Acts 31

##### your prayer has been heard by God

This can be stated in active form. Alternate translation: "God has heard your prayer"

##### reminded God about you

"brought you to God's attention." This does not imply that God had forgotten.

#### Acts 32

##### call to you a man named Simon who is called Peter

"tell Simon who is also called Peter to come to you"

#### Acts 33

##### at once

"right away"

##### You are kind to have come

This expression is a polite way of thanking Peter for coming. Alternate translation: "I certainly thank you for coming"

##### we are all here

This refers to Cornelius and his family but not to Peter, so this is exclusive.

##### present in the sight of God

"present with God"

##### that you have been instructed by the Lord to say

This can be stated in active form. Alternate translation: "that the Lord has told you to say"

#### Acts 34

##### Connecting Statement:

Peter begins speaking to everyone in the house of Cornelius.

##### opened his mouth

"began to speak"

##### Truly

This means that what he is about to say is especially important to know.

##### God is not partial

"God does not favor certain people"

#### Acts 35

##### anyone who fears him and does what is right is acceptable to him

"he accepts anyone who fears him and does what is right"

##### to him

to God

##### fears

worships with deep respect and awe

#### Acts 36

##### General Information:

All instances of "he" here refers to God.

##### Connecting Statement:

Peter continues to talk to Cornelius and his guests.

##### who is Lord of all

Here "all" means "all people."

#### Acts 37

##### throughout all Judea

The word "all" is a generalization. Alternate translation: "throughout Judea" or "in many places in Judea"

##### after the baptism that John announced

"after John preached to the people to repent and then baptized them"

#### Acts 38

##### the events ... and with power

This long sentence, which begins in verse 36, can be shortened into several sentences as in the UDB.

##### God anointed him with the Holy Spirit and with power

The Holy Spirit and God's power are spoken of as if they are something that can be poured out onto a person.

##### all who were oppressed by the devil

The word "all" is a generalization. Alternate translation: "those who were oppressed by the devil" or "many people who were oppressed by the devil"

##### God was with him

The idiom "was with him" means "was helping him."

#### Acts 39

##### General Information:

The word "We" refer to Peter and the apostles and believers who were with Jesus when he was on earth, not to his hearers. The word "him" here refers to Jesus.

##### in the country of the Jews

This refers mainly to Judea at that time.

##### hanging him on a tree

This is another expression that refers to crucifixion. Alternate translation: "nailing him to a wooden cross"

#### Acts 40

##### General Information:

Both instances of "him" refer to Jesus.

##### God raised him up

Here to raise up is an idiom for causing someone who has died to become alive again. Alternate translation: "God caused him to live again"

##### the third day

"the third day after he died"

##### caused him to be seen

"permitted many people to see him after he was raised from the dead"

#### Acts 41

##### General Information:

The word "us" refers to Peter and the apostles and believers who were with Jesus when he was on earth, not to his hearers. The words "him" and "he" here refers to Jesus.

##### from the dead

From among all those who have died. This expression describes all dead people together in the underworld.

#### Acts 42

##### General Information:

Here the word "us" includes Peter and believers. It excludes his audience.

##### that this is the one who has been chosen by God

This can be stated in active form. Alternate translation: "that God chose this Jesus"

##### the living and the dead

This refers to people who are still living and people who have died. Alternate translation: "the people who are alive and the people who are dead"

#### Acts 43

##### Connecting Statement:

Peter finishes his speech to everyone in the house of Cornelius, which he began in Acts 10:34.

##### About him all the prophets testify

"All the prophets testify about Jesus"

##### everyone who believes in him receives forgiveness of sins

This could be stated in active form. Alternate translation: "God will forgive the sins of everyone who believes in Jesus because of what Jesus has done"

##### through his name

Here "his name" refers to the actions of Jesus. His name means God who saves. Alternate translation: "through what Jesus has done for them"

#### Acts 44

##### the Holy Spirit fell

Here the word "fell" indicates that the event happened suddenly. Alternate translation: "the Holy Spirit suddenly came"

##### all of those who were listening

Here "all" refers to all the Gentiles at the house who were listening to Peter.

#### Acts 45

##### the gift of the Holy Spirit was poured out also

This can be stated in active form. Alternate translation: "God also poured out the Holy Spirit"

##### the gift of the Holy Spirit

That is, the Holy Spirit himself was the gift.

##### poured out

The Holy Spirit is spoken of as if he were something that could be poured out upon people. It implies a generous amount. Alternate translation: "generously given"

##### the gift

"the free gift"

##### also on the Gentiles

Here "also" refers to the fact that the Holy Spirit had already been given to the Jewish believers.

#### Acts 46

##### Gentiles speaking in tongues and exalting God

These were known spoken languages that caused the Jews to acknowledge that the Gentiles were indeed praising God.

##### speaking in tongues

Here "tongues" is a metonym for languages. Alternate translation: "speaking in other languages"

#### Acts 47

##### Can anyone keep water from these people so they should not be baptized, these people who have received ... we?

Peter uses this question to convince the Jewish Christians that the Gentile believers should be baptized. Alternate translation: "No one should keep water from these people! We should baptize them because they have received ... we!"

#### Acts 48

##### General Information:

The words "he" and "him" refer to Peter.

##### Connecting Statement:

This is the end of the part of the story about Cornelius.

##### he commanded them to be baptized

It is implied that the Jewish Christians were the ones who would baptize them. Alternate translation: "Peter commanded the Gentile believers to allow the Jewish Christians to baptize them" or "Peter commanded the Jewish Christians to baptize them"

##### be baptized in the name of Jesus Christ

Here "in the name of Jesus Christ" expresses that the reason for their baptism was that they believed in Jesus. Alternate translation: "be baptized as believers in Jesus Christ"

### Chapter 11

**1** Now the apostles and the brothers who were in Judea heard that the Gentiles also had received the word of God. **2** When Peter had come up to Jerusalem, they who belonged to the circumcision group criticized him; **3** they said, "You associated with uncircumcised men and ate with them!" **4** But Peter started to explain the matter to them in detail, saying, **5** "I was praying in the city of Joppa, and in a trance I saw a vision of a container coming down, like a large sheet let down from heaven by its four corners. It descended to me. **6** I gazed at it and I thought about it. I saw the four-legged animals of earth, wild beasts, things that crawled, and birds of the sky. **7** Then I heard a voice say to me, 'Get up, Peter; kill and eat!'

**8** I said, 'Not so, Lord; for nothing unholy or unclean has ever entered into my mouth.'

**9** But the voice answered again from heaven, 'What God has made clean, you must not call defiled.' **10** This happened three times, and then everything was taken back up into heaven again.

**11** "Behold, right away there were three men standing in front of the house where we were; they had been sent from Caesarea to me. **12** The Spirit commanded me to go with them, and that I should make no distinction regarding them. These six brothers went with me, and we went into the man's house. **13** He told us how he had seen the angel standing in his house and saying, ‘Send men to Joppa and bring back Simon who is called Peter. **14** He will speak to you a message by which you will be saved—you and all your household.’ **15** As I began to speak to them, the Holy Spirit came on them, just as on us in the beginning. **16** I remembered the words of the Lord, how he said, 'John indeed baptized with water; but you will be baptized with the Holy Spirit.' **17** Then if God gave to them the same gift as he gave to us when we believed on the Lord Jesus Christ, who was I, that I could oppose God?"

**18** When they heard these things, they said nothing in response, but they glorified God and said, "Then God has given repentance for life to the Gentiles also."

**19** Now those who had been scattered by the persecution that arose over Stephen spread as far as Phoenicia, Cyprus, and Antioch, speaking the word only to Jews. **20** But some of them, men from Cyprus and Cyrene, came to Antioch and spoke also to Greeks, proclaiming to them the gospel about the Lord Jesus. **21** The hand of the Lord was with them; a great number believed and turned to the Lord. **22** News about them came to the ears of the church in Jerusalem, and they sent out Barnabas as far as Antioch. **23** When he came and saw the grace of God, he was glad and he encouraged them all to remain with the Lord with purpose of heart. **24** For he was a good man and full of the Holy Spirit and of faith, and many people were added to the Lord. **25** Barnabas then went out to Tarsus to search carefully for Saul. **26** When he found him, he brought him to Antioch. It came about, that for an entire year they gathered together with the church and taught many people. The disciples were first called Christians in Antioch.

**27** Now in these days some prophets came down from Jerusalem to Antioch. **28** One of them, Agabus by name, stood up and indicated by the Spirit that a great famine would occur over all the world. This happened in the days of Claudius. **29** So the disciples, as each one was able, determined to send a contribution for the relief of the brothers in Judea. **30** They did this; they sent money to the elders by the hand of Barnabas and Saul.

### Chapter 12

**1** Now about that time Herod the king laid hands on some who belonged to the church so that he might mistreat them. **2** He killed James the brother of John with the sword. **3** After he saw that this pleased the Jews, he proceeded to arrest Peter also. That was during the days of unleavened bread. **4** After arresting him, he put him in prison, assigning him over to four squads of soldiers to guard him; he was intending to bring him to the people after the Passover. **5** So Peter was kept in the prison, but prayer was made earnestly to God for him by those in the church. **6** On the night before Herod was going to bring him out for trial, Peter was sleeping between two soldiers, bound with two chains, while guards in front of the door were keeping watch over the prison. **7** Behold, an angel of the Lord suddenly appeared by him, and a light shone in the prison cell. He struck Peter on the side and woke him and said, "Get up quickly," and his chains fell off his hands. **8** The angel said to him, "Gird yourself and put on your sandals." Peter did so. The angel said to him, "Put on your outer garment and follow me." **9** So Peter followed the angel and went out. He did not know that what was done by the angel was real. He thought he was seeing a vision. **10** After they had passed by the first guard and the second, they came to the iron gate that led into the city; it opened for them by itself. They went out and went down a street, and the angel left him right away. **11** When Peter came to himself, he said, "Now I truly know that the Lord has sent his angel and delivered me out of the hand of Herod, and from everything the Jewish people were expecting." **12** When he realized this, he went to the house of Mary the mother of John, also called Mark, where many people had gathered and were praying. **13** When he knocked at the door of the gate, a servant girl named Rhoda came to answer. **14** When she recognized Peter's voice, out of joy she failed to open the gate; instead, she came running into the room; she reported that Peter was standing at the gate. **15** So they said to her, "You are insane." But she insisted that it was so. They said, "It is his angel." **16** But Peter continued knocking, and when they had opened the door, they saw him and were amazed. **17** Peter motioned to them with his hand to be silent, and he told them how the Lord had brought him out of prison. He said, "Report these things to James and the brothers." Then he left and went to another place. **18** Now when it became day, there was no small disturbance among the soldiers over what had happened to Peter. **19** After Herod had searched for him and could not find him, he questioned the guards and ordered them to be put to death.

Then Herod went down from Judea to Caesarea and stayed there. **20** Now Herod was very angry with the people of Tyre and Sidon. They went to him with one purpose, and after persuading Blastus, the king's assistant, to help them, they asked for peace because their country received its food from the king's country. **21** On a set day Herod dressed himself in royal clothing and sat on a throne; he made a speech to them. **22** The people shouted, "This is the voice of a god, not of a man!" **23** Immediately an angel of the Lord struck him, because he did not give God the glory; he was eaten by worms and died.

**24** But the word of God increased and multiplied.

**25** So when Barnabas and Saul had completed their mission, they returned from Jerusalem, *[*[1](#fn-044-012-025-1)*]* bringing with them John, also called Mark.

#### Footnotes

12:25 *[1]*Some ancient copies read,

### Chapter 13

**1** Now in the church in Antioch, there were some prophets and teachers. They were Barnabas, Simeon (who is called Niger), Lucius of Cyrene, Manaen (the foster brother of Herod the tetrarch), and Saul. **2** While they were worshiping the Lord and fasting, the Holy Spirit said, "Set apart for me Barnabas and Saul, to do the work to which I have called them." **3** After they had fasted, prayed, and laid their hands on these men, they sent them off.

**4** So Barnabas and Saul, having been sent out by the Holy Spirit, went down to Seleucia; from there they sailed away to Cyprus. **5** While they were in the city of Salamis, they proclaimed the word of God in the synagogues of the Jews. They also had John for an assistant. **6** When they had gone through the whole island to Paphos, they found a certain magician, a Jewish false prophet, whose name was Bar-Jesus. **7** This magician associated with the proconsul, Sergius Paulus, who was an intelligent man. This man summoned Barnabas and Saul, because he sought to hear the word of God. **8** But Elymas "the magician" (that is how his name is translated) opposed them; he tried to turn the proconsul away from the faith. **9** But Saul, who is also called Paul, filled with the Holy Spirit, stared at him intensely **10** and said, "You son of the devil, you are full of all kinds of deceit and wickedness. You are an enemy of every kind of righteousness. You will never stop twisting the straight paths of the Lord, will you? **11** Now look, the hand of the Lord is upon you, and you will become blind. You will not see the sun for a while." Immediately there fell on Elymas a mist and darkness; he started going around seeking people to lead him by the hand. **12** After the proconsul saw what had happened, he believed, because he was astonished at the teaching about the Lord.

**13** Now Paul and his friends set sail from Paphos and came to Perga in Pamphylia. But John left them and returned to Jerusalem. **14** Paul and his friends traveled from Perga and came to Antioch of Pisidia. There they went into the synagogue on the Sabbath day and sat down. **15** After the reading of the law and the prophets, the leaders of the synagogue sent them a message, saying, "Brothers, if you have any message of encouragement for the people here, say it." **16** So Paul stood up and motioned with his hand; he said, "Men of Israel and you who fear God, listen. **17** The God of this people Israel chose our fathers and exalted the people when they stayed in the land of Egypt, and with an uplifted arm he led them out of it. **18** For about forty years he put up with them in the wilderness. *[*[1](#fn-044-013-018-1)*]***19** After he had destroyed seven nations in the land of Canaan, he gave our people their land for an inheritance. **20** All these events took place over 450 years. After all these things, God gave them judges until Samuel the prophet. **21** Then the people asked for a king, and God gave them Saul son of Kish, a man from the tribe of Benjamin, to be king for forty years. **22** After God removed him from the kingship, he raised up David to be their king. It was about David that God testified, saying, 'I have found David son of Jesse to be a man after my heart, who does all I want him to do.' **23** From this man's descendants God has brought to Israel a Savior, Jesus, as he promised to do. **24** Before the arrival of Jesus, John proclaimed a baptism of repentance to all the people of Israel. **25** As John was finishing his work, he said, 'Who do you think I am? I am not the one. But listen, one is coming after me, the sandals of whose feet I am not worthy to untie.' **26** Brothers, children of the offspring of Abraham, and those among you who fear God, it is to us that the message about this salvation has been sent. **27** For they who live in Jerusalem and their rulers did not recognize him, and they fulfilled the voices of the prophets that are read every Sabbath by condemning him. **28** Even though they found no reason for the death penalty, they called on Pilate to kill him. **29** When they had completed all the things that were written about him, they took him down from the tree and laid him in a tomb. **30** But God raised him from the dead. **31** He was seen for many days by those who had come up with him from Galilee to Jerusalem. These people are now his witnesses to the people. **32** So we tell you the good news: The promise that came to our fathers **33** God has fulfilled for us, their children, by raising up Jesus. As it is written in the second Psalm:

'You are my Son,

today I have become your Father.'

**34** As to his raising him from the dead, never to return to decay, he has spoken in this way:

'I will give you the holy and sure blessings

promised to David.'

**35** This is why he also says in another Psalm,

'You will not allow your Holy One

to see decay.'

**36** For when David had served the purpose of God in his own generation, he fell asleep; he was laid with his fathers and his body experienced decay. **37** But he whom God raised up experienced no decay. **38** So let it be known to you, brothers, that through this man forgiveness of sins is proclaimed to you. The law of Moses could not make you righteous. **39** But by this man God makes righteous everyone who believes. **40** So then be careful that the thing the prophets spoke about does not happen to you:

**41** 'Look, you despisers,

and be astonished and then perish;

For I am doing a work in your days,

a work that you would never believe,

even if someone announces it to you.'"

**42** As Paul and Barnabas left, the people begged them that they might speak these same words again the next Sabbath. **43** When the synagogue meeting ended, many of the Jews and devout proselytes followed Paul and Barnabas, who were speaking to them and persuading them to continue in the grace of God.

**44** On the next Sabbath, almost the whole city was gathered together to hear the word of the Lord. **45** When the Jews saw the crowds, they were filled with envy and spoke against the things that were said by Paul and insulted him. **46** But Paul and Barnabas spoke out boldly and said, "It was necessary that the word of God should first be spoken to you. Seeing you push it away from yourselves and consider yourselves unworthy of eternal life, see, we will turn to the Gentiles. **47** For so has the Lord commanded us, saying,

'I have appointed you as a light for the Gentiles,

that you should bring salvation

to the uttermost parts of the earth.'"

**48** As the Gentiles heard this, they were glad and glorified the word of the Lord. As many as were appointed to eternal life believed. **49** The word of the Lord was spread out through the whole region. **50** But the Jews incited the devout women of high standing and the leading men of the city. They stirred up persecution against Paul and Barnabas and threw them out of their region. **51** But Paul and Barnabas shook off the dust from their feet against them. Then they went to the city of Iconium. **52** And the disciples were filled with joy and with the Holy Spirit.

#### Footnotes

13:18 *[1]*Some ancient copies read,

### Chapter 14

**1** It came about in Iconium that Paul and Barnabas entered together into the synagogue of the Jews and spoke in such a way that a great multitude both of Jews and of Greeks believed. **2** But the Jews who were disobedient stirred up the minds of the Gentiles and made them bitter against the brothers. **3** So they stayed there for a long time, speaking boldly with the Lord's power, while he gave evidence about the message of his grace. He did this by granting signs and wonders to be done by the hands of Paul and Barnabas. **4** But the people of the city were divided; some sided with the Jews, others with the apostles. **5** Both Gentiles and Jews (together with their leaders) made an attempt to mistreat them and to stone them, **6** but as soon as they learned about this, they fled to the Lycaonian cities of Lystra and Derbe and the surrounding region, **7** where they continued to proclaim the gospel.

**8** At Lystra a certain man sat, powerless in his feet, a cripple from his mother's womb, who never had walked. **9** This man heard Paul speaking. Paul fixed his eyes on him and saw that he had faith to be made well. **10** So he said to him in a loud voice, "Stand up on your feet." Then the man jumped up and walked around.

**11** When the multitude saw what Paul had done, they raised their voice, saying in the dialect of Lycaonia, "The gods have become like men and come down to us." **12** They called Barnabas "Zeus," and Paul "Hermes," because he was the main speaker. **13** The priest of Zeus, whose temple was just outside the city, brought oxen and wreaths to the gates; he and the multitudes wanted to offer sacrifice. **14** But when the apostles, Barnabas and Paul, heard of it, they tore their clothing and quickly went out into the crowd, crying out, **15** "Men, why are you doing these things? We also are human beings, with the same nature as you. We are telling you good news that you should turn from these useless things to the living God, who made the heavens, the earth, the sea, and everything that is in them. **16** In the past ages, he allowed all the nations to walk in their own ways. **17** But still, he did not leave himself without witness, in that he did good and gave you the rains from heaven and fruitful seasons, filling your hearts with food and gladness." **18** Even with these words, Paul and Barnabas barely kept the multitudes from sacrificing to them.

**19** But some Jews from Antioch and Iconium came and persuaded the crowds. They stoned Paul and dragged him out of the city, thinking that he was dead. **20** Yet as the disciples were standing around him, he got up and entered the city. The next day, he went to Derbe with Barnabas. **21** After they had proclaimed the gospel in that city and made many disciples, they returned to Lystra, to Iconium, and to Antioch. **22** They kept strengthening the souls of the disciples and encouraging them to continue in the faith, saying, "We must enter into the kingdom of God through many tribulations." **23** When they had appointed for them elders in every church, and had prayed with fasting, they entrusted them to the Lord, in whom they had believed. **24** Then they passed through Pisidia and came to Pamphylia. **25** When they had spoken the word in Perga, they went down to Attalia. **26** From there they sailed to Antioch, where they had been committed to the grace of God for the work which they had now completed. **27** When they arrived in Antioch and gathered the church together, they reported all the things that God had done with them, and how he had opened a door of faith for the Gentiles. **28** They stayed for a long time with the disciples.

### Chapter 15

**1** Some men came down from Judea to Antioch and taught the brothers, saying, "Unless you are circumcised according to the custom of Moses, you cannot be saved." **2** This brought Paul and Barnabas into a sharp dispute and debate with them. So Paul and Barnabas, along with some others from among them, were appointed to go up to Jerusalem to meet with the apostles and elders about this question. **3** They therefore, being sent by the church, passed through both Phoenicia and Samaria and announced the conversion of the Gentiles. They brought great joy to all the brothers. **4** When they came to Jerusalem, they were welcomed by the church and the apostles and the elders, and they reported all the things that God had done with them. **5** But certain men who believed, who belonged to the group of Pharisees, stood up and said, "It is necessary to circumcise them and to command them to keep the law of Moses." **6** So the apostles and the elders gathered together to consider this matter.

**7** After much debate, Peter stood up and said to them, "Brothers, you know that a good while ago God made a choice among you, that by my mouth the Gentiles should hear the word of the gospel, and believe. **8** God, who knows the heart, has testified to them by giving them the Holy Spirit, just as he did to us. **9** He made no distinction between us and them, having cleansed their hearts by faith. **10** Now therefore why do you test God, that you should put a yoke upon the neck of the disciples which neither our fathers nor we were able to bear? **11** But we believe that we will be saved through the grace of the Lord Jesus, just as they were."

**12** All the multitude kept silent while they listened to Barnabas and Paul report the signs and wonders God had worked among the Gentiles through them. **13** After they stopped speaking, James answered, saying,

"Brothers, listen to me. **14** Simon has told how God first graciously helped the Gentiles in order to take from them a people for his name. **15** The words of the prophets agree with this, as it is written,

**16** 'After these things I will return,

and I will build again the tabernacle of David,

which has fallen down;

I will set up and restore its ruins again,

**17** so that the remnant of men may seek the Lord,

including all the Gentiles called by my name.'

**18** This is what the Lord says,

who has done these things

that have been known from ancient times. *[*[1](#fn-044-015-018-1)*]*

**19** Therefore, I have decided that we should not trouble those of the Gentiles who turn to God. **20** But we will write to them that they must keep away from the pollution of idols, from sexual immorality, and from the meat of strangled animals, and from blood. **21** For Moses has been proclaimed in every city from ancient generations and he is preached in the synagogues every Sabbath."

**22** Then it seemed good to the apostles and the elders, with the whole church, to choose Judas called Barsabbas, and Silas, who were leaders of the brothers, and send them to Antioch with Paul and Barnabas.

**23** They wrote this with their hands,

"From the apostles and elders, your brothers,

to the Gentile brothers in Antioch, Syria, and Cilicia:

Greetings!

**24** Because we have heard that certain men have gone out from us, with no orders from us, and have disturbed you with words that upset your souls, **25** it seemed good to us, who have come to one mind, to choose men and to send them to you with our beloved Barnabas and Paul, **26** men who have risked their lives for the name of our Lord Jesus Christ. **27** Therefore we have sent Judas and Silas, who will report to you the same things in their own words. **28** For it seemed good to the Holy Spirit and to us, to lay upon you no greater burden than these necessary things: **29** that you abstain from things sacrificed to idols, blood, things strangled, and from sexual immorality. If you avoid these things, you will do well.

Farewell."

**30** So they, when they were dismissed, came down to Antioch; after they gathered the multitude together, they delivered the letter. **31** When they had read it, they rejoiced because of the encouragement. **32** Judas and Silas, also prophets, encouraged the brothers with many words and strengthened them. **33** After they had spent some time there, they were sent away in peace from the brothers to those who had sent them. **34***[*[2](#fn-044-015-034-2)*]***35** But Paul and Barnabas stayed in Antioch, teaching and preaching (along with many others) the word of the Lord.

**36** After some days Paul said to Barnabas, "Let us return now and visit the brothers in every city where we proclaimed the word of the Lord, and see how they are." **37** Barnabas wanted to also take with them John, who was called Mark. **38** But Paul thought it was not good to take Mark, who had left them in Pamphylia and did not go further with them in the work. **39** Then there arose a sharp disagreement, so that they separated from each other, and Barnabas took Mark with him and sailed away to Cyprus. **40** But Paul chose Silas and left, after he was entrusted by the brothers to the grace of the Lord. **41** Then he went through Syria and Cilicia, strengthening the churches.

#### Footnotes

15:18 *[1]*There are some copies of the ancient Greek text that have a slightly different meaning, 15:34 *[2]*The best ancient copies do not have verse 34 (See: Acts 15:40),

### Chapter 16

**1** Paul also came to Derbe and to Lystra, and behold, a certain disciple named Timothy was there, the son of a Jewish woman who was a believer, but his father was a Greek. **2** He was well spoken of by the brothers who were at Lystra and Iconium. **3** Paul wanted him to travel with him, so he took him and circumcised him because of the Jews that were in those places, for they all knew that his father was a Greek. **4** As they were going along through the cities, they were passing along the decrees to obey that were decided on by the apostles and elders who were in Jerusalem. **5** So the churches were strengthened in the faith and increased in number daily.

**6** Paul and his companions went through the regions of Phrygia and Galatia, since they had been forbidden by the Holy Spirit to proclaim the word in the province of Asia. **7** When they came near Mysia, they attempted to go into Bithynia, but the Spirit of Jesus prevented them. **8** So passing by Mysia, they came down to the city of Troas. **9** A vision appeared to Paul in the night: A man of Macedonia was standing there, begging him and saying, "Come over into Macedonia and help us." **10** When Paul had seen the vision, immediately we sought to go to Macedonia, concluding that God had called us to preach the gospel to them.

**11** Setting sail therefore from Troas, we made a straight course to Samothrace, and the next day we came to Neapolis. **12** From there we went to Philippi, which is a city of Macedonia, the most important city in the district and a Roman colony, and we stayed in this city for several days.

**13** On the Sabbath day we went outside the gate by the river, where we thought there would be a place of prayer. We sat down and spoke to the women who had come together. **14** A certain woman named Lydia, a seller of purple from the city of Thyatira, who worshiped God, listened to us. The Lord opened her heart to pay attention to what was said by Paul. **15** When she and her house were baptized, she pleaded with us, saying, "If you have judged me to be faithful to the Lord, come and stay in my house." And she persuaded us.

**16** It came about that, as we were going to the place of prayer, a certain slave girl who had a spirit of divination encountered us. She brought her masters much gain by fortunetelling. **17** This woman followed after Paul and us and shouted, saying, "These men are servants of the Most High God. They proclaim to you the way of salvation." **18** She did this for many days. But Paul, being greatly annoyed by her, turned and said to the spirit, "I command you in the name of Jesus Christ to come out of her." And it came out at that same hour.

**19** When her masters saw that their hope of profit was now gone, they seized Paul and Silas and dragged them into the marketplace before the authorities. **20** When they had brought them to the magistrates, they said, "These men are causing trouble in our city. They are Jews. **21** They proclaim customs that are not lawful for Romans to accept or practice."

**22** Then the crowd rose up together against Paul and Silas; the magistrates tore their garments off them and commanded them to be beaten with rods. **23** When they had laid many blows upon them, they threw them into prison and commanded the jailer to guard them securely. **24** After he got this command, the jailer threw them into the inner prison and fastened their feet in the stocks.

**25** Around midnight Paul and Silas were praying and singing hymns to God, and the other prisoners were listening to them. **26** Suddenly there was a great earthquake, so that the foundations of the prison were shaken; and immediately all the doors were opened, and everyone's chains were unfastened. **27** The jailer was awakened from sleep and saw the open prison doors; he drew his sword and was about to kill himself, because he thought that the prisoners had escaped.

**28** But Paul shouted with a loud voice, saying, "Do not harm yourself, because we are all here."

**29** The jailer called for lights and rushed in and, trembling for fear, fell down before Paul and Silas, **30** and brought them out and said, "Sirs, what must I do to be saved?"

**31** They said, "Believe in the Lord Jesus, and you will be saved, you and your household." **32** They spoke the word of the Lord to him, together with everyone in his house. **33** Then the jailer took them at the same hour of the night, and washed their wounds, and he and those in his entire house were baptized immediately. **34** Then as he brought Paul and Silas up into his house and he set food before them, he rejoiced greatly with those of his house, that he had believed in God.

**35** Now when it was day, the magistrates sent word to the guards, saying, "Let those men go."

**36** The jailer reported the words to Paul, saying, "The magistrates have sent word to me to let you go. Now therefore come out, and go in peace."

**37** But Paul said to them, "They have publicly beaten us without a trial, even though we are Roman citizens—and they threw us into prison. Do they now want to send us away secretly? No! Let them come themselves and lead us out."

**38** The guards reported these words to the magistrates, and when they heard that Paul and Silas were Romans, they were afraid. **39** The magistrates came and apologized to them and brought them out, asking them to go away from the city. **40** So Paul and Silas went out of the prison and came to the house of Lydia. When Paul and Silas saw the brothers, they encouraged them and then departed from the city.

### Chapter 17

**1** Now when they had passed through the cities of Amphipolis and Apollonia, they came to the city of Thessalonica, where there was a synagogue of the Jews. **2** Paul, as his custom was, went to them, and for three Sabbath days reasoned with them from the scriptures. **3** He was opening the scriptures and explaining that it was necessary for the Christ to suffer and to rise again from the dead. He said, "This Jesus whom I proclaim to you is the Christ." **4** Some of the Jews were persuaded and joined Paul and Silas, including a large number of devout Greeks, and not a few of the leading women. **5** But the unbelieving Jews, being moved with jealousy, took certain wicked men from the marketplace, gathered a crowd together, and set the city in an uproar. Assaulting the house of Jason, they were seeking to bring Paul and Silas out to the people. **6** But when they did not find them, they dragged Jason and certain other brothers before the officials of the city, crying, "These men who have turned the world upside down have come here also. **7** These men whom Jason has welcomed act against the decrees of Caesar; they say that there is another king—Jesus." **8** They troubled the crowd and the officials of the city who heard these things. **9** But after they took security from Jason and the rest, they let them go.

**10** That night the brothers sent Paul and Silas to Berea. When they arrived there, they went into the synagogue of the Jews. **11** Now these people were more noble than those in Thessalonica, for they received the word with all readiness of mind, examining the scriptures daily to see whether these things were so. **12** Therefore many of them believed, including some influential Greek women and many men. **13** But when the Jews of Thessalonica learned that Paul was also proclaiming the word of God at Berea, they went there and stirred up and troubled the crowds. **14** Then immediately, the brothers sent Paul to go to the sea, but Silas and Timothy stayed there. **15** Those who were leading Paul took him as far as the city of Athens. As they left Paul there, they received from him instructions for Silas and Timothy to come to him as quickly as possible.

**16** Now while Paul was waiting for them in Athens, his spirit was provoked within him as he saw the city full of idols. **17** So he reasoned every day in the synagogue with the Jews and others who worshiped God, as well as in the marketplace with those who happened to be there. **18** But also some of the Epicurean and Stoic philosophers encountered him. Some said, "What is this babbler trying to say?" Others said, "He seems to be one who calls people to follow strange gods," because he was proclaiming the gospel about Jesus and the resurrection. **19** They took Paul and brought him to the Areopagus, saying, "May we know this new teaching which you were speaking? **20** For you bring some strange things to our ears. Therefore, we want to know what these things mean." **21** (Now all the Athenians and the strangers living there spent their time in nothing but either telling or listening about something new.)

**22** So Paul stood in the middle of the Areopagus and said,

"You men of Athens, I see that you are very religious in every way. **23** For as I passed along and observed the objects of your worship, I found an altar with this inscription, "TO AN UNKNOWN GOD." What therefore you worship in ignorance, this I announce to you.

**24** The God who made the world and everything in it, since he is Lord of heaven and earth, does not live in temples built with hands. **25** Neither is he served by men's hands, as though he needed anything, since he himself gives people life and breath and everything else. **26** From one man he made every nation of people to live on the surface of the earth, having determined their appointed seasons and the boundaries of their living areas, **27** so that they should search for God and perhaps they may feel their way toward him and find him. Yet he is not far from each one of us. **28** For in him we live and move and have our being, just as one of your own poets has said, 'For we also are his offspring.'

**29** "Therefore, since we are God's offspring, we ought not to think that the qualities of deity are like gold, or silver, or stone—images created by the art and imagination of man. **30** Therefore God overlooked the times of ignorance, but now he commands all men everywhere to repent. **31** This is because he has set a day when he will judge the world in righteousness by the man he has appointed. God has given proof of this man to everyone by raising him from the dead."

**32** Now when the men of Athens heard of the resurrection of the dead, some mocked Paul; but others said, "We will listen to you again about this matter." **33** After that, Paul left them. **34** But certain men joined him and believed, including Dionysius the Areopagite, a woman named Damaris, and others with them.

### Chapter 18

**1** After these things Paul left Athens and went to Corinth. **2** There he met a Jew named Aquila, a native of Pontus, who had recently come from Italy with his wife Priscilla, because Claudius had commanded all the Jews to leave Rome. Paul went to them, **3** and because he worked at the same trade, he stayed with them and labored, for they were tentmakers by trade. **4** So Paul reasoned in the synagogue every Sabbath, trying to persuade both Jews and Greeks. **5** Now when Silas and Timothy came down from Macedonia, Paul devoted himself to the word, testifying to the Jews that Jesus was the Christ. **6** But when the Jews opposed and insulted him, Paul shook out his garment at them and said to them, "May your blood be upon your own heads; I am clean. From now on I will go to the Gentiles." **7** Then he left from there and went to the house of a man named Titius Justus, a man who worshiped God. His house was next to the synagogue. **8** Crispus, the leader of the synagogue, believed in the Lord, together with all his household; and many of the Corinthians who heard about it believed and were baptized. **9** The Lord said to Paul in the night in a vision, "Do not be afraid, but speak and do not be silent. **10** For I am with you, and no one will try to harm you, for I have many people in this city." **11** Paul lived there for a year and six months, teaching the word of God among them.

**12** But when Gallio became governor of Achaia, the Jews rose up with one mind against Paul and brought him before the judgment seat; **13** they said, "This man persuades people to worship God contrary to the law." **14** Yet when Paul was about to speak, Gallio said to the Jews, "You Jews, if indeed it were a matter of wrong or a wicked crime, it would be reasonable to put up with you. **15** But since these are questions about words and names and your own law, settle it yourselves. I do not wish to be a judge of these matters." **16** Gallio made them leave the judgment seat. **17** So they all seized Sosthenes, the ruler of the synagogue, and beat him in front of the judgment seat. But Gallio did not care what they did.

**18** Paul, after staying there for many more days, left the brothers and sailed for Syria with Priscilla and Aquila. Before he left the seaport, Cenchreae, he had his hair cut off because of a vow he had taken. **19** When they came to Ephesus, Paul left Priscilla and Aquila there, but he himself went into the synagogue and reasoned with the Jews. **20** When they asked Paul to stay a longer time, he declined. **21** But taking his leave of them, he said, "I will return again to you if it is God's will." He then set sail from Ephesus.

**22** When Paul had landed at Caesarea, he went up and greeted the Jerusalem church and then went down to Antioch. **23** After having spent some time there, Paul departed and went through the regions of Galatia and Phrygia, strengthening all the disciples.

**24** Now a certain Jew named Apollos, an Alexandrian by birth, came to Ephesus. He was eloquent in speech and mighty in the scriptures. **25** Apollos had been instructed in the teachings of the Lord. Being fervent in spirit, he spoke and taught accurately the things concerning Jesus, but he knew only the baptism of John. **26** Apollos began to speak boldly in the synagogue. But when Priscilla and Aquila heard him, they took him aside and explained to him the way of God more accurately. **27** When he desired to pass over into Achaia, the brothers encouraged him and wrote to the disciples in Achaia to welcome him. When he arrived, he greatly helped those who believed by grace. **28** Apollos powerfully refuted the Jews in public debate, showing by the scriptures that Jesus is the Christ.

### Chapter 19

**1** It came about that while Apollos was at Corinth, Paul passed through the upper country and came to the city of Ephesus, and found certain disciples there. **2** Paul said to them, "Did you receive the Holy Spirit when you believed?"

They said to him, "No, we did not even hear about the Holy Spirit."

**3** Paul said, "Into what then were you baptized?"

They said, "Into John's baptism."

**4** So Paul replied, "John baptized with the baptism of repentance. He told the people that they should believe in the one who would come after him, that is, in Jesus." **5** When the people heard this, they were baptized in the name of the Lord Jesus. **6** Then when Paul had laid his hands on them, the Holy Spirit came on them and they spoke in tongues and prophesied. **7** In all they were about twelve men.

**8** Paul went into the synagogue and spoke boldly for three months, reasoning and persuading them about the kingdom of God. **9** But when some Jews were hardened and disobedient, they began to speak evil of the Way before the crowd. So Paul left them and took the disciples with him, reasoning with them every day in the lecture hall of Tyrannus. **10** This continued for two years, so that all who lived in Asia heard the word of the Lord, both Jews and Greeks. **11** God was doing extraordinary miracles by the hands of Paul, **12** so that even handkerchiefs and aprons that had touched him were taken to the sick and their illnesses left them and the evil spirits came out of them.

**13** But there were Jewish exorcists traveling through the area. They called on the name of the Lord Jesus so they could have power over evil spirits when they said, "By the Jesus whom Paul proclaims, I command you to come out." **14** The Jewish high priest, whose name was Sceva, had seven sons who were doing this.

**15** An evil spirit answered them, "Jesus I know, and Paul I know; but who are you?" **16** The evil spirit in the man leaped on the exorcists and subdued them and beat them up. Then they fled out of that house naked and wounded. **17** This became known to all, both Jews and Greeks, who lived at Ephesus. They became very afraid, and the name of the Lord Jesus was honored. **18** Also, many of the believers came and confessed and gave a full account of the evil things they had done. **19** Many who practiced magic brought their books together and burned them in the sight of everyone. When they counted the value of them, it was fifty thousand pieces of silver. **20** So the word of the Lord spread very widely in powerful ways.

**21** Now after these things were completed, Paul decided in the Spirit to pass through Macedonia and Achaia on his way to Jerusalem; he said, "After I have been there, I must also see Rome." **22** Paul sent to Macedonia two of those who served him, Timothy and Erastus. But he himself stayed in Asia for a while.

**23** At about that time there was no small disturbance in Ephesus concerning the Way. **24** A certain silversmith named Demetrius, who made silver shrines of Artemis, brought in much business for the craftsmen. **25** So he gathered together the workmen of that occupation and said, "Men, you know that in this business we make much money. **26** You see and hear that, not only at Ephesus, but almost throughout all Asia, this Paul has persuaded and turned away many people. He is saying that gods made by hands are not gods. **27** Not only is there danger that our trade will be discredited, but also that the temple of the great goddess Artemis might be regarded as worthless, and her greatness would be brought to nothing, she whom all Asia and the world worship."

**28** When they heard this, they were filled with anger and cried out, saying, "Great is Artemis of the Ephesians." **29** The whole city was filled with confusion, and the people rushed with one mind into the theater. They had seized Paul's travel companions, Gaius and Aristarchus, who came from Macedonia. **30** Paul wanted to enter in among the crowd of people, but the disciples prevented him. **31** Also, some of the officials of the province of Asia who were his friends sent him a message pleading with him not to enter the theater. **32** Some people were shouting one thing, and some another, for the crowd was in confusion. Most of them did not even know why they had come together. **33** Some of the crowd advised Alexander, whom the Jews were pushing forward. So Alexander motioned with his hand, wanting to give a defense to the assembly. **34** But when they recognized that he was a Jew, they all cried out for about two hours with one voice, saying, "Great is Artemis of the Ephesians." **35** When the town clerk had quieted the crowd, he said, "You men of Ephesus, what man is there who does not know that the city of the Ephesians is temple keeper of the great Artemis and of the image which fell down from heaven? **36** Seeing then that these things are undeniable, you ought to be quiet and do nothing rash. **37** For you have brought these men to this court who are neither robbers of temples nor blasphemers of our goddess. **38** Therefore, if Demetrius and the craftsmen who are with him have an accusation against anyone, the courts are open and there are proconsuls. Let them accuse one another. **39** But if you are seeking anything more, it should be resolved in the regular assembly. **40** For we are in danger of being accused of rioting today, and there is no cause we can give to justify this uproar." When he had said this, he dismissed the assembly. *[*[1](#fn-044-019-040-1)*]*

#### Footnotes

19:40 *[1]*Some Greek copies number this last sentence as verse 41.

### Chapter 20

**1** After the uproar was over, Paul sent for the disciples and after he encouraged them, he said farewell and left to go into Macedonia. **2** When he had gone through those regions and had spoken many words of encouragement to them, he came to Greece. **3** After he had spent three months there, a plot was formed against him by the Jews as he was about to sail for Syria, so he decided to return through Macedonia. **4** Accompanying him as far as Asia were Sopater son of Pyrrhus from Berea; Aristarchus and Secundus, both from the Thessalonian believers; Gaius of Derbe; Timothy; and Tychicus and Trophimus from Asia. **5** But these men had gone before us and were waiting for us at Troas. **6** We sailed away from Philippi after the days of unleavened bread, and in five days we came to them in Troas. There we stayed for seven days.

**7** On the first day of the week, when we were gathered together to break bread, Paul spoke to the believers. He was planning to leave the next day, so he prolonged his message until midnight. **8** There were many lamps in the upper room where we had come together. **9** In the window was sitting a young man named Eutychus, who fell into a deep sleep. As Paul spoke even longer, this young man, still sleeping, fell down from the third story and was picked up dead. **10** But Paul went down, stretched himself out on him, and embraced him. Then he said, "Do not be upset any more, for he is alive." **11** Then he went upstairs again and broke bread and ate. After talking with them much longer until dawn, he left. **12** They brought back the boy alive and were greatly comforted.

**13** We ourselves went ahead of Paul by ship and sailed away to Assos, where we planned to take Paul on board. This is what he himself desired to do, because he planned to go by land. **14** When he met us at Assos, we took him onto the ship and went to Mitylene. **15** Then we sailed from there and arrived the next day opposite the island of Chios. The following day we touched at the island of Samos, and the day after we came to the city of Miletus. **16** For Paul had decided to sail past Ephesus, so that he would not spend any time in Asia; for he was hurrying to be in Jerusalem for the day of Pentecost, if it were at all possible for him to do so.

**17** From Miletus he sent men to Ephesus and called to himself the elders of the church. **18** When they had come to him, he said to them, "You yourselves know, from the first day that I set foot in Asia, how I always spent my time with you. **19** I kept serving the Lord with all lowliness of mind and with tears, and in trials that happened to me because of the plots of the Jews. **20** You know how I did not keep back from declaring to you anything that was useful, and how I taught you in public and from house to house, **21** testifying to both Jews and Greeks about repentance toward God and of faith in our Lord Jesus. **22** Now look, I am going to Jerusalem, compelled by the Spirit, not knowing what will happen to me there, **23** except that the Holy Spirit testifies to me in every city that chains and afflictions await me. **24** But I do not consider my life valuable to myself, if only I may finish the race and complete the ministry that I received from the Lord Jesus, to testify to the gospel of the grace of God. **25** Now look, I know that you all, among whom I went about proclaiming the kingdom, will see my face no more. **26** Therefore I testify to you this day, that I am innocent of the blood of any man. **27** For I did not hold back from declaring to you the whole will of God. **28** Therefore be careful about yourselves, and about all the flock of which the Holy Spirit has appointed you overseers. Be careful to shepherd the church of God, which he purchased with his own blood. *[*[1](#fn-044-020-028-1)*]***29** I know that after my departure, vicious wolves will come in among you and will not spare the flock. **30** Even from your own number men will arise and distort the truth to draw away the disciples after them. **31** So be on guard. Remember that for three years I never stopped warning each one of you night and day with tears. **32** Now I commit you to God and to the word of his grace, which is able to build you up and to give you the inheritance among all those who are being sanctified. **33** I coveted no man's silver, gold, or clothing. **34** You yourselves know that these hands served my own needs and the needs of those who were with me. **35** In all things I gave you an example of how you should help the weak by laboring, and of how you should remember the words of the Lord Jesus, words that he himself said: 'It is more blessed to give than to receive.'"

**36** After he had spoken in this way, he knelt down and prayed with them all. **37** There was a lot of crying and they embraced Paul and kissed him. **38** They were in anguish most of all because of what he had said, that they would never see his face again. Then they escorted him to the ship.

#### Footnotes

20:28 *[1]*Instead of

# Acts 20 General Notes

### Structure and formatting

In this chapter Luke describes Paul's last visits to believers in the provinces of Macedonia and Asia before he went to Jerusalem.

### Special concepts in this chapter

#### Race

Paul spoke of living for Jesus as if he were running in a race. By this he meant that he needed to keep working hard even when things were difficult and he wanted to quit. (See: and discipline)

#### "Compelled by the Spirit"

Paul thought that the Holy Spirit wanted him to go to Jerusalem even if Paul did not want to go there. The same Holy Spirit told other people that when Paul arrived in Jerusalem, people would try to harm him.

#### Acts 01

##### Connecting Statement:

Paul leaves Ephesus and continues his travels.

##### After the uproar

"After the riot" or "Following the riot"

##### he said farewell

"he said goodbye"

#### Acts 02

##### had spoken many words of encouragement to them

"had greatly encouraged the believers" or "had said many things to encourage the believers"

#### Acts 03

##### After he had spent three months there

"After he had stayed there three months." This speaks about time as if it were something a person could spend.

##### a plot was formed against him by the Jews

This can be stated in active form. Alternate translation: "the Jews formed a plot against him" or "the Jews formed a secret plan to harm him"

##### by the Jews

This means only some of the Jews. Alternate translation: "by some of the Jews"

##### as he was about to sail for Syria

"as he was ready to sail for Syria"

#### Acts 04

##### Accompanying him

"Traveling with him." Here the word "him" refers to Paul (Acts 20:1).

##### Sopater ... Pyrrhus ... Secundus ... Tychicus ... Trophimus

These are names of men.

##### Berea ... Derbe

These are names of places.

##### Aristarchus ... Gaius

These are names of men. See how you translated these names in Acts 19:29.

#### Acts 05

##### these men had gone before us

"these men had traveled ahead of us"

##### before us ... for us

Here "us" refers to the writer and Paul and those traveling with them, but not to the reader.

##### Troas

This is the name of a place.

#### Acts 06

##### General Information:

All instances of "we" refer to the writer and Paul and those traveling with them, but not to the reader.

##### the days of unleavened bread

This refers to the Jewish religious feast time during the Passover season. See how you translated this in Acts 12:3.

#### Acts 07

##### General Information:

Here the word "we" refers to the writer, Paul, and those traveling with them, but not to the reader. (See: and Acts 20:4-6)

##### Connecting Statement:

Luke tells about Paul's preaching in Troas and about what happened to Eutychus.

##### the next day

"when the sun came up again." If the writer was using the Jewish system of determining days, Paul was planning to travel after sunrise on "the first day of the week." If the writer was using the Greek system, Paul was planning to travel on the second day of the week.

##### to break bread

Bread was part of their meals. Possible meanings are 1) this refers simply to eating a meal together. Alternate translation: "to eat a meal" or 2) this refers to the meal they would eat together in order to remember Christ's death and resurrection. Alternate translation: "to eat the Lord's Supper"

##### he prolonged his message

"he continued to speak"

#### Acts 08

##### upper room

This may have been on the third floor of the house.

#### Acts 09

##### In the window

This was an opening in the wall with a ledge that was wide enough on which a person could sit.

##### Eutychus

This is the name of a man.

##### who fell into a deep sleep

This speaks about sleep as if it were a deep hole into which a person could fall. Alternate translation: "who slept soundly" or "who became more and more tired until finally he was sleeping soundly"

##### third story and was picked up dead

When they went down to check his condition, they saw he was dead. This can be stated in active form. Alternate translation: "third story; and when they went to pick him up, they found that he was dead"

##### third story

This means two floors above the ground floor. If your culture does not count the ground floor, you may state this as the "second story."

#### Acts 10

##### on him ... embraced him ... he is alive

Here "him" and "he" refers to the young man, Eutychus.

##### he said

Here "he" refers to Paul.

#### Acts 11

##### General Information:

Here the word "he" refers to Paul.

##### Connecting Statement:

This is the end of the part of the story about Paul's preaching at Troas and about Eutychus.

##### broke bread

Bread was a common food during meals. Here "broke bread" probably means that they shared a meal with more kinds of food than just bread.

##### he left

"he went away"

#### Acts 12

##### the boy

This refers to Eutychus (Acts 20:9). Possible meanings are 1) he was a young man over 14 years old or 2) he was a boy between 9 and 14 years old or 3) the word "boy" implies that he was a servant or a slave.

#### Acts 13

##### General Information:

Here the word "we" refers to the writer and those traveling with him, but not to the reader.

##### Connecting Statement:

The writer Luke, Paul, and his other companions continue their travels; however, Paul goes separately for part of the trip.

##### We ourselves went

The word "ourselves" adds emphasis and separates Luke and his traveling companions from Paul, who did not travel by boat.

##### sailed away to Assos

Assos is a town located directly below present day Behram in Turkey on the coast of the Aegean sea.

##### he himself desired

Here "he himself" refers to Paul. "Himself" is used to emphasize that this is what Paul wanted.

##### to go by land

"to travel on land"

#### Acts 14

##### he met ... took him

Here "he" and "him" refer to Paul.

##### met us ... we took

Here the words "we" and "us" refer to the writer and those traveling with him, but not to the reader.

##### went to Mitylene

Mitylene is a town located in present day Mitilini in Turkey on the coast of the Aegean sea.

#### Acts 15

##### General Information:

Here the word "we" refers to Paul, the writer, and those traveling with them, but not to the reader.

##### opposite the island

"near the island" or "across from the island"

##### the island of Chios

Chios is an island off the coast of modern day Turkey in the Aegean Sea.

##### we touched at the island of Samos

"we arrived at the island of Samos"

##### island of Samos

Samos is an island south of Chios in the Aegean Sea off the coast of modern day Turkey.

##### the city of Miletus

Miletus was a port city in western Asia Minor near the mouth of the Meander River.

#### Acts 16

##### For Paul had decided to sail past Ephesus

Paul sailed south past the port city of Ephesus, further south in order to land at Miletus.

##### so that he would not spend any time

This speaks about "time" as if it were a commodity that a person could spend or use up. Alternate translation: "so that he would not have to remain for a time" or "so that he would not have a delay"

#### Acts 17

##### General Information:

Here the word "he" refers to Paul.

##### Connecting Statement:

Paul calls the elders of the church of Ephesus and begins to speak to them.

##### Miletus

Miletus was a port city in western Asia Minor near the mouth of the Meander River. See how you translated this in [Acts 20:15]

#### Acts 18

##### You yourselves

Here "yourselves" is used for emphasis.

##### I set foot in Asia

Here "foot" stands for the entire person. Alternate translation: "I entered Asia"

##### how I always spent my time with you

This speaks about time as if it were something that a person could spend. Alternate translation: "how I always conducted myself when I was with you"

#### Acts 19

##### lowliness of mind

This speaks about something humble as if it were low to the ground. The word "mind" stands for a person's inner attitude. Alternate translation: "humility" or "humbleness"

##### with tears

Here "tears" stands for feeling sad and crying. Alternate translation: "with crying as I served the Lord"

##### in trials that happened to me

"Trials" is an abstract noun. The meaning can be expressed as a verb. Alternate translation: "while God was testing me"

##### of the Jews

This does not mean every Jew. This lets us know who plotted. Alternate translation: "of some of the Jews"

#### Acts 20

##### You know how I did not keep back from declaring to you

"You know how I was never silent, but I always declared to you"

##### from house to house

"I also taught when I was in your homes"

#### Acts 21

##### about repentance toward God and of faith in our Lord Jesus

The abstract nouns "repentance" and "faith" can be stated as verbs. Alternate translation: "that they need to repent before God and believe in our Lord Jesus Christ"

##### our Lord Jesus

The word "our" refers to Paul and the elders to whom he is speaking.

#### Acts 22

##### General Information:

Here the word "I" refers to Paul.

##### compelled by the Spirit

They can be stated in active form. Alternate translation: "because the Spirit compels me to go there"

##### not knowing what will happen to me there

"and I do not know what will happen to me there"

#### Acts 23

##### chains and afflictions await me

Here "chains" refers to Paul's being arrested and put in prison. Alternate translation: "people will put me in prison and cause me to suffer"

#### Acts 24

##### if only I may finish the race and complete the ministry that I received from the Lord Jesus

This speaks about Paul's "race" and "ministry" as if they are objects that Jesus gives and Paul receives. Here "race" and "ministry" mean basically the same thing. Paul repeats this for emphasis. Alternate translation: "so that I may complete the work that the Lord Jesus has commanded me to do"

##### finish the race

Paul speaks about completing the work that Jesus has commanded him to do as if he were running a race.

##### to testify to the gospel of the grace of God

"to tell people the good news about God's grace." This is the ministry that Paul received from Jesus.

#### Acts 25

##### Connecting Statement:

Paul continues to talk to the Ephesian elders (Acts 20:17).

##### Now look, I know

"Now, pay careful attention, because I know"

##### I know that you all

"I know that all of you"

##### among whom I went about proclaiming the kingdom

Here "kingdom" stands for God's rule as king. Alternate translation: "to whom I preached the message about God's reign as king" or "to whom I preached about how God will show himself as king"

##### will see my face no more

The word "face" here represents Paul's physical body. Alternate translation: "will not see me anymore on this earth"

#### Acts 26

##### I am innocent of the blood of any man

Here "blood" stands for a person's death, which, in this case, is not physical death but spiritual death when God declares a person guilty of sin. Paul had told them God's truth. Alternate translation: "I am not responsible for anyone whom God judges guilty of sin because they did not trust in Jesus"

##### any man

Here this means any person whether male or female. Alternate translation: "any person"

#### Acts 27

##### For I did not hold back from declaring to you

"For I did not keep silent and not tell you." This can be stated in positive form. Alternate translation: "For I certainly declared to you"

#### Acts 28

##### Therefore

"Because what I have just said is true," referring to all that Paul has said so far in his speech about his leaving them.

##### the flock of which the Holy Spirit has appointed you overseers. Be careful to shepherd the church of God

Believers are likened to a "flock" of sheep here. Church leaders are entrusted by God with the care of the community of believers just as a shepherd would care for his flock of sheep and protect them from wolves. Alternate translation: "the group of believers the Holy spirit has entrusted to you. Be sure to take care of the church of God"

##### the church of God, which he purchased with his own blood

The shedding of the blood of Christ here is likened to a payment to God for our sins. Alternate translation: "the people Christ saved from their sins by shedding his blood on the cross"

##### his own blood

Here "blood" stands for Christ's death.

#### Acts 29

##### vicious wolves will come in among you and will not spare the flock

This is a picture of people who teach false doctrine and who harm the community of believers as though they were wolves that eat the sheep of the flock. Alternate translation: "many enemies will come among you and try to harm the community of believers"

#### Acts 30

##### to draw away the disciples after them

A false teacher convincing believers to start believing his false teaching is spoken of as if he were leading sheep away from the flock to follow him. Alternate translation: "in order to convince people who are disciples of Christ to become his disciples instead"

#### Acts 31

##### be on guard. Remember

"be on guard and remember" or "be on guard as you remember"

##### be on guard

"be awake and alert" or "watch out." Christian leaders being alert about anyone that may harm the community of believers is spoken of as if they were guards in an army watching out for the enemy army.

##### Remember that

"Continue to remember that" or "Do not forget that"

##### for three years I never stopped warning ... night and day

Paul taught them over the space of three years, but not necessarily every day for three years.

##### I never stopped warning ... you

This does not mean that the only words he spoke were words of warning. Rather, Paul is using hyperbole to remind them that he had told them often that evil men would try to deceive them. Alternate translation: "I warned ... you as often as I could"

##### with tears

Here "tears" refers to Paul's crying because of the strong emotion of concern he felt while he was warning the people.

#### Acts 32

##### I commit you to God and to the word of his grace

Here "word" stands for a message. Alternate translation: "I ask God to take care of you and to help you to keep believing the message I spoke to you about his grace"

##### which is able to build you up

A person's faith becoming stronger is spoken of as if the person were a wall and someone were building him higher and stronger. Alternate translation: "which is able to make become stronger and stronger in your faith"

##### to give you the inheritance

This speaks about the "word of his grace" as if the word itself would give the inheritance to believers. Alternate translation: "God will give you the inheritance"

##### the inheritance

The blessings that God gives believers are spoken of as if they were money or property that a child inherits from his father.

#### Acts 33

##### I coveted no man's silver

"I did not desire someone's silver" or "I did not want for myself anyone's silver"

##### man's silver, gold, or clothing

Clothing was considered a treasure; the more you had, the richer you were.

#### Acts 34

##### You yourselves

The word "yourselves" is used here to add emphasis.

##### these hands served my own needs

The word "hands" here represents the entire person. Alternate translation: "I worked to earn money and pay for my own expenses"

#### Acts 35

##### Connecting Statement:

Paul finishes speaking to the elders of the church of Ephesus; he began to speak them in Acts 20:18.

##### you should help the weak by laboring

"you should work so as to have money to help people who cannot earn it for themselves"

##### the weak

You can state this nominal adjective as an adjective. Alternate translation: "weak persons" or "those who are weak"

##### weak

"sick"

##### the words of the Lord Jesus

Here "words" refers to what Jesus has said.

##### It is more blessed to give than to receive

This means a person receives the favor of God and experiences more joy when he gives to other people rather than always receiving from other people.

#### Acts 36

##### Connecting Statement:

Paul ends his time with the elders of the church of Ephesus by praying with them.

##### he knelt down and prayed

It was a common custom to kneel down while praying. It was a sign of humility before God.

#### Acts 37

##### embraced Paul

"hugged him closely" or "put their arms around him"

##### kissed him

Kissing someone on the cheek is an expression of brotherly or friendly love in the Middle East.

#### Acts 38

##### they would never see his face again

The word "face" here represents Paul's physical body. Alternate translation: "they would not see him anymore on this earth"

### Chapter 21

**1** When we had gone away from them and set sail, we took a straight course to the city of Cos, and the next day to the city of Rhodes, and from there to the city of Patara. **2** When we found a ship crossing over to Phoenicia, we went aboard and set sail. **3** After sighting Cyprus, leaving it on the left side of the boat, we sailed on to Syria and landed at Tyre, where the ship was to unload its cargo. **4** After we found the disciples, we stayed there seven days. Through the Spirit they kept urging Paul not to go to Jerusalem. **5** When our days there were over, we left and went on our way, and they all, with their wives and children, accompanied us out of the city. Then we knelt down on the beach, prayed, **6** and said farewell to each other. Then we went on board the ship, and they returned home.

**7** When we had finished the voyage from Tyre, we arrived at Ptolemais. There we greeted the brothers and stayed with them for one day. **8** On the next day we left and went to Caesarea. We entered the house of Philip, the evangelist, who was one of the seven, and we stayed with him. **9** Now this man had four virgin daughters who prophesied.

**10** As we stayed there for some days, a certain prophet named Agabus came down from Judea. **11** He came to us and took Paul's belt. With it he tied his own feet and hands and said, "Thus says the Holy Spirit, 'This is how the Jews in Jerusalem will tie up the man who owns this belt, and they will hand him over into the hands of the Gentiles.'" **12** When we heard these things, both we and the people who lived in that place pleaded with Paul not to go up to Jerusalem.

**13** Then Paul answered, "What are you doing, weeping and breaking my heart? For I am ready, not only to be tied up, but also to die in Jerusalem for the name of the Lord Jesus."

**14** Since Paul would not be persuaded, we remained silent and then we said, "May the will of the Lord be done."

**15** After these days, we picked up our bags and went up to Jerusalem. **16** There also went with us some of the disciples from Caesarea. They brought with them a man named Mnason, a man from Cyprus, an early disciple, with whom we would stay.

**17** When we had arrived in Jerusalem, the brothers welcomed us gladly. **18** The next day Paul went with us to James, and all the elders were present. **19** When he had greeted them, he reported one by one the things that God had done among the Gentiles through his ministry. **20** When they heard it, they glorified God, and they said to him, "You see, brother, how many thousands have believed among the Jews. They are all zealous to keep the law. **21** They have been told about you, that you teach all the Jews who live among the Gentiles to abandon Moses, and that you tell them not to circumcise their children, and not to walk according the traditional ways. **22** What should we do? They will certainly hear that you have come. **23** So do what we say to you. We have four men who made a vow. **24** Take these men and purify yourself with them, and pay their expenses for them, so that they may shave their heads. So everyone will know that the things they have been told about you are false. They will learn that you also live correctly, obeying the law. **25** But concerning the Gentiles who have believed, we wrote about our decision that they should keep themselves from things sacrificed to idols, from blood, from what is strangled, and from sexual immorality." **26** Then Paul took the men, and the next day he purified himself along with them. Then they went into the temple, giving notice when the days of purification would be fulfilled and the offering would be presented for each of them.

**27** When the seven days were almost finished, some Jews from Asia, seeing Paul in the temple, stirred up the whole crowd and laid hands on him. **28** They were shouting, "Men of Israel, help us. This is the man who teaches all men everywhere things that are against the people, the law, and this place. Besides, he has also brought Greeks into the temple and has defiled this holy place." **29** For they had previously seen Trophimus the Ephesian with him in the city, and they thought that Paul had brought him into the temple. **30** All the city was excited, and the people ran together and laid hold of Paul. They dragged him out of the temple, and the doors were immediately shut. **31** As they were trying to kill him, news came up to the chief captain of the company of soldiers, that all Jerusalem was in an uproar. **32** Right away he took soldiers and centurions and ran down to the crowd. When the people saw the chief captain and the soldiers, they stopped beating Paul. **33** Then the chief captain approached and laid hold of Paul, and commanded him to be bound with two chains. Then he asked who he was and what he had done. **34** Some in the crowd were shouting one thing and others another. Since the captain could not learn the truth because of all the noise, he ordered that Paul be brought into the fortress. **35** When he came to the steps, he was carried by the soldiers because of the crowd's violence. **36** For the crowd of people followed after and kept shouting out, "Away with him!"

**37** As Paul was about to be brought into the fortress, he said to the chief captain, "Is it permitted for me to say something to you?"

The captain said, "Do you know Greek? **38** Are you not then the Egyptian who some time ago started a rebellion and led the four thousand men of the 'Assassins' out into the wilderness?"

**39** Paul said, "I am a Jew, from the city of Tarsus in Cilicia. I am a citizen of no unimportant city. I beg you, allow me to speak to the people."

**40** When the captain had given him permission, Paul stood on the steps and motioned with the hand to the people. When there was a deep silence, he spoke to them in the Hebrew language. He said,

### Chapter 22

**1** "Brothers and fathers, listen to my defense which I will now make to you."

**2** When the crowd heard Paul speak to them in the Hebrew language, they became quiet. He said,

**3** "I am a Jew, born in Tarsus of Cilicia, but educated in this city at the feet of Gamaliel. I was instructed according to the strict ways of the law of our fathers. I am zealous for God, just as all of you are today. **4** I persecuted this Way to the death, binding up and delivering to prison both men and women, **5** as the high priest and all the elders can testify. I received letters from them for the brothers in Damascus, and I went there to bring them back in bonds to Jerusalem to be punished. **6** It happened that when I was traveling and nearing Damascus, about noon suddenly a great light from heaven began to shine around me. **7** I fell to the ground and heard a voice say to me, 'Saul, Saul, why are you persecuting me?'

**8** I answered, 'Who are you, Lord?'

He said to me, 'I am Jesus of Nazareth, whom you are persecuting.'

**9** Those who were with me saw the light, but they did not understand the voice of him who spoke to me. **10** I said, 'What should I do, Lord?'

The Lord said to me, 'Arise and go into Damascus. There you will be told everything that has been appointed for you to do.' **11** I could not see because of that light's brightness, and being led by the hands of those who were with me, I came into Damascus. **12** There I met a man named Ananias, a devout man according to the law and well spoken of by all the Jews who lived there. **13** He came to me, stood by me, and said, 'Brother Saul, receive your sight.' In that very hour I saw him. **14** Then he said, 'The God of our fathers has appointed you to know his will, to see the Righteous One, and to hear the voice coming from his own mouth. **15** For you will be a witness for him to all men about what you have seen and heard. **16** Now why are you waiting? Arise, be baptized, and wash away your sins, calling on his name.' **17** After I had returned to Jerusalem, and while I was praying in the temple, a trance came on me. **18** I saw him say to me, 'Hurry and leave Jerusalem quickly, because they will not accept your testimony about me.' **19** I said, 'Lord, they themselves know that I imprisoned and beat those who believed in you in every synagogue. **20** When the blood of Stephen your witness was spilled, I also was standing by and agreeing, and I was guarding the cloaks of those who killed him.' **21** But he said to me, 'Go, because I will send you far away to the Gentiles.'"

**22** They listened to him until that statement. Then they raised their voices and said, "Away with such a fellow from the earth, for it is not right that he should live." **23** As they were shouting, throwing off their cloaks, and throwing dust into the air, **24** the chief captain commanded Paul to be brought into the fortress. He ordered that he should be questioned with scourging, so that he himself might know why they were shouting against him like that. **25** When they had tied him up with the thongs, Paul said to the centurion who was standing by, "Is it lawful for you to scourge a man who is a Roman and who has not been put on trial?"

**26** When the centurion heard this, he went to the chief captain and told him, saying, "What are you about to do? For this man is a Roman citizen." **27** The chief captain came and said to him, "Tell me, are you a Roman citizen?"

Paul said, "Yes."

**28** The chief captain answered, "It was only with a large amount of money that I acquired citizenship."

But Paul said, "I was born a Roman citizen." **29** Then the men who were going to question him left him immediately. The chief captain also was afraid, when he learned that Paul was a Roman citizen, because he had tied him up.

**30** On the next day, the chief captain wanted to know for certain about the Jews' accusations against Paul. So he untied his bonds and ordered the chief priests and all the council to meet. Then he brought Paul down and placed him in their midst.

### Chapter 23

**1** Paul looked directly at the council members and said, "Brothers, I have lived before God in all good conscience until this day." **2** The high priest Ananias commanded those who stood by him to strike him on the mouth.

**3** Then Paul said to him, "God will strike you, you whitewashed wall. Are you sitting to judge me by the law, yet order me to be struck, against the law?"

**4** Those who stood by said, "Is this how you insult God's high priest?"

**5** Paul said, "I did not know, brothers, that he was high priest. For it is written, 'You must not speak evil of a ruler of your people.'"

**6** When Paul saw that the one part of the council were Sadducees and the other Pharisees, he spoke loudly in the council, "Brothers, I am a Pharisee, a son of Pharisees. It is because I have the hope of the resurrection of the dead that I am being judged." **7** When he said this, an argument began between the Pharisees and Sadducees, and the crowd was divided. **8** For the Sadducees say that there is no resurrection, no angels, and no spirits, but the Pharisees acknowledge all of them.

**9** So a large uproar occurred, and some of the scribes belonging to the Pharisees stood up and argued, saying, "We find nothing wrong with this man. What if a spirit or an angel has spoken to him?" **10** When there arose a great argument, the chief captain feared that Paul would be torn to pieces by them, so he commanded the soldiers to go down and take him by force from among the council members, and bring him into the fortress.

**11** The following night the Lord stood beside him and said, "Have courage, for as you have testified about me in Jerusalem, so you must also testify in Rome."

**12** When it became day, some Jews formed a conspiracy and put themselves under an oath, saying that they would not eat or drink anything until they had killed Paul. **13** There were more than forty men who formed this conspiracy. **14** They went to the chief priests and the elders and said, "We have sworn a great oath to eat nothing until we have killed Paul. **15** Now, therefore, let the council formally request the chief captain to bring him down to you, as if you would decide his case more precisely. As for us, we are ready to kill him before he comes here."

**16** But Paul's sister's son heard that they were lying in wait, so he went and entered the fortress and told Paul.

**17** Paul called one of the centurions and said, "Take this young man to the chief captain, for he has something to report to him."

**18** So the centurion took the young man and brought him to the chief captain and said, "Paul the prisoner called me to him, and asked me to bring this young man to you. He has something to say to you."

**19** The chief captain took him by the hand to a private place and asked him, "What is it that you have to report to me?"

**20** The young man said, "The Jews have agreed to ask you to bring down Paul tomorrow to the council, as if they were going to ask more precisely about his case. **21** But do not be persuaded by them, because there are more than forty men who are lying in wait for him. They have put themselves under oath neither to eat nor to drink until they have killed him. Even now they are ready, waiting for your approval."

**22** So the chief captain let the young man go, after instructing him, "Tell no one that you have reported these things to me."

**23** Then he called to him two of the centurions and said, "Get two hundred soldiers ready to go as far as Caesarea, and seventy horsemen also, and two hundred spearmen. You will leave at the third hour of the night." **24** He also ordered them to provide animals which Paul could ride and to take him safely to Felix the governor.

**25** Then he wrote a letter like this:

**26** "Claudius Lysias,

To the most excellent Governor Felix,

Greetings.

**27** This man was arrested by the Jews and was about to be killed by them when I came upon them with soldiers and rescued him, since I learned that he was a Roman citizen. **28** I wanted to know why they accused him, so I took him down to their council. **29** I learned that he was being accused about questions concerning their own law, but that there was no accusation against him that deserved death or imprisonment. **30** Then it was reported to me that there was a plot against the man, so I immediately sent him to you and instructed his accusers also to bring their charges against him in your presence.

Farewell."

**31** So the soldiers obeyed their orders. They took Paul and brought him by night to Antipatris. **32** On the next day, most of the soldiers left the horsemen to go with him and they themselves returned to the fortress. **33** When the horsemen reached Caesarea and delivered the letter to the governor, they also presented Paul to him. **34** When the governor read the letter, he asked what province Paul was from. When he learned that he was from Cilicia, **35** he said, "I will hear you fully when your accusers come here." Then he commanded him to be kept in Herod's government headquarters.

### Chapter 24

**1** After five days, Ananias the high priest, certain elders, and an orator named Tertullus went there. These men brought charges against Paul before the governor. **2** When Paul stood before the governor, Tertullus began to accuse him and said to the governor, "Because of you we have great peace, and your foresight brings good reform to our nation;

**3** so with all thankfulness we welcome everything that you do, most excellent Felix. **4** So that I detain you no more, I beg you in your kindness to hear us briefly. **5** For we have found this man to be a pest and one who causes all the Jews throughout the world to rebel. He is a leader of the Nazarene sect. **6** He even tried to desecrate the temple, so we arrested him. *[*[1](#fn-044-024-006-1)*]***7***[*[2](#fn-044-024-007-2)*]***8** When you examine Paul about all these matters, you will be able to learn about all the things of which we are accusing him." **9** The Jews also joined in the accusation, affirming that these charges were true.

**10** But when the governor motioned for Paul to speak, Paul answered, "I understand that for many years you have been a judge to this nation, and so I gladly explain myself to you.

**11** You can learn for yourself that it has not been more than twelve days since I went up to worship in Jerusalem. **12** When they found me in the temple, I did not argue with anyone, and I did not stir up a crowd, either in the synagogues, or in the city. **13** They cannot prove to you the accusations they are now making against me. **14** But I confess this to you, that according to the Way, which they call a sect, I serve the God of our fathers, believing all things that are according to the law and that has been written in the prophets. **15** I have a hope in God, which these men also have, that there will be a resurrection of both the righteous and the wicked. **16** So I always strive to have a blameless conscience before God and human beings. **17** Now after many years I came to give alms to my nation and present sacrifices. **18** When I did this, certain Jews from Asia found me in a purification ceremony in the temple, not with a crowd or an uproar. **19** These men ought to be before you now and accuse me, if they have anything. **20** Or else, these same men should say what wrong they found in me when I stood before the Jewish council, **21** unless it is about this one thing that I shouted out when I stood among them, 'It is concerning the resurrection of the dead that I am on trial before you today.'"

**22** Then Felix, who was well informed about the Way, postponed the hearing. He said, "When Lysias the commander comes down from Jerusalem, I will decide your case." **23** Then he commanded the centurion that Paul should be kept in custody, but to have some freedom so that none of his friends would be prevented from attending to his needs.

**24** After some days, Felix returned with Drusilla his wife, who was Jewish, and he sent for Paul and he heard from him about faith in Christ Jesus. **25** But when Paul reasoned with him about righteousness, self-control, and the coming judgment, Felix became frightened and said, "Go away for now. But when I have time later on, I will send for you." **26** At the same time he hoped that Paul would give money to him, so he often sent for him and spoke with him. **27** But when two years passed, Porcius Festus became the governor after Felix, but Felix wanted to gain favor with the Jews, so he left Paul bound.

#### Footnotes

24:6 *[1]*Some ancient copies add, 24:7 *[2]*Some ancient copies have for verse 7 and the beginning of verse 8,

### Chapter 25

**1** Now, Festus entered the province, and after three days, he went from Caesarea up to Jerusalem. **2** The chief priests and the prominent Jews brought their charges against Paul, and they asked Festus earnestly— **3** asking him to do them a favor against Paul—to summon him to Jerusalem, for they were preparing an ambush to kill him along the way. **4** Festus answered that Paul was being held in custody at Caesarea, and that he himself was going there soon. **5** "Therefore, those who can," he said, "should go there with us. If there is something wrong with the man, you should accuse him."

**6** Festus stayed not more than eight or ten days and then he went down to Caesarea, and on the next day he sat on the judgment seat and commanded Paul to be brought to him. **7** When he arrived, the Jews from Jerusalem stood nearby, and they brought many serious charges which they could not prove.

**8** Paul defended himself and said, "I have committed no sin against the law of the Jews or against the temple or against Caesar."

**9** But Festus wanted to gain the favor of the Jews, and so he answered Paul and said, "Do you want to go up to Jerusalem and to be judged by me about these things there?" **10** Paul said, "I stand before the judgment seat of Caesar where I must be judged. I have wronged no Jews, just as you also very well know. **11** Though if I have done wrong and if I have done what is worthy of death, I do not refuse to die. But if their accusations are nothing, no one can hand me over to them. I appeal to Caesar." **12** After Festus talked with the council, he answered, "You have appealed to Caesar. To Caesar you will go!"

**13** Now after some days, King Agrippa and Bernice arrived at Caesarea to pay an official visit to Festus. **14** After they had been there for many days, Festus presented Paul's case to the king; he said, "A certain man was left behind here by Felix as a prisoner. **15** When I was in Jerusalem, the chief priests and the elders of the Jews brought charges against this man to me, and they asked for a sentence of condemnation against him. **16** I answered them that it was not the custom of the Romans to hand over anyone before the accused had faced his accusers and received an opportunity to defend himself against the charges. **17** Therefore, when they came together here, I did not wait, but the next day I sat in the judgment seat and I ordered the man to be brought in. **18** When the accusers stood up, they charged him with nothing that I considered wickedness. **19** Instead, they had certain disputes with him about their own religion and about a certain Jesus who was dead, whom Paul claims to be alive. **20** I was perplexed about how to investigate this matter, and so I asked him if he would be willing to go to Jerusalem to stand trial there about these charges. **21** But when Paul appealed to be kept in custody while awaiting the decision of the emperor, I ordered him to be held in custody until I could send him to Caesar." **22** Agrippa spoke to Festus, "I would also like to listen to this man." "Tomorrow," Festus said, "you will hear him."

**23** So on the next day, Agrippa and Bernice came with much ceremony; they came into the hall with the military officers and with the prominent men of the city. When Festus spoke the command, Paul was brought to them. **24** Festus said, "King Agrippa, and all you men who are here with us, you see this man; all the multitude of Jews appealed to me in Jerusalem and here also, and they shouted to me that he should no longer live. **25** I found he had done nothing worthy of death; but because he appealed to the emperor, I decided to send him to Rome. **26** But I do not have anything certain to write to my lord. For this reason, I have brought him to you, especially to you, King Agrippa, so that I might have something more to write about the case. **27** For it seems unreasonable for me to send a prisoner and to not also state the charges against him."

### Chapter 26

**1** So Agrippa said to Paul, "You may speak for yourself." Then Paul stretched out his hand and made his defense.

**2** "I consider myself happy, King Agrippa, to make my case before you today against all the accusations of the Jews, **3** especially because you are an expert in all the Jewish customs and questions. So I beg you to hear me patiently. **4** Truly, all the Jews know how I lived from my youth in my own nation and at Jerusalem. **5** They have known about me from the beginning, if they are willing to admit it, that I lived as a Pharisee, the strictest party of our religion. **6** Now I stand here to be judged because of my hope in the promise made by God to our fathers. **7** It is this promise that our twelve tribes hope to receive as they worship God earnestly night and day, and it is for this hope, king, that the Jews are accusing me. **8** Why should any of you judge it to be incredible that God raises the dead? **9** Now indeed, I myself thought that I should do many things against the name of Jesus of Nazareth. **10** I did these in Jerusalem. I locked up in prison many of God's holy people by the authority I received from the chief priests; and when they were killed, I cast my vote against them. **11** I punished them many times in all the synagogues and I tried to force them to blaspheme. I was furiously enraged against them and I persecuted them even to foreign cities. **12** While I was doing this, I went to Damascus with authority and orders from the chief priests; **13** and on the way there, in the middle of the day, king, I saw a light from heaven that was brighter than the sun, and it shone around both me and the men who were traveling with me. **14** When we all fell to the ground, I heard a voice speaking to me that said in the Hebrew language, 'Saul, Saul, why do you persecute me? It is hard for you to kick a goad.' **15** Then I said, 'Who are you, Lord?' The Lord replied, 'I am Jesus whom you persecute. **16** Now get up and stand on your feet; because for this purpose I appeared to you, to appoint you to be a servant and a witness concerning the things that you know about me now and the things that I will show to you later; **17** and I will rescue you from the people and from the Gentiles to whom I am sending you, **18** to open their eyes and to turn them from darkness to light and from the dominion of Satan to God, so that they may receive from God the forgiveness of sins and the inheritance that I give to them who are sanctified by faith in me.' **19** Therefore, King Agrippa, I did not disobey the heavenly vision; **20** but, to those in Damascus first, and then at Jerusalem, and throughout all the country of Judea, and also to the Gentiles, I gave them the message that that they should repent and turn to God, doing deeds worthy of repentance. **21** For this cause the Jews arrested me in the temple and tried to kill me. **22** Therefore I have received the help that comes from God until this very day, and I stand and testify to both small and great about nothing more than what the prophets and Moses said would happen— **23** that Christ must suffer, and by being the first to rise from the dead he would proclaim light to our own people and to the Gentiles."

**24** As Paul completed his defense, Festus said with a loud voice, "Paul, you are insane; your great learning makes you insane." **25** But Paul said, "I am not insane, most excellent Festus, but I am declaring words of truth and sound judgment. **26** For the king knows about these things; and so I speak boldly to him, for I am persuaded that none of this is hidden from him; for this has not been done in a corner. **27** Do you believe the prophets, King Agrippa? I know that you believe." **28** Agrippa said to Paul, "In a short time would you persuade me and make me a Christian?"

**29** Paul said, "I pray to God, that whether in a short or long time, not you only, but also all that hear me today, would be like me, but without these prison chains."

**30** Then the king stood up, and the governor, and Bernice also, and those who were sitting with them; **31** when they left the hall, they talked to one another and said, "This man does nothing worthy of death or of bonds."

**32** Agrippa said to Festus, "This man could have been freed if he had not appealed to Caesar."

### Chapter 27

**1** When it was decided that we should sail for Italy, they committed Paul and some other prisoners to a centurion named Julius, who belonged to the Augustan company of soldiers. **2** We boarded a ship from Adramyttium which was about to sail along the coast of Asia. So we went to sea. Aristarchus from Thessalonica in Macedonia went with us. **3** The next day we landed at the city of Sidon, where Julius treated Paul kindly and allowed him to go to his friends to receive their care. **4** From there we went to sea and sailed under the lee of Cyprus, close to the island, because the winds were against us. **5** When we had sailed across the sea past Cilicia and Pamphylia, we landed at Myra, a city of Lycia. **6** There, the centurion found a ship from Alexandria that was going to sail to Italy. He put us on it. **7** When we had sailed slowly for many days and had finally arrived with difficulty near Cnidus and the wind no longer allowed us to go that way, we sailed along the sheltered side of Crete, opposite Salmone. **8** We sailed along the coast with difficulty, until we came to a certain place called Fair Havens, which is near the city of Lasea.

**9** We had now taken much time, the time of the Jewish fast also had passed, and it had now become dangerous to sail. So Paul warned them, **10** and said, "Men, I see that the voyage we are about to take will be with injury and much loss, not only of the cargo and the ship, but also of our lives." **11** But the centurion was more persuaded by the master and by the owner of the ship than by those things that were spoken by Paul. **12** Because the harbor was not easy to spend the winter in, most of the sailors advised to sail from there, and if by any means we could reach the city of Phoenix, to spend the winter there. Phoenix is a harbor in Crete, facing both southwest and northwest. **13** When a south wind began to blow gently, the sailors thought that they had what they needed. So they weighed anchor and sailed along Crete, close to the shore. **14** But after a short time a wind of hurricane force, called the northeaster, began to beat down from the island. **15** When the ship was caught by the storm and could no longer head into the wind, we had to give way to the storm and were driven along by the wind. **16** We sailed along the lee of a small island called Cauda, and with difficulty we were able to secure the lifeboat. **17** When they had hoisted the lifeboat up, they used its ropes to bind the hull of the ship. They were afraid that they should run upon the sandbars of Syrtis, so they lowered the sea anchor and were driven along. **18** We took such a violent battering by the storm that the next day they began throwing the cargo overboard. **19** On the third day the sailors threw overboard the ship's equipment with their own hands. **20** When the sun and stars did not shine on us for many days, and the great storm still beat upon us, any more hope that we should be saved was abandoned. **21** When they had gone long without food, then Paul stood up among the sailors and said, "Men, you should have listened to me, and not have set sail from Crete, so as to get this injury and loss. **22** Now I urge you to take courage, for there will be no loss of life among you, but only the loss of the ship. **23** For last night an angel of the God to whom I belong, whom also I worship—his angel stood beside me **24** and said, 'Do not be afraid, Paul. You must stand before Caesar, and see, God in his kindness has given to you all those who are sailing with you.' **25** Therefore have courage, men! For I trust God that it will happen just as it was told to me. **26** But we must run aground upon some island."

**27** When the fourteenth night had come, as we were driven this way and that in the Adriatic Sea, about midnight the sailors thought that they were approaching some land. **28** They took soundings and found twenty fathoms; after a little while, they took more soundings and found fifteen fathoms. **29** They were afraid that we might crash on the rocks, so they lowered four anchors from the stern and prayed that morning would come soon. **30** The sailors were looking for a way to abandon the ship and had lowered the lifeboat into the sea, and pretended that they would throw down the anchors from the bow. **31** But Paul said to the centurion and to the soldiers, "Unless these men stay in the ship, you cannot be saved." **32** Then the soldiers cut away the ropes of the boat and let it drift away. **33** When daylight was coming on, Paul encouraged them all to take some food. He said, "This day is the fourteenth day that you have been on constant guard and have gone without food—you have not eaten anything. **34** So I urge you to share some food, for this is necessary for you to survive. For not one of you will lose a single hair from his head." **35** When he had said this, he took bread and he thanked God in the sight of everyone. Then he broke the bread and began to eat. **36** Then they were all encouraged and they also took food. **37** We were 276 souls on the ship. **38** When they had eaten enough, they made the ship lighter by throwing out the wheat into the sea. **39** When it was day, they did not recognize the land, but they saw a bay with a beach, and they discussed whether they could drive the ship onto it. **40** So they cut loose the anchors and left them in the sea. At the same time they loosed the ropes of the rudders and raised the foresail to the wind; and so they headed to the beach. **41** But the ship struck a sandbar and ran aground. The bow was stuck there and remained unmovable, and the stern was broken up by the force of the waves. **42** The soldiers' plan was to kill the prisoners so that none of them could swim away and escape. **43** But the centurion wanted to save Paul, so he stopped their plan; and he ordered those who could swim to jump overboard first and get to land. **44** Then the rest of the men should follow, some on planks, and some on other things from the ship. In this way it happened that all of us were brought safely to land.

### Chapter 28

**1** When we were brought safely through, we learned that the island was called Malta. **2** The native people offered to us not just ordinary kindness, but they lit a fire and welcomed us all because of the constant rain and cold. **3** But when Paul had gathered a bundle of sticks and placed them on the fire, a viper came out because of the heat and fastened onto his hand. **4** When the native people saw the animal hanging from his hand, they said one to another, "This man certainly is a murderer who has been saved from the sea; Justice does not permit him to live." **5** But then he shook the animal into the fire and suffered no harm. **6** They were waiting for him to swell up or suddenly fall down dead. But after they watched him for a long time and saw that nothing was wrong with him, they changed their minds and said that he was a god.

**7** Now in a nearby place there were lands belonging to the chief man of the island, a man named Publius. He welcomed us and kindly provided for us for three days. **8** It happened that the father of Publius was lying afflicted with a fever and dysentery. When Paul went to him, he prayed, placed his hands on him, and healed him. **9** After this happened, the rest of the people on the island who were sick also came and were healed. **10** The people also honored us with many honors. When we were preparing to sail, they gave us what we needed.

**11** After three months we set sail in a ship that had spent the winter at the island, a ship of Alexandria, with "the twin gods" as its figurehead. **12** After we landed at the city of Syracuse, we stayed there three days. **13** From there we sailed and arrived at the city of Rhegium. After one day a south wind sprang up, and in two days we came to the city of Puteoli. **14** There we found some brothers and were invited to stay with them for seven days. In this way we came to Rome. **15** From there the brothers, after they heard about us, came to meet us as far as the Market of Appius and the Three Taverns. When Paul saw the brothers, he thanked God and took courage.

**16** When we entered Rome, Paul was allowed to live by himself with the soldier who was guarding him.

**17** Then it came about that after three days Paul called together those men who were the leaders among the Jews. When they had come together, he said to them, "Brothers, although I have done nothing wrong against the people or the customs of our fathers, I was delivered as a prisoner from Jerusalem into the hands of the Romans. **18** After they questioned me, they wished to set me free, because there was no reason for the death penalty in my case. **19** But when the Jews spoke against their desire, I was forced to appeal to Caesar, although it is not as if I were bringing any accusation against my nation. **20** For this reason, therefore, I called upon you that I might see you and speak with you, since it is because of the hope of Israel that I am now wearing this chain."

**21** Then they said to him, "We neither received letters from Judea about you, nor did any of the brothers come and report or say anything bad about you. **22** But we want to hear from you what you think about this sect, because it is known by us that it is spoken against everywhere."

**23** When they had appointed a day for him, more people came to him at his dwelling place. He presented the matter to them, and testified about the kingdom of God. He tried to persuade them about Jesus, both from the law of Moses and from the prophets, from morning until evening. **24** Some were convinced about the things which were said, while others did not believe. **25** When they did not agree with one another, they left after Paul had spoken this one word: "The Holy Spirit spoke well through Isaiah the prophet to your fathers.

**26** He said, 'Go to this people and say,

"Hearing you will hear, but you will never understand;

seeing, you will see, but you will never know.

**27** For the heart of this people has become dull,

and with their ears they hardly hear,

and they have shut their eyes.

Otherwise they might see with their eyes,

and hear with their ears,

and understand with their heart and turn again,

and I would heal them."'

**28** Therefore, you should know that this salvation of God has been sent to the Gentiles, and they will listen." **29***[*[1](#fn-044-028-029-1)*]*

**30** Paul lived for two whole years in his own rented house, and he welcomed all who came to him. **31** He was proclaiming the kingdom of God and was teaching the things about the Lord Jesus Christ with all boldness without being hindered.

#### Footnotes

28:29 *[1]*Acts 28:29—Some ancient copies have verse 29:

## Romans

### Chapter 1

**1** Paul, a servant of Jesus Christ, called to be an apostle and set apart for the gospel of God, **2** which he promised beforehand by his prophets in the holy scriptures, **3** concerning his Son who was a descendant of David according to the flesh. **4** Through the Spirit of holiness he was declared with power to be the Son of God by the resurrection from the dead, Jesus Christ our Lord. **5** Through him we have received grace and apostleship for obedience of faith among all the nations, for the sake of his name. **6** Among these nations, you also have been called to belong to Jesus Christ.

**7** To all in Rome who are beloved of God and called to be his holy people: Grace to you and peace from God our Father and the Lord Jesus Christ.

**8** First, I thank my God through Jesus Christ for all of you, because your faith is proclaimed throughout the whole world. **9** For God is my witness, whom I serve in my spirit in the gospel of his Son, of how continually I make mention of you. **10** I always request in my prayers that by any means I may at last be successful now by the will of God in coming to you. **11** For I desire to see you, that I may give you some spiritual gift, in order to strengthen you. **12** That is, I long to be mutually encouraged among you, through each other's faith, yours and mine. **13** Now I do not want you to be uninformed, brothers, that I often intended to come to you (but I was hindered until now), in order to have some fruit among you also, just as I have had among the rest of the Gentiles. **14** I am a debtor both to Greeks and to foreigners, both to the wise and to the foolish. **15** So, as for me, I am ready to proclaim the gospel also to you who are in Rome.

**16** For I am not ashamed of the gospel, for it is the power of God for salvation for everyone who believes, for the Jew first and for the Greek. **17** For in it God's righteousness is revealed from faith to faith, as it has been written, "The righteous will live by faith."

**18** For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of people who through unrighteousness hold back the truth. **19** This is because that which is known about God is visible to them. For God has enlightened them. **20** For ever since the creation of the world, his invisible qualities, namely his eternal power and divine nature, have been clearly seen, having been discerned in the things that have been made. So they are without excuse. **21** This is because, although they knew about God, they did not glorify him as God, nor did they give him thanks. Instead, they became foolish in their thoughts, and their senseless hearts were darkened. **22** They claimed to be wise, but they became foolish. **23** They exchanged the glory of the imperishable God for the likenesses of an image of perishable man, of birds, of four-footed beasts, and of creeping things.

**24** Therefore God delivered them over to the lusts of their hearts for uncleanness, for their bodies to be dishonored among themselves. **25** It is they who exchanged the truth of God for a lie, and who worshiped and served the creation instead of the Creator, who is blessed forever. Amen.

**26** Because of this, God delivered them over to dishonorable lusts, for their women exchanged natural relations for those that were unnatural. **27** In the same way, the men also left their natural relations with women and burned in their lust for one another. These were men who committed shameless acts with men and received in themselves the penalty they deserved for their error.

**28** And just as they did not approve of having God in their awareness, he gave them up to a corrupted mind, for them to do those things that are not proper. **29** They have been filled with all unrighteousness, wickedness, covetousness, and malice. They are full of envy, murder, strife, deceit, and evil intentions. They are gossips, **30** slanderers, haters of God, insolent, arrogant, boastful, inventing ways of doing evil; they are disobedient to parents. **31** They are senseless, faithless, heartless, and unmerciful. **32** They understand the ordinance of God, that those who practice such things are deserving of death. But not only do they do these things, they also approve of others who do them.

# Romans 1 General Notes

### Structure and formatting

The first verse is a type of introduction. People in the ancient Mediterranean region often started their letters this way. Sometimes this is called a "salutation."

### Special concepts in this chapter

#### The gospel

When Paul writes of "the gospel" in this chapter (verses 1, 2, 9, 15, 16, 17), he is referring to the message about God's salvation for people through Jesus's sacrifice on the cross.

#### Harvest

This chapter uses the image of a harvest (1:13) to speak of the Roman Christians doing good works because they believe what Paul has told them about Jesus. (See: fruit and faith and righteous)

#### Universal Condemnation and the Wrath of God

This chapter explains that everyone is without excuse. We all know about the true God, Yahweh, from his creation all around us. Because of our sin and our sinful nature, every person justly deserves the wrath of God. This wrath was satisfied by Jesus dying on a cross for those who believe in him. (See: believe and sin)

### Important figures of speech in this chapter

#### "God gave them over"

Many scholars view the phrases "God gave them over" and "God gave them up" as theologically significant. In both cases, it means that God had stopped trying to teach the people the right way and had allowed them to do whatever they want, even though everything they wanted to do was evil.

### Other possible translation difficulties in this chapter

#### Difficult phrases and concepts

This chapter has many difficult ideas in it. The way Paul writes makes many of the phrases in this chapter difficult to translate. The translator may need to use the UDB to understand the meaning of the phrases and then translate them in a way that is easy for people to understand. Some of the difficult phrases include: "obedience of faith," "whom I serve in my spirit," "from faith to faith" and "exchanged the glory of the imperishable God for the likenesses of an image of perishable man."

#### Romans 01

##### Paul

Your language may have a particular way of introducing the author of a letter. You may also need to tell in this same verse who the people are to whom Paul wrote the letter

##### Christ, called to be an apostle and set apart for the gospel of God

You can translate this in an active form. Alternate translation: "Christ. God called me to be an apostle and chose me to tell people about the gospel"

##### called

appointed or chosen by God to be his child, to be his servant and proclaimer of his message of salvation through Jesus

#### Romans 02

##### which he promised beforehand by his prophets in the holy scriptures

God promised his people that he would set up his kingdom. He told the prophets to write these promises in the Scriptures.

#### Romans 03

##### concerning his Son

This refers to "the gospel of God," the good news that God promised to send his Son into the world.

##### Son

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

##### who was a descendant of David according to the flesh

Here the word "flesh" refers to the physical body. Alternate translation: "who is a descendant of David according to the physical nature" or "who was born into the family of David"

#### Romans 04

##### he was declared with power to be the Son of God

The word "he" refers to Jesus Christ. You can translate this in an active form. Alternate translation: "God declared him with power to be the Son of God"

##### by the resurrection from the dead

"by raising him from among the people who are dead." This expression speaks of all dead people together in the underworld, and coming alive again is spoken of as resurrection from among them.

##### Spirit of holiness

This refers to the Holy Spirit.

#### Romans 05

##### Connecting Statement:

Paul talks here about his obligation to preach.

##### we have received grace and apostleship

God has given Paul the gift of being an apostle. You can translate this in an active form. Alternate translation: "God caused me to be an apostle. This is a special privilege"

##### for obedience of faith among all the nations, for the sake of his name

Paul uses the word "name" as a metonym to refer to Jesus. Alternate translation: "in order to teach all nations to obey because of their faith in him"

#### Romans 06

##### General Information:

This page has intentionally been left blank.

#### Romans 07

##### To all in Rome who are beloved of God and called to be his holy people

You can translate this in an active form. Alternate translation: "I am writing this letter to all of you in Rome whom God loves and has chosen to become his people"

##### Grace to you and peace

You can translate this in an active form. Alternate translation: "May God give you grace and peace" or "May God bless you and give you inner peace"

##### God our Father

The word "Father" is an important title for God.

#### Romans 08

##### the whole world

the world Paul and his readers knew and could travel in, which was the Roman Empire

#### Romans 09

##### For God is my witness

Paul emphasizes that he earnestly prays for them and that God has seen him praying. The word "for" is often left untranslated.

##### in my spirit

A person's spirit is the part of him that can know God and believe in him.

##### the gospel of his Son

The good news (gospel) of the Bible is that the Son of God has given himself as the Savior of the world.

##### Son

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

##### I make mention of you

"I talk to God about you"

#### Romans 10

##### I always request in my prayers that ... I may at last be successful ... in coming to you

"Every time I pray, I ask God that ... I may succeed ... in coming to visit you"

##### by any means

"in whatever way God allows"

##### at last

"eventually" or "finally"

##### now by the will of God

"now, because God desires it,"

#### Romans 11

##### Connecting Statement:

Paul continues his opening statements to the people in Rome by stating his desire to see them in person.

##### For I desire to see you

"Because I really want to see you"

##### some spiritual gift, in order to strengthen you

Paul wants to strengthen the Roman Christians spiritually. Alternate translation: "some gift that will help you to grow spiritually"

#### Romans 12

##### That is, I long to be mutually encouraged among you, through each other's faith, yours and mine

You can translate this in an active form. Alternate translation: "I mean that I want us to encourage each other by sharing our experiences of faith in Jesus"

#### Romans 13

##### I do not want you to be uninformed

Paul is emphasizing that he wanted them to have this information. You can translate this double negative in a positive form. Alternate translation: "I want you to know"

##### brothers

Here this means fellow Christians, including both men and women.

##### I was hindered until now

You can translate this in an active form. Alternate translation: "something has always prevented me"

##### in order to have some fruit among you

The word "fruit" is a metaphor that represents people in Rome whom Paul wants to believe the gospel. Alternate translation: "that more people among you might trust in Jesus"

##### the rest of the Gentiles

the Gentiles in the other regions where he had gone

#### Romans 14

##### I am a debtor both to

Using the metaphor "debtor," Paul speaks of his duty to serve God as if he owed God a financial debt. Alternate translation: "I must take the gospel to"

#### Romans 15

##### General Information:

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#### Romans 16

##### I am not ashamed of the gospel

You can translate this in a positive form. Possible meanings are that 1) Paul is not ashamed of believing the gospel because he knows it is true. Alternate translation: "I am confident in the gospel" 2) Paul is not ashamed of preaching the gospel because he knows that is true. Alternate translation: "I confidently preach the gospel"

##### it is the power of God for salvation for everyone who believes

Here "believes" means that one puts his trust in Christ. Alternate translation: "it is through the gospel that God powerfully saves those who put their trust in Christ"

##### for the Jew first and for the Greek

"for Jewish people and also for Greek people"

##### first

Here "first" means coming before all others in order of time.

#### Romans 17

##### For in it

Here "it" refers to the gospel. Paul explains why he completely trusts in the gospel.

##### God's righteousness is revealed from faith to faith

Paul speaks about the gospel message as if it were an object that God could physically show to people. You can translate this in an active form. Alternate translation: "God has told us that it is by faith from beginning to end that people become righteous"

##### as it has been written

You can translate this in an active form. Alternate translation: "as someone has written in the Scriptures"

##### The righteous will live by faith

Possible meanings are 1) the words "by faith" describe "righteous," and those who by faith are righteous will live, or 2) the words "by faith" describe "will live," and those who are righteous will live by faith.

##### The righteous

The word "righteous" can be written as an adjective. Alternate translation: "Righteous people" or "A person who is righteous"

#### Romans 18

##### Connecting Statement:

Paul reveals God's great anger against sinful man.

##### For the wrath of God is revealed

You can translate this in an active form. Alternate translation: "For God shows how angry he is"

##### For

Paul uses the word "for" to show he is about to tell why people know that what he has said in Romans 1:17 is true.

##### the wrath of God is revealed from heaven against all ungodliness and unrighteousness of people

The words "ungodliness" and "unrighteousness" are abstract nouns that can be expressed using the adjectives "ungodly," which describes the people, and "unrighteous," which describes their deeds. These nouns are metonyms for the people with whom God is angry. You can translate this in active form. Alternate translation: "God reveals from heaven how angry he is with people because they are ungodly and do unrighteous deeds"

##### hold back the truth

Here "truth" refers to true information about God. Alternate translation: "hide the true information about God"

#### Romans 19

##### that which is known about God is visible to them

You can translate this in an active form. Alternate translation: "they can know about God because of what they can plainly see"

##### For God has enlightened them

Here "enlightened them" means God has shown them the truth about him. Alternate translation: "Because God has shown everyone what he is like"

#### Romans 20

##### world

This refers to the heavens and the earth, as well as everything in them.

##### his invisible qualities, namely his eternal power and divine nature, have been clearly seen

Paul speaks of people understanding God's invisible qualities as if people have seen those qualities. This can be translated in active form. Alternate translation: "people have clearly understood God's invisible qualities, namely his eternal power and divine nature"

##### divine nature

"all the qualities and characteristics of God" or "the things about God that make him God"

##### having been discerned

This can be translated in active form. Alternate translation: "because people have discerned them" or "because people have understood them"

##### in the things that have been made

This can be translated in active form. Alternate translation: "in the things that God has made"

##### they are without excuse

"people do not have an excuse" or "these people can never say that they did not know"

#### Romans 21

##### became foolish in their thoughts

"began to think foolish things"

##### their senseless hearts were darkened

Here "darkness" is a metaphor that represents the people's lack of understanding. Here "hearts" is a metonym for a person's mind or inner being. Alternate translation: "they became unable to understand what God wanted them to know"

#### Romans 22

##### They claimed to be wise, but they became foolish

"While they were claiming that they were wise, they became foolish"

##### They ... they

the people in Romans 1:18

#### Romans 23

##### exchanged the glory of the imperishable God

"traded the truth that God is glorious and will never die"

##### exchanged the glory of the imperishable God for the likenesses of an image of

"stopped loving the glory of the God who never dies and instead chose to worship idols that looked like"

##### perishable man

"human beings, who will die"

##### of birds, of four-footed beasts, and of creeping things

"or that looked like birds, four-footed beasts, or creeping things"

#### Romans 24

##### Therefore

"Because what I have just said is true"

##### God delivered them over to

"God allowed them to indulge in"

##### them ... their ... themselves

These words refer to the "people" of Romans 1:18.

##### the lusts of their hearts for uncleanness

Here "lusts of their hearts" is a synecdoche that represents the evil things they wanted to do. Alternate translation: "the morally impure things they desired greatly"

##### for their bodies to be dishonored among themselves

This is a euphemism that means they committed immoral sexual acts. You can translate this in an active form. Alternate translation: "and they committed sexually immoral and degrading acts"

#### Romans 25

##### they

This word refers to the "people" of Romans 1:18.

##### who worshiped and served the creation

Here "creation" refers to what God created. Alternate translation: "They worshiped things that God created"

##### instead of

"rather than"

#### Romans 26

##### Because of this

"Because of idolatry and sexual sin"

##### God delivered them over to dishonorable lusts

"God allowed them to do all the dishonorable things they very much wanted to do"

##### dishonorable lusts

"shameful sexual desires"

##### lusts, for their women

"lusts. For example, their women"

##### exchanged natural relations for those that were unnatural

The idea of relations "that were unnatural" is a euphemism for immoral sexuality. Alternate translation: "started practicing sexuality in a way God did not design"

#### Romans 27

##### men also left their natural relations with women

Here "natural relations" is a euphemism for sexual relationships. Alternate translation: "many men stopped having natural sexual desire for women"

##### burned in their lust for one another

"experienced strong sexual desire for other men"

##### committed shameless acts with men and

"committed acts with men for which they should have been ashamed. But they were not ashamed, and they"

##### men and received in themselves the penalty they deserved for their error

"men, and God has punished them justly for the error they committed"

##### error

moral wrong, not a mistake about facts

#### Romans 28

##### And just as they did not approve of having God in their awareness

"They did not think it was necessary to know God"

##### And just as

Possible meanings are 1) God "gave them up to a corrupted mind ... proper" (see the words in this verse) because they not only "exchanged the truth of God for a lie, and ... worshiped and served the creation" (Romans 1:25), but they also "did not approve ... awareness," or 2) God "gave them up ... proper" because "they did not approve ... awareness," in which case "And just as" should be translated "Because."

##### they ... their ... them

These words refer to the "people" of Romans 1:18.

##### he gave them up to a corrupted mind

Here "a corrupted mind" means a mind that thinks only about immoral things. Alternate translation: "God allowed their minds, which they had filled with worthless and immoral thoughts, to completely control them"

##### not proper

"disgraceful" or "sinful"

#### Romans 29

##### They have been filled with all

You can translate this in an active form. Alternate translation: "They have in them a strong desire for all" or "They strongly desire to do deeds of"

##### They are full of envy, murder, strife, deceit, and evil intentions

"Many are constantly envying other people ... Many constantly desire to murder people ... to cause arguments and quarrels among people ... to deceive others ... to speak hatefully about others"

#### Romans 30

##### slanderers

A slanderer says false things about another person in order to damage that person's reputation.

##### inventing ways of doing evil

"thinking of new ways to do evil things to others"

#### Romans 31

##### General Information:

This page has intentionally been left blank.

#### Romans 32

##### They understand the ordinance of God, that

"They know how God wants them to live and that"

##### that those who practice such things

Here "practice" refers to continually or habitually doing things that are evil. Alternate translation: "that those who keep on doing wicked things"

##### are deserving of death

"deserve to die"

##### these things

"these kinds of evil things"

##### who do them

Here the verb "do" refers to continuing to do things that are evil. Alternate translation: "who keep on doing evil things"

### Chapter 2

**1** Therefore you are without excuse, you person, you who judge, for in things for which you judge the other person, you condemn yourself. For you who judge practice the same things. **2** But we know that God's judgment is according to truth when it falls on those who practice such things. **3** But consider this, you person, you who judge those who practice such things although you do the same things. Will you escape from the judgment of God? **4** Or do you think so little of the riches of his kindness, his delayed punishment, and his patience? Do you not know that his kindness is meant to lead you to repentance? **5** But it is to the extent of your hardness and unrepentant heart that you are storing up for yourself wrath on the day of wrath, that is, the day of the revelation of God's righteous judgment. **6** He will pay back to every person according to his actions: **7** to those who according to the perseverance of good deeds have sought glory, honor, and incorruptibility, he will give eternal life. **8** But to those who are self-seeking, who disobey the truth but obey unrighteousness, wrath and fierce anger will come. **9** God will bring tribulation and distress on every human soul that has practiced evil, to the Jew first, and also to the Greek. **10** But glory, honor, and peace will come to everyone who practices good, to the Jew first, and also to the Greek. **11** For there is no partiality with God. **12** For as many as have sinned without the law will also perish without the law, and as many as have sinned with respect to the law will be judged by the law. **13** For it is not the hearers of the law who are righteous before God, but it is the doers of the law who will be justified. **14** For when Gentiles, who do not have the law, do by nature the things of the law, they are a law to themselves, although they do not have the law. **15** By this they show that the actions required by the law are written in their hearts. Their conscience also bears witness to them, and their own thoughts either accuse or defend them **16** on the day when God will judge the secrets of all people, according to my gospel, through Jesus Christ.

**17** But if you say that you are a Jew and rest upon the law and boast in God, **18** and know his will and approve of what is excellent because you have been instructed from the law; **19** and if you are convinced that you yourself are a guide to the blind, a light to those who are in darkness, **20** an instructor of the foolish, a teacher of little children, and that you have in the law the form of knowledge and of the truth, then how does this affect the way you live your life? **21** You who teach others, do you not teach yourself? You who preach against stealing, do you steal? **22** You who say that one must not commit adultery, do you commit adultery? You who hate idols, do you rob temples? **23** You who boast in the law, do you dishonor God by transgressing the law? **24** For "the name of God is blasphemed among the Gentiles because of you," just as it has been written. **25** For circumcision is profitable to you if you obey the law, but if you are a transgressor of the law, your circumcision becomes uncircumcision. **26** If, then, the uncircumcised person keeps the requirements of the law, will not his uncircumcision be considered as circumcision? **27** And will not the one who is naturally uncircumcised condemn you if he fulfills the law? This is because you have the written law and circumcision, yet you are a transgressor of the law! **28** For he is not a Jew who is merely one outwardly; neither is circumcision that which is merely outward in the flesh. **29** But he is a Jew who is one inwardly, and circumcision is that of the heart, in the Spirit, not in the letter. The praise of such a person comes not from people but from God.

# Romans 2 General Notes

### Structure and formatting

This chapter shifts its audience from Roman Christians to those who "judge" other people and do not believe in Jesus. (See: judge and believe)

#### "Therefore you are without excuse"

This phrase looks back at Chapter 1. In some ways, it actually concludes what Chapter 1 teaches. This phrase explains why everyone in the world must worship the true God.

### Special concepts in this chapter

#### "Doers of the Law"

Those who try to obey the law will not be justified by trying to obey it. Those who are justified by believing in Jesus show that their faith is real by obeying God's commands. (See: justice and lawofmoses)

### Important figures of speech in this chapter

#### Rhetorical Questions

Paul uses several rhetorical questions in this chapter. It appears the intent of these rhetorical questions is to make the readers see their sin so they will trust in Jesus. (See:, guilt and sin and faith)

### Other possible translation difficulties in this chapter

#### "You who judge"

At times, this could be translated in a simpler way. But it is translated in this relatively awkward way because when Paul refers to "people who judge" he is also saying that everyone judges. It is possible to translate this as "those who judge (and everyone judges)."

#### Romans 01

##### Connecting Statement:

Paul has stated that all people are sinners and continues to remind his readers that all people are wicked.

##### Therefore you are without excuse

The word "therefore" marks a new section of the letter. It also makes a concluding statement based on what Paul has said in [Romans 1:1-32]

##### you are

Paul is writing here as if he were addressing a Jewish person who is arguing with him. Paul is doing this to teach his audience that God will punish everyone who continually sins, whether Jew or Gentile.

##### you

Here the pronoun "you" is singular.

##### excuse, you person, you who judge, for in things for which you judge the other person, you condemn yourself

"excuse. You are just a human being, yet you judge others and say they deserve God's punishment. But you are only judging yourself because you do the same wicked deeds that they do"

##### you person

Another possible meaning is "whoever you are."

#### Romans 02

##### But we know

Here the pronoun "we" may include Christian believers and also Jews who are not Christians.

##### God's judgment is according to truth when it falls on those

Here Paul speaks of "God's judgment" as if it were alive and could "fall" on people. Alternate translation: "God will judge those people truly and fairly"

##### those who practice such things

"the people who do those wicked deeds"

#### Romans 03

##### But consider this

"So consider this" or "Therefore, consider this"

##### consider this

"think about what I am going to tell you"

##### you person

Use the phrase "you, whoever you are" or use "you," (with the comma), followed by a general word for a human being.

##### you who judge those who practice such things although you do the same things

"you who say someone deserves God's punishment while you do the same wicked deeds"

##### Will you escape from the judgment of God?

This remark appears in the form of a question to add emphasis. You can also translate this question as a strong negative statement. Alternate translation: "You will certainly not escape God's judgment!"

#### Romans 04

##### Or do you think so little of the riches of his kindness, his delayed punishment, and his patience ... repentance?

This remark appears in the form of a question to add emphasis. You can also translate this as a strong statement. Alternate translation: "You should not act like it does not matter that God is good and that he patiently waits a long time before he punishes people so that his goodness will cause them to repent!"

##### think so little of the riches ... patience

"consider the riches ... patience unimportant" or "consider ... patience not good"

##### Do you not know that his kindness is meant to lead you to repentance?

This remark appears in the form of a question to add emphasis. You can also translate this as a strong statement. Alternate translation: "You must know that God shows you he is good so that you might repent!"

#### Romans 05

##### Connecting Statement:

Paul continues to remind the people that all people are wicked.

##### But it is to the extent of your hardness and unrepentant heart

Paul uses a metaphor to compare a person who refuses to obey God to something hard, like a stone. He also uses the metonym "heart" to represent the person's mind or inner being. Alternate translation: "It is because you refuse to listen and repent"

##### hardness and unrepentant heart

This is a doublet that you can combine as "unrepentant heart."

##### you are storing up for yourself wrath

The phrase "storing up" implies a metaphor that usually refers to a person gathering his treasures and putting them in a safe place. Paul says, instead of treasures, that the person is gathering God's punishment. The longer they go without repenting, the more severe the punishment. Alternate translation: "you are making your punishment worse"

##### on the day of wrath ... the day of the revelation of God's righteous judgment

Both of these phrases refer to the same day. Alternate translation: "when God will show everyone that he is angry and that he judges all people fairly"

#### Romans 06

##### pay back

"give a fair reward or punishment"

##### to every person according to his actions

"each person according to what that person has done"

#### Romans 07

##### who according to the perseverance of good deeds have

who, by persevering and doing good deeds, have

##### have sought

have tried to get

##### glory, honor, and incorruptibility

They want God to praise and honor them, and they want to never die.

##### incorruptibility

This refers to physical, not moral, decay.

#### Romans 08

##### self-seeking

"selfish" or "only concerned with what makes themselves happy"

##### disobey the truth but obey unrighteousness

These two phrases mean basically the same thing. The second intensifies the first.

##### wrath and fierce anger will come

The words "wrath" and "fierce anger" mean basically the same thing and emphasize God's anger. Alternate translation: "God will show his terrible anger"

##### wrath

Here the word "wrath" is a metonym that refers to God's severe punishment of wicked people.

#### Romans 09

##### Connecting Statement:

Though this section is speaking to the non-religious wicked person, Paul sums it up by stating both non-Jews and Jews are wicked before God.

##### tribulation and distress on

The words "tribulation" and "distress" mean basically the same thing here and emphasize how bad God's punishment will be. Alternate translation: "awful punishments to"

##### on every human soul

Here, Paul uses the word "soul" as a synecdoche that refers to the whole person. Alternate translation: "upon every person"

##### has practiced evil

"has continually done evil things"

##### evil, to the Jew first, and also to the Greek

"evil. He will judge the Jewish people first, and then those people who are not Jewish"

##### first

Possible meanings are 1) "first in order of time" or 2) "most certainly"

#### Romans 10

##### But glory, honor, and peace will come

"But God will praise, honor, and give peace"

##### practices good

"continually does what is good"

##### good, to the Jew first, and also to the Greek

"good. God will reward the Jewish people first, and then those people who are not Jewish"

##### first

You should translate this the same way you did in Romans 2:9.

#### Romans 11

##### For there is no partiality with God

You can translate this in a positive form. Alternate translation: "For God treats all people the same"

#### Romans 12

##### For as many as have sinned

"For all those who have sinned"

##### without the law will also perish without the law

Paul repeats "without the law" to emphasize that it does not matter if people do not know the law of Moses. If they sin, God will judge them. Alternate translation: "without knowing the law of Moses will certainly still die spiritually"

##### as many as have sinned

"all those who have sinned"

##### with respect to the law will be judged by the law

God will judge sinful people according to his law. You can translate this in an active form. Alternate translation: "and who do know the law of Moses, God will judge them according to that law"

#### Romans 13

##### Connecting Statement:

Paul continues to let the reader know that perfect obedience to God's law is required even for those who never had God's law.

##### it is not the hearers of the law

Here "the law" refers to the law of Moses. Alternate translation: "it is not those who only hear the law of Moses"

##### who are righteous before God

"whom God considers righteous"

##### but it is the doers of the law

"but it is those who obey the law of Moses"

##### who will be justified

You can translate this in an active form. Alternate translation: "whom God will accept"

#### Romans 14

##### For

This verse is the beginning of an interruption of Paul's main argument, in which he gives the reader extra information. If you have a way to mark an interruption like this in your language, you can use it here.

##### a law to themselves ... do not have the law

This is an idiom that means that these people naturally obey God's laws. Alternate translation: "have God's laws already inside them ... actually do not have the law"

##### they do not have the law

Here "the law" refers to the law of Moses." Alternate translation: "they do not actually have the laws that God gave to Moses"

#### Romans 15

##### General Information:

This verse is the end of an interruption of Paul's main argument, in which he gives the reader extra information. If you have a way to mark an interruption like this in your language, you can use it here.

##### By this they show

"By naturally obeying the law they show"

##### that the actions required by the law are written in their hearts

Here "hearts" is a metonym for the person's thoughts or inner person. The phrase "written in their hearts" is a metaphor for knowing something in their mind. You can translate this in an active form. Alternate translation: "that God has written on their hearts what the law requires them to do" or "that they know the actions that God wants them to do according to his law"

##### bears witness to them

Here "bears witness" refers to the knowledge they gain from the law that God has written in their hearts. Alternate translation: "tells them if they are disobeying or obeying God's law"

#### Romans 16

##### when God will judge

This finishes Paul's thought from Romans 2:13. You can put a period at the end of 2:15 and start a new sentence here. Alternate translation: "This will happen when God judges"

#### Romans 17

##### Connecting Statement:

Here begins Paul's discussion that the law the Jews possess actually condemns them because they do not obey it.

##### if you say that you are a Jew

"since you call yourself a Jew" or "if you want people to think of you as a Jew"

##### rest upon the law

The phrase "rest upon the law" represents believing that they can become righteous by obeying the law. Alternate translation: "rely on the law of Moses"

#### Romans 18

##### know his will

"and know God's will"

##### because you have been instructed from the law

This can be stated in active form. Alternate translation: "because people have taught you what is right from the law" or "because you have learned from the law"

#### Romans 19

##### that you yourself are a guide to the blind, a light to those who are in darkness

Here "the blind" and "those who walk in darkness" represent people who do not understand the law. Alternate translation: "that because you teach the law, you yourself are like a guide to blind people, and you are like a light to people who are lost in the dark"

#### Romans 20

##### an instructor of the foolish

"you correct those who do wrong"

##### a teacher of little children

Here Paul compares those who do not know anything about the law to very small children. Alternate translation: "you teach those who do not know the law"

##### and that you have in the law the form of knowledge and of the truth

The knowledge of the truth that is in the law comes from God. Alternate translation: "and you are sure you understand the truth that God has given in the law"

#### Romans 21

##### You who teach others, do you not teach yourself?

Paul is using a question to scold his listeners. You can translate this as a strong statement. Alternate translation: "You teach others, but you do not teach yourself!" or "You teach others, but you do not do what you teach!"

##### You who preach against stealing, do you steal?

Paul is using a question to scold his listeners. You can translate this as a strong statement. Alternate translation: "You tell people not to steal, but you steal!"

#### Romans 22

##### You who say that one must not commit adultery, do you commit adultery?

Paul is using a question to scold his listeners. You can translate this as a strong statement. Alternate translation: "You tell people not to commit adultery, but you commit adultery!"

##### You who hate idols, do you rob temples?

Paul is using a question to scold his listener. You can translate this as a strong statement. Alternate translation: "You say you hate idols, but you rob temples!"

##### do you rob temples

Possible meanings are 1) "do you steal items from local pagan temples to sell and make a profit" or 2) "do you keep back from the Jerusalem temple all the money that is due to God"

#### Romans 23

##### You who boast in the law, do you dishonor God by transgressing the law?

Paul uses a question to scold his listener. You can translate this as a strong statement. Alternate translation: "It is wicked that you claim to be proud of the law while at the same time you disobey it and bring shame to God!"

#### Romans 24

##### the name of God is blasphemed among the Gentiles

You can translate this in an active form. Alternate translation: "many Gentiles blaspheme the name of God"

##### name of God

The word "name" is a metonym that refers to the entirety of God, not just his name.

#### Romans 25

##### Connecting Statement:

Paul continues to show that God, by his law, condemns even the Jews who have God's law.

##### For circumcision is profitable to you

"I say all of this because it is good for you to be circumcised"

##### if you are a transgressor of the law

"if you do not obey the commandments found in the law"

##### your circumcision becomes uncircumcision

"it is as though you were no longer circumcised"

#### Romans 26

##### the uncircumcised person

"the person who is not circumcised"

##### keeps the requirements of the law

"obeys what God commands in the law"

##### will not his uncircumcision be considered as circumcision?

This is the first of two questions Paul asks here to emphasize that circumcision is not what makes one right before God. You can translate this question as a statement in an active form. Alternate translation: "God will consider him as circumcised."

#### Romans 27

##### And will not the one who is naturally uncircumcised condemn you ... the law?

This is the second of two questions that Paul asks here

#### Romans 28

##### outwardly

This refers to Jewish rituals, such as circumcision, which people can see.

##### merely outward in the flesh

This refers to the physical change to a man's body when someone circumcises him.

##### flesh

This is a synecdoche for the whole body. Alternate translation: "body"

#### Romans 29

##### he is a Jew who is one inwardly, and circumcision is that of the heart

These two phrases have similar meanings. The first phrase, "he is a Jew who is one inwardly," explains the second phrase, "circumcision is that of the heart."

##### inwardly

This refers to the values and motivations of the person whom God has transformed.

##### of the heart

Here "heart" is a metonym for the inner person.

##### in the Spirit, not in the letter

Here "letter" is a synecdoche that refers to written Scripture. Alternate translation: "through the work of the Holy Spirit, not because you know the Scriptures"

##### in the Spirit

This refers to the internal, spiritual part of a person that the Holy Spirit changes.

### Chapter 3

**1** Then what advantage does the Jew have? And what is the benefit of circumcision? **2** It is great in every way. First of all, the Jews were entrusted with revelation from God.

**3** For what if some Jews were without faith? Will their unbelief nullify God's faithfulness? **4** May it never be. Instead, let God be found to be true, even though every man is a liar. As it has been written,

"That you might be shown to be righteous in your words,

and that you might prevail when you come into judgment."

**5** But if our unrighteousness shows the righteousness of God, what can we say? Can we say that God is unrighteous to bring his wrath upon us? (I am using a human argument.) **6** May it never be! For then how would God judge the world? **7** But if through my lie the truth of God increases his glory, why am I still being judged as a sinner? **8** Why not say, as we are slandered as saying, and as some affirm that we say, "Let us do evil, so that good may come"? Their condemnation is just.

**9** What then? Are we excusing ourselves? Not at all. For we have already accused both Jews and Greeks, all of them, of being under sin. **10** This is as it is written:

“No one is righteous, not one;

**11** there is no one who understands;

there is no one who seeks God.

**12** They have all turned away;

together they have become useless.

There is no one who does good, no,

not even one.”

**13** "Their throat is an open grave.

Their tongues have deceived.

The poison of snakes is under their lips.”

**14** "Their mouths are full of cursing and bitterness.”

**15** "Their feet are swift to pour out blood.

**16** Destruction and suffering are in their paths.

**17** These people have not known a way of peace."

**18** "There is no fear of God before their eyes."

**19** Now we know that whatever the law says, it speaks to the ones who are under the law, so that every mouth may be shut, and the whole world held accountable to God. **20** For no flesh will be justified by the works of the law in his sight. For through the law comes the knowledge of sin.

**21** But now apart from the law the righteousness of God has been revealed, to which the Law and the Prophets bear witness— **22** the righteousness of God through faith in Jesus Christ for all those who believe. For there is no distinction, **23** for all have sinned and come short of the glory of God, **24** and they are freely justified by his grace through the redemption that is in Christ Jesus. **25** For God provided Christ Jesus as an atoning sacrifice through faith in his blood. He offered Christ as proof of his justice, because of his disregard of previous sins **26** in his patience. This was to show his righteousness at this present time, so he might be just and the justifier of the one who has faith in Jesus.

**27** Where then is boasting? It is excluded. Through what kind of law? Of works? No, but through a law of faith. **28** We conclude then that a person is justified by faith without works of the law. **29** Or is God the God of Jews only? Is he not also the God of Gentiles? Yes, of Gentiles also. **30** If, indeed, God is one, he will justify the circumcision by faith, and the uncircumcision through faith.

**31** Do we then nullify the law through faith? May it never be! Instead, we uphold the law.

# Romans 3 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 verses 4 and 10-18 of this chapter, which is from the Old Testament.

### Special concepts in this chapter

Chapter 3 answers the question, "What advantage does being a Jew have over being a Gentile?" (See: lawofmoses and save)

#### "For all have sinned and come short of the glory of God"

Because God is holy, anyone with him in heaven must be perfect. Any sin at all will condemn a person. (See: heaven and condemn)

#### The purpose of the law of Moses

Obeying the law cannot make a person right with God. Obeying God's law is a way a person shows they believe in God. People have always been justified only by faith. (See: justice and faith)

### Important figures of speech in this chapter

#### Rhetorical Questions

Paul frequently uses rhetorical questions in this chapter. It appears the intent of these rhetorical questions is to make the readers see their sin so they will trust in Jesus. (See: and guilt)

#### Romans 01

##### Connecting Statement:

Paul proclaims the advantage that Jews have because God gave them his law.

##### Then what advantage does the Jew have? And what is the benefit of circumcision?

Paul presents ideas that people might have after they hear what he wrote in chapter 2. He does this in order to respond to them in verse 2. Alternate translation: "Some people might say, 'Then what advantage does the Jew have? And what is the benefit of circumcision?'" or "Some people might say, 'If that is true, then the Jews do not have any advantage, and there is no benefit in being circumcised.'"

#### Romans 02

##### It is great in every way

Paul now responds to the concerns brought up in verse 1. Here "It" refers to being a member of the Jewish people. Alternate translation: "But there is great advantage to being a Jew"

##### First of all

Possible meanings are 1) "First in order of time" or 2) "Most certainly" or 3) "Most importantly."

##### the Jews were entrusted with revelation from God

Here "revelation" refers to God's words and promises. You can translate this in an active form. Alternate translation: "God gave his words that contain his promises to the Jews"

#### Romans 03

##### For what if some Jews were without faith? Will their unbelief nullify God's faithfulness?

Paul uses these questions to make people think. Alternate translation: "Some Jews have not been faithful to God. We should not conclude from this that God will not fulfill his promise."

#### Romans 04

##### May it never be

This expression strongly denies that this could happen. You may have an expression in your language that you could use here. "That is not possible!" or "Certainly not!"

##### Instead, let

"We should say this instead, let"

##### let God be found to be true

God will always be true and will keep his promises. Alternate translation: "God always does what he has promised"

##### even though every man is a liar

The words "every" and "liar" are exaggerations here to add emphasis that God alone is always true to his promises. Alternate translation: "even if every man were a liar"

##### As it has been written

You can translate this in an active form. Alternate translation: "The Scriptures themselves agree with what I am saying"

##### That you might be shown to be righteous in your words, and that you might prevail when you come into judgment

These two phrases have very similar meanings. You can translate this in an active form. Alternate translation: "Everyone must acknowledge that what you say is true, and you will always win your case when anyone accuses you"

#### Romans 05

##### But if our unrighteousness shows the righteousness of God, what can we say? Can we say that God is unrighteous to bring his wrath upon us?

Paul uses these questions to present what some people were arguing and to get his readers to think about whether or not this argument is true. Alternate translation: "Some people say that since our unrighteousness shows God's righteousness, then God is unrighteous when he punishes us."

##### to bring his wrath upon us

Here "wrath" is a metonym for punishment. Alternate translation: "to bring his punishment upon us" or "to punish us"

##### I am using a human argument

"I am saying here what some people say" or "This is what some people say"

#### Romans 06

##### May it never be

"We must never say that God is unrighteous"

##### For then how would God judge the world?

Paul uses this question to show that the arguments against the gospel are not valid, since the Jews believe that God will judge all people. Alternate translation: "We all know that God will in fact judge the world!"

##### the world

The "world" is a metonym for the people who live in the world. Alternate translation: "the people who live in the world"

#### Romans 07

##### But if through my lie the truth of God increases his glory, why am I still being judged as a sinner?

Here Paul imagines someone continuing to reject the Christian gospel. That adversary argues that his sin shows that God is righteous, so God should not declare that person guilty of sin on judgment day.

##### increases his glory

"causes people to praise God for his glory"

#### Romans 08

##### Why not say ... come"?

Here Paul raises a question of his own, to show how ridiculous the argument of his imaginary adversary is. Alternate translation: "I might as well be saying ... come!'"

##### as we are slandered as saying

"as some lie to others, claiming that this what we are saying"

##### evil ... good

These Greek words are plural: "evil deeds ... good things"

##### good may come

You may need to make explicit that the speakers expect to receive good things. Alternate translation: "good things may come to us" or "we may receive good things"

##### Their condemnation is just

God will be acting justly when he condemns these enemies of Paul for telling lies about what Paul has been teaching.

#### Romans 09

##### Connecting Statement:

Paul sums up that all are guilty of sin, none are righteous, and no one seeks God.

##### What then? Are we excusing ourselves?

Paul asks these questions to emphasize his point. Alternate translation: "We Jews should not try to imagine we are going to escape God's judgment, just because we are Jewish!"

##### Not at all

These words are stronger than a simple "no," but not as strong as "absolutely not!"

#### Romans 10

##### This is as it is written

You can translate this in an active form. Alternate translation: "This is as the prophets have written in the Scriptures"

#### Romans 11

##### there is no one who understands

There is no one who understands what is right. Alternate translation: "no one really understands what is right"

##### there is no one who seeks God

Here the phrase "seeks after God" means tries to have a relationship with God. Alternate translation: "no one sincerely tries to have a right relationship with God"

#### Romans 12

##### They have all turned away

This is an idiom that means the people do not even want to think about God. They want to avoid him. Alternate translation: "They have all turned away from God"

##### together they have become useless

Since no one does what is good, they are useless to God. Alternate translation: "Everyone has become useless to God"

#### Romans 13

##### Their ... Their

The word "their" refers to the "Jews and Greeks" of Romans 3:9.

##### Their throat is an open grave

The word "throat" is a metonym for everything that people say. Here "open grave" is a metaphor that refers to the stench of dead bodies, a metaphor for the evil words of the people.

##### Their tongues have deceived

The word "tongues" is a metonym for the false words that people speak. Alternate translation: "People speak lies"

##### The poison of snakes is under their lips

Here "poison of snakes" is a metaphor that is used to represent the great harm of the evil words that the people speak. The word "lips" refers to the words of the people. Alternate translation: "Their evil words injure people just like the poison of a venomous snake"

#### Romans 14

##### Their mouths are full of cursing and bitterness

Here "mouths" is a metonym that represents the evil words of the people. The word "full" exaggerates how often people speak bitterly and curse. Alternate translation: "They often speak curses and cruel words"

#### Romans 15

##### Their feet are swift to pour out blood

Here "feet" is a synecdoche that represents the people themselves. The word "blood" is a metaphor that refers to killing people. Alternate translation: "They are in a hurry to harm and murder people"

##### Their feet

The word "their" refers to the Jews and Greeks in Romans 3:9.

#### Romans 16

##### their paths

The word "their" refers to the Jews and Greeks in Romans 3:9.

##### Destruction and suffering are in their paths

Here "destruction and suffering" are metonyms that represent the harm that these people cause others to suffer. Alternate translation: "They try to destroy others and cause them to suffer"

#### Romans 17

##### These people

These words refer to the Jews and Greeks in Romans 3:9.

##### a way of peace

"how to live at peace with others." A "way" is a road or path.

#### Romans 18

##### their

This word refers to the Jews and Greeks in Romans 3:9.

##### There is no fear of God before their eyes

Here "fear" is a metonym that represents respect for God and willingness to honor him. Alternate translation: "They refuse to give God the respect he deserves"

#### Romans 19

##### whatever the law says, it speaks to

Paul speaks of the law here as if it were alive and had its own voice. Alternate translation: "everything that the law says people should do is for" or "all the commands that Moses wrote in the law are for"

##### the ones who are under the law

"those who must obey the law"

##### so that every mouth may be shut

Here "mouth" is a synecdoche that means the words people speak. You can translate this in an active form. Alternate translation: "so that no people will be able to say anything valid to defend themselves"

##### the whole world held accountable to God

Here "world" is a synecdoche that represents all the people who live in the world. Alternate translation: "that God can declare everyone in the world guilty"

#### Romans 20

##### flesh

Here "flesh" refers to all human beings.

##### For through the law

Possible meanings are 1) "Therefore, through the law" or 2) "This is because through the law"

##### through the law comes the knowledge of sin

"when someone knows God's law, he realizes that he has sinned"

#### Romans 21

##### Connecting Statement:

The word "but" here shows Paul has completed his introduction and is now beginning to make his main point.

##### now

The word "now" refers to the time since Jesus came to the earth.

##### apart from the law the righteousness of God has been revealed

You can translate this in an active form. Alternate translation: "God has made known a way to be right with him without obeying the law"

##### to which the Law and the Prophets bear witness

The words "the Law and the Prophets" refer to the parts of scripture that Moses and the prophets wrote. Paul describes them here as if they were people testifying in court. Alternate translation: "What Moses and the prophets wrote confirms this"

#### Romans 22

##### the righteousness of God through faith in Jesus Christ

Here "righteousness" means being right with God. Alternate translation: "being right with God through trusting Jesus Christ"

##### For there is no distinction

Paul implies that God accepts all people in the same way. Alternate translation: "There is no difference at all between the Jews and the Gentiles"

#### Romans 23

##### come short of the glory of God

Here the "glory of God" is a metonym that refers to the image of God and his nature. Alternate translation: "have failed to be like God"

#### Romans 24

##### they are freely justified by his grace through the redemption that is in Christ Jesus

Here "justified" refers to being made right with God. You can translate this in an active form. Alternate translation: "God makes them right with himself as a free gift, because Christ Jesus sets them free"

##### they are freely justified

This means that they are justified without having to earn or merit being justified. God freely justifies them. Alternate translation: "they are made right with God without earning it"

#### Romans 25

##### in his blood

This is a metonym for the death of Jesus as a sacrifice for sins. Alternate translation: "in his death as a sacrifice for sins"

##### his disregard

Possible meanings are 1) his ignoring or 2) his forgiving.

#### Romans 26

##### This was to show his righteousness at this present time

"God did this to show at this present time that he is righteous"

##### so he might be just and the justifier of the one who has faith in Jesus

"By this he shows that he is both just and the the justifier of the one who has faith in Jesus"

##### the justifier of the one who has faith in Jesus

"the one who declares everyone righteous who has faith in Jesus"

#### Romans 27

##### Where then is boasting? It is excluded

Paul asks this question to show that there is no reason for people to boast about obeying the law. Alternate translation: "So there is no way that we can boast that God favors us because we obeyed those laws. Boasting is excluded"

##### It is excluded

This can be translated as a statement. Alternate translation: "God does not allow it"

##### Through what kind of law? Of works? No, but through a law of faith

You may need to fill in the words omitted in the ellipsis. Alternate translation: "Through what kind of law is boasting excluded? Is it excluded through a law of works? No, it is excluded through a law of faith" You can also translate using active forms. Alternate translation: "On what grounds does God exclude boasting? Does he exclude it through a law of works? No, he excludes it through a law of faith" or "Why does God exclude boasting? Is it because of something that we have done? No, it is because we have believed"

##### Through what kind of law? ... through a law of

"On what grounds? ... on the grounds of"

##### Through what kind of law? Of works?

Paul asks these questions to get his readers ready to receive the point he is making. Alternate translation: "Let me tell you what kind of law he excludes it through. It is not through a law of works."

#### Romans 28

##### a person is justified by faith

This can be translated in active form. Here the words "by faith" refers to either 1) the means by which God justifies a person. Alternate translation: "God justifies a person through that person's faith" Or 2) the reason for which God justifies a person. Alternate translation: "God justifies a person because he has faith" Faith is not the actor that justifies a person.

##### without works of the law

"even if he has done no works of the law"

#### Romans 29

##### Or is God the God of Jews only?

Paul asks this question for emphasis. Alternate translation: "You who are Jews certainly should not think that you are the only ones whom God will accept!"

##### Is he not also the God of Gentiles? Yes, of Gentiles also

Paul asks this question to emphasize his point. Alternate translation: "He will also accept non-Jews, that is, Gentiles"

#### Romans 30

##### he will justify the circumcision by faith, and the uncircumcision through faith

Here "circumcision" is a metonym that refers to Jews and "uncircumcision" is a metonym that refers to non-Jews. Alternate translation: "God will make both Jews and non-Jews right with himself through their faith in Christ"

#### Romans 31

##### Connecting Statement:

Paul confirms the law though faith.

##### Do we then nullify the law through faith?

Paul asks a question that one of his readers might have. Alternate translation: "Someone might say that we can ignore the law because we have faith."

##### May it never be

This expression gives the strongest possible negative answer to the preceding rhetorical question. You may have a similar express in your language that you could use here. Alternate translation: "This is certainly not true" or "Certainly not"

##### we uphold the law

"we obey the law"

##### we

This pronoun refers to Paul, other believers, and the readers.

### Chapter 4

**1** What then will we say that Abraham, our forefather according to the flesh, found? **2** For if Abraham had been justified by works, he would have had a reason to boast, but not before God. **3** For what does the scripture say? "Abraham believed God, and it was counted to him as righteousness."

**4** Now for him who labors, his wage is not counted as a gift, but as what is owed. **5** But for him who does not work but instead believes in the one who justifies the ungodly, his faith is counted as righteousness. **6** David also pronounces blessing on the man to whom God counts righteousness without works.

**7** He says,

"Blessed are those

whose lawless deeds are forgiven,

and whose sins are covered.

**8** Blessed is the man

against whom the Lord will not count sin."

**9** Then is this blessing pronounced only on those of the circumcision, or also on those of the uncircumcision? For we say, "Faith was counted to Abraham as righteousness." **10** How was it counted to him? Was it before or after he had been circumcised? It was not after, but before! **11** Abraham received the sign of circumcision as a seal of the righteousness that he had by faith while he was still uncircumcised. The purpose was to make him the father of all who believe but have not been circumcised, so that righteousness would be counted to them. **12** He is also the father of the circumcised who not only are circumcised but who also walk in the footsteps of the faith that our father Abraham had before he was circumcised.

**13** For the promise to Abraham and to his descendants that he would be heir of the world did not come through the law but through the righteousness of faith. **14** For if those who live by the law are to be the heirs, faith is made empty, and the promise does nothing. **15** For the law brings about wrath, but where there is no law, there is no transgression. **16** For this reason it is by faith, in order that the promise may rest on grace and be guaranteed to all of Abraham's descendants—not only to those who are under the law, but also to those who share the faith of Abraham. He is the father of us all, **17** as it is written, "I have appointed you the father of many nations." Abraham was in the presence of him whom he trusted, that is, God, who gives life to the dead and calls the things that do not exist into existence. **18** In hope he believed against hope, that he would become the father of many nations, according to what he had been told, "So will your descendants be." **19** Without becoming weak in faith, he considered his own body as dead (because he was about a hundred years old), and the deadness of Sarah's womb. **20** But because of God's promise, Abraham did not hesitate in unbelief. Instead, he was strengthened in faith and gave glory to God. **21** He was fully convinced that what God had promised, he was also able to accomplish. **22** Therefore this was also "counted to him as righteousness." **23** But the words "it was counted to him" were not written for his sake alone. **24** They were written also for us, and it will be counted to us who believe in him who raised Jesus our Lord from the dead. **25** This is the one who was delivered up for our trespasses and was raised for our justification.

# Romans 4 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 verses 7-8 of this chapter, which is from the Old Testament.

### Special concepts in this chapter

#### The purpose of the law of Moses

Paul builds upon material from chapter 3. He explains how Abraham, the father of Israel, was justified. Even Abraham could not be justified by what he did. Obeying the law of Moses does not make a person right with God. Obeying God's commands is a way a person shows they believe in God. People have always been justified only by faith. (See: justice and lawofmoses and faith)

#### Circumcision

Circumcision was important to the Israelites. It identified a male as a descendant of Abraham. It was also a sign of the covenant between Abraham and Yahweh. However, no person was justified only by being circumcised. (See: circumcise and covenant)

### Important figures of speech in this chapter

#### Rhetorical Questions

Paul uses rhetorical questions in this chapter. It appears the intent of these rhetorical questions is to make the readers see their sin so they will trust in Jesus. (See: and guilt and sin)

#### Romans 01

##### What then will we say that Abraham, our forefather according to the flesh, found?

Paul uses the question to catch the attention of the reader and to start talking about something new. Alternate translation: "This is what Abraham our physical ancestor found."

#### Romans 02

##### General Information:

This page has intentionally been left blank.

#### Romans 03

##### For what does the scripture say?

Paul uses this question to call attention to what he is about to say, not to receive an answer. He speaks of the Scriptures as if they were alive and could talk. Alternate translation: "For this is what is in the scripture:"

##### it was counted to him as righteousness

You can translate this in an active form. Alternate translation: "God considered Abraham to be a righteous person because he believed"

#### Romans 04

##### his wage is not counted as a gift

"no one counts what his employer pays him as a gift from his employer"

##### but as what is owed

You can translate this in an active form. Alternate translation: "but as what his employer owes him"

#### Romans 05

##### in the one who justifies

"in God, who justifies"

##### his faith is counted as righteousness

You can translate this in an active form. Alternate translation: "God considers that person's faith as righteousness" or "God considers that person righteous because of his faith"

#### Romans 06

##### David also pronounces blessing on the man to whom God counts righteousness without works

"David also wrote about how God blesses the man whom God makes righteous without works"

#### Romans 07

##### whose lawless deeds are forgiven ... whose sins are covered

The same concept is stated in two different ways. You can translate this in an active form. Alternate translation: "who have broken the law, but the Lord has forgiven ... whose sins the Lord has covered"

#### Romans 08

##### General Information:

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#### Romans 09

##### Then is this blessing pronounced only on those of the circumcision, or also on those of the uncircumcision?

This remark appears in the form of a question to show that Paul is beginning a discussion about the relationship between blessing and circumcision. Alternate translation: "I want to show you how it is that God blesses not only those who are circumcised, but also those who are not circumcised"

##### those of the circumcision

This is a metonym that refers to the Jewish people. Alternate translation: "the Jews"

##### those of the uncircumcision

This is a metonym that refers to the people who are not Jews. Alternate translation: "the Gentiles"

##### For we say

Paul is going to show that because God counted Abraham as righteous by faith, we can infer that it is people who have faith that God counts righteous.

##### Faith was counted to Abraham as righteousness

You can translate this in an active form. Alternate translation: "God considered the faith of Abraham as righteousness"

#### Romans 10

##### How was it counted to him? Was it before or after he had been circumcised? It was not after, but before!

Paul asks two questions to introduce the third sentence. If your language does not allow speakers to use questions to introduce what they are talking about, you may need to translate these all as statements. Alternate translation: "This is when righteousness was counted to him: it was not after he had been circumcised, but before!"

##### How was it counted to him?

Paul is asking in a general way about the circumstances in which God considered Abraham righteous. He is not asking what procedure God followed to consider Abraham righteous. This can be stated in active form. Alternate translation: "How did God consider Abraham to be righteous?"

##### It was not after, but before

This can be stated with the words that have been omitted in the ellipsis. Alternate translation: "It happened before he was circumcised, not after he was circumcised"

#### Romans 11

##### a seal of the righteousness that he had by faith while he was still uncircumcised

Here "righteousness that he had by faith" means that God considered him to be righteous because he had faith. Alternate translation: "a visible sign that God considered him righteous because he had believed in God before he was circumcised"

##### so that righteousness would be counted to them

You can translate this in an active form. Alternate translation: "so that God would consider them righteous"

#### Romans 12

##### General Information:

Paul is saying that circumcision alone does not make a man a descendant of Abraham, that is, a true Jew. A true Jew is one who has been circumcised and who lives by faith the way Abraham did.

##### He is also the father of the circumcised

Here "the circumcision" refers to Jews.

##### who also walk in the footsteps of the faith that our father Abraham had

Here "walk in the footsteps of the faith" is an idiom that means to follow someone's example. Alternate translation: "who follow our father Abraham's example in the faith that he had" or "who have faith as our father Abraham did"

#### Romans 13

##### Connecting Statement:

Paul confirms that even in the past believers were made right with God by faith and not by the law.

##### law but through the righteousness of faith

The words "the promise came" are understood from the first phrase. You can translate this by adding these implied words. Alternate translation: "law, but the promise came through faith, which God considers as righteousness"

#### Romans 14

##### heirs

The people to whom God has made promises are spoken of as if they were to inherit property and wealth from a family member.

##### if those who live by the law are to be the heirs

Here "live by the law" refers to obeying the law. Alternate translation: "if those who obey the law are the ones who will inherit the earth"

##### faith is made empty, and the promise does nothing

"faith has no value, and the promise is meaningless"

#### Romans 15

##### there is no transgression

This can be restated to remove the abstract noun "transgression." Alternate translation: "no one has disobeyed the law" or "it is impossible to disobey the law"

#### Romans 16

##### For this reason

"So"

##### it is by faith

The word "it" refers to receiving what God had promised. Alternate translation: "it is by faith that we receive the promise" or "we receive the promise by faith"

##### in order that the promise may rest on grace

Here "the promise may rest on grace" represents God giving what he promised because of his grace. Alternate translation: "so that what he promised might be a free gift" or "so that his promise would be because of his grace"

##### those who are under the law

This refers to the Jewish people, who were obligated to obey the law of Moses.

##### those who share the faith of Abraham

This refers to those who have faith as Abraham did before he was circumcised. Alternate translation: "those who believe as Abraham did"

##### father of us all

Here the word "us" refers to Paul and includes all Jewish and non-Jewish believers in Christ. Abraham is the physical ancestor of the Jewish people, but he is also the spiritual father of those who have faith.

#### Romans 17

##### as it is written

Where it is written can be made explicit. You can also translate this in an active form. Alternate translation: "as someone has written in the Scriptures"

##### I have appointed you

Here the word "you" is singular and refers to Abraham.

##### Abraham was in the presence of him whom he trusted, that is, God, who gives life to the dead

Here "of him whom he trusted" refers to God. Alternate translation: "Abraham was in the presence of God whom he trusted, who gives life to those who have died"

##### calls the things that do not exist into existence

"creates everything from nothing"

#### Romans 18

##### In hope he believed against hope

This idiom means that Abraham hoped and believed even though what he hoped for seemed to be impossible. That is, Abraham trusted God to give him many descendants, even though it seemed to be impossible for him to have children. Alternate translation: "Even though it seemed that there was no reason to hope, Abraham hoped and believed" or "Even though it seemed to be impossible for him to have descendants, Abraham believed God and confidently expected"

##### according to what he had been told

You can translate this in an active form. Alternate translation: "just as God said to Abraham"

##### So will your descendants be

The full promise God gave to Abraham can be made explicit. Alternate translation: "You will have more descendants than you can count"

#### Romans 19

##### General Information:

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#### Romans 20

##### did not hesitate in unbelief. Instead, he

You can translate this double negative in a positive form. Alternate translation: "kept on acting in faith. He"

##### he was strengthened in faith

You can translate this in an active form. Alternate translation: "he became stronger in his faith"

#### Romans 21

##### He was fully convinced

"Abraham was completely sure"

##### he was also able to accomplish

"God was able to do"

#### Romans 22

##### Therefore this was also "counted to him as righteousness."

You can translate this in an active form. Alternate translation: "Therefore God counted Abraham's belief as righteousness" or "Therefore God considered Abraham righteous because Abraham believed him"

##### also "counted to him as righteousness."

"also, as the scripture says, 'counted to him as righteousness.'"

#### Romans 23

##### for his sake alone

"for Abraham only"

##### it was counted to him

You can translate this in an active form. Alternate translation: "God counted righteousness to him" or "God considered him righteous"

#### Romans 24

##### for us

The word "us" refers to Paul and includes all believers in Christ.

##### They were written also for us

You can translate this without the passive form "written." Alternate translation: "Those words were also for us"

##### it will be counted to us who believe in him

The word "it" refers to righteousness. You can translate this with an active form. Alternate translation: "God will count righteousness to us who believe in him" or "God will consider us righteous if we believe in him"

##### him who raised Jesus our Lord from the dead

"Raised ... from the dead" here is an idiom for "caused to live again." Alternate translation: "him who caused Jesus our Lord to live again"

#### Romans 25

##### who was delivered up for our trespasses and was raised for our justification

You can translate this in an active form. Alternate translation: "whom God gave over to enemies for our trespasses and whom God brought back to life so he could make us right with him"

### Chapter 5

**1** Since we are justified by faith, we have peace with God through our Lord Jesus Christ. **2** Through him we also have our access by faith into this grace in which we stand, and we boast in the hope of the glory of God. **3** Not only this, but we also boast in our tribulations. We know that tribulation brings about perseverance. **4** Perseverance produces character, and character produces hope, **5** and hope does not make ashamed because the love of God has been poured into our hearts through the Holy Spirit, who was given to us. **6** For while we were still weak, at the right time Christ died for the ungodly. **7** For one will hardly die for a righteous person, though perhaps someone would dare to die for a good person. **8** But God proves his own love toward us, because while we were still sinners, Christ died for us. **9** Much more, then, now that we are justified by his blood, we will be saved by him from the wrath of God. **10** For if, while we were enemies, we were reconciled to God through the death of his Son, much more, after having been reconciled, will we be saved by his life. **11** Not only this, but we also rejoice in God through our Lord Jesus Christ, through whom we now have received this reconciliation.

**12** So then, as through one man sin entered into the world, in this way death entered through sin. And death spread to all people, because all sinned. **13** For until the law, sin was in the world, but there is no accounting for sin when there is no law. **14** Nevertheless, death reigned from Adam until Moses, even over those who did not sin like Adam's disobedience, who is a pattern of him who was to come.

**15** But the gift is not like the trespass. For if by the trespass of one the many died, how much more did the grace of God and the gift by the grace of the one man, Jesus Christ, abound for the many! **16** For the gift is not like the outcome of that one man's sin. The judgment followed one trespass and brought condemnation, but the gift followed many trespasses and brought justification. **17** For if, by the trespass of the one, death ruled through the one, how much more will those who receive the abundance of grace and the gift of righteousness reign in life through the one, Jesus Christ. **18** So then, as one trespass led to condemnation for all people, so also through the one act of righteousness came justification and life for all people. **19** For as through the one man's disobedience the many were made sinners, even so through the obedience of the one will the many be made righteous. **20** But the law came in to increase the trespass. But where sin abounded, grace abounded even more. **21** This happened so that, as sin reigned in death, even so grace might reign through righteousness for everlasting life through Jesus Christ our Lord.

# Romans 5 General Notes

### Structure and formatting

Many scholars view verses 12-17 as some of the most important, but difficult, verses in Scripture to understand. Some of their richness and meaning has likely been lost while being translated from how the original Greek was constructed.

### Special concepts in this chapter

#### Results of justification

How Paul explains the results of our being justified is an important part of this chapter. These results include having peace with God, having access to God, being confident about our future, being able to rejoice when suffering, being eternally saved, and being reconciled with God. (See: justice)

#### "All sinned"

Scholars are divided over what Paul meant in verse 12: "And death spread to all people, because all sinned." Some believe that all of mankind was present in the "seed of Adam." So, as Adam is the father of all mankind, all of mankind was present when Adam sinned. Others believe that Adam served as a representative head for mankind. So when he sinned, all of mankind "fell" as a result. Whether people today played an active or passive role in Adam's original sin is one way these views differ. Other passages will help one decide.

#### The second Adam

Adam was the first man and the first "son" of God. He was created by God. He brought sin and death into the world by eating the forbidden fruit. Paul describes Jesus as the "second Adam" in this chapter and the true son of God. He brings life and overcame sin and death by dying on the cross. (See: sonofgod and death)

#### Romans 01

##### Connecting Statement:

Paul begins to tell many different things that happen when God makes believers right with him.

##### Since we are justified

"Because we are justified"

##### we ... our

All occurrences of "we" and "our" refer to all believers and should be inclusive.

##### through our Lord Jesus Christ

"because of our Lord Jesus Christ"

##### Lord

Here "Lord" means that Jesus is God.

#### Romans 02

##### Through him we also have our access by faith into this grace in which we stand

Here "by faith" refers to our trust in Jesus, which allows us to stand before God. Alternate translation: "Because we trust in Jesus, God allows us to come into his presence"

##### we boast in the hope of the glory of God

Here the word "hope" is a person's confident expectation that what he desires really will happen. The abstract noun "hope" can be translated here with the verbs "confidently expect" or "confidently wait" or "trust." Alternate translation: "we rejoice because we confidently expect to share in the glory of God"

#### Romans 03

##### Not only this

The word "this" refers to the ideas described in Romans 5:1-2.

##### we ... our ... We

These words refer to all believers and should be inclusive.

##### tribulation brings about perseverance

"suffering helps us learn to endure"

#### Romans 04

##### Perseverance produces character

Perseverance is an abstract noun that can be translated as a verb. Here it is a metonym for the person who endures. You may need to make explicit what it is that a person endures. Alternate translation: "We develop character when we endure hardship"

##### character

the desire and ability to do what is right

##### character produces hope

"having characer helps us to hope." Here the word "hope" is a person's confident expectation that what he desires really will happen, and it refers to the confident expectation that God will fulfill all his promises. The abstract noun "hope" can be translated here with the verbs "wait confidently" or "trust". Alternate translation: "character helps us to wait confidently" or "character helps us to trust God"

#### Romans 05

##### our ... us

These words refer to all believers and should be inclusive.

##### hope does not make ashamed

Paul uses personification here as he speaks of "hope" as if it were alive. "Hope" is an abstract noun that can be translated as a verb. Alternate translation: "we are very confident that we will receive the things that we wait for"

##### make ashamed

"make us ashamed"

##### because the love of God has been poured into our hearts

Here "hearts" represents a person's thoughts, feelings, or inner person. The phrase "the love of God has been poured into our hearts" is a metaphor for God showing love to his people. This can be stated in active form. Alternate translation: "because he has loved us greatly" or "because God has shown us how much he loves us"

#### Romans 06

##### we

The word "we" here refers to all believers and so should be inclusive.

#### Romans 07

##### For one will hardly die for a righteous person

"It is hard to find someone who is willing to die, even for a righteous person"

##### though perhaps someone would dare to die for a good person

"but you might find someone who is willing to die for such a good person"

#### Romans 08

##### proves

You can translate this verb in past tense using "demonstrated" or "showed."

##### us ... we

All occurrences of "us" and "we" refer to all believers and should be inclusive.

#### Romans 09

##### Much more, then, now that we are justified by his blood, we will be saved

Paul is saying that because we are justified by Christ's blood, we can be much more certain that Christ will save us. Alternate translation: "Now that we are justified by his blood, we will more certainly be saved"

##### now that we are justified by his blood

Here "justified" means that God puts us in a right relationship with himself. You can translate this in an active form. Alternate translation: "now that God has made us right with himself because of Christ's death"

##### blood

This is a metonym for the sacrificial death of Jesus on the cross.

##### saved

God forgives us and rescues us from being punished in hell for our sin.

##### the wrath of God

Here "wrath" is a metonym that refers to God's punishment of those who have sinned against him. Alternate translation: "God's punishment"

#### Romans 10

##### we were

All occurrences of "we" refer to all believers and should be inclusive.

##### his Son ... his life

"God's Son ... the life of God's Son"

##### we were reconciled to God through the death of his Son

The death of the Son of the God has provided eternal forgiveness and made all who believe in Jesus friends with God. You can translate this in an active form. Alternate translation: "God allowed us to have a peaceful relationship with him because his Son died for us"

##### Son

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

##### after having been reconciled

You can translate this in an active form. Alternate translation: "now that God has made us his friends again"

#### Romans 11

##### General Information:

This page has intentionally been left blank.

#### Romans 12

##### Connecting Statement:

Paul explains why death happened even before God gave the law to Moses.

##### through one man sin entered ... death entered through sin

Paul describes sin as a dangerous thing that came into the world through the actions of "one man," Adam. This sin then became an opening through which death, pictured here as another dangerous thing, also came into the world.

#### Romans 13

##### For until the law, sin was in the world

This means that the people sinned before God gave the law. Alternate translation: "People in the world sinned before God gave his law to Moses"

##### but there is no accounting for sin when there is no law

This means that God did not charge the people with sinning before he gave the law. Alternate translation: "but God recorded no sin against the law before he gave the law"

#### Romans 14

##### Nevertheless, death

"Even though what I have just said is true, death" or "There was no written law from the time of Adam to the time of Moses, but death" (Romans 5:13).

##### death reigned from Adam until Moses

Paul is speaking of death as if it were a king who ruled. Alternate translation: "people continued to die from the time of Adam until the time of Moses as a consequence of their sin"

##### Moses, even over those who did not sin like Adam's disobedience, who is

"Moses. Even people whose sins were different from Adam's continued to die, Adam being"

##### who is a pattern of him who was to come

Adam was a pattern of Christ, who appeared much later. He had much in common with him.

#### Romans 15

##### how much more did the grace of God and the gift by the grace of the one man, Jesus Christ, abound for the many

Here "grace" refers to God's free gift that he made available to everyone through Jesus Christ. Alternate translation: "even more through the man Jesus Christ, who died for us all, did God kindly offer us this gift of everlasting life, although we do not deserve it"

#### Romans 16

##### For the gift is not like the outcome of that one man's sin

Here "the gift" refers to God's freely erasing the record of our sins. Alternate translation: "The gift is not like the result of Adam's sin"

##### The judgment followed one trespass and brought condemnation

The abstract nouns "judgment," "trespass," and "condemnation," can be expressed with verbs. Alternate translation: "After one man trespassed, God judged all people and condemned them to be punished" or "God declared that all people deserved to have him punish them because one man committed one sin"

##### but the gift followed many trespasses and brought justification

The abstract nouns "gift," "trespass," and "justification" can be expressed as verbs. It is implied that God's gift of justification is greater than his judgement. Alternate translation: "but after people trespassed many times, God gave the gift and justified them" or "but the gift is greater because he gave it after many people had committed many sins, and by giving the gift he justified them"

#### Romans 17

##### trespass of the one

This refers to the sin of Adam.

##### death ruled

Here Paul speaks of "death" as a king who ruled. The "rule" of death causes everyone to die. Alternate translation: "everyone died"

#### Romans 18

##### as one trespass led to condemnation for all people

The abstract nouns "trespass" and "condemnation" can be expressed with the verbs "sin" and "condemn." Alternate translation: "as one trespass caused all people to be condemned" or "as all people are condemned because one person sinned against God"

##### one trespass

This refers to Adam's sin.

##### condemnation for all people

Here "condemnation" refers to God's punishment. Alternate translation: "all people deserve God's punishment for sin"

##### through the one act of righteousness came justification and life for all people

The abstract nouns "justification" and "life" can be expressed with the verbs "justify" and "live." Alternate translation: "one act of righteousness allows all people to be justified and live" or "all people can be justified and live because one person did that one righteous act"

##### the one act of righteousness

This refers to Jesus's obedience to God in dying for our sins.

#### Romans 19

##### one man's disobedience

the disobedience of Adam

##### the many were made sinners

You can translate this in an active form. Alternate translation: "many people sinned"

##### the obedience of the one

the obedience of Jesus

##### of the one will the many be made righteous

You can translate this in an active form. Alternate translation: "of the one, God will make many people right with him"

#### Romans 20

##### the law came in

Here Paul speaks of the law as if it were a person. Alternate translation: "God gave his law to Moses"

##### sin abounded

"sin increased"

##### grace abounded even more

Here "grace" refers to God's undeserved blessings. Alternate translation: "God continued to act even more kindly toward them, in a way that they did not deserve"

#### Romans 21

##### sin reigned in death ... grace might reign through righteousness for everlasting life

Here Paul speaks of sin as if it were a king who ruled over people and made them unable to obey God and ultimately killing them, and he speaks of grace as if it were a king who might rule over people and enable them to be right with God. Alternate translation: "as people obeyed their desire to sin and therefore had to die ... God might show grace to people and allow them to be right with him, resulting in everlasting life"

##### our Lord

Paul includes himself, his readers, and all believers.

### Chapter 6

**1** What then will we say? Should we continue in sin so that grace may abound? **2** May it never be. We who died to sin, how can we still live in it? **3** Do you not know that as many as were baptized into Christ Jesus were baptized into his death? **4** We were buried, then, with him through baptism into death. This happened in order that just as Christ was raised from the dead by the glory of the Father, so also we might walk in newness of life. **5** For if we have become united with him in the likeness of his death, we will also be united with his resurrection. **6** We know this, that our old man was crucified with him in order that the body of sin might be destroyed. This happened so that we should no longer be enslaved to sin. **7** He who has died is declared righteous with respect to sin. **8** But if we have died with Christ, we believe that we will also live together with him. **9** We know that since Christ has been raised from the dead, he cannot die again; death no longer rules over him. **10** For in regard to the death that he died to sin, he died once for all. However, the life that he lives, he lives for God. **11** In the same way, you also must consider yourselves to be dead to sin, but alive to God in Christ Jesus.

**12** Therefore do not let sin rule in your mortal body so that you obey its lusts. **13** Do not present the members of your bodies to sin, to be tools used for unrighteousness. But present yourselves to God as those who have been brought from death to life, and present the members of your bodies to God as tools to be used for righteousness. **14** Do not allow sin to rule over you. For you are not under law, but under grace.

**15** What then? Are we to sin because we are not under law, but under grace? May it never be. **16** Do you not know that if you present yourselves as slaves, you are slaves to the one whom you obey? You are either slaves to sin, which leads to death, or slaves to obedience, which leads to righteousness. **17** But thanks be to God! For you were slaves of sin, but you have obeyed from the heart the pattern of teaching that you were given. **18** You have been made free from sin, and you have been made slaves of righteousness. **19** I speak like a man because of the weakness of your flesh. For just as you presented the members of your bodies as slaves to uncleanness and to lawlessness, resulting in more lawlessness, in the same way, now present the members of your bodies as slaves to righteousness for sanctification. **20** For when you were slaves of sin, you were free from righteousness. **21** At that time, what fruit then did you have of the things of which you are now ashamed? For the outcome of those things is death. **22** But now that you have been made free from sin and are enslaved to God, you have your fruit for sanctification. The result is eternal life. **23** For the wages of sin are death, but the gift of God is eternal life in Christ Jesus our Lord.

# Romans 6 General Notes

### Structure and formatting

Paul begins this chapter by answering how someone might object to what he taught in Chapter 5.

### Special concepts in this chapter

#### Against the Law

In this chapter, Paul refutes the teaching that Christians can live however they want after they are saved. Scholars call this "antinomianism" or being "against the law." To motivate godly living, Paul recalls the great price Jesus paid for a Christian to be saved. (See: save and godly)

#### Servants of sin

Before they believe in Jesus, people are servants of sin, that is, they are unable to resist their desire to sin. God frees Christians from serving sin. They are able to choose to serve Christ in their lives. Paul explains that when Christians choose to sin, they willingly choose to sin. (See: faith and sin)

#### Fruit

This chapter uses the imagery of fruit. The image of fruit usually refers to a person's faith producing good works in their life. (See: fruit and righteous)

### Important figures of speech in this chapter

#### Rhetorical Questions

Paul uses rhetorical questions in this chapter. It appears the intent of these rhetorical questions is to make the readers see their sin so they will trust in Jesus. (See: and guilt and sin)

### Other possible translation difficulties in this chapter

#### Death

Paul uses "death" to refer to many different things in this chapter: physical death, spiritual death, sin reigning in the heart of man, and the end of something. He contrasts sin and death with the new life provided by Christ and the new way Christians are supposed to live after they are saved. (See: death)

#### Romans 01

##### Connecting Statement:

Under grace, Paul tells those who believe in Jesus to live a new life as though dead to sin and alive to God.

##### What then will we say? Should we continue in sin so that grace may abound?

Paul asks these rhetorical questions to get the attention of his readers. Alternate translation: "So, what should we say about all of this? We certainly should not keep on sinning so that God will give us more and more grace!

##### we say

The pronoun "we" refers to Paul, his readers, and other people.

#### Romans 02

##### We who died to sin, how can we still live in it?

Here "We who died to sin" refers to those who follow Jesus, who are now like dead people who cannot be affected by sin. Paul uses this rhetorical question to add emphasis. Alternate translation: "We are now like dead people on whom sin has no effect! So we certainly should not keep on sinning!"

#### Romans 03

##### Do you not know that as many as were baptized into Christ Jesus were baptized into his death?

Paul uses this question to add emphasis. Alternate translation: "Remember, when someone baptized us to show that we have a relationship with Christ, this also shows that we died with Christ on the cross!

#### Romans 04

##### We were buried, then, with him through baptism into death

Here Paul speaks of a believer's baptism in water as if it were a death and burial. Alternate translation: "When someone baptized us, it is just like that person buried us with Christ in the tomb"

##### just as Christ was raised from the dead by the glory of the Father, so also we might walk in newness of life

To raise from the dead is an idiom for causing a person to live again. This compares a believer's new spiritual life to Jesus coming back to life physically. The believer's new spiritual life enables that person to obey God. You can translate this in an active form. Alternate translation: "just as the Father brought Jesus back to life after he died, we might have new spiritual life and obey God"

##### the dead

All those who have died. This expression describes all dead people together in the underworld. To be raised from among them speaks of becoming alive again.

#### Romans 05

##### become united with him in the likeness of his death ... be united with his resurrection

Paul compares our union with Christ to death. Those who are joined with Christ in death will share in his resurrection. You can translate this in an active form. Alternate translation: "died with him ... come back to life with him"

#### Romans 06

##### our old man was crucified with him

The "old man" is a metaphor that refers to the person before he believes in Jesus. Paul describes our old sinful person as dying on the cross with Jesus when we believe in Jesus. You can translate this in an active form. Alternate translation: "our sinful person died on the cross with Jesus"

##### old man

This means the person who once was, but who does not exist now.

##### the body of sin

This is a metonym that refers to the whole sinful person. Alternate translation: "our sinful nature"

##### might be destroyed

You can translate this in an active form. Alternate translation: "might die"

##### we should no longer be enslaved to sin

This can be stated in active form. Alternate translation: "sin should no longer enslave us" or "we should no longer be slaves to sin"

##### we should no longer be enslaved to sin

Slavery to sin is a metaphor meaning having such a strong desire to sin that one is unable to stop himself from sinning. It is as if sin controls the person. Alternate translation: "we should no longer be controlled by sin"

#### Romans 07

##### He who has died is declared righteous with respect to sin

Here "righteous" refers to being right with God. You can translate this in an active form. Alternate translation: "When God declares a person right with him, that person is no longer controlled by sin"

#### Romans 08

##### we have died with Christ

Here "died" refers to the fact that believers are no longer controlled by sin.

#### Romans 09

##### We know that since Christ has been raised from the dead

Here to raise up is an idiom for causing someone who has died to become alive again. You can translate this in an active form. Alternate translation: "We know since God brought Christ back to life after he died"

##### the dead

All those who have died. This expression describes all dead people together in the underworld. To be raised from among them is to become alive again.

##### death no longer rules over him

Here "death" is described as if it were a king or ruler that has power over people. Alternate translation: "He cannot ever die again"

#### Romans 10

##### he died once for all

Possible meanings are 1) he died once, and he will not die again, nor will anyone else need to die, or 2) it is true now and will be true for all time that he died.

#### Romans 11

##### In the same way, you also must consider

"For this reason consider"

##### consider yourselves to be

"think of yourselves as" or "see yourselves as"

##### dead to sin

Just as one cannot force a corpse to do anything, sin has no power to force believers to dishonor God. Alternate translation: "as if you were dead to the power of sin"

##### dead to sin, but alive to God

"dead to the power of sin, but living to honor God"

##### alive to God in Christ Jesus

"living to honor God through the power Christ Jesus gives you"

#### Romans 12

##### Connecting Statement:

Paul reminds us that grace rules over us, not the law; we are not sin's slaves, but God's slaves.

##### do not let sin rule in your mortal body

Paul speaks of people sinning as if sin were their master or king that controlled them. Alternate translation: "Do not let sinful desires control you"

##### your mortal body

This phrase refers to the physical part of a person, which will die. Alternate translation: "you"

##### so that you obey its lusts

Obeying the mortal body's lusts would be the result of letting sin rule in the body. That is why Paul commands people not to let sin rule in their mortal body—so they they do not obey its lusts. Paul speaks of people doing the evil things they desire as if the body had evil desires and commanded people to do what it desires.

#### Romans 13

##### Do not present the members of your bodies to sin, to be tools used for unrighteousness

The picture is of the sinner offering his "members," the parts of his body to his master or king. One's "members" are a synecdoche for the whole person. Alternate translation: "Do not offer yourselves to sin so that you do what is not right"

##### But present yourselves to God as those who have been brought from death to life

Here the words "brought ... to life" refer to the believer's new spiritual life. Alternate translation: "But offer yourselves to God because he has given you new spiritual life" or "But offer yourselves to God as those who had died and are now alive"

##### present the members of your bodies to God as tools to be used for righteousness

Here "members" is a synecdoche that refers to the whole person. Alternate translation: "let God use you for what is pleasing to him"

#### Romans 14

##### Do not allow sin to rule over you

Paul speaks of "sin" here as if it were a king who rules over people. Alternate translation: "Do not let sinful desires control what you do" or "Do not allow yourselves to do the sinful things you want to do"

##### For you are not under law

To be "under law" means to be subject to its limitations and weaknesses. You can make the full meaning explicit in your translation. Alternate translation: "For you are no longer bound to the law of Moses, which could not give you the power to stop sinning"

##### but under grace

To be "under grace" means that God's free gift provides the power to keep from sinning. You can make the full meaning explicit in your translation. Alternate translation: "but you are bound to God's grace, which does give you the power to stop sinning"

#### Romans 15

##### What then? Are we to sin because we are not under law, but under grace? May it never be

Paul is using a question to emphasize that living under grace is not a reason to sin. Alternate translation: "However, just because we are bound to grace instead of the law of Moses certainly does not mean we are allowed to sin"

##### May it never be

"We would never want that to happen!" or "May God help me not to do that!" This expression shows an extremely strong desire that this does not take place. You may have a similar expression in your language that you could use here. See how you translated it in Romans 3:31.

#### Romans 16

##### Do you not know that if you present yourselves as slaves, you are slaves to the one whom you obey?

Paul uses a question to scold anyone who may think God's grace is a reason to keep sinning. You can translate this as a strong statement. Alternate translation: "You should know that if you present yourselves as slaves to anyone, you are slaves to whomever you obey!"

##### which leads to death ... which leads to righteousness

"which results in death ... which results in righteousness"

#### Romans 17

##### But thanks be to God!

"But I thank God!"

##### For you were slaves of sin

Being "slaves of sin" is a metaphor meaning they have such a strong desire to sin that they are unable to keep from sinning. It is as if sin controls the person. Alternate translation: "you were like slaves of sin" or "you were unable to keep from sinning"

##### but you have obeyed from the heart

Here the word "heart" refers to having sincere or honest motives for doing something. Alternate translation: "but you truly obeyed"

##### the pattern of teaching that you were given

Here "pattern" refers to the way of living that leads to righteousness. The believers change their old way of living to match this new way of living that Christian leaders teach to them. You can translate this in an active form. Alternate translation: "the teaching that Christian leaders gave you"

#### Romans 18

##### You have been made free from sin

Here "free from sin" is a metaphor for them no longer having a strong desire to sin and therefore being able to stop themselves from sinning. You can translate this in an active form. Alternate translation: "Christ has freed you from sin" or "Your strong desire to sin has been taken away" or "You have been made free from sin's control over you" (See: and )

##### you have been made slaves of righteousness

Slavery of righteousness is a metaphor meaning having a strong desire to do what is right. It is as if righteousness controls the person. Alternate translation: "you have been made like slaves of righteousness" or "you are now controlled by righteousness"

##### you have been made slaves of righteousness

This can be stated in active form. Alternate translation: "Christ has made you slaves of righteousness" or "Christ has changed you so that now you are controlled by righteousness"

#### Romans 19

##### I speak like a man

Paul may have expected his readers to wonder why he was speaking of slavery and freedom. Here he is saying that he is using these ideas from their everyday experience to help them understand that people are controlled either by sin or by righteousness. Alternate translation: "I am speaking about this in human terms" or "I am using examples from everyday life"

##### because of the weakness of your flesh

Often Paul uses the word "flesh" as the opposite of "spirit." Alternate translation: "because you do not fully understand spiritual things"

##### presented the members of your bodies as slaves to uncleanness and to lawlessness

Here, the word "members" refers to the whole person. Alternate translation: "offered yourselves as slaves to everything that is evil and not pleasing to God"

##### present the members of your bodies as slaves to righteousness for sanctification

Here the word "members" refers to the whole person. Alternate translation: "offer yourselves as slaves to what is right before God so that he might set you apart and give you the power to serve him"

#### Romans 20

##### you were free from righteousness

Here "free from righteousness" is a metaphor for not having to do what is righteous. The people were living as though they thought that they did not have to do what was right. Alternate translation: "it was as though you were free from righteousness" or "you behaved as though you did not have to do what was right" or

#### Romans 21

##### At that time, what fruit then did you have of the things of which you are now ashamed?

"Fruit" here is a metaphor for "result" or "outcome." Paul is using a question to emphasize that sinning results in nothing good. Alternate translation: "Nothing good came from those things that now cause you shame." or "You gained nothing by doing those things that now cause you shame."

#### Romans 22

##### But now that you have been made free from sin and are enslaved to God

This can be stated in active form. Alternate translation: "But now that you have become free from sin and have become God's slaves" or "But now that God has freed you from sin and made you his slaves"

##### But now that you have been made free from sin

Being "free from sin" is a metaphor for being able not to sin. Alternate translation: "But now that God has made you able not to sin"

##### and are enslaved to God

Being "enslaved" to God is a metaphor for being able to serve and obey God. Alternate translation: "and God has made you able to serve him"

##### you have your fruit for sanctification

Here "fruit" is a metaphor for "result" or "benefit." Alternate translation: "the benefit is your sanctification" or "the benefit is that you live in a holy way"

##### The result is eternal life

"The result of all of this is that you will live forever with God"

#### Romans 23

##### For the wages of sin are death

The word "wages" refers to a payment given to someone for their work. "For if you serve sin, you will receive spiritual death as payment" or "For if you continue sinning, God will punish you with spiritual death"

##### but the gift of God is eternal life in Christ Jesus our Lord

"but God gives eternal life to those who belong to Christ Jesus our Lord"

### Chapter 7

**1** Or do you not know, brothers (for I am speaking to people who know about law), that the law rules over a person for whatever time he lives? **2** For the married woman is bound by law to the husband while he lives, but if the husband dies, she is released from the law of marriage. **3** So then, while her husband is living, if she lives with another man, she will be called an adulteress. But if the husband dies, she is free from the law, so she is not an adulteress if she lives with another man. **4** Therefore, my brothers, you were also made dead to the law through the body of Christ. This is so that you could be joined to another, that is, to him who was raised from the dead, in order that we might produce fruit for God. **5** For when we were in the flesh, the sinful passions, aroused by the law, were at work in the members of our bodies to bear fruit for death. **6** But now we have been released from the law. We have died to that by which we were bound. This is so that we might serve in newness of the Spirit, and not in oldness of the letter.

**7** What will we say then? Is the law itself sin? May it never be. However, I would never have known sin, if it were not through the law. For I would not have known covetousness unless the law said, "You must not covet." **8** But sin took the opportunity through the commandment and produced every kind of coveting in me. For apart from the law, sin was dead. **9** At one time I was alive without the law, but when the commandment came, sin regained life **10** and I died. The commandment that was to bring life turned out to be death for me. **11** For sin took the opportunity through the commandment and deceived me. Through the commandment it killed me. **12** So the law is holy, and the commandment is holy, righteous, and good.

**13** So did what is good become death to me? May it never be. But sin, in order that it might be shown to be sin, brought about death in me through what was good, and through the commandment sin might become sinful beyond measure. **14** For we know that the law is spiritual, but I am of the flesh. I have been sold under slavery to sin. **15** For what I do, I do not really understand. For what I want to do, I do not do, and what I hate, I do. **16** But if I do what I do not want, I agree with the law that the law is good. **17** But now it is no longer I who do it, but the sin that lives in me. **18** For I know that in me, that is in my flesh, lives no good thing. For the desire for good is with me, but I cannot do it. **19** For the good that I want, I do not do, but the evil that I do not want, that I do. **20** Now if I do what I do not want to do, then it is no longer I who am acting, but rather sin that lives in me. **21** So, I find this law: When I want to do good, evil is present with me. **22** For I rejoice in the law of God with my inner person. **23** But I see a different law in the members of my body. It fights against that new law in my mind. It takes me captive by the law of sin that is in the members of my body. **24** I am a miserable man! Who will deliver me from this body of death? **25** But thanks be to God through Jesus Christ our Lord! So then, I myself serve the law of God with my mind. However, with the flesh I serve the law of sin.

# Romans 7 General Notes

### Structure and formatting

#### "Or do you not know"

Paul uses this phrase to discuss a new topic and connects what follows with the previous teaching.

### Special concepts in this chapter

#### "We have been released from the law"

Paul explains that the law of Moses is no longer in effect. While this is true, the timeless principles behind the law reflect the character of God. (See: lawofmoses)

### Important figures of speech in this chapter

#### Marriage

Scripture commonly uses marriage as a metaphor. Here Paul uses it to describe how the church relates to the law of Moses and now to Christ.

### Other possible translation difficulties in this chapter

#### Flesh

This is a complex issue. "Flesh" is possibly a metaphor for our sinful nature. Paul is not teaching that our physical bodies are sinful. Paul appears to be teaching that as long as Christians are alive ("in the flesh"), we will continue to sin. But our new nature will be fighting against our old nature. (See: flesh and sin)

#### Romans 01

##### Connecting Statement:

Paul explains how the law controls those who want to live under the law.

##### Or do you not know, brothers ... that the law rules over a person for whatever time he lives?

Paul asks this question to add emphasis. Alternate translation: "So you certainly know brothers ... that people have to obey laws only while they are alive"

##### brothers

Here this means fellow Christians, including both men and women.

#### Romans 02

##### Connecting Statement:

This verse begins a description of what Paul means by "the law controls a person for as long as he lives" (Romans 7:1).

##### the married woman is bound by law to the husband

Here "bound by law to the husband" is a metaphor for a woman being united to her husband according to the law of marriage. Alternate translation: "according to the law, the married woman is united to the husband"

##### the married woman

This refers to any woman who is married.

#### Romans 03

##### Connecting Statement:

This verse ends a description of what Paul means by "the law controls a person for as long as he lives" (Romans 7:1).

##### she will be called an adulteress

You can translate this in an active form. Alternate translation: "God will consider her an adulteress" or "people will call her an adulteress"

##### she is free from the law

Here being free from the law means not having to obey the law. In this case, the woman does not have to obey the law that says that a married woman cannot marry another man. Alternate translation: "she does not have to obey that law"

#### Romans 04

##### Therefore, my brothers

This relates back to Romans 7:1.

##### brothers

Here this means fellow Christians, including both men and women.

##### you were also made dead to the law through the body of Christ

You can translate this in an active form. Alternate translation: "you also died to the law when through Christ you died on the cross"

##### to him who was raised from the dead

"Raised" here is an idiom for "caused to live again." This can be translated in active form. Alternate translation: "to him who was caused to live again" or "to him whom God raised from the dead" or "to him whom God caused to live again"

##### we might produce fruit for God

Here "fruit" is a metaphor for actions that please God. Alternate translation: "we might be able to do things pleasing to God"

#### Romans 05

##### to bear fruit for death

Here "fruit" is a metaphor for a "result of one's actions" or "outcome of one's actions." Alternate translation: "which resulted in spiritual death" or "the outcome of which was our own spiritual death"

#### Romans 06

##### Connecting Statement:

Paul reminds us that God does not make us holy by the law.

##### we have been released from the law

You can translate this in an active form. Alternate translation: "God has released us from the law"

##### we

This pronoun refers to Paul and the believers.

##### to that by which we were bound

This refers to the law. You can translate this in an active form. Alternate translation: "to the law, which bound us"

##### the letter

This refers to the law of Moses. Alternate translation: "the law of Moses"

#### Romans 07

##### What will we say then?

Paul is introducing a new topic.

##### May it never be

"Of course that is not true!" This expression gives the strongest possible negative answer to the preceding rhetorical question. You may have a similar expression in your language that you could use here. See how you translated this in Romans 9:14.

##### I would never have known sin, if it were not through the law

Paul is speaking of sin as if it were a person who can act.

##### sin

"my desire to sin"

#### Romans 08

##### But sin took the opportunity ... produced every kind of coveting

Paul continues comparing sin to a person who can act.

##### coveting

This word includes both the desire to have what belongs to other people and wrong sexual desire.

##### apart from the law, sin was dead

"if there were no law, there would be no breaking of the law, so there would be no sin"

#### Romans 09

##### sin regained life

This can mean 1) "I realized that I was sinning" or 2) "I strongly desired to sin"

#### Romans 10

##### The commandment that was to bring life turned out to be death for me

Paul speaks of God's condemnation as if it resulted primarily in physical death. Alternate translation: "God gave me the commandment so I would live, but it killed me instead"

#### Romans 11

##### For sin took the opportunity through the commandment and deceived me. Through the commandment it killed me

As in [Romans 7:7-8]

##### sin

"my desire to sin"

##### took the opportunity through the commandment

Paul is comparing sin to a person who can act. See how you translated this in [Romans 7:8]

##### it killed me

Paul speaks of God's condemnation on sinners as if it resulted primarily in physical death. Alternate translation: "it separated me from God"

#### Romans 12

##### the law is holy

Possible meanings are that it is holy because 1) it comes from God or 2) it reveals God's true nature.

#### Romans 13

##### Connecting Statement:

Paul talks about the struggle inside his inner man between sin in his inner man and his mind with the law of God—between sin and good.

##### So

Paul is introducing a new topic.

##### did what is good become death to me?

Paul uses this question to add emphasis.

##### what is good

This refers to God's law.

##### become death to me

"cause me to die"

##### May it never be

This expression gives the strongest possible negative answer to the preceding rhetorical question. You may have a similar expression in your language that you could use here. Alternate translation: "Of course that is not true"

##### sin ... brought about death in me

Paul speaks of sin as though it were a person who could act.

##### brought about death in me

Paul speaks of being separated from God as if he were literally dead. Alternate translation: "separated me from God"

##### through the commandment

"because I disobeyed the commandment"

#### Romans 14

##### General Information:

This page has intentionally been left blank.

#### Romans 15

##### Connecting Statement:

Paul talks about the struggle inside his inner man between his flesh and the law of God—between sin and good.

##### For what I do, I do not really understand

"I am not sure why I do some of the things that I do"

##### For what I do

"Because what I do"

##### what I want to do, I do not do

The words "I do not do" are an exaggeration to emphasize that Paul does not do what he wants to do as often as he would like or that he does what he does not want to do too often. Alternate translation: "I do not always do what I want to do"

##### what I hate, I do

The words "I do," which implies that he always does what he hates to do, are an exaggeration to emphasize that Paul does what he does not want to do too often. Alternate translation: "the things that I know are not good are the things that I sometimes do"

#### Romans 16

##### But if I do

"However, if I do"

##### I agree with the law that the law is good

To agree with the law here is to agree with God about the law. Alternate translation: "I agree with God that the law is good"

#### Romans 17

##### the sin that lives in me

Paul describes sin as a living being that has the power to influence him.

#### Romans 18

##### my flesh

Here "flesh" is a metonym for the sinful nature. Alternate translation: "my sinful nature"

#### Romans 19

##### the good

"the good deeds" or "the good actions"

##### the evil

"the evil deeds" or "the evil actions"

#### Romans 20

##### rather sin that lives in me

Paul speaks of "sin" as if it were alive and living inside him.

#### Romans 21

##### this law: When I want to do good, evil is present with me

The words "this law" refer to the natural human desire to rebel against God and disobey him. Paul calls this a law because he has observed that this is the way people live. It is not a collection of written commands.

##### evil is present with me

Paul speaks of evil here as if it were alive and living with him.

#### Romans 22

##### with my inner person

Here the phrase "inner person" refers to the personality, heart, or soul. Alternate translation: "with my heart" or "with my soul"

#### Romans 23

##### a different law in the members of my body ... fights against that new law in my mind

Paul has a desire to obey God, but at times he also has a desire to do things that God hates. He writes of the two desires he has as if they were two men fighting each other.

##### a different law

These words refer to the natural human desire to rebel against God and disobey him. Paul calls this a law because he has observed that this is the way people live. It is not a collection of written commands.

##### in the members of my body

The phrase "the members of my body" is another way of saying "my flesh"

##### that new law in my mind

These words refer to the law of Moses, which was God's commands in written form (Romans 7:22).

##### the law of sin that is in the members of my body

This "law of sin" is the same as the "different law," the natural human desire to rebel against God and disobey him. Paul calls this a law because he has observed that this is the way people live. It is not a collection of written commands.

#### Romans 24

##### Who will deliver me from this body of death?

Paul uses this question to express great emotion. If your language has a way of showing great emotion through an exclamation or a question, use it here. Alternate translation: "I want someone to set me free from the control of what my body desires!"

##### deliver me

"rescue me"

##### this body of death

This is a metaphor that means a body that will experience physical death.

#### Romans 25

##### But thanks be to God through Jesus Christ our Lord

This is the answer to the question in 7:24.

##### So then, I myself serve the law of God with my mind. However, with the flesh I serve the law of sin

The law of God and the law of sin are spoken of as if they were masters whom Paul serves as a slave. With the mind or intellect Paul chooses to please and obey God, and with the flesh or physical nature he chooses to disobey God and to sin. Alternate translation: "My mind chooses to please God by obeying the law of Moses, but my flesh chooses to disobey God and sin"

##### the law of God

These words refer to the law of Moses, which was God's commands in written form.

##### the law of sin

These words refer to the natural human desire to rebel against God and disobey him. Paul calls this a law because he has observed that this is the way people live. It is not a collection of written commands.

### Chapter 8

**1** There is therefore now no condemnation for those who are in Christ Jesus. **2** For the law of the Spirit of life in Christ Jesus has set you free from the law of sin and death. **3** For what the law was unable to do because it was weak through the flesh, God did. He sent his own Son in the likeness of sinful flesh to be an offering for sin, and he condemned sin in the flesh. **4** He did this in order that the requirements of the law might be fulfilled in us, we who walk not according to the flesh, but according to the Spirit. **5** Those who live according to the flesh set their minds on the things of the flesh, but those who live according to the Spirit set their minds on the things of the Spirit. **6** For the mind set on the flesh is death, but the mind set on the Spirit is life and peace. **7** The mind set on the flesh is hostile toward God, for it does not submit to God's law, nor is it able to do so. **8** Those who are in the flesh cannot please God. **9** However, you are not in the flesh but in the Spirit, if indeed God's Spirit lives in you. But if anyone does not have the Spirit of Christ, he does not belong to him. **10** If Christ is in you, the body is dead with respect to sin, but the spirit is alive with respect to righteousness. **11** If the Spirit of him who raised Jesus from the dead lives in you, he who raised Christ from the dead will give life also to your mortal bodies through his Spirit, who lives in you.

**12** So then, brothers, we are debtors, but not to the flesh to live according to the flesh. **13** For if you live according to the flesh, you are about to die, but if by the Spirit you put to death the body's actions, you will live. **14** For as many as are led by the Spirit of God, these are sons of God. **15** You did not receive a spirit of slavery so that you live in fear again; but you received the Spirit of adoption, by which we cry, "Abba, Father!" **16** The Spirit himself bears witness with our spirit that we are children of God. **17** If we are children, then we are also heirs, heirs of God. And we are joint heirs with Christ, if indeed we suffer with him so that we may also be glorified with him.

**18** For I consider that the sufferings of this present time are not worthy to be compared with the glory that will be revealed to us. **19** For the eager expectation of the creation waits for the revealing of the sons of God. **20** For the creation was subjected to futility, not of its own will, but because of him who subjected it, in hope **21** that the creation itself will be delivered from slavery to decay, and that it will be brought into the freedom of the glory of the children of God. **22** For we know that the whole creation groans and labors in pain together even now. **23** Not only that, but even we ourselves, who have the firstfruits of the Spirit, groan inwardly, as we wait eagerly for our adoption, the redemption of our body. **24** For in this hope we were saved. Now hope that is seen is not hope. For who hopes for what he can see? **25** But if we hope for what we do not see, we wait for it with patience.

**26** In the same way, the Spirit also helps in our weakness. For we do not know how we should pray, but the Spirit himself intercedes for us with inexpressible groans. **27** He who searches out the hearts knows the mind of the Spirit, because he intercedes on behalf of God's holy people according to the will of God. **28** We know that for those who love God, he works all things together for good, *[*[1](#fn-045-008-028-1)*]* for those who are called according to his purpose. **29** Because those whom he foreknew he also predestined to be conformed to the image of his Son, that he might be the firstborn among many brothers. **30** Those whom he predestined, these he also called. Those whom he called, these he also justified. Those whom he justified, these he also glorified.

**31** What, therefore, can we say about these things? If God is for us, who is against us? **32** He who did not spare his own Son but delivered him up on behalf of us all, how will he not also with him freely give us all things? **33** Who will bring any accusation against God's chosen ones? God is the one who justifies. **34** Who is the one who condemns? Christ Jesus is the one who died—more than that, who was raised—who is at the right hand of God, and who also is interceding for us. **35** Who will separate us from the love of Christ? Tribulation, or distress, or persecution, or hunger, or nakedness, or danger, or sword? **36** Just as it is written,

"For your benefit we are killed all day long.

We were considered as sheep for the slaughter."

**37** In all these things we are more than conquerors through the one who loved us. **38** For I have been convinced that neither death, nor life, nor angels, nor governments, nor things present, nor things to come, nor powers, **39** nor height, nor depth, nor any other created thing, will be able to separate us from the love of God, which is in Christ Jesus our Lord.

#### Footnotes

8:28 *[1]*Instead of

# Romans 8 General Notes

### Structure and formatting

The first verse of this chapter is a transitional sentence. Paul concludes his teaching of Chapter 7 and leads into the words of Chapter 8.

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 verse 36. Paul quotes these words from the Old Testament.

### Special concepts in this chapter

#### Indwelling of the Spirit

The Holy Spirit is said to live inside a person or inside their heart. If the Spirit is present, this signifies that a person is saved. (See: save)

#### "These are sons of God"

Jesus is the Son of God in a unique way. God also adopts Christians to be his children. (See: sonofgod and adoption)

#### Predestination

Twice in verses 29-30 Paul uses the word "predestined." Some take this to indicate that God has, from before the foundation of the world, chosen his own people to be eternally saved. Christians have different views on what the Bible teaches on this subject. So translators need to take extra care when translating this chapter, especially with regards to elements of causation. (See: predestine and save)

### Important figures of speech in this chapter

#### Metaphor

Paul poetically presents his teaching in verses 38 and 39 in the form of an extended metaphor. He explains that nothing can separate a person from the love of God in Jesus.

### Other possible translation difficulties in this chapter

#### No condemnation

This phrase must be translated carefully to avoid doctrinal confusion. People are still guilty of their sin. God disapproves of sinful acts, even those that believers in Jesus commit. God still punishes the sins of believers, but Jesus has paid the punishment for their sin. This is what Paul expresses here. The word "condemn" has several possible meanings. Here Paul emphasizes that people who believe in Jesus are no longer punished eternally for their sin by being "condemned to hell." (See: guilt and faith and condemn)

#### Flesh

This is a complex issue. "Flesh" is possibly a metaphor for our sinful nature. Paul is not teaching that our physical bodies are sinful. Paul appears to be teaching that as long as Christians are alive ("in the flesh"), we will continue to sin. But our new nature will be fighting against our old nature. (See: flesh)

#### Romans 01

##### Connecting Statement:

Paul gives the answer to the struggle he has with sin and good.

##### There is therefore now no condemnation for those who are in Christ Jesus

Here "condemnation" refers to the punishment of people. Alternate translation: "God will not condemn and punish those who are joined to Christ Jesus"

##### There is therefore now

"For that reason, there is now" or "Because what I have just told you is true, there is now"

#### Romans 02

##### the law of the Spirit of life in Christ Jesus

This refers to God's Spirit. Alternate translation: "God's Spirit in Christ Jesus"

##### has set you free from the law of sin and death

Being free from the law of sin and death is a metaphor for not being controlled by the law of sin and death. Alternate translation: "has caused the law of sin and death to no longer control you"

##### the law of sin and death

Possible meanings are that this refers to 1) the written law, which provokes people to sin, which in turn causes them to die. Alternate translation: "the law which causes sin and death" or 2) the "different law" (see Romans 7:23) that people sin and die.

#### Romans 03

##### For what the law was unable to do because it was weak through the flesh, God did

Here the law is described as a person who could not break the power of sin. Alternate translation: "For the law did not have the power to stop us from sinning, because the power of sin within us was too strong. But God did stop us from sinning"

##### through the flesh

"because of people's sinful nature"

##### He ... sent his own Son in the likeness of sinful flesh ... an offering for sin ... he condemned sin

The Son of God forever satisfied God's holy anger against our sin by giving his own body and human life as the eternal sacrifice for sin.

##### Son

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

##### in the likeness of sinful flesh

"who looked like a sinful human being"

##### to be an offering for sin

"so that he could die as a sacrifice for our sins"

##### he condemned sin in the flesh

Possible meanings are 1) "flesh" refers to our human nature or lives. Alternate translation: "he destroyed sin in our human nature" or 2) "flesh" refers to Christ's body, and "in the flesh" refers to Christ's death. Alternate translation: "in Christ's flesh God condemned sin" or "by Christ's death God condemned sin."

##### he condemned sin

In this verse, "condemned" is a metonym for "destroyed." Alternate translation: "he destroyed sin" or "he broke the power of the sin"

#### Romans 04

##### the requirements of the law might be fulfilled in us

You can translate this in an active form. Alternate translation: "we might fulfill what the law requires"

##### we who walk not according to the flesh

Walking on a path is a metaphor for how a person lives his life. The flesh is an idiom for sinful human nature. Alternate translation: "we who do not obey our sinful desires"

##### but according to the Spirit

"but who obey the Holy Spirit"

#### Romans 05

##### General Information:

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#### Romans 06

##### Connecting Statement:

Paul continues to contrast the flesh with the Spirit we now have.

##### the mind set on the flesh ... the mind set on the Spirit

Here Paul speaks of both the "flesh" and the "spirit" as if they were living persons. Alternate translation: "the way sinful people think ... the way people who listen to the Holy Spirit think"

##### death

Here this means the separation of a person from God.

#### Romans 07

##### General Information:

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#### Romans 08

##### Those who are in the flesh

This refers to people who do what their sinful nature tells them to do.

#### Romans 09

##### in the flesh

"acting according to your sinful natures." See how "the flesh" was translated in Romans 8:5.

##### in the Spirit

"acting according to the Holy Spirit"

##### Spirit ... God's Spirit ... Spirit of Christ

These all refer to the Holy Spirit.

##### if indeed

This phrase does not mean Paul doubts that some of them have God's Spirit. Paul wants them to realize that they all have God's Spirit. Alternate translation: "since" or "because"

#### Romans 10

##### If Christ is in you

How Christ lives in a person could be made explicit. Alternate translation: "If Christ lives in you through the Holy Spirit"

##### the body is dead with respect to sin

Possible meanings are 1) a person is spiritually dead to the power of sin or 2) the physical body will still die because of sin.

##### the spirit is alive with respect to righteousness

Possible meanings are 1) a person is spiritually alive because God has given him power to do what is right or 2) God will bring the person back to life after he dies because God is righteous and gives believers eternal life.

#### Romans 11

##### If the Spirit ... lives in you

Paul assumes that the Holy Spirit lives in his readers. Alternate translation: "Since the Spirit ... lives in you"

##### of him who raised ... from the dead lives

"of God, who raised ... from the dead, lives"

##### raised Jesus

Here to raise is an idiom for causing someone who has died to become alive again. Alternate translation: "caused Jesus to live again"

##### mortal bodies through his Spirit

"physical bodies through his Spirit" or "bodies, which will die someday, through his Spirit"

#### Romans 12

##### So then

"Because what I have just told you is true"

##### brothers

Here this means fellow Christians, including both men and women.

##### we are debtors, but not to

Paul is speaking of obedience as if it were paying back a debt. Alternate translation: "we need to obey, but not"

##### but not to the flesh to live according to the flesh

Again Paul speaks of obedience as if it were paying back a debt. You can include the implied word "debtors." Alternate translation: "but we are not debtors to the flesh, and we do not have to obey our sinful desires"

#### Romans 13

##### For if you live according to the flesh

"Because if you live only to please your sinful desires"

##### you are about to die

"you will certainly be separated from God"

##### but if by the Spirit you put to death the body's actions

Paul speaks of the "old man," crucified with Christ, as the person who is responsible for his sinful desires. Alternate translation: "but if by the power of the Holy Spirit you stop obeying your sinful desires"

#### Romans 14

##### For as many as are led by the Spirit of God

You can translate this in an active form. Alternate translation: "For all the people whom the Spirit of God leads"

##### sons of God

Here this means all believers in Jesus and is often translated as "children of God."

#### Romans 15

##### by which we cry

"who causes us to cry out"

##### Abba, Father

"Abba" is "Father" in the Aramaic language.

#### Romans 16

##### General Information:

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#### Romans 17

##### heirs of God

Paul speaks of the Christian believers as if they will inherit property and wealth from a family member. Alternate translation: "and we also will one day receive what God has promised us"

##### we are joint heirs with Christ

Paul speaks of the Christian believers as if they will inherit property and wealth from a family member. God will give to us what he gives to Christ. Alternate translation: "we will also receive what God has promised us and Christ together"

##### that we may also be glorified with him

God will honor Christian believers when he honors Christ. You can translate this in an active form. Alternate translation: "that God may glorify us along with him"

#### Romans 18

##### Connecting Statement:

Paul begins to remind the believers in Rome that sometime in the future, God will change their bodies in a glorious way.

##### For

This emphasizes "I consider." It does not mean "because."

##### I consider that ... are not worthy to be compared with

You can translate this in an active form. Alternate translation: "I cannot compare ... with"

##### will be revealed

You can translate this in an active form. Alternate translation: "God will reveal" or "God will make known"

#### Romans 19

##### Connecting Statement:

Paul continues to remind the believers in Rome that sometime in the future, God will change their bodies in a glorious way.

##### the eager expectation of the creation waits for

Paul describes everything that God created as a person who eagerly waits for something.

##### for the revealing of the sons of God

You can translate this in an active form. Alternate translation: "for the time when God will reveal his children"

##### sons of God

Here this means all believers in Jesus. You can also translate this as "children of God."

#### Romans 20

##### Connecting Statement:

Paul continues to remind the believers in Rome that sometime in the future, God will change their bodies in a glorious way.

##### For the creation was subjected to futility

You can translate this in an active form. Alternate translation: "For God caused what he had created to be unable to achieve what he intended"

##### not of its own will, but because of him who subjected it

Here Paul describes "creation" as a person who can desire. Alternate translation: "not because this is what the created things wanted, but because it is what God wanted"

##### in hope

Here the word "hope" is confident expectation that what one desires really will happen. The abstract noun "hope" can be translated here with the verbs "confidently expect" or "confidently wait." God could be absolutely sure that what he intended would happen. Alternate translation: "confidently expecting" or "confidently waiting"

#### Romans 21

##### Connecting Statement:

Paul continues to remind the believers in Rome that sometime in the future, God will change their bodies in a glorious way.

##### the creation itself will be delivered

You can translate this in an active form. Alternate translation: "God will save creation"

##### from slavery to decay

Here being in slavery to decay is a metaphor for being certain to decay. Alternate translation: "from being like a slave to decay"

##### that it will be brought into the freedom of the glory of the children of God

"Freedom" here is in contrast with slavery to decay. It is a metaphor meaning that the creation will not decay. Alternate translation: "that it will become gloriously free from decay like the children of God"

#### Romans 22

##### Connecting Statement:

Paul continues to remind the believers in Rome that sometime in the future, God will change their bodies in a glorious way.

##### For we know that the whole creation groans and labors in pain together even now

The creation is compared to a woman groaning while giving birth to a baby. Alternate translation: "For we know that everything that God created wants to be free and groans for it the way a woman giving birth groans for her baby to be born"

#### Romans 23

##### Connecting Statement:

Paul continues to remind the believers in Rome that sometime in the future, God will change their bodies in a glorious way.

##### as we wait eagerly for our adoption, the redemption of our body

The abstract nouns "adoption" and "redemption" can be stated as verbs. Alternate translation: "as we wait eagerly for God to adopt us and redeem our bodies"

#### Romans 24

##### Connecting Statement:

Paul continues to remind the believers in Rome that sometime in the future, God will change their bodies in a glorious way.

##### For in this hope we were saved

This can be stated in active form. Possible meanings are 1) "For God saved us so that we might have this hope" 2) "For God saved us because we have this hope"

##### in this hope we were saved

Here the word "hope" is a person's confident expectation that what he desires really will happen. The abstract noun "hope" can be translated here with the verbs "confidently expect" or "confidently wait" or "trust." Alternate translation: "it was so that we might confidently wait for this that we were saved" or "we were saved that we might trust God to do this"

##### this hope

The phrase "this hope" refers to the hope of our adoption, the redemption of our bodies (8:23).

##### Now hope that is seen is not hope

"Hope that is seen" is hope that has already been fulfilled. Alternate translation: "If we already have what we hope for, that is not hope" or "If we have what we want, we would not say that we hope for it"

##### For who hopes for what he can see?

Paul uses a question to help his audience understand what "hope" is. Alternate translation: "No one hopes for what he already has." or "No one waits for what has already happened."

#### Romans 25

##### Connecting Statement:

Paul finishes reminding the believers in Rome that sometime in the future, God will change their bodies in a glorious way.

##### if we hope for what we do not see

Here the word "hope" means confidently expect that what one desires will happen. The person who hopes in this way believes that what he desires will happen. Alternate translation: "If we confidently expect to receive what we do not see" or "if we trust God for what we do not see"

##### what we do not see

Not seeing what we hope for represents not yet having it or experiencing it. Alternate translation: "what we do not yet have" or "what has not yet happened"

##### we wait for it with patience

"we wait for it patiently"

#### Romans 26

##### Connecting Statement:

Though Paul has been emphasizing that there is a struggle in believers between the flesh and the Spirit, he affirms that the Spirit is aiding us.

##### inexpressible groans

"groanings that we cannot express in words"

#### Romans 27

##### He who searches out the hearts knows

Here "He" refers to God. Here "hearts" is a metonym for a person's thoughts and emotions. The phrase "searches out the hearts" is a metaphor for examining thoughts and emotions. Alternate translation: "God, who knows what all our thoughts and feelings are, knows"

#### Romans 28

##### Connecting Statement:

Paul reminds the believers that nothing can separate them from God's love.

##### for those who are called

You can translate this in an active form. Alternate translation: "for those whom God chose"

#### Romans 29

##### those whom he foreknew

"those whom he knew before he even created them"

##### he also predestined to be conformed

"he also planned in advance that they would be conformed"

##### to be conformed to the image of his Son

You can translate this in an active form. Alternate translation: "that he would change them to be like his Son"

##### Son

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

##### that he might be the firstborn

"so that his Son would be the firstborn"

##### among many brothers

Here "brothers" refers to all believers, both male and female. Alternate translation: "among many brothers and sisters who belong to the family of God"

#### Romans 30

##### Those whom he predestined

"Those whom God made plans for in advance"

##### these he also justified

Here "justified" is in the past tense to emphasize that this will certainly happen. Alternate translation: "these he also put right with himself"

##### these he also glorified

The word "glorified" is in the past tense to emphasize that this will certainly happen. Alternate translation: "these he will also glorify"

#### Romans 31

##### What, therefore, can we say about these things? If God is for us, who is against us?

Paul uses questions to emphasize the main point of what he said previously. Alternate translation: "This is what we should know from all of this: since God is helping us, no one can defeat us."

#### Romans 32

##### He who did not spare his own Son

God the Father sent the Son of God, Jesus Christ, to the cross as the holy, infinite sacrifice necessary to satisfy God's infinite, holy nature against the sin of humanity. Here "Son" is an important title for Jesus, the Son of God.

##### but delivered him up

"but put him under the control of his enemies"

##### how will he not also with him freely give us all things?

Paul is using a question for emphasis. Alternate translation: "he will certainly and freely give us all things!"

##### freely give us all things

"kindly give us all things"

#### Romans 33

##### Who will bring any accusation against God's chosen ones? God is the one who justifies

Paul uses a question for emphasis. Alternate translation: "No one can accuse us before God because he is the one who makes us right with him"

#### Romans 34

##### Who is the one who condemns?

Paul uses a question for emphasis. He does not expect an answer. Alternate translation: "No one will condemn us!"

##### who is at the right hand of God

To be at the "right hand of God" is a symbolic action of receiving great honor and authority from God. Alternate translation: "who is at the place of honor beside God"

#### Romans 35

##### Who will separate us from the love of Christ?

Paul uses this question to teach that nothing can separate us from the love of Christ. Alternate translation: "No one will ever separate us from the love of Christ!" or "Nothing will ever separate us from the love of Christ!"

##### Tribulation, or distress, or persecution, or hunger, or nakedness, or danger, or sword?

The words "shall separate us from the love of Christ" are understood from the previous question. Alternate translation: "Shall tribulation, or distress, or persecution, or hunger, or nakedness, or danger, or sword separate us from the love of Christ?"

##### Tribulation, or distress, or persecution, or hunger, or nakedness, or danger, or sword?

Paul uses this question to emphasize that even these things cannot separate us from the love of Christ. Alternate translation: "Even tribulation, distress, persecution, hunger, nakedness, danger, and sword cannot separate us from the love of Christ."

##### Tribulation, or distress, or persecution, or hunger, or nakedness, or danger, or sword?

The abstract nouns can be expressed with verb phrases. Here "sword" is a metonym that represents being killed violently. Alternate translation: "Even if people cause us trouble, hurt us, take away our clothes and food, or kill us, they cannot separate us from the love of Christ."

##### Tribulation, or distress

These words both mean the same thing.

#### Romans 36

##### For your benefit

Here "your" is singular and refers to God. Alternate translation: "For you"

##### we are killed all day long

Here "we" refers to the writer and to other people, but not his audience, who was God. The phrase "all day long" is an exaggeration to emphasize how much danger they are in. Paul uses this part of Scripture to show that all who belong to God should expect difficult times. This can be translated in an active form. Alternate translation: "our enemies continually seek to kill us"

##### We were considered as sheep for the slaughter

Here Paul compares to livestock those whom people kill because they are loyal to God. You can translate this in an active form. Alternate translation: "Our lives have no more value to them than the sheep they kill"

#### Romans 37

##### we are more than conquerors

"we have complete victory"

##### through the one who loved us

You can make explicit the kind of love that Jesus showed. Alternate translation: "because of Jesus, who loved us so much he was willing to die for us"

#### Romans 38

##### I have been convinced

"I am convinced" or "I am confident"

##### governments

Possible meanings are 1) demons or 2) human kings and rulers.

##### nor powers

Possible meanings are 1) spiritual beings with power or 2) human beings with power.

#### Romans 39

##### General Information:

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### Chapter 9

**1** I tell the truth in Christ. I do not lie, and my conscience bears witness with me in the Holy Spirit **2** that for me there is great sorrow and unceasing pain in my heart. **3** For I could wish that I myself would be cursed and set apart from Christ for the sake of my brothers, my kinsmen according to the flesh. **4** They are Israelites. They have adoption, the glory, the covenants, the gift of the law, the ministry in the temple, and the promises. **5** Theirs are the patriarchs from whom Christ has come with respect to the flesh—he who is God over all. May he be praised forever. Amen.

**6** But it is not as though the word of God has failed. For it is not everyone in Israel who truly belongs to Israel. **7** Neither are all Abraham's descendants truly his children. But, "It is through Isaac that your descendants will be called." **8** That is, the children of the flesh are not the children of God. But the children of the promise are regarded as descendants. **9** For this is the word of promise: "At this time I will come, and a son will be given to Sarah." **10** Not only this, but after Rebekah also had conceived by one man, our father Isaac— **11** for the children were not yet born and had not yet done anything good or bad, so that the purpose of God according to choice might stand, **12** not because of actions, but because of him who calls—it was said to her, "The older will serve the younger." **13** It is just as had been written: "Jacob I loved, but Esau I hated."

**14** What then will we say? Is there unrighteousness with God? May it never be. **15** For he says to Moses,

"I will have mercy on whom I will have mercy,

and I will have compassion on whom I will have compassion."

**16** So then, it is not because of him who wills, nor because of him who runs, but because of God, who shows mercy. **17** For the scripture says to Pharaoh, "For this very purpose I raised you up, so that I might demonstrate my power in you, and so that my name might be proclaimed in all the earth." **18** So then, God has mercy on whom he wishes, and whom he wishes, he makes stubborn.

**19** You will say then to me, "Why does he still find fault? For who has ever withstood his will?" **20** On the contrary, man, who are you who answers against God? Will what has been molded say to the one who molds it, "Why did you make me this way?" **21** Does the potter not have the right over the clay to make from the same lump a container for honorable use, and another container for dishonorable use? **22** What if God, who is willing to show his wrath and to make his power known, endured with much patience containers of wrath prepared for destruction? **23** What if he did this in order that he might make known the riches of his glory upon containers of mercy, which he had previously prepared for glory? **24** What if he did this also for us, whom he also called, not only from among the Jews, but also from among the Gentiles? **25** As he says also in Hosea:

"I will call them 'my people' who were not my people,

and her 'beloved' who was not beloved.

**26** Then it will be that where it was said to them,

'You are not my people,'

there they will be called 'sons of the living God.'"

**27** Isaiah cries out concerning Israel,

"Though the number of the sons of Israel were as the sand of the sea,

it will be a remnant that will be saved,

**28** for the Lord will execute his word

on the earth completely and without delay."

**29** As Isaiah had said previously,

"If the Lord of hosts

had not left us descendants,

we would be like Sodom,

and we would have become like Gomorrah."

**30** What will we say then? That the Gentiles, who were not pursuing righteousness, laid hold of righteousness, the righteousness by faith. **31** But Israel, who did pursue a law of righteousness, did not arrive at that law. **32** Why not? Because they did not pursue it by faith, but as if by works. They stumbled over the stone of stumbling, **33** as it has been written,

"Look, I am laying in Zion a stone of stumbling

and a rock of offense.

He who believes in it will not be ashamed."

# Romans 9 General Notes

### Structure and formatting

In this chapter, Paul changes what he is teaching about. In Chapters 9-11, he focuses on the nation of Israel.

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 verses 25-29 and 33 of this chapter. Paul quotes all of these words from the Old Testament.

### Special concepts in this chapter

#### Flesh

Paul uses the word "flesh" in this chapter only to refer to Israelites, people physically descending from Abraham through Jacob, whom God named Israel. (See: flesh)

In other chapters, Paul uses the word "brother" to mean fellow Christians. However, in this chapter, he uses "my brothers" to mean his kinsmen the Israelites.

Paul refers to those who believe in Jesus as "children of God" and "children of the promise."

#### Important figures of speech in this chapter

#### Stone of stumbling

Paul explains that while some Gentiles accepted Jesus as their savior by believing in him, most Jews were trying to earn their salvation and so rejected Jesus. Paul, quoting the Old Testament, describes Jesus as a stone that the Jews stumble over when walking. This "stone of stumbling" causes them to "fall."

### Other possible translation difficulties in this chapter

#### "It is not everyone in Israel who truly belongs to Israel"

Paul uses the word "Israel" in this verse with two different meanings. The first "Israel" means the physical descendants of Abraham through Jacob. The second "Israel" means those who are God's people through faith. The UDB reflects this.

#### Romans 01

##### Connecting Statement:

Paul tells of his personal desire that the people of the nation of Israel will be saved. Then he emphasizes the different ways in which God has prepared them to believe.

##### I tell the truth in Christ. I do not lie

These two expressions mean basically the same thing. Paul uses them to emphasize that he is telling the truth.

##### my conscience bears witness with me in the Holy Spirit

"the Holy Spirit controls my conscience and confirms what I say"

#### Romans 02

##### that for me there is great sorrow and unceasing pain in my heart

Here "unceasing pain in my heart" is an idiom that Paul uses to share his emotional distress. Alternate translation: "that I grieve very greatly and deeply"

##### great sorrow and unceasing pain

These two expressions mean basically the same thing. Paul uses them together to emphasize how great his emotions are.

#### Romans 03

##### For I could wish that I myself would be cursed and set apart from Christ for the sake of my brothers, my kinsmen according to the flesh

You can translate this in an active form. Alternate translation: "I personally would be willing to let God curse me and keep me apart from Christ forever if that would help my fellow Israelites, my own people group, to believe in Christ"

#### Romans 04

##### They are Israelites

"They, like me, are Israelites. God chose them to be Jacob's descendants"

##### They have adoption, the glory

Here Paul uses the metaphor of "adoption" to indicate that the Israelites are like God's children. Alternate translation: "They have God as their father, and they have the glory"

#### Romans 05

##### General Information:

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#### Romans 06

##### Connecting Statement:

Paul emphasizes that those who are born in the family of Israel can really only be a true part of Israel through faith.

##### But it is not as though the word of God has failed

The word "word" is a metonym for the promise that God used the words to make. Alternate translation: "But we should not think that God has failed to keep his promises" or "We should know that God has kept his promises"

##### For it is not everyone in Israel who truly belongs to Israel

God did not make his promises to all the physical descendants of Israel (or Jacob), but to his spiritual descendants, that is, those who trust in Jesus.

#### Romans 07

##### Neither are all Abraham's descendants truly his children

"Nor are they all children of God just because they are Abraham's descendants"

#### Romans 08

##### the children of the flesh are not

Here "children of the flesh" is a metonym that refers to the physical descendants of Abraham. Alternate translation: "not all of Abraham's descendants are"

##### children of God

This is a metaphor that refers to people who are spiritual descendants, those who have faith in Jesus.

##### children of the promise

This refers to people who will inherit the promises that God gave to Abraham.

#### Romans 09

##### this is the word of promise

"these are the words God used when he made the promise"

##### a son will be given to Sarah

You can translate this in an active form to express that God will give a son to Sarah. Alternate translation: "I will give Sarah a son"

#### Romans 10

##### our father

Paul refers to Isaac as "our father" because Isaac was the ancestor of Paul and of the Jewish believers in Rome.

##### had conceived

"had become pregnant"

#### Romans 11

##### for the children were not yet born and had not yet done anything good or bad

"before the children were born and before they had done anything, whether good or bad"

##### so that the purpose of God according to choice might stand

"so that what God wants to happen according to His choice will happen"

##### for the children were not yet born

"before the children were born"

#### Romans 12

##### Connecting Statement:

It may be necessary in your language to place this verse between verse 10 and verse 11: "... our father Isaac, it was said to her, 'The older will serve the younger.' For the children were not yet born and had not yet done anything good or bad, but so that the purpose of God according to choice might stand—not because of actions, but because of him who calls. It is just...."

##### because of him

because of God

##### it was said to her, "The older will serve the younger."

"God said to Rebekah, 'The older son will serve the younger son'"

#### Romans 13

##### Jacob I loved, but Esau I hated

The word "hated" is an exaggeration. God loved Jacob much more than he loved Esau. He did not literally hate Esau.

#### Romans 14

##### What then will we say?

Paul is using the question to get the attention of his readers.

##### Is there unrighteousness with God?

"Is God unrighteous?" or "Is God unjust?"

##### May it never be

"That is not possible!" or "Certainly not!" This expression strongly denies that this could happen. You may have a similar expression in your language that you could use here.

#### Romans 15

##### For he says to Moses

Paul speaks about God's talking with Moses as if it is being done in the present time. Alternate translation: "For God said to Moses"

#### Romans 16

##### it is not because of him who wills, nor because of him who runs

"it is not because of what people want or because they try hard"

##### nor because of him who runs

Paul speaks of a person who does good things in order to gain God's favor as if that person were running a race.

#### Romans 17

##### For the scripture says

Here the scripture is personified as if God were talking to Pharaoh. Alternate translation: "The scripture records that God said"

##### I ... my

God is referring to himself.

##### you

The word "you" in this verse is singular.

##### I raised you up

"Raised" here is an idiom for "caused something to be what it is." Alternate translation: "I made you the powerful man that you are"

##### so that my name might be proclaimed

You can translate this in an active form. Alternate translation: "that people might proclaim my name"

##### my name

This metonym refers either 1) to God in all of his being. Alternate translation: "who I am" or 2) To his reputation. Alternate translation: "how great I am"

##### in all the earth

"wherever there are people"

#### Romans 18

##### whom he wishes, he makes stubborn

God makes stubborn whomever he wishes to make stubborn.

#### Romans 19

##### You will say then to me

Paul is talking to the critics of his teaching as though he were only talking to one person. You may need to use the plural here.

##### Why does he still find fault? For who has ever withstood his will?

These rhetorical questions are complaints against God. You can translate them as strong statements. Alternate translation: "He should not find fault with us. No one has ever been able to withstand his will."

##### he ... his

The words "he" and "his" here refer to God.

##### has ... withstood his will

"has ... stopped him from doing what he wanted to do"

#### Romans 20

##### Will what has been molded say to the one who molds it, "Why ... way?"

Paul uses the potter's right to make any kind of container he wants from the clay as a metaphor for the creator's right to do whatever he wants with his creation. Paul asks questions to emphasize his point. This can be translated as a strong statement. Alternate translation: "What a person has molded should never say to the one who molds it, 'Why ... way?'"

##### Why did you make me this way?

This question is a rebuke and can be translated as a strong statement. Alternate translation: "You should not have made me this way!"

#### Romans 21

##### Does the potter not have the right ... for dishonorable use?

This rhetorical question is a rebuke. Alternate translation: "The potter certainlly has the right ... for dishonorable use."

##### honorable use ... dishonorable use

Some modern translations read, "special use ... daily use."

#### Romans 22

##### containers of wrath prepared for destruction

Paul speaks of people as if they were containers. This can be translated in active form. Alternate translation: "people to whom he would show wrath and whom he will certainly destroy"

#### Romans 23

##### he ... his

The words "he" and "his" here refer to God.

##### containers of mercy, which

Paul speaks of people as if they were containers. Alternate translation: "those to whom he would show mercy, whom"

##### the riches of his glory upon

Paul compares God's wonderful actions here to great "riches." Alternate translation: "his glory, which is of great value, upon"

##### which he had previously prepared for glory

Here "glory" refers to life in heaven with God. Alternate translation: "whom he prepared ahead of time in order that they might live with him"

#### Romans 24

##### also for us

The word "us" here refers to Paul and fellow believers.

##### called

Here "called" means God has appointed or chosen people to be his children, to be his servants and proclaimers of his message of salvation through Jesus.

#### Romans 25

##### Connecting Statement:

In this section Paul explains how Israel's unbelief as a nation was told ahead of time by the prophet Hosea.

##### As he says also in Hosea

Here "he" refers to God. Alternate translation: "As God says also in the book that Hosea wrote"

##### Hosea

Hosea was a prophet.

##### I will call them 'my people' who were not my people

"I will choose those who were not my people to be my people"

##### her 'beloved' who was not beloved

Here "her" refers to Hosea's wife, Gomer, who represents the nation of Israel. You can translate this in an active form. Alternate translation: "I will choose her whom I did not love to be one whom I love"

#### Romans 26

##### sons of the living God

The word "living" may refer to the fact that God is the only true God, and not like the false idols. Alternate translation: "children of the true God"

#### Romans 27

##### cries out

"calls out"

##### as the sand of the sea

Here Paul compares the number of the people of Israel to the number of grains of sand in the sea. Alternate translation: "too many to count"

##### will be saved

Paul uses the word "saved" in a spiritual sense. If God saves a person, it means that through believing in Jesus's death on the cross, God has forgiven him and rescued him from being punished for his sin. You can translate this in an active form. Alternate translation: "God will save"

#### Romans 28

##### the Lord will execute his word on the earth

"the Lord will punish people on the earth as he has said he will"

#### Romans 29

##### us ... we

Here the words "us" and "we" refer to Isaiah and those to whom he spoke.

##### we would be like Sodom, and we would have become like Gomorrah

God killed all of the people of Sodom and Gomorrah because of their sin. Alternate translation: "we all would have been destroyed like the people of Sodom and Gomorrah" or "God would have destroyed all of us as he destroyed the people in the cities of Sodom and Gomorrah"

#### Romans 30

##### What will we say then?

Paul uses this question to get the attention of his readers. Alternate translation: "So this is what we must say."

##### That the Gentiles

"We will say that the Gentiles"

##### who were not pursuing righteousness

"who were not trying to get righteousness" or "who were not trying to be righteous"

##### righteousness, the righteousness by faith

Here "by faith" refers to placing one's trust in Christ. You can make this explicit in your translation. Alternate translation: "righteousness because God made them right with him when they trusted in Christ"

#### Romans 31

##### who did pursue a law of righteousness

"who tried to obey a law in order to get righteousness" or "who tried to be righteous by obeying a law"

##### did not arrive at that law

"could not keep that law" or "did not succeed at keeping that law"

#### Romans 32

##### Why not? Because they

You can translate this rhetorical question as a statement and include the words from the ellipsis in your translation. Paul asks this question to get the attention of his readers. Alternate translation: "Why could they not attain righteousness? Because they" or "This is why they could not attain righteousness: they"

##### by works

This refers to things that people do to try to please God. You can make this explicit in your translation. Alternate translation: "by trying to do things that would please God" or "by keeping the Law"

#### Romans 33

##### as it has been written

You can indicate that Isaiah wrote this. You can also translate it in an active form. Alternate translation: "as Isaiah the prophet wrote"

##### in Zion

Here Zion is a metonym that represents Israel. Alternate translation: "in Israel"

##### stone of stumbling and a rock of offense

These phrases mean basically the same thing and are metaphors that refer to Jesus and his death on the cross. It was as if the people stumbled over a stone because they were disgusted when they considered Jesus's death on the cross.

##### believes in it

Because the words "stone" and "rock" are a metaphors for a person, you may need to translate this as "believes in him."

### Chapter 10

**1** Brothers, my heart's desire and my plea to God is for them, for their salvation. **2** For I testify about them that they have a zeal for God, but not according to knowledge. **3** For, failing to understand the righteousness that comes from God, and seeking to establish their own righteousness, they did not submit to God’s righteousness. **4** For Christ is the fulfillment of the law for righteousness for everyone who believes. **5** For Moses writes about the righteousness that comes from the law: "The man who does these things will live by them." **6** But the righteousness that comes from faith says this: "Do not say in your heart, 'Who will ascend into heaven?' (that is, to bring Christ down); **7** and do not say, 'Who will descend into the abyss?'" (that is, to bring Christ up from the dead). **8** But what does it say? "The word is near you, in your mouth and in your heart." That is the word of faith, which we proclaim. **9** For if with your mouth you confess Jesus as Lord, and believe in your heart that God raised him from the dead, you will be saved. **10** For with the heart one believes and has righteousness, and with the mouth one confesses and is saved. **11** For scripture says, "Everyone who believes on him will not be put to shame." **12** For there is no difference between Jew and Greek. For the same Lord is Lord of all, and he is rich to all who call upon him. **13** For everyone who calls on the name of the Lord will be saved. **14** How then can they call on him in whom they have not believed? How can they believe in him of whom they have not heard? How can they hear without a preacher? **15** Then how can they preach, unless they are sent?—As it is written, "How beautiful are the feet of those who proclaim good news!"

**16** But not all of them obeyed the good news. For Isaiah says, "Lord, who has believed our report?" **17** So faith comes from hearing, and hearing by the word of Christ. **18** But I say, "Did they not hear?" Yes, most certainly.

"Their sound has gone out into all the earth,

and their words to the ends of the world."

**19** Moreover, I say, "Did Israel not know?" First Moses says,

"I will provoke you to jealousy by what is not a nation.

By means of a nation without understanding, I will stir you up to anger."

**20** Then Isaiah was very bold when he says,

"I was found by those who did not seek me.

I appeared to those who did not ask for me."

**21** But to Israel he says,

"All the day long I reached out my hands

to a disobedient and stubborn people."

# Romans 10 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 verses 18-20 of this chapter. These lines of poetry are from the Old Testament.

Some translations also set prose quotations from the Old Testament farther to the right than the rest of the text. The ULB does this with the quoted words in verse 8.

### Special concepts in this chapter

#### God's righteousness

Paul teaches here that while many Jews earnestly tried to be righteous, they did not succeed. We cannot earn God's righteousness. God gives us Jesus's righteousness when we believe in him. (See: righteous and faith)

### Important figures of speech in this chapter

#### Rhetorical questions

Paul uses many rhetorical questions in this chapter. He does this to convince his readers that God does not save only the Hebrew people, so Christians must be ready to go and share the gospel with the whole world. (See: and save)

### Other possible translation difficulties in this chapter

#### "I will provoke you to jealousy by what is not a nation"

Paul uses this prophecy to explain that God will use the church to make the Hebrew people jealous. This is so they will seek God and believe the gospel.

#### Romans 01

##### Connecting Statement:

Paul continues stating his desire for Israel to believe but emphasizes that both those who are Jews and those who are not can only be saved by faith in Jesus.

##### Brothers

Here this means fellow Christians, including both men and women.

##### my heart's desire

Here "heart" is a metonym for a person's emotions or inner being. Alternate translation: "my greatest desire"

##### is for them, for their salvation

"is that God will save the Jews"

#### Romans 02

##### I testify about them

"I declare truthfully about them"

#### Romans 03

##### For, failing to understand the righteousness that comes from God

Here "righteousness refers to the way God puts people right with himself. You can make this explicit in the translation. Alternate translation: "For because they did not know how God puts people right with himself"

##### they did not submit to God’s righteousness.

"they did not accept God's way of putting people right with himself"

#### Romans 04

##### For Christ is the fulfillment of the law

"For Christ completely fulfilled the law"

##### law for righteousness for everyone who believes

Here "believes" means "trusts." Alternate translation: "law, and he makes everyone who trusts in him right before God"

#### Romans 05

##### the righteousness that comes from the law

Paul speaks of "righteousness" as if it were alive and able to move. Alternate translation: "how the law makes a person right before God"

##### "The man who does these things will live by them."

In order to be made right with God through the law, a person would have to keep the law perfectly, which is not possible. Alternate translation: "The person who perfectly obeys the law will live because the law will make him right before God"

##### will live

The words "will live" can refer to 1) eternal life or 2) mortal life in fellowship with God.

#### Romans 06

##### But the righteousness that comes from faith says this

Here "righteousness" is described as a person who can speak. Alternate translation: "But Moses writes this about how faith makes a person right before God"

##### Do not say in your heart

Moses was addressing the people as if he were speaking to only one person. Here "heart" is a metonym for a person's mind or inner being. Alternate translation: "Do not say to yourself"

##### Who will ascend into heaven?

Moses uses a question to teach his audience. His previous instruction of, "Do not say" requires a negative answer to this question. You can translate this question as a statement. Alternate translation: "No one is able to go up to heaven"

##### that is, to bring Christ down

"in order that they might have Christ come down to earth"

#### Romans 07

##### Who will descend into the abyss?

Moses uses a question to teach his audience. His previous instruction of, "Do not say" requires a negative answer to this question. You can translate this as a statement. Alternate translation: "No person can go down and enter the place where the spirits of dead persons are."

##### the dead

All those who have died. This expression describes all dead people together in the underworld. To be brought up from among them is to become alive again.

##### dead

This word speaks of physical death.

#### Romans 08

##### But what does it say?

The word "it" refers to the scripture. Alternate translation: "But this is what Moses says"

##### The word is near you, in your mouth and in your heart

Paul speaks of God's message as if it were a person who can move. The word "mouth" is a metonym that refers to what a person says. The phrase "in your heart" is metonym that refers to what a person thinks and believes. Alternate translation: "You have heard the message. You know how to speak it, and you know what it means"

##### the word of faith

"God's message that tells us that we must believe in him"

#### Romans 09

##### if with your mouth you confess Jesus as Lord

"if you confess that Jesus is Lord"

##### believe in your heart

Here "heart" is a metonym for a person's mind or inner person. Alternate translation: "believe in your mind" or "truly believe"

##### raised him from the dead

"Raised" here is an idiom for "caused to live again." Alternate translation: "caused him to live again"

##### you will be saved

You can translate this in an active form. Alternate translation: "God will save you"

#### Romans 10

##### For with the heart one believes and has righteousness, and with the mouth one confesses and is saved

Here "heart" is a metonym that represents the mind or will. Alternate translation: "For it is with the mind that a person trusts and is right before God, and it is with the mouth that a person confesses so that God saves him"

##### with the mouth

Here "mouth" is a synecdoche that represents a person's capacity to speak.

#### Romans 11

##### For scripture says

Paul speaks of the scripture as if it were alive and had a voice. You can make explicit who wrote the scripture that Paul uses here. Alternate translation: "For Isaiah wrote in the scripture"

##### Everyone who believes on him will not be put to shame

This is equivalent to: "If a person believes, then that person will not be shamed." The negative is used here for emphasis. You can translate this in an active form. Alternate translation: "God will honor everyone who believes in him" or "God will shame only those who do not believe in Jesus"

#### Romans 12

##### For there is no difference between Jew and Greek

Paul implies that God will treat all people the same. You can make this explicit in your translation. Alternate translation: "In this way, God treats the Jews and the non-Jews the same"

##### he is rich to all who call upon him

Here "he is rich" means that God blesses richly. You can make this explicit in your translation. Alternate translation: "he richly blesses all who trust in him"

#### Romans 13

##### For everyone who calls on the name of the Lord will be saved

Here the word "name" is a metonym for Jesus. You can translate this in an active form. Alternate translation: "The Lord will save everyone who trusts in him"

#### Romans 14

##### How then can they call on him in whom they have not believed?

Paul uses a question to emphasize the importance of taking the good news of Christ to those who have not heard. The word "they" refers to those who do not yet belong to God. Alternate translation: "Those who do not believe in God cannot call on him!"

##### How can they believe in him of whom they have not heard?

Paul uses another question for the same reason. Alternate translation: "And they cannot believe in him if they have not heard his message!" or "And they cannot believe in him if they have not heard the message about him!"

##### believe in

trust and desire to obey

##### How can they hear without a preacher?

Paul uses another question for the same reason. Alternate translation: "And they cannot hear the message if someone does not tell them!"

#### Romans 15

##### How beautiful are the feet of those who proclaim good news

Paul uses "feet" to represent those who travel and take the message to those who have not heard it. The feet were considered a dirty and ugly part of the body, so the idea of beautiful feet would have seemed odd to Paul's readers. Alternate translation: "How beautiful are even the feet of those who proclaim good news" or "It is wonderful when messengers go and tell others the good news"

#### Romans 16

##### not all of them obeyed

Here "they" refers to the Jews. "not all of the Jews obeyed"

##### Lord, who has believed our report?

Paul is using this question, which Isaiah prophesied in the Scriptures, to emphasize that many Jews would not believe in Jesus. You can translate this as a statement. Alternate translation: "Lord, so many of them do not believe our message!"

##### our report

Here, "our" refers to God and Isaiah and so is inclusive.

#### Romans 17

##### So faith comes from hearing

The abstract noun "faith" can be stated as the verb "believes." There are also words that Paul left out, but they are understood. Alternate translation: "So a person believes in Christ by hearing the message about Christ

##### and hearing by the word of Christ

Here "word" is a metonym that means "message." There are also words that Paul left out, but they are understood. Alternate translation: "and a person hears the message by someone preaching the message about Christ"

#### Romans 18

##### But I say, "Did they not hear?" Yes, most certainly

Paul uses a question for emphasis. You can translate this as a statement. Alternate translation: "But, I say the Jews certainly have heard the message about Christ"

##### Their sound has gone out into all the earth, and their words to the ends of the world.

Both of these statements mean basically the same thing and Paul uses them for emphasis. The word "their" refers to the sun, moon, and stars. Here they are described as human messengers that tell people about God. This refers to how their existence shows God's power and glory. You can make explicit that Paul is quoting Scripture here. Alternate translation: "As the Scriptures record, 'The sun, moon, and the stars are proof of God's power and glory, and everyone in the world sees them and knows the truth about God.'"

#### Romans 19

##### Moreover, I say, "Did Israel not know?"

Paul uses a question for emphasis. The word "Israel" is a metonym for the people who lived in the nation of Israel. Alternate translation: "Again I tell you the people of Israel did know the message."

##### First Moses says, "I will provoke you ... I will stir you up

This means that Moses wrote down what God said. "I" refers to God, and "you" refers to the Israelites. Alternate translation: "First Moses says that God will provoke you ... God will stir you up"

##### by what is not a nation

"by those you do not consider to be a real nation" or "by people who do not belong to any nation"

##### By means of a nation without understanding

Here "without understanding" means that the people do not know God. Alternate translation: "By a nation with people who do not know me or my commands"

##### I will stir you up to anger

"I will make you angry" or "I will cause you to become angry"

##### you

This refers to the nation of Israel.

#### Romans 20

##### General Information:

Here the words "I" and "me" refer to God.

##### Then Isaiah was very bold when he says

This means the prophet Isaiah wrote what God had said.

##### I was found by those who did not seek me

Prophets often speak of things in the future as if they have already happened. This emphasizes that the prophecy will certainly come true. You can translate this in an active form. Alternate translation: "Even though the Gentile people will not look for me, they will find me"

##### I appeared

"I made myself known"

##### he says

"He" refers to God, who is speaking through Isaiah.

#### Romans 21

##### General Information:

Here the word "my" refers to God.

##### All the day long I

This phrase is used to emphasize God's continual effort. "I continually"

##### I reached out my hands to a disobedient and stubborn people

"I tried to welcome you and to help you, but you refused my help and continued to disobey"

### Chapter 11

**1** I say then, did God reject his people? May it never be. For I also am an Israelite, a descendant of Abraham, of the tribe of Benjamin. **2** God did not reject his people, whom he foreknew. Do you not know what the scripture says about Elijah, how he pleaded with God against Israel? **3** "Lord, they have killed your prophets, they have broken down your altars. I alone am left, and they are seeking my life." **4** But what does God's answer say to him? "I have reserved for myself seven thousand men who have not bent the knee to Baal." **5** Even so then, at this present time also there is a remnant because of the choice of grace. **6** But if it is by grace, it is no longer based on works. Otherwise grace would no longer be grace. *[*[1](#fn-045-011-006-1)*]***7** What then? The thing that Israel was seeking, it did not obtain, but the chosen obtained it, and the rest were hardened. **8** It is just as it is written:

"God has given them a spirit of dullness,

eyes so that they should not see,

and ears so that they should not hear,

to this very day."

**9** Then David says,

"Let their table become a snare and a trap,

a stumbling block and a retribution for them.

**10** Let their eyes be darkened so that they may not see,

and bend their backs continually."

**11** I say then, "Did they stumble so as to fall?" May it never be. Instead, by their trespass, salvation has come to the Gentiles, in order to provoke them to jealousy. **12** Now if their trespass is the riches of the world, and if their loss is the riches of the Gentiles, how much greater will their fulfillment be? **13** But now I am speaking to you Gentiles, and as long as I am an apostle to the Gentiles, I take pride in my ministry. **14** Perhaps I will provoke to jealousy those who are of my own flesh. Perhaps we will save some of them. **15** For if their rejection means the reconciliation of the world, what will their acceptance be but life from the dead? **16** If the firstfruits are holy, so is the lump of dough. If the root is holy, so are the branches. **17** But if some of the branches were broken off, if you, a wild olive branch, were grafted in among them, and if you shared with them in the rich root of the olive tree, **18** do not boast over the branches. But if you do boast, it is not you who supports the root, but the root that supports you. **19** You will say then, "Branches were broken off so that I might be grafted in." **20** That is true. Because of their unbelief they were broken off, but you stand firm because of your faith. Do not be arrogant in your thoughts, but fear. **21** For if God did not spare the natural branches, neither will he spare you. **22** Look at, then, the kind actions and the severity of God: severity came on the Jews who fell, but God's kindness comes on you, if you continue in his kindness. Otherwise you also will be cut off. **23** And even they, if they do not continue in their unbelief, will be grafted in. For God is able to graft them in again. **24** For if you were cut out of what is by nature a wild olive tree, and contrary to nature were grafted into a good olive tree, how much more will these, the natural branches, be grafted back into their own olive tree?

**25** For I do not want you to be uninformed, brothers, of this mystery, so that you may not be wise in your own thinking: A partial hardening has come upon Israel until the full number of the Gentiles comes in. **26** Thus all Israel will be saved, just as it is written:

"Out of Zion will come the Deliverer.

He will remove ungodliness from Jacob,

**27** and this will be my covenant with them,

when I will take away their sins."

**28** As far as the gospel is concerned, they are enemies for your sake. But as far as election is concerned, they are beloved because of the patriarchs. **29** For the gifts and the call of God are irrevocable. **30** For just as you were formerly disobedient to God, now you have received mercy because of their disobedience. **31** In the same way, now these Jews have been disobedient. The result was that by the mercy shown to you they may also now receive mercy. **32** For God has shut up all into disobedience in order that he might show mercy on all.

**33** Oh, the depth of the riches both of the wisdom and the knowledge of God!

How unsearchable are his judgments,

and his ways beyond discovering!

**34** "For who has known the mind of the Lord

or who has become his advisor?

**35** Or who has first given anything to God,

that God must repay him?"

**36** For from him and through him and to him are all things.

To him be the glory forever. Amen.

#### Footnotes

11:6 *[1]*Some old copies read

### Chapter 12

**1** I urge you therefore, brothers, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God. This is your reasonable service. **2** Do not be conformed to this world, but be transformed by the renewal of your mind. Do this so that you can test and approve what is the good, acceptable, and perfect will of God.

**3** For by the grace that was given to me I say to everyone among you: Do not think of yourself more highly than you ought, but rather, think with sober judgment, each according to the measure of faith that God has given you. **4** For we have many members in one body, but not all the members have the same function. **5** In the same way, we who are many are one body in Christ, and are individually members of each other. **6** We have different gifts according to the grace that was given to us. If one's gift is prophecy, let it be done according to the proportion of his faith. **7** If one's gift is service, let him serve. If one has the gift of teaching, let him teach. **8** If one's gift is encouragement, let him encourage. If one's gift is giving, let him do it generously. If one's gift is leading, let it be done with diligence. If one's gift is in showing mercy, let it be done with cheerfulness.

**9** Let love be without hypocrisy. Abhor what is evil; hold on to that which is good. **10** Concerning love of the brothers, be affectionate to one another. Concerning honor, respect one another. **11** Concerning diligence, do not be hesitant. Concerning the spirit, be eager. Concerning the Lord, serve him. **12** Rejoice in hope, endure tribulation, be faithful in prayer. **13** Share in the needs of God's holy people. Find many ways to show hospitality. **14** Bless those who persecute you; bless and do not curse. **15** Rejoice with those who rejoice; weep with those who weep. **16** Be of the same mind toward one another. Do not think in proud ways, but accept lowly people. Do not be wise in your own thoughts. **17** Repay no one evil for evil. Do good things in the sight of all people. **18** If possible, as far as it depends on you, live at peace with all people. **19** Do not avenge yourselves, beloved, but give way to the wrath of God. For it is written, "'Vengeance belongs to me; I will repay,' says the Lord."

**20** But "if your enemy is hungry, feed him.

If he is thirsty, give him a drink.

For if you do this, you will heap coals of fire on his head."

**21** Do not be overcome by evil, but overcome evil with good.

### Chapter 13

**1** Let every soul be subject to higher authorities, for there is no authority unless it comes from God. The authorities that exist have been appointed by God. **2** Therefore he who rebels against that authority opposes the command of God; and those who oppose it will receive judgment on themselves. **3** For rulers are not a terror to those who do good deeds, but to those who do evil deeds. Do you desire to have no fear of the one in authority? Do what is good, and you will receive his praise. **4** For he is a servant of God to you for good. But if you do what is evil, be afraid; for he does not carry the sword for no reason. For he is a servant of God, an avenger for wrath on the one who does evil. **5** Therefore you must be subject, not only because of the wrath, but also because of conscience. **6** Because of this you pay taxes also. For authorities are servants of God, who attend to this very thing continually. **7** Pay to everyone what is owed to them: tax to whom tax is due, toll to whom toll is due, fear to whom fear is due, honor to whom honor is due.

**8** Owe no one anything, except to love one another. For he who loves his neighbor has fulfilled the law. **9** The commandments, "Do not commit adultery, do not murder, do not steal, do not covet," and if there is any other commandment it is summed up in this, "Love your neighbor as yourself." **10** Love does no harm to a neighbor. Therefore, love is the fulfillment of the law.

**11** Because of this, you know the time, that it is already the hour for you to awake out of sleep. For now our salvation is nearer than when we first believed. **12** The night has advanced, and the day is near. Let us therefore put aside the works of darkness, and let us put on the armor of light. **13** Let us walk appropriately, as in the day, not in drunken celebrations or drunkenness; and let us not walk in sexual immorality or in uncontrolled lust, and not in strife or jealousy. **14** But put on the Lord Jesus Christ, and make no provision for the flesh, to gratify its lusts.

### Chapter 14

**1** Receive anyone who is weak in faith, without giving judgment about arguments. **2** One person has faith to eat anything, another who is weak eats only vegetables. **3** May the one who eats everything not despise the one who does not; and may the one who does not eat everything not judge the other who eats everything. For God has accepted him. **4** Who are you, you who judge a servant belonging to someone else? It is before his own master that he stands or falls. But he will be made to stand, for the Lord is able to make him stand. **5** One person values one day above another. Another has concluded that every day is equal. Let each person be convinced in his own mind. **6** He who observes the day, observes it for the Lord; and he who eats, eats for the Lord, for he gives thanks to God. He who does not eat, refrains from eating for the Lord; he also gives thanks to God. **7** For none of us lives for himself, and none dies for himself. **8** For if we live, we live for the Lord, and if we die, we die for the Lord. Then whether we live or die, we are the Lord's. **9** For to this purpose Christ died and lived again, that he might be Lord of both the dead and those who are living. **10** But you, why do you judge your brother? And you, why do you despise your brother? For we will all stand before the judgment seat of God. **11** For it is written,

"As I live," says the Lord, "

to me every knee will bend,

and every tongue will confess to God."

**12** So then, each one of us will give an account of himself to God.

**13** Therefore, let us no longer judge one another, but instead decide this, that no one will place a stumbling block or a snare for his brother. **14** I know and am persuaded in the Lord Jesus that nothing is unclean by itself. Only for him who considers anything to be unclean, for him it is unclean. **15** If because of food your brother is hurt, you are no longer walking in love. Do not destroy with your food one for whom Christ died. **16** So do not allow what you consider to be good to be spoken of as evil. **17** For the kingdom of God is not about food and drink, but about righteousness, peace, and joy in the Holy Spirit. **18** For the one who serves Christ in this way is acceptable to God and approved by people. **19** So then, let us pursue the things of peace and the things that build up one another. **20** Do not destroy the work of God on account of food. All things are clean, but it is wrong for a man to eat anything that causes someone to stumble. **21** It is good not to eat meat, nor to drink wine, nor to do anything over which your brother stumbles. **22** The faith you have, keep between yourself and God. Blessed is the one who does not condemn himself by what he approves. **23** He who doubts is condemned if he eats, because it is not from faith. And whatever is not from faith is sin.

### Chapter 15

**1** Now we who are strong ought to bear the weaknesses of the weak, and ought not to please ourselves. **2** Let each one of us please his neighbor for that which is good, in order to build him up. **3** For even Christ did not please himself. Instead, it was just as it is written, "The insults of those who insulted you fell on me." **4** For whatever was previously written was written for our instruction in order that through patience and through encouragement of the scriptures we would have hope. **5** Now may the God of patience and of encouragement grant you to be of the same mind with each other according to Christ Jesus. **6** May he do this in order that with one mind you may glorify with one mouth the God and Father of our Lord Jesus Christ.

**7** Therefore receive one another, even as Christ also received you, to the glory of God. **8** For I say that Christ has been made a servant of the circumcision on behalf of God's truth, in order to confirm the promises given to the patriarchs, **9** and for the Gentiles to glorify God for his mercy. As it is written,

"Therefore I will give praise to you among the Gentiles

and sing praise to your name."

**10** Again it says,

"Rejoice, you Gentiles, with his people."

**11** And again,

"Praise the Lord, all you Gentiles;

let all the peoples praise him."

**12** Again, Isaiah says,

"The root of Jesse will come,

the one who rises to rule over the Gentiles;

in him the Gentiles will have hope."

**13** Now may the God of hope fill you with all joy and peace in believing, so that by the power of the Holy Spirit you may abound in hope.

**14** I myself am also convinced about you, my brothers. I am convinced that also you yourselves are full of goodness, filled with all knowledge. I am convinced that you are also able to instruct one another. **15** But I am writing more boldly to you about some things in order to remind you again, because of the grace given me by God. **16** This grace was that I should be a servant of Christ Jesus sent to the Gentiles, to offer as a priest the gospel of God, so that the offering of the Gentiles might become acceptable, sanctified by the Holy Spirit. **17** In Christ Jesus I have reason to boast of my service for God. **18** For I will not dare to speak of anything except what Christ has accomplished through me for the obedience of the Gentiles. These are things done by word and action, **19** by the power of signs and wonders, and by the power of the Spirit of God. This was so that from Jerusalem, and round about as far as Illyricum, I might fully carry out the gospel of Christ. **20** In this way, my desire has been to proclaim the gospel, but not where Christ is known by name, in order that I might not build upon another man's foundation. **21** It is as it is written:

"Those to whom no report of him came will see him,

and those who have not heard will understand."

**22** Therefore I was also hindered many times from coming to you. **23** But now, I no longer have any place in these regions, and I have been longing for many years to come to you. **24** I hope to see you when I pass through there on my way to Spain, and to be helped by you on my journey there, once I have enjoyed your company for a while. **25** But now I am going to Jerusalem, serving God's holy people. **26** For it was the good pleasure of Macedonia and Achaia to make a certain contribution to the poor among God's holy people who are in Jerusalem. **27** Yes, it was their good pleasure, and they owe it to them. For if the Gentiles have shared in their spiritual things, they owe it to the Jews to minister to them with their material things. **28** Therefore, when I have completed this task and have made sure that they receive all that was collected, I will go to Spain and visit you on the way. **29** I know that when I come to you I will come in the fullness of the blessing of Christ.

**30** Now I urge you, brothers, by our Lord Jesus Christ, and by the love of the Spirit, that you strive together with me in your prayers to God for me. **31** Pray that I may be rescued from those who are disobedient in Judea, and that my service for Jerusalem may be acceptable to God's holy people. **32** Pray that I may come to you in joy through the will of God, and that I may, together with you, find rest. **33** May the God of peace be with you all. Amen.

### Chapter 16

**1** I commend to you Phoebe our sister, who is a servant of the church that is in Cenchreae, **2** in order that you may receive her in the Lord. Do this in a manner worthy of God's holy people, and provide her with whatever help she may need from you, for she has been a great help to many and to myself as well.

**3** Greet Priscilla and Aquila, my fellow workers in Christ Jesus, **4** who for my life risked their own lives. I give thanks to them, and not only I, but also all the churches of the Gentiles.

**5** Greet the church that is in their house. Greet Epaenetus my beloved, who is the firstfruit of Asia to Christ.

**6** Greet Mary, who has labored hard for you.

**7** Greet Andronicus and Junia, my kinsmen and fellow prisoners. They are well known among the apostles, and they were in Christ before me.

**8** Greet Ampliatus, my beloved in the Lord.

**9** Greet Urbanus, our fellow worker in Christ, and Stachys, my beloved.

**10** Greet Apelles, the approved in Christ. Greet those who are of the household of Aristobulus.

**11** Greet Herodion, my kinsman. Greet those of the household of Narcissus who are in the Lord.

**12** Greet Tryphaena and Tryphosa, laborers in the Lord. Greet Persis the beloved, who has labored much in the Lord.

**13** Greet Rufus, chosen in the Lord, and his mother and mine.

**14** Greet Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the brothers who are with them.

**15** Greet Philologus and Julia, Nereus and his sister, and Olympas, and all God's holy people who are with them.

**16** Greet one another with a holy kiss. All the churches of Christ greet you.

**17** Now I urge you, brothers, to watch out for those who cause divisions and stumbling contrary to the teaching that you have learned. Turn away from them. **18** For people such as these do not serve our Lord Christ, but their own stomach. By their smooth and flattering speech they deceive the hearts of the innocent. **19** For your example of obedience reaches everyone. I rejoice, therefore, over you, but I want you to be wise as to that which is good, and innocent to that which is evil. **20** The God of peace will soon crush Satan under your feet.

The grace of our Lord Jesus Christ be with you.

**21** Timothy, my fellow worker, greets you, and Lucius, Jason, and Sosipater, my kinsmen. **22** I, Tertius, who write this epistle down, greet you in the Lord. **23** Gaius, the host for me and for the whole church, greets you. Erastus, the treasurer of the city, greets you, with Quartus the brother. **24***[*[1](#fn-045-016-024-1)*]*

**25** Now to him who is able to make you strong according to my gospel and the preaching of Jesus Christ,

according to the revelation of the mystery that had been kept secret for long ages

**26** but now has been revealed and made known through the prophetic writings to all nations,

by the command of the eternal God, to bring about the obedience of faith—

**27** to the only wise God, through Jesus Christ, be glory forever. Amen.

#### Footnotes

16:24 *[1]*The best ancient copies do not have this verse. (See: Romans 16:20). v. 24

## 1 Corinthians

### Chapter 1

**1** Paul, called by Christ Jesus to be an apostle by the will of God, and Sosthenes our brother,

**2** to the church of God at Corinth, those who have been sanctified in Christ Jesus and called to be holy people, together with all those in every place who call on the name of our Lord Jesus Christ, who is their Lord and ours.

**3** May grace and peace be to you from God our Father and the Lord Jesus Christ.

**4** I always give thanks to my God for you because of the grace of God that Christ Jesus gave to you. **5** He has made you rich in every way, in all speech and with all knowledge, **6** just as the testimony about Christ has been confirmed as true among you. **7** Therefore you lack no spiritual gift as you eagerly wait for the revelation of our Lord Jesus Christ. **8** He will also strengthen you to the end, so that you will be blameless on the day of our Lord Jesus Christ. **9** God is faithful, who called you into the fellowship of his Son, Jesus Christ our Lord.

**10** Now I urge you, brothers, through the name of our Lord Jesus Christ, that you all agree, and that there be no divisions among you. I urge that you be joined together with the same mind and by the same purpose. **11** For I have been informed concerning you, my brothers, by Chloe's people that there are factions among you. **12** I mean this: Each one of you says, "I am with Paul," or "I am with Apollos," or "I am with Cephas," or "I am with Christ." **13** Is Christ divided? Was Paul crucified for you? Were you baptized into the name of Paul? **14** I thank God that I baptized none of you, except Crispus and Gaius. **15** This was so that no one would say that you were baptized into my name. **16** (I also baptized the household of Stephanas. Beyond that, I do not know if I baptized any others.) **17** For Christ did not send me to baptize but to preach the gospel—not with clever speech, in order that the cross of Christ would not be emptied of its power.

**18** For the message about the cross is foolishness to those who are perishing. But among those who are being saved, it is the power of God. **19** For it is written,

"I will destroy the wisdom of the wise.

I will set aside the understanding of the intelligent."

**20** Where is the wise person? Where is the scholar? Where is the debater of this world? Has not God turned the wisdom of the world into foolishness? **21** Since the world in its wisdom did not know God, God was pleased to save those who believe through the foolishness of preaching. **22** For Jews ask for miraculous signs and Greeks seek wisdom. **23** But we preach Christ crucified, a stumbling block to Jews and foolishness to Gentiles. **24** But to those whom God has called, both Jews and Greeks, we preach Christ as the power and the wisdom of God. **25** For the foolishness of God is wiser than people, and the weakness of God is stronger than people.

**26** Look at your calling, brothers. Not many of you were wise according to the flesh. Not many of you were powerful. Not many of you were of noble birth. **27** But God chose the foolish things of the world to shame the wise. God chose what is weak in the world to shame what is strong. **28** God chose what is low and despised in the world. He even chose things that are regarded as nothing, to bring to nothing things that are held as valuable. **29** He did this so that no flesh would have a reason to boast before him. **30** Because of what God did, now you are in Christ Jesus, who became for us wisdom from God. He became our righteousness, holiness, and redemption. **31** As a result, as it is written, "Let the one who boasts, boast in the Lord."

# 1 Corinthians 1 General Notes

### Structure and formatting

The first three verses are a greeting. In the ancient Near East, this was a common way of starting a letter.

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 verse 19, which is from the Old Testament.

### Special concepts in this chapter

#### Disunity

In this chapter, Paul scolds the church for being divided and for following different apostles. (See: apostle)

#### Spiritual gifts

Spiritual gifts are specific supernatural abilities to help the church. The Holy Spirit gives these gifts to Christians after they come to believe in Jesus. Paul lists spiritual gifts in Chapter 12. Some scholars believe the Holy Spirit gave some of these gifts only in the early church to help establish the developing church. Other scholars believe all the gifts of the Spirit are still available to help all Christians throughout the church history. (See: faith)

### Important figures of speech in this chapter

#### Idioms

In this chapter, Paul refers to the return of Christ using two different phrases: "the revelation of our Lord Jesus Christ" and "the day of our Lord Jesus Christ."

#### Rhetorical questions

Paul uses rhetorical questions to scold the Corinthians for dividing into factions and for relying on human wisdom.

### Other possible translation difficulties in this chapter

#### Stumbling block

A stumbling block is a rock people stumble over. Here it represents the difficulty Jews have in believing that God allowed his Messiah to be crucified.

#### 1 Corinthians 01

##### Paul

Your language may have a particular way of introducing the author of a letter. Alternate translation: "I, Paul"

##### Sosthenes our brother

This indicates that both Paul and the Corinthians knew Sosthenes. Alternate translation: "Sosthenes, the brother you and I know"

#### 1 Corinthians 02

##### to the church of God at Corinth

Your language may have a particular way of introducing the intended audience. Alternate translation: "am writing this letter to you in Corinth who believe in God"

##### those who have been sanctified in Christ Jesus

Here "sanctified" refers to people who have been set apart as God's people. This can be stated in active form. Alternate translation: "to those whom Christ Jesus has set apart for God" or "to those whom God has set apart for himself because they belong to Christ Jesus"

##### called to be holy people

This can be stated in active form. Alternate translation: "whom God has called to be holy people"

##### together with all those in every place who call on the name of our Lord Jesus Christ

Possible meanings are 1) this phrase tells who else is called to be holy, or 2) this phrase tells who else this letter is written to.

##### who call on the name of our Lord Jesus Christ

The word "name" here is a metonym for person of Jesus Christ. Alternate translation: "who call on the Lord Jesus Christ"

##### their Lord and ours

The word "ours" includes Paul's audience. Jesus is the Lord of Paul and the Corinthians and all the churches.

#### 1 Corinthians 03

##### General Information:

Paul and Sosthenes wrote this letter to the Christians who belonged to the church in Corinth. Unless otherwise noted, such words as "you" and "your" refer to Paul's audience and so are plural.

#### 1 Corinthians 04

##### Connecting Statement:

Paul describes the believers' position and fellowship in Christ as they wait for his coming.

##### because of the grace of God that Christ Jesus gave to you

Paul speaks of grace as though it were a physical object that Jesus gives Christians as a gift. Alternate translation: "because Christ Jesus has made it possible for God to be kind to you"

#### 1 Corinthians 05

##### He has made you rich

Possible meanings are 1) "Christ has made you rich" or 2) "God has made you rich."

##### made you rich in every way

Paul is speaking in general terms. Alternate translation: "made you rich with all kinds of spiritual blessings"

##### in all speech

God has enabled you to tell others about God's message in many ways.

##### all knowledge

God has enabled you to understand God's message in many ways.

#### 1 Corinthians 06

##### the testimony about Christ has been confirmed as true among you

Possible meanings are 1) "you saw for yourselves that what we had said about Christ was true" or 2) "other people learned from seeing how you now live that what we and you say about Christ is true."

#### 1 Corinthians 07

##### Therefore

"Because what I have just said is true,"

##### you lack no spiritual gift

This can be stated in positive form. Alternate translation: "you have every spiritual gift"

##### the revelation of our Lord Jesus Christ

Possible meanings are 1) "the time when God will reveal the Lord Jesus Christ" or 2) "the time when our Lord Jesus Christ will reveal himself."

#### 1 Corinthians 08

##### you will be blameless

There will be no reason for God to condemn you.

#### 1 Corinthians 09

##### God is faithful, who called ... our Lord

"God, who called ... our Lord, will do everything he has said he will do"

##### his Son

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

#### 1 Corinthians 10

##### Connecting Statement:

Paul reminds the Corinthian believers that they are to live in unity with each other and that the message of the cross of Christ, not baptism by people, is what saves.

##### brothers

Here this means fellow Christians, including both men and women.

##### through the name of our Lord Jesus Christ

"Name" here is a metonym for the person of Jesus Christ. Alternate translation: "by means of our Lord Jesus Christ"

##### that you all agree

"that you live in harmony with one another"

##### that there be no divisions among you

"that you do not divide into separate groups among yourselves"

##### be joined together with the same mind and by the same purpose

"live in unity, agree with other, and work together to accomplish the same things"

#### 1 Corinthians 11

##### Chloe's people

This refers to family members, servants, and others who are part of the household of which Chloe, a woman, is the head.

##### there are factions among you

"you are in groups that quarrel one with another"

#### 1 Corinthians 12

##### Each one of you says

Paul is expressing a general attitude of division.

#### 1 Corinthians 13

##### Is Christ divided?

Paul used a question to emphasize that there is only Christ, so it does not make sense for Christians to be divided among themselves. Alternate translation: "Christ is certainly not divided!" or "There is only one Christ!"

##### Was Paul crucified for you?

Paul used a question to emphasize that it was Christ, not Paul or Apollos, who was crucified. This can also be translated in active form. Alternate translation: "It certainly was not Paul whom they put to death on the cross for your salvation!"

##### Were you baptized into the name of Paul?

Paul used a question to emphasize that we all are baptized into the name of Christ. This can also be translated in active form. Alternate translation: "It was not into the name of Paul that people baptized you!"

##### into the name of Paul

"In the name of" here is a metonym for "by the authority of." Alternate translation: "by Paul's authority"

#### 1 Corinthians 14

##### I baptized none of you, except

"among you I baptized only"

##### Crispus

He was a synagogue ruler who became a Christian.

##### Gaius

He traveled with the Apostle Paul.

#### 1 Corinthians 15

##### This was so that no one would say that you were baptized into my name

Here "name" represents "authority." This means Paul did not baptize others because they may claim that they became Paul's disciples. This can be stated in active form. Alternate translation: "For some of you might have claimed that I baptized you to make you my disciples"

#### 1 Corinthians 16

##### the household of Stephanas

This refers to the family members and slaves in the house where Stephanas, a man, was the head.

#### 1 Corinthians 17

##### Christ did not send me to baptize

This means that baptism was not the primary goal of Paul's ministry.

##### not with clever speech, in order that the cross of Christ would not be emptied of its power

The phrase "in order ... would not" can be stated in positive form, and "be emptied" can be stated in active form. Alternate translation: "not with clever speech, because clever speech would empty the cross of its power" or "not with clever speech, because this would cause the cross of Christ to lose its power"

##### in order that the cross of Christ would not be emptied of its power

Paul speaks of God's power to save people who trust in Christ as if the cross on which Christ died had power. The cross being emptied of its power represents people not recognizing God's power to save them through Christ's death. If Paul were to use clever speech, people might pay more attention to his clever speech than to Christ's death. Alternate translation: "in order that people might recognize God's power to save them through Jesus's death on the cross" or "because clever speech would distract people from God's power as shown in the cross"

#### 1 Corinthians 18

##### Connecting Statement:

Paul emphasizes God's wisdom rather than man's wisdom.

##### the message about the cross

"the preaching about the crucifixion" or "the message of Christ's dying on the cross"

##### is foolishness

"is senseless" or "is silly"

##### to those who are perishing

"dying." This refers to dying in rebellion against God.

##### it is the power of God

"it is God working powerfully in us"

#### 1 Corinthians 19

##### I will set aside the understanding of the intelligent

"I will confuse intelligent people" or "I will make the plans that intelligent people make completely fail"

#### 1 Corinthians 20

##### Where is the wise person? Where is the scholar? Where is the debater of this world?

Paul emphasizes that truly wise people are nowhere to be found. Alternate translation: "Compared with the wisdom of the gospel, there are no wise people, no scholars, no debaters!"

##### the scholar

a person who is recognized as someone who has studied a great deal

##### the debater

a person who argues about what he knows or who is skilled in such arguments

##### Has not God turned the wisdom of the world into foolishness?

Paul uses this question to emphasize what God has done to the wisdom of this world. Alternate translation: "God has shown that everything they call wisdom is really foolishness"

#### 1 Corinthians 21

##### those who believe

Possible meanings are 1) "all who believe the message" or 2) "all who believe in Christ."

#### 1 Corinthians 22

##### General Information:

This page has intentionally been left blank.

#### 1 Corinthians 23

##### General Information:

Here the word "we" refers to Paul and other Bible teachers.

##### Christ crucified

"about Christ, who died on a cross"

##### a stumbling block

Just as a person can stumble over a block on a road, so the message of salvation through the crucifixion of the Christ keeps Jews from believing in Jesus. Alternate translation: "not acceptable" or "very offensive"

#### 1 Corinthians 24

##### to those whom God has called

"to the people God calls"

##### we preach Christ

"we teach about Christ" or "we tell all people about Christ"

##### we preach Christ as the power and the wisdom of God

Possible meanings are 1) "we preach that God acted powerfully and wisely by sending Christ to die for us" or "we preach that through Christ God has shown how strong and wise he is."

##### the power ... of God

Another possible meaning is that Christ is powerful and it is through Christ that God saves us.

##### the wisdom of God

Another possible meaning is that God shows the content of his wisdom through Christ.

#### 1 Corinthians 25

##### the foolishness of God is wiser than people, and the weakness of God is stronger than people

Possible meanings are 1) Paul is speaking ironically about God's foolishness and weakness. Paul knows God is not foolish or weak. Alternate translation: "what seems to be the foolishness of God is wiser than people's wisdom, and what seems to be the weakness of God is stronger than the people's strength" or 2) Paul is speaking from the point of view of the Greek people who may think God is foolish or weak. Alternate translation: "what people call God's foolishness is really wiser than what people call wisdom, and what people call God's weakness is really stronger than people's strength"

#### 1 Corinthians 26

##### Connecting Statement:

Paul emphasizes the believer's position before God.

##### Not many of you

This can be stated in positive form. Alternate translation: "Very few of you"

##### wise according to the flesh

"wise according to human standards" or "what most people would call wise"

##### of noble birth

"special because your family is important"

#### 1 Corinthians 27

##### God chose ... wise. God chose ... strong

Paul repeats many of the same words in two sentences that mean almost the same thing to emphasize the difference between God's way of doing things and how people think God should do them.

##### God chose the foolish things of the world to shame the wise

"God chose to use the things that the world thinks are foolish to shame those whom the world thinks are wise"

##### God chose what is weak in the world to shame what is strong

"God chose to use things that the world thinks are weak to shame the things that the world thinks are strong"

#### 1 Corinthians 28

##### what is low and despised

"the things that are humble and hated"

##### things that are regarded as nothing

This can be stated in active form. Alternate translation: "that which people usually regard as without value"

##### nothing, to bring to nothing things that are held as valuable

"nothing. He did this so he could show that the things that are held as valuable are really worthless"

##### things that are held as valuable

This can be stated in active form. Alternate translation: "things that people think are worth money" or "things that people think are worth respect"

#### 1 Corinthians 29

##### He did this

"God did this"

##### no flesh

The word "flesh" here is a metonym for people, who are made of flesh. Alternate translation: "no people"

#### 1 Corinthians 30

##### Because of what God did

This refers to the work of Christ on the cross.

##### us ... our

These words refer to Paul, those with him, and the Corinthians.

##### Christ Jesus, who became for us wisdom from God

Possible meanings are 1) "Christ Jesus, who has made clear to us how wise God is" or 2) "Christ Jesus, who has given us God's wisdom."

#### 1 Corinthians 31

##### Let the one who boasts, boast in the Lord

"If a person boasts, he should boast about how great the Lord is"

### Chapter 2

**1** When I came to you, brothers, I did not come with eloquence of speech or wisdom as I proclaimed hidden truths about God. *[*[1](#fn-046-002-001-1)*]***2** For I decided to know nothing when I was among you except Jesus Christ, and him crucified. **3** And I was with you in weakness and in fear and in much trembling. **4** And my message and my proclamation were not with persuasive words of wisdom, but with the demonstration of the Spirit and of power, **5** so that your faith might not be in the wisdom of humans, but in the power of God.

**6** Now we do speak wisdom among the mature, but not the wisdom of this world, or of the rulers of this age, who are passing away. **7** Instead, we speak God's wisdom in hidden truth, the hidden wisdom that God predestined before the ages for our glory. **8** None of the rulers of this age understood it, for if they had understood it, they would not have crucified the Lord of glory. **9** But as it is written,

"No eye has seen,

no ear has heard,

no human heart has imagined

what God has prepared for those who love him"—

**10** For God has revealed these things to us through the Spirit. For the Spirit searches everything out, even the deep things of God. *[*[2](#fn-046-002-010-2)*]***11** For who knows a person's thoughts except the spirit of the person in him? So also, no one knows the deep things of God except the Spirit of God. **12** But we did not receive the spirit of the world but the Spirit who is from God, so that we might know the things freely given to us by God. **13** We speak about these things in words not taught by human wisdom but by the Spirit, interpreting spiritual things to spiritual people. **14** The unspiritual person does not receive the things that belong to the Spirit of God, for they are foolishness to him. He cannot understand them because they are spiritually discerned. **15** The one who is spiritual judges all things, but he is not judged by others.

**16** "For who can know the mind of the Lord,

that he can instruct him?"

But we have the mind of Christ.

#### Footnotes

2:1 *[1]*A few important and ancient Greek copies read, 2:10 *[2]*Some ancient Greek copies say

# 1 Corinthians 2 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 verses 9 and 16. These poetic lines are from the Old Testament.

### Special concepts in this chapter

#### Wisdom

Paul continues the discussion from the first chapter that contrasts human wisdom and God's wisdom. For Paul, human wisdom can be foolish. He says the wisdom from the Holy Spirit is the only true wisdom. Paul uses the phrase "hidden wisdom" when he refers to previously unknown truths. (See: wise and foolish)

#### 1 Corinthians 01

##### Connecting Statement:

Paul contrasts human wisdom and God's wisdom. He emphasizes that spiritual wisdom comes from God.

##### brothers

Here this means fellow Christians, including both men and women.

#### 1 Corinthians 02

##### I decided to know nothing ... except Jesus Christ

When Paul said that he "decided to know nothing" he exaggerated to emphasize that he decided to focus on and teach about nothing other than Jesus Christ. Alternate translation: "I decided to teach nothing ... except Jesus Christ" or "I decided not to teach anything ... except Jesus Christ"

##### to know nothing when I was among you except Jesus Christ

The double negative here emphasizes that Jesus Christ was the only thing Paul wanted to think about. Alternate translation: "when I was among you to know only Jesus Christ"

#### 1 Corinthians 03

##### I was with you

"I was visiting with you"

##### in weakness

Possible meanings are: 1) "physically weak" or 2) "feeling like I could not do what I needed to do."

#### 1 Corinthians 04

##### my message and my proclamation were not with persuasive words of wisdom

The ideas in the nouns "message" and "proclamation" can be expressed with the verbs "speak" and "preach." Alternate translation: "I did not speak and preach with persuasive words of wisdom"

##### persuasive words of wisdom

These are words that sound wise and with which the speaker hopes to cause people to do or believe something. Alternate translation: "wise and pursuasive words"

#### 1 Corinthians 05

##### so that your faith might not be in the wisdom of humans

"so that you will not trust in human wisdom"

##### but in the power of God

"but your faith will be in the power of God" or "but you will trust in the power of God"

#### 1 Corinthians 06

##### General Information:

Paul interrupts his main argument to explain what he means by "wisdom" and to whom he desires to speak.

##### Now we do speak

The word "Now" is used here to mark a break in the main teaching. Paul begins to explain that true wisdom is God's wisdom.

##### speak wisdom

The abstract noun "wisdom" can be stated as the adjective "wise." Alternate translation: "speak wise words" or "speak a wise message"

##### the mature

"mature believers"

#### 1 Corinthians 07

##### before the ages

"before God created anything"

##### for our glory

"in order to ensure our future glory"

#### 1 Corinthians 08

##### the Lord of glory

"Jesus, the glorious Lord"

#### 1 Corinthians 09

##### No eye has seen, no ear has heard, no human heart has imagined

This is a triplet referring to all parts of a person to emphasize that no man has ever been aware of the things that God has prepared.

##### what God has prepared for those who love him

The Lord has created in heaven wonderful surprises for those who love him.

#### 1 Corinthians 10

##### these things

the truths about Jesus and his death on the cross

##### the Spirit searches everything out

"the Spirit studies everthing accurately" or "the Spirit investigates everything." This implies that the Spirit knows everything.

#### 1 Corinthians 11

##### For who knows a person's thoughts except the spirit of the person in him?

Paul uses this question to emphasize that no one knows what a person is thinking except the person himself. Alternate translation: "No one knows what a person is thinking except that person's spirit"

##### spirit of the person

This refers to a person's inner being, his own spiritual nature.

##### no one knows the deep things of God except the Spirit of God

"only the Spirit of God knows the deep things of God"

#### 1 Corinthians 12

##### General Information:

Here the word "we" includes both Paul and his audience.

##### freely given to us by God

This can be stated in active form. Alternate translation: "that God freely gave to us" or "that God has kindly given us"

#### 1 Corinthians 13

##### interpreting spiritual things to spiritual people

The meaning of the original language here is uncertain. Other translations of the Bible translate this as "interpreting spiritual things with spiritual words."

##### to spiritual people

Here "spiritual people" refers to those who are led by the Holy Spirit to obey God.

#### 1 Corinthians 14

##### General Information:

Here the word "we" includes both Paul and his audience.

##### unspiritual person

the non-Christian person, who has not received the Holy Spirit

##### because they are spiritually discerned

"because understanding these things requires the aid of the Spirit"

#### 1 Corinthians 15

##### The one who is spiritual

"The believer who has received the Spirit"

##### he is not judged by others

This can be translated in active form. Alternate translation: "others cannot judge him" or "no one can judge him"

#### 1 Corinthians 16

##### For who can know the mind of the Lord, that he can instruct him?

Paul uses this question to emphasize that no one knows the mind of the Lord. No one is as wise as the Lord. Alternate translation: "No one can know the mind of the Lord, so no one can teach him anything he does not already know"

### Chapter 3

**1** And I, brothers, could not speak to you as spiritual people, but instead as to fleshly people, as to little children in Christ. **2** I fed you milk, not solid food, for you were not ready for it; and even now you are not yet ready. **3** For you are still fleshly. For where jealousy and strife exist among you, are you not living according to the flesh, and are you not walking by human standards? **4** For when one says, "I follow Paul," and another says, "I follow Apollos," are you not merely human beings? **5** Who then is Apollos? Who is Paul? Servants through whom you believed, just as the Lord gave tasks to each. **6** I planted and Apollos watered, but God gave the growth. **7** So then, neither he who plants nor he who waters is anything. But it is God who gives the growth. **8** Now he who plants and he who waters are one, and each will receive his own wages according to his own labor. **9** For we are God's fellow workers. You are God's garden, God's building.

**10** According to the grace of God that was given to me as a skilled master builder, I laid a foundation and another is building on it. But let each man be careful how he builds on it. **11** For no one can lay a foundation other than the one that has been laid, that is, Jesus Christ. **12** Now if anyone builds on the foundation with gold, silver, precious stones, wood, hay, or straw, **13** his work will be revealed, for the day will reveal it. For it will be revealed in fire. The fire will test the quality of what each one has done. **14** If anyone's work remains, he will receive a reward; **15** but if anyone's work is burned up, he will suffer loss, but he himself will be saved, as though escaping through fire.

**16** Do you not know that you are God's temple and that the Spirit of God lives in you? **17** If anyone destroys God's temple, God will destroy that person. For God's temple is holy, and so are you.

**18** Let no one deceive himself. If anyone among you thinks he is wise in this age, let him become a "fool" that he may become wise. **19** For the wisdom of this world is foolishness with God. For it is written,

"He catches the wise in their craftiness."

**20** And again,

"The Lord knows that the reasoning of the wise is futile."

**21** For this reason, let no one boast in men. All things are yours, **22** whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come. All things are yours, **23** and you are Christ's, and Christ is God's.

# 1 Corinthians 3 General Notes

### Structure and formatting

Some translations set quotations from the Old Testament farther to the right on the page to make them easier to read. The ULB does this with the quoted words of verses 19 and 20.

### Special concepts in this chapter

#### Fleshly people

The Corinthian believers were immature because of their unrighteous actions. He calls them "fleshly," meaning acting as nonbelievers. This term is used in opposition to those who are "spiritual." Christians following their "flesh" are acting foolishly. They are following the wisdom of the world. (See: righteous, flesh, spirit and foolish and wise)

### Important figures of speech in this chapter

#### Metaphor

There are many metaphors in this chapter. Paul uses "little children" and "milk" to illustrate spiritual immaturity. He uses the metaphors of planting and watering to describe the roles he and Apollos played in growing the church in Corinth. Paul uses other metaphors to help teach spiritual truths to the Corinthians and to help them to understand his teachings.

#### 1 Corinthians 01

##### brothers

Here this means fellow Christians, including both men and women.

##### spiritual people

people who obey the Spirit

##### fleshly people

people who follow their own desires

##### as to little children in Christ

The Corinthians are compared to children very young in age and understanding. Alternate translation: "as to very young believers in Christ"

#### 1 Corinthians 02

##### I fed you milk, not solid food

Babies can only drink milk because they have not grown enough to eat solid food. Paul uses this image as a metaphor to mean that the Corinthians can only understand easy truths. They are not mature enough to understand greater truths.

##### you are not yet ready

It is implied that they are not ready to understand more difficult teachings. Alternate translation: "you still are not ready to understand the harder teachings about following Christ"

#### 1 Corinthians 03

##### still fleshly

still behaving according to sinful or worldly desires

##### are you not living according to the flesh, and are you not walking by human standards?

Paul uses questions to rebuke the Corinthians for their sinful behavior. Here "walking" is a metaphor for how a person lives or behaves. Alternate translation: "you should be ashamed because you are behaving according to your sinful desires and you are living according to human standards!"

#### 1 Corinthians 04

##### are you not merely human beings?

Paul uses a question to rebuke the Corinthians. Alternate translation: "you should be ashamed because you are living the same way that people who do not have the Spirit live."

#### 1 Corinthians 05

##### Who then is Apollos? Who is Paul?

Paul is emphasizing that he and Apollos are not the original source of the gospel, and therefore the Corinthians should not follow them. Alternate translation: "It is wrong to form groups to follow Apollos or Paul!" or

##### Who is Paul?

Paul is speaking of himself as though he were speaking of someone else. Alternate translation: "I am not important!" or "Who am I?"

##### Servants through whom you believed

Paul answers his own question by saying that he and Apollos are God's servants. Alternate translation: "Paul and Apollos are servants of Christ, and you believed in Christ because we served him"

##### Servants through whom you believed, just as the Lord gave tasks to each

This can be stated with the understood information. Alternate translation: "We are servants through whom you believed, and to each of us the Lord gave different tasks"

#### 1 Corinthians 06

##### I planted

The knowledge of God is compared to a seed which must be planted in order to grow. Alternate translation: "When I preached God's word to you, I was like one who plants seeds in a garden"

##### Apollos watered

As seeds need water, faith needs further teaching in order for it to grow. Alternate translation: "and when Apollos continued to teach you God's word, he was like one who waters a garden"

##### but God gave the growth

As plants grow and develop, so faith and knowledge in God also grow and become deeper and stronger. Alternate translation: "but God caused you to grow" or "but just as God causes plants to grow, he caused you to grow spiritually"

#### 1 Corinthians 07

##### neither he who plants ... is anything. But it is God who gives the growth

Paul stresses that neither he nor Apollos is responsible for the believers' spiritual growth, but it is God's doing.

##### it is God who gives the growth

Here to give growth means to cause growth. The abstract noun "growth" can be translated with a verbal phrase. Alternate translation: "it is God who causes you to grow"

#### 1 Corinthians 08

##### he who plants and he who waters are one

Paul speaks of telling people the good news and teaching those who have accepted it as if they were planting and watering plants.

##### are one

Possible meanings are "one" are 1) "united in purpose" or 2) "equal in importance."

##### wages

an amount of money that a worker receives for his work

#### 1 Corinthians 09

##### we

This refers to Paul and Apollos but not the Corinthian church.

##### God's fellow workers

Paul considers himself and Apollos as working together.

##### You are God's garden

Possible meanings are 1) being God's garden represents belonging to God. Alternate translation: "You are like a garden that belongs to God" or 2) being God's garden represents God causing us to grow. Alternate translation: "You are like a garden that God makes grow"

##### God's building

Possible meanings are 1) being God's building represents belonging to God. Alternate translation: "and you are like a building that belongs to God" or 2) being God's building represents God causing us to become what he wants. Alternate translation: "and you are like a building that God is constructing"

#### 1 Corinthians 10

##### According to the grace of God that was given to me

This can be stated in active form. Alternate translation: "According to the task that God freely gave me to do"

##### I laid a foundation

Paul equates his teaching of faith and salvation in Jesus Christ to laying a foundation for a building.

##### another is building on it

Paul is referring to the person or people who are teaching the Corinthians at that time as if they are carpenters who are constructing the building above the foundation.

##### let each man

This refers to God's workers in general. Alternate translation: "let each person who serves God"

#### 1 Corinthians 11

##### Connecting Statement:

Paul continues his metaphor about a foundation.

##### no one can lay a foundation other than the one that has been laid

The phrase "has been laid" can be stated in active form. Alternate translation: "no one can lay a foundation other than the one and only foundation"

#### 1 Corinthians 12

##### General Information:

Paul speaks of what builders usually do when constructing a building to describe what the teachers in Corinth are actually doing. Builders usually only use gold, silver, or precious stones as decorations on buildings.

##### Now if anyone builds on the foundation with gold, silver, precious stones, wood, hay, or straw

The building materials used to build a new building are being compared to the spiritual values used to build a person's behavior and activities during his lifetime. Alternate translation: "Whether a person builds with valuable materials that will last or with cheap materials that burn easily"

##### precious stones

"expensive stones"

#### 1 Corinthians 13

##### his work will be revealed

This can be stated in active form. Alternate translation: "God will show everyone what the builder has done"

##### for the day will reveal it

The "day" refers to the time when God will judge everyone. When God shows everyone what these teachers have done, it will be like the sun has come up to reveal what happened during the night.

##### For it will be revealed in fire. The fire will test the quality of what each one has done

Just as fire will reveal the strengths or destroy the weaknesses of a building, God's fire will judge man's efforts and activities. Alternate translation: "God will use fire to show the quality of his work"

#### 1 Corinthians 14

##### work remains

"work lasts" or "work survives"

#### 1 Corinthians 15

##### if anyone's work is burned up

This is a metaphor for a person's work being shown to have no value. This can be stated in active form. Alternate translation: "if the fire destroys anyone's work" or "if the judgement shows that a person's work has no value"

##### he will suffer loss

The abstract noun "loss" can be expressed with the verb "lose." Alternate translation: "he will lose his reward"

##### but he himself will be saved, as though escaping through fire

This can be stated in active form. Alternate translation: "but God will save him as though through fire"

##### as though escaping through fire

This is a simile showing the danger that such a person is in if his works have no value. (See:

#### 1 Corinthians 16

##### Do you not know that you are God's temple and that the Spirit of God lives in you?

Paul uses a question to rebuke the Corinthians. Alternate translation: "You act as though you do not know that you are God's temple and the Spirit of God lives in you!"

##### Do you ... you are ... in you

All instances of "you" in this verse are plural.

#### 1 Corinthians 17

##### General Information:

This page has intentionally been left blank.

#### 1 Corinthians 18

##### Let no one deceive himself

Nobody should believe the lie that he himself is wise in this world.

##### in this age

according to the way people who do not believe decide what is wise

##### let him become a "fool"

"that person should be willing to have people who do not believe call him a fool"

#### 1 Corinthians 19

##### He catches the wise in their craftiness

God traps the people who think they are clever and uses their own schemes to trap them.

#### 1 Corinthians 20

##### The Lord knows that the reasoning of the wise is futile

"The Lord knows that what people who think they are wise plan to do is futile"

##### futile

useless

#### 1 Corinthians 21

##### General Information:

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#### 1 Corinthians 22

##### General Information:

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#### 1 Corinthians 23

##### you are Christ's, and Christ is God's

"you belong to Christ, and Christ belongs to God"

### Chapter 4

**1** This is how a person should regard us, as servants of Christ and stewards of the hidden truths of God. **2** Now what is required of stewards is that they are found to be trustworthy. **3** But for me it is a very small thing that I should be judged by you or by any human court. For I do not even judge myself. **4** I am not aware of any charge being made against me, but that does not justify me. The one who judges me is the Lord. **5** Therefore do not pronounce judgment about anything before the time, before the Lord comes. He will bring to light the hidden things of darkness and reveal the purposes of the heart. Then each one will receive his praise from God.

**6** Now, brothers, I applied these principles to myself and Apollos for your sakes, so that from us you might learn the meaning of the saying,

"Do not go beyond what is written."

This is so that none of you may be puffed up in favor of one against the other. **7** For who sees any difference between you and others? What do you have that you did not receive? If you have received it, why do you boast as if you did not receive it? **8** Already you have all you could want! Already you have become rich! You began to reign—and that quite apart from us! Indeed, I wish you did reign, so that we could reign with you. **9** For I think God has put us apostles on display as the last in line, in a procession and like men sentenced to death. We have become a spectacle to the world—to angels, and to human beings. **10** We are fools for Christ's sake, but you are wise in Christ. We are weak, but you are strong. You are held in honor, but we are held in dishonor. **11** Up to this present hour we are hungry and thirsty, we are poorly clothed, we are beaten, and we are homeless. **12** We labor hard, working with our own hands. When we are slandered, we bless. When we are persecuted, we endure. **13** When we are slandered, we speak with kindness. We have become as the refuse of the world and the filthiest of all things, even till now.

**14** I do not write these things to shame you, but to warn you as my beloved children. **15** For even if you have ten thousand guardians in Christ, you do not have many fathers. For I became your father in Christ Jesus through the gospel. **16** So I urge you to be imitators of me. **17** That is why I sent you Timothy, my beloved and faithful child in the Lord. He will remind you of my ways in Christ, just as I teach them everywhere and in every church. **18** Now some of you have become puffed up, acting as though I were not coming to you. **19** But I will come to you soon, if the Lord wills. Then I will know not merely the words of these who are so puffed up, but I will see their power. **20** For the kingdom of God does not consist in words but in power. **21** What do you want? Should I come to you with a rod or with love and in a spirit of gentleness?

# 1 Corinthians 4 General Notes

### Special concepts in this chapter

#### Pride

Paul contrasts the Corinthians' pride with the apostles' humility. The Corinthian believers had no reason to be proud. All that they had, and all they were, was a gift from God. (See: apostle)

### Important figures of speech in this chapter

#### Metaphors

Paul uses many metaphors in this chapter. He describes the apostles as servants. Paul speaks of a victory parade where the apostles are the prisoners who will be killed. He uses a rod to stand for punishment. He calls himself their father because he is their "spiritual father." (See: and spirit)

#### Irony

Paul uses irony to shame the Corinthians for being proud. The Corinthian believers are reigning but the apostles are suffering.

#### Rhetorical questions

Paul uses several rhetorical questions in this chapter. He uses them to emphasize important points as he teaches the Corinthians.

#### 1 Corinthians 01

##### Connecting Statement:

Having just reminded the people not to be proud concerning who had taught them about the Lord and who had baptized them, Paul reminds the Corinthian believers that all believers are to be humble servants.

#### 1 Corinthians 02

##### of stewards is that they

Paul is speaking of himself as if he were speaking about other people. Alternate translation: "of us stewards is that we"

#### 1 Corinthians 03

##### it is a very small thing that I should be judged by you

Paul is comparing the difference between human judgment and God's judgment. Man's judgment is not important compared to God's true judgment upon man.

#### 1 Corinthians 04

##### I am not aware of any charge being made against me

"I have not heard anyone accuse me of doing wrong"

##### that does not justify me

It would still be possible for Paul to be guilty even if there were no charge against him. This can be translated in active form. Alternate translation: "that does not mean that God has declared me innocent"

##### The one who judges me is the Lord

"It is the Lord who will decide if I am innocent or guilty"

#### 1 Corinthians 05

##### Therefore

"Because what I have just said is true,"

##### He will bring to light the hidden things of darkness and reveal the purposes of the heart

Here "bring to light the hidden things of darkness" is a metaphor for making known to everyone things that were done in secret. Here "heart" is a metonym for people's thoughts and intentions. Alternate translation: "Like a light that shines on things in darkness, God will show what people have secretly done and what they secretly planned"

#### 1 Corinthians 06

##### brothers

Here this means fellow Christians, including both men and women.

##### for your sakes

"for your welfare"

#### 1 Corinthians 07

##### between you ... do you have that you did not receive ... you have received ... do you boast ... you did not

Paul is speaking to the Corinthians as if they were one person, so all instances of "you" here are singular.

##### For who sees any difference between you and others?

Paul is rebuking the Corinthians who think they are better than those who heard the gospel from someone else. Alternate translation: "For there is no difference between you and others." or "For you are not superior to other people."

##### What do you have that you did not receive?

Paul uses this question to emphasize that they did not earn the things they have. Alternate translation: "Everything that you have is what you have received." or "God gave to you everything that you have!"

##### why do you boast as if you did not receive it?

Paul was rebuking them for boasting in what they had. Alternate translation: "you should not boast as if you had not received it." or "you have no right to boast!"

#### 1 Corinthians 08

##### General Information:

Paul uses irony here to shame the Corinthians and make them realize that they are sinning when they are proud of themselves and their teachers.

#### 1 Corinthians 09

##### God has put us apostles on display

Paul expresses two ways that God has put his apostles on display for the world to see.

##### has put us apostles on display

God has displayed the apostles just like prisoners who are at the end of a Roman military parade and who are humiliated before their execution.

##### like men sentenced to death

God put the apostles on display like men who are about to be executed.

##### to the world—to angels, and to human beings

Possible meanings are 1) "the world" consists of both supernatural

#### 1 Corinthians 10

##### We are fools ... in dishonor

Paul uses irony to shame the Corinthians so they will think about what he is saying.

##### You are held in honor

"People treat you Corinthians as though you were important people"

##### we are held in dishonor

"people shame us apostles"

#### 1 Corinthians 11

##### Up to this present hour

"Until now" or "Up to now"

##### we are beaten

This refers to hitting with the hand, not with whips or clubs. This can be stated in active form. Alternate translation: "people beat us"

##### we are homeless

Paul means that they have to move around from place to place. Although they have places to stay, they have no permanent home.

#### 1 Corinthians 12

##### When we are slandered, we bless

This can be stated in active form. Alternate translation: "When people slander us, we bless them" or "When people scorn us, we bless them"

##### When we are persecuted

This can be stated in active form. Alternate translation: "When people persecute us"

#### 1 Corinthians 13

##### When we are slandered

This can be stated in active form. Alternate translation: "When people slander us"

##### We have become as the refuse of the world

"People began to consider us—and they still consider us—to be the garbage of the world"

##### the refuse of the world

"the worst kind of garbage in the world"

#### 1 Corinthians 14

##### I do not write these things to shame you, but to warn you

"I do not intend to shame you, but I want to correct you"

##### my beloved children

Because Paul had led the Corinthians to Christ, they are like his spiritual children.

#### 1 Corinthians 15

##### ten thousand guardians

This is an exaggeration of the number of people guiding them, to emphasize the importance of the one spiritual father. Alternate translation: "very many guardians" or "a large crowd of guardians"

##### I became your father in Christ Jesus through the gospel

Paul is emphasizing firstly that his relationship with the Corinthians is most importantly "in Christ," secondly that it came because he told them the good news, and thirdly that he is the one who is like a father to them. Alternate translation: "it was because God joined you to Christ when I told you the good news that I was the one who became your father"

##### I became your father

Because Paul had led the Corinthians to Christ, he is like a father to them.

#### 1 Corinthians 16

##### General Information:

This page has intentionally been left blank.

#### 1 Corinthians 17

##### my beloved and faithful child in the Lord

"whom I love and whom I teach about the Lord as if he were my own child"

#### 1 Corinthians 18

##### Now

This word indicates that Paul is shifting his topic. Here he begins to rebuke the arrogant behavior of the Corinthian believers.

#### 1 Corinthians 19

##### I will come to you

"I will visit you"

#### 1 Corinthians 20

##### General Information:

This page has intentionally been left blank.

#### 1 Corinthians 21

##### What do you want?

Paul was making a last appeal to the Corinthians, as he has been rebuking them for the errors they had made. Alternate translation: "Tell me what you want to happen now."

##### Should I come to you with a rod or with love and in a spirit of gentleness?

Paul is offering the Corinthians two opposing attitudes he could use when approaching them. Alternate translation: "If you want, I can come to punish you, or I can come to show you how much I love you by being gentle with you."

##### of gentleness

"of kindness" or "of tenderness"

### Chapter 5

**1** We heard a report that there is sexual immorality among you, a kind of immorality that is not even permitted among the pagans: A man has his father's wife. **2** You are puffed up! Should you not mourn instead, so that the one who did this deed might be removed from among you? **3** For even though I am absent in body, I am present in spirit. I have already passed judgment on the one who did this, just as though I were there. **4** When you are assembled in the name of our Lord Jesus and I am with you in spirit, and the power of our Lord Jesus is present, **5** deliver this man over to Satan for the destruction of the flesh, so that his spirit may be saved on the day of the Lord. **6** Your boasting is not good. Do you not know that a little yeast leavens the whole loaf? **7** Cleanse yourselves of the old yeast so that you may be a new batch of dough, unleavened, just as you really are. For Christ, our Passover lamb, has been sacrificed. **8** So let us then celebrate the festival, not with the old yeast, the yeast of bad behavior and wickedness. Instead, let us celebrate with the unleavened bread of sincerity and truth.

**9** I wrote to you in my letter not to associate with sexually immoral people. **10** In no way did I mean the immoral people of this world, or the greedy, or swindlers, or idolaters, since to stay away from them you would need to go out of the world. **11** But now I am writing to you not to associate with anyone who is called a brother but who is living in sexual immorality, or who is greedy, or is an idolater, or is verbally abusive, or is a drunkard, or a swindler. Do not even eat a meal with such a person. **12** For how am I involved with judging those who are outside the church? Instead, are you not to judge those who are inside the church? **13** But God judges those who are on the outside.

"Remove the evil person from among you."

# 1 Corinthians 5 General Notes

### Structure and formatting

Some translations set quotations from the Old Testament farther to the right on the page to make them easier to read. The ULB does this with the quoted words of verse 13.

### Important figures of speech in this chapter

#### Euphemisms

Paul uses euphemisms to describe sensitive topics. This chapter deals with sexual immorality of one church member. (See: and fornication)

#### Metaphor

Paul uses an extended comparison that contains many metaphors. Yeast represents evil. The loaf probably represents the whole congregation. The unleavened bread represents living purely. So the whole passage means: Don't you know that a little evil will affect the whole congregation? So get rid of the evil so you can live purely. Christ has been sacrificed for us. So let us be sincere and truthful and not wicked and behaving badly. (See:, evil, unleavenedbread, purify, and passover)

#### Rhetorical questions

Paul uses rhetorical questions in this chapter. He uses them to emphasize important points as he teaches the Corinthians.

#### 1 Corinthians 01

##### Connecting Statement:

Paul now specifically states about what sin of theirs he has heard, and how the Corinthian believers are proud of their acceptance of that man and his sin.

##### that is not even permitted among the pagans

This can be stated in active form. Alternate translation: "that not even the Gentiles permit"

##### A man has his father's wife

"A man among you is commiting adultery with his father's wife"

##### father's wife

the wife of his father, but probably not his own mother

#### 1 Corinthians 02

##### Should you not mourn instead ... among you?

This rhetorical question is used to scold the Corinthians. Alternate translation: "You should mourn over this instead ... among you!"

##### the one who did this deed might be removed

This can be stated in active form. Alternate translation: "you can remove from among you the one who did this deed"

#### 1 Corinthians 03

##### I am present in spirit

"I am with you in spirit." Being with them in spirit represents caring about them or wanting to be with them. Alternate translation: "I care about you" or "I want to be with you"

##### I have already passed judgment on the one who did this

Possible meanings are 1) "I have decided what you should do with the one who did this" or 2) "I have found the person who did this guilty"

#### 1 Corinthians 04

##### When you are assembled

"When you are together" or "When you meet together"

##### in the name of our Lord Jesus

Possible meanings are 1) the name of the Lord Jesus is a metonym that represents his authority. Alternate translation: "with the authority of our Lord Jesus" or 2) being assembled in the Lord's name implies meeting together to worship him. Alternate translation: "to worship our Lord Jesus"

#### 1 Corinthians 05

##### deliver this man over to Satan

This means make the man leave the Christian community so that he will no longer be protected from Satan. Alternate translation: “hand this man over to Satan by sending him away from the Christian community”

##### for the destruction of the flesh

Possible meanings are 1) "flesh" refers to his physical body. Alternate translation: "so that Satan may harm his body" or 2) "flesh" is a metaphor for the sinful nature. Alternate translation: "so that his sinful nature will be destroyed" or "so that he will not continue to live according to his sinful nature"

##### so that his spirit may be saved on the day of the Lord

This can be stated in active form. Alternate translation: "so that God may save his spirit on the day of the Lord"

#### 1 Corinthians 06

##### Your boasting is not good

"Your boasting is bad"

##### Do you not know that a little yeast leavens the whole loaf?

Paul uses this proverb to mean that a small part of something affects the whole thing. In this case, one person who is sinning can harm the entire Christian community.

##### Do you not know that a little yeast ... loaf?

Here Paul uses a rhetorical question to teach his audience. Alternate translation: "You know that a little yeast ... loaf." or "A little yeast ... loaf."

#### 1 Corinthians 07

##### Cleanse yourselves of the old yeast so that you may be a new batch of dough, unleavened

Paul uses the proverb from 5:6 to teach his audience. Here "old yeast" is a metaphor for the sins that the people were committing. "Unleavened dough" is the type of bread that God told the Israelites was acceptable to eat when celebrating Passover. Paul is telling his audience to stop sinning so that they may be acceptable to God.

##### Christ, our Passover lamb, has been sacrificed

As the Passover lamb covered the sins of Israel by faith each year, so did Christ's death cover the sins of all who trust in Christ by faith for eternity. This can be stated in active form. Alternate translation: "the Lord has sacrificed Christ, our Passover lamb"

#### 1 Corinthians 08

##### not with the old yeast, the yeast of bad behavior and wickedness ... the unleavened bread of sincerity and truth

Paul continues using the proverb from 5:6 to teach his audience. Here "yeast" is a metaphor for sin, and "unleavened bread" is metaphor for behaviors acceptable to God.

#### 1 Corinthians 09

##### General Information:

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#### 1 Corinthians 10

##### the immoral people of this world

This means unbelievers who have chosen to live immoral lives.

##### the greedy

"those who are greedy" or "those who are willing to be dishonest to get what others have"

##### swindlers

This means people who cheat to get others' property.

##### you would need to go out of the world

"you would need to avoid all people"

#### 1 Corinthians 11

##### Connecting Statement:

Paul tells them how to treat believers in the church who refuse to be corrected for their involvement in sexual immorality or other obvious sins.

##### anyone who is called

"anyone who calls himself"

##### brother

Here this means a fellow Christian, either a man or a woman.

#### 1 Corinthians 12

##### how am I involved with judging those who are outside the church?

Paul uses a question to emphasize that he is not the one to judge people outside the church. This can also be stated in active form. Alternate translation: "I am not the one who should judge people who do not belong to the church."

##### are you not to judge those who are inside the church?

Paul is using a question to scold the Corinthians. Alternate translation: "you should know that you are the ones who should judge those who are inside the church."

#### 1 Corinthians 13

##### General Information:

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### Chapter 6

**1** When one of you has a dispute against another, does he dare to bring a lawsuit before the unrighteous rather than before God's holy people? **2** Do you not know that God's holy people will judge the world? If then you will judge the world, are you not able to settle matters of little importance? **3** Do you not know that we will judge the angels? How much more, then, can we judge matters of this life? **4** If then you have to make judgments that pertain to daily life, why do you lay such cases as these before those who have no standing in the church? **5** I say this to your shame. Is there no one among you wise enough to settle a dispute between brothers? **6** But one brother brings a lawsuit against another brother—and this before unbelievers! **7** The fact that you have lawsuits with one another is already a defeat for you. Why not rather suffer the wrong? Why not rather allow yourselves to be cheated? **8** But you yourselves do wrong and you cheat, and you do this to your own brothers! **9** Do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived: neither the sexually immoral, nor idolaters, nor adulterers, nor men who submit to homosexual acts, nor men who perform homosexual acts, **10** nor thieves, nor the greedy, nor drunkards, nor slanderers, nor swindlers will inherit the kingdom of God. **11** That is what some of you were like. But you have been cleansed, you have been sanctified, you have been justified in the name of the Lord Jesus Christ and by the Spirit of our God.

**12** "Everything is lawful for me," but not everything is profitable. "Everything is lawful for me," but I will not be mastered by any of them. **13** "Food is for the stomach, and the stomach is for food," but God will do away with both of them. The body is not intended for sexual immorality. Instead, the body is for the Lord, and the Lord will provide for the body. **14** God both raised the Lord and will also raise us up by his power. **15** Do you not know that your bodies are members of Christ? Should I then take the members of Christ and join them to a prostitute? May it not be! **16** Do you not know that he who is joined to a prostitute becomes one body with her? As scripture says, "The two will become one flesh." **17** But he who is joined to the Lord becomes one spirit with him. **18** Run away from sexual immorality! Every other sin that a person commits is outside the body, but the sexually immoral person sins against his own body. **19** Do you not know that your body is a temple of the Holy Spirit, who lives within you, whom you have from God? Do you not know that you are not your own? **20** For you were bought with a price. Therefore glorify God with your body and in your spirit, which belong to God.

# 1 Corinthians 6 General Notes

### Special concepts in this chapter

#### Lawsuits

Paul teaches that a Christian should not take another Christian to court before a non-Christian judge. It is better to be cheated. Christians will judge the angels. So they should be able to solve problems among themselves. (See: judge)

### Important figures of speech in this chapter

#### Metaphor

The temple of the Holy Spirit is an important metaphor. It refers to the place where the Holy Spirit stays and is worshiped.

#### Rhetorical questions

Paul uses several rhetorical questions in this chapter. He uses them to emphasize important points as he teaches the Corinthians.

#### 1 Corinthians 01

##### Connecting Statement:

Paul explains how believers are to settle disagreements with other believers.

##### dispute

in this case a legal complaint, argument, or disagreement

##### does he dare ... holy people?

Paul is angry because the Corinthians are doing a great wrong by taking their disputes with each other to the civil court. Alternate translation: "it is wrong for him to dare ... holy people." or "he should fear God and not ... God's holy people."

##### to bring a lawsuit before the unrighteous rather than before God's holy people

to ask unrighteous people, rather than God's holy people, to judge who is right and who is wrong

#### 1 Corinthians 02

##### Do you not know that God's holy people will judge the world?

Paul uses a question to shame the Corinthians for their behavior. Alternate translation: "You act like you do not know that God's holy people will judge the world."

##### If then you will judge the world, are you not able to settle matters of little importance?

Because they will be given greater responsibility later, they should be responsible for lesser things now. Alternate translation: "You will judge the world in the future, so you should be able to settle this small matter now."

#### 1 Corinthians 03

##### judge matters of this life

"stop arguments about things that have to do with this life"

##### Do you not know that we will judge the angels?

Paul is surprised that they do not seem to know. Alternate translation: "You know that we will judge the angels."

##### we

Paul includes himself and the Corinthians.

##### How much more, then, can we judge matters of this life?

Because they will be given greater responsibility later, they should be responsible for lesser things now. Alternate translation: "Because we know we will judge the angels, we can also be sure that God will enable us to judge matters in this life."

#### 1 Corinthians 04

##### If then you have to make judgments that pertain to daily life

"If you are called upon to make decisions about daily life" or "If you must settle matters that are important in this life"

##### do you lay such cases as these before those who have no standing in the church?

Possible meanings are that 1) this is a rhetorical question and Paul is rebuking the Corinthians for laying their cases before people of no standing in the church. Alternate translation: "you should not lay such cases as these before those who have no standing in the church." or 2) this is a command to lay their cases before even people of no standing in the church, rather than to people outside of the church. Alternate translation: "lay cases such as these even before people in the church who have no standing, not before people outside of the church."

#### 1 Corinthians 05

##### to your shame

"to your dishonor" or "to show how you have failed in this matter"

##### Is there no one among you wise enough to settle a dispute between brothers?

Paul is shaming the Corinthians. Alternate translation: "You should be ashamed that you cannot find a wise believer to settle arguments between brothers"

##### brothers

Here this means fellow Christians, including both men and women.

##### dispute

argument or disagreement

#### 1 Corinthians 06

##### But one brother brings a lawsuit against another brother—and this before unbelievers

"But brothers who have disputes with each other ask judges who do not believe in Christ to make decisions for them" or "It is bad that brothers have such bad disputes with each other that they go to court; it is even worse that those courts are run by unbelievers"

##### brother brings a lawsuit against another brother

Here "brother" means fellow Christian, including both men and women.

##### brings a lawsuit

asks the civil court to judge the matter

##### and this before unbelievers

Possible meanings are 1) "and the brothers have unbelieving judges make decisions for them" or 2) "and unbelievers in the community see brothers disputing with one another"

#### 1 Corinthians 07

##### is already a defeat

"is already a failure"

##### Why not rather suffer the wrong? Why not rather allow yourselves to be cheated?

Paul continues to shame the Corinthians. Alternate translation: "It would be better to let others wrong you and cheat you than to take them to court."

#### 1 Corinthians 08

##### your own brothers

Here "brothers" means fellow Christians, including both men and women.

#### 1 Corinthians 09

##### Do you not know that ... kingdom of God?

Paul emphasizes that they should already know this truth. Alternate translation: "You already know that ... kingdom of God."

##### inherit

Receiving what God has promised believers is spoken of as if it were inheriting property and wealth from a family member.

##### inherit the kingdom of God

God will not judge them as righteous at the judgment, and they will not enter eternal life.

##### nor men who submit to homosexual acts, nor men who perform homosexual acts

Both of these phrases refer to men who have sex with other men.

#### 1 Corinthians 10

##### thieves

people who steal from others

##### the greedy

people who are willing to use evil means to take others' property

#### 1 Corinthians 11

##### you have been cleansed

This can be stated in active form. Alternate translation: "God has cleansed you"

##### you have been sanctified

This can be stated in active form. Alternate translation: "God has set you apart for himself"

##### you have been justified

This can be stated in active form. Alternate translation: "God has made you right with him"

##### in the name of the Lord Jesus Christ

"Name" here is a metonym for the power and authority of Jesus Christ. Alternate translation: "by the power and authority of our Lord Jesus Christ"

#### 1 Corinthians 12

##### Connecting Statement:

Paul reminds the Corinthian believers that God wants them pure because Christ has bought them with his death. Their bodies are now God's temple. He does so by saying what the Corinthians might say and then correcting them.

##### "Everything is lawful for me," but

Possible meanings are 1) Paul is saying what some Corinthians might be thinking. Alternate translation: "People say, 'I am allowed to do anything,' but" or 2) Paul is saying what he thinks is true. Alternate translation: "I am allowed to do anything, but"

##### but not everything is profitable

Paul is answering whoever says, "Everything is lawful for me." Alternate translation: "but not everything is good for me"

##### I will not be mastered by any of them

This can be stated in active form. Alternate translation: "I will not allow these things to rule over me like a master"

#### 1 Corinthians 13

##### "Food is for the stomach, and the stomach is for food," but God will do away with both of them

Possible meanings are 1) Paul is correcting what some Corinthians might be thinking, "food is for the stomach, and the stomach is for food," by answering that God will do away with both the stomach and food or 2) Paul actually agrees that "food is for the stomach, and the stomach is for food," but he is adding that God will do away with both of them.

##### Food is for the stomach, and the stomach is for food

One possible meanings is that the speaker is speaking indirectly of the body and sex, but you should translate this literally as "stomach" and "food."

##### do away with

"destroy"

#### 1 Corinthians 14

##### raised the Lord

"caused the Lord to live again"

#### 1 Corinthians 15

##### Do you not know that your bodies are members of Christ?

The word translated as "members" refers to parts of a body. Our belonging to Christ is spoken of as if we were parts of his body. We belong to him so much that even our bodies belong to him. Paul uses this question to remind the people of something they should already know. Alternate translation: "You should know that your bodies belong to Christ."

##### Should I then take the members of Christ and join them to a prostitute? May it not be!

Paul uses this question to emphasize how wrong it is for someone who belongs to Christ to go to a prostitute. Alternate translation: "I am part of Christ. I will not take my body and join myself to a prostitute!" or "We are parts of Christ's body. We must not take our bodies and join ourselves to prostitutes!"

##### May it not be!

"That should never happen!" or "We must never do that!"

#### 1 Corinthians 16

##### Do you not know that ... her?

Paul begins to teach the Corinthians by emphasizing a truth that they already know. "I want to remind you that ... her."

##### he who is joined to a prostitute becomes one body with her

This can also be stated in active form. Alternate translation: "when a man joins his body to the body of a prostitute, it is as if their bodies become one body"

#### 1 Corinthians 17

##### he who is joined to the Lord becomes one spirit with him

This can also be stated in active form. Alternate translation: "when the Lord joins his spirit to the spirit of a person, it is as if their spirits become one spirit"

#### 1 Corinthians 18

##### Run away from

Paul speaks of a person rejecting sexual sin as if that person were running away from danger. Alternate translation: "Get away from"

##### immorality! Every other sin that a person commits is outside the body, but

Possible meanings are 1) Paul is showing that sexual sin is especially bad because it is not only against others but against the sinner's own body or 2) Paul is quoting what some Corinthians were thinking. Alternate translation: "immorality! Some of you are saying, 'Every sin that a person commits is outside the body,' but I say that"

##### sin that a person commits

"evil deed that a person does"

#### 1 Corinthians 19

##### Do you not know ... God? Do you not know that you are not your own?

Paul is continuing to teach the Corinthians by emphasizing what they already know. Alternate translation: "I want to remind you ... God and that you are not your own."

##### your body

the body of each individual Christian is a temple of the Holy Spirit

##### temple of the Holy Spirit

A temple is dedicated to divine beings, and it is also where they dwell. In the same way, the bodies of believers are like temples because the Holy Spirit lives within them.

#### 1 Corinthians 20

##### For you were bought with a price

God paid for the freedom of the Corinthians from the slavery of sin. This can be stated in an active form. Alternate translation: "God paid for your freedom"

##### Therefore

"Because what I have just said is true,"

### Chapter 7

**1** Now concerning the issues you wrote about: "It is good for a man not to touch a woman." **2** But because of temptations for many immoral acts, each man should have his own wife, and each woman should have her own husband. **3** The husband should fulfill his duty to have sexual relations with his wife, and in the same way the wife to her husband. **4** It is not the wife who has authority over her own body, it is the husband. In the same way, the husband does not have authority over his own body, but the wife does. **5** Do not deprive each other, except by mutual agreement and for a specific period of time. Do this so that you may devote yourselves to prayer. Then you should come together again, so that Satan may not tempt you because of your lack of self-control.

**6** But I say these things to you as a concession and not as a command. **7** I wish that everyone were as I am. But each one has his own gift from God. One has this kind of gift, and another that kind. **8** To the unmarried and to widows I say that it is good for them if they remain unmarried, as I am. **9** But if they cannot exercise self-control, they should marry. For it is better for them to marry than to burn with passion. **10** Now to the married I give this command—not I, but the Lord—the wife should not separate from her husband **11** (but if she does separate from her husband, she should remain unmarried or else be reconciled to her husband), and the husband should not divorce his wife. **12** But to the rest I say—I, not the Lord—that if any brother has a wife who is an unbeliever, and if she is content to live with him, he should not divorce her. **13** If a woman has an unbelieving husband, and if he is content to live with her, she should not divorce him. **14** For the unbelieving husband is set apart because of his wife, and the unbelieving wife is set apart because of the brother. Otherwise your children would be unclean, but actually they are set apart. **15** But if the unbeliever departs, let him go. In such cases, the brother or sister is not bound to their vows. God has called us to live in peace. **16** For how do you know, woman, whether you will save your husband? Or how do you know, man, whether you will save your wife? **17** However, as the Lord has given each one his portion, let each one walk as God has called him. This is my rule in all the churches. **18** Was anyone circumcised when he was called to believe? He should not try to appear uncircumcised. Was anyone uncircumcised when he was called to faith? He should not be circumcised. **19** For it is neither circumcision nor uncircumcision that matters. What matters is obeying the commandments of God. **20** Each one should remain in the calling he was in when God called him to believe. **21** Were you a slave when God called you? Do not be concerned about it. But if you can become free, take advantage of it. **22** For someone who is called by the Lord as a slave is the Lord's freeman. In the same way, the one who was free when he was called to believe is Christ's slave. **23** You have been bought with a price, so do not become slaves of men. **24** Brothers, in whatever situation he was in when he was called, let each one remain with God in that.

**25** Now concerning virgins, I have no commandment from the Lord. But I give my opinion as one who, by the Lord's mercy, is trustworthy. **26** Therefore, I think that because of the disaster that is coming, it is good for a man to remain as he is. **27** Are you bound to a wife? Do not seek a divorce. If you are free of a wife, do not seek a wife. **28** But if you do marry, you have not sinned, and if a virgin marries, she has not sinned. But those who do will have many kinds of fleshly trouble, and I want to spare you from this. **29** But this I say, brothers: The time is short. From now on, let those who have wives live as though they had none. **30** Those who weep should act as though they were not weeping, and those who rejoice as though they were not rejoicing, and those who buy as though they did not possess anything, **31** and those who use the world should not act as though they are using it to the full. For the world in its present form is coming to an end. **32** I would like you to be free from worries. The unmarried man is concerned about the things of the Lord, how to please him. **33** But the married man is concerned about the things of the world, how to please his wife— **34** he is divided. The unmarried woman or the virgin is concerned about the things of the Lord, how to be set apart in body and in spirit. But the married woman is concerned about the things of the world, how to please her husband. **35** I say this for your own benefit, and not to put any constraint on you. I say this for what is right, so that you may be devoted to the Lord without any distraction. **36** But if anyone thinks that he is not treating his virgin with respect—if she is beyond the age of marriage and it must be so—he should do what he wants. He is not sinning. They should marry. **37** But if he is standing firm in his heart, if he is not under pressure but can control his own will, and if he has decided in his own heart to do this, to keep his own a virgin, he will do well. **38** So the one who marries his virgin does well, and the one who chooses not to marry will do even better. **39** A woman is bound to her husband while he lives. But if her husband dies, she is free to marry anyone she wishes, but only in the Lord. **40** Yet in my judgment she would be happier if she lives as she is. And I think that I also have the Spirit of God.

# 1 Corinthians 7 General Notes

### Structure and formatting

Paul begins to answer a series of questions that the Corinthians may have asked him. The first question is about marriage. The second question is about a slave trying to become free, a Gentile becoming a Jew, or a Jew becoming a Gentile.

### Special concepts in this chapter

#### Divorce

Paul says married Christians should not divorce. A Christian married to an unbeliever should not leave their husband or wife. If the unbelieving husband or wife leaves, this is not a sin. Paul advises that, because of the difficult times and because it is near to the time that Jesus will return, it is good to remain unmarried. (See: believe and sin)

### Important figures of speech in this chapter

#### Euphemisms

Paul uses many euphemisms to discreetly refer to sexual relations. This is often a sensitive topic. Many cultures do not wish to speak openly about these matters.

#### 1 Corinthians 01

##### Connecting Statement:

Paul gives the believers some specific instructions on marriage.

##### Now

Paul is introducing a new topic in his teaching.

##### the issues you wrote about

The Corinthians had written a letter to Paul to ask for answers to certain questions.

##### "It is good for a man not to touch a woman."

Possible meanings are 1) Paul is quoting what the Corinthians had written. Alternate translation: "you wrote, 'It is good for a man not to touch a woman.'" or 2) Paul is saying what he really thinks. Alternate translation: "my answer is that yes, it is good for a man not to touch a woman."

##### It is good

"It is most helpful"

##### for a man

Possible meanings are 1) "a man" refers to a married man. Alternate translation: "a husband" or 2) "a man" refers to any man.

##### not to touch a woman

Possible meanings are 1) "touch a woman" is a euphemism for having sexual relations. Alternate translation: "not to have sexual relations with his wife for a while" or 2) "touch a woman" is a metonym for marry. Alternate translation: "not to marry"

#### 1 Corinthians 02

##### But because

Possible meanings are 1) Paul is responding to what the Corinthians had written. Alternate translation: "That is true, but because" or 2) Paul is saying what he really thinks.

##### But because of temptations for many immoral acts, each

"But because Satan tempts people to commit sexual sin, each" or "But we desire to commit sexual sin because of our sinful nature, so each"

#### 1 Corinthians 03

##### fulfill his duty to have sexual relations with his wife

Husbands should regularly have sexual relations with their wives. Alternate translation: "should give to his wife her sexual rights"

##### in the same way the wife to her husband

The words "should fulfill" and "duty to have sexual relations" are understood from the previous phrase, as is the meaning of the euphemism. Alternate translation: "in the same way, the wife should fulfill her duty to have sexual relations with her husband" or "in the same way, the wife should give to her husband his sexual rights"

#### 1 Corinthians 04

##### General Information:

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#### 1 Corinthians 05

##### Do not deprive each other, except by mutual agreement and for

This double negative emphasizes that mutual agreement is necessary. Alternate translation: "Only if you both agree to deprive each other should you do so, and even then only do so for"

##### Do not deprive each other

The word "deprive" means to keep from someone something that the other person has the right to receive, in this case marital relations. "Do not refuse to have marital relations with your spouse"

##### so that you may devote yourselves to prayer

in order to have a period of especially deep prayer

##### devote yourselves

"commit yourselves"

##### come together again

"sleep together again"

##### because of your lack of self-control

"because after some days, your sexual desires will be harder to keep under control"

#### 1 Corinthians 06

##### I say these things to you as a concession and not as a command

Possible meanings are Paul is telling the Corinthians that he is allowing them, but not commanding them, 1) to marry and sleep together or 2) to stop sleeping together for a time.

#### 1 Corinthians 07

##### were as I am

Either Paul had never married or his wife had died. It is unlikely that he had been through a divorce.

##### But each one has his own gift from God. One has this kind of gift, and another that kind

"But God enables people to do different things. He enables one person to do one thing and another person to do something different"

#### 1 Corinthians 08

##### the unmarried

"those who are not married"

##### to widows

"to women whose husbands have died"

##### it is good

See how you translated this in 1 Corinthians 7:1.

#### 1 Corinthians 09

##### to burn with passion

"to live with the constant desire to sleep with someone"

#### 1 Corinthians 10

##### should not separate from

Paul's readers knew no difference between separating and divorcing. To stop living with someone was to end the marriage. Alternate translation: "should not divorce"

#### 1 Corinthians 11

##### be reconciled to her husband

This can be stated in active form. Alternate translation: "she should make peace with her husband and return to him"

##### should not divorce

Paul's readers knew no difference between divorcing and simply separating. To do either was to end the marriage. Alternate translation: "should not separate from"

#### 1 Corinthians 12

##### content

willing or satisfied

#### 1 Corinthians 13

##### General Information:

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#### 1 Corinthians 14

##### For the unbelieving husband is set apart because of his wife

Possible meanings are 1) "For God has set apart the unbelieving husband for himself because of his believing wife" or 2) "God treats the unbelieving husband as he would treat a son for the sake of his believing wife"

##### the unbelieving wife is set apart because of the brother

Possible meanings are 1) "God has set apart the unbelieving wife for himself because of her husband who believes" or 2) "God treats the unbelieving wife as he would treat a daughter for the sake of her husband who believes"

##### the brother

the believing man or husband

##### they are set apart

Possible meanings are 1) "God has set them apart for himself" or 2) "God treats them as he would treat his own children"

#### 1 Corinthians 15

##### In such cases, the brother or sister is not bound to their vows

Here "brother" and "sister" refers to a Christian husband or wife. Here "not bound to their vows" is a metaphor that mean the person is not obligated to do what they vowed to do. This can be stated in active form. Alternate translation: "In such cases, God does not require the believing spouse to continue to obey the marriage vow"

#### 1 Corinthians 16

##### do you know, woman ... you will save your husband ... do you know, man ... you will save your wife

Paul is speaking to the Corinthians as if they were one person, so all instances of "you" and "your" here are singular.

##### how do you know, woman, whether you will save your husband?

Paul uses a question to cause women to think deeply about what he is saying. Alternate translation: "you cannot know if you will save your unbelieving husband."

##### how do you know, man, whether you will save your wife?

Paul uses a question to cause men to think deeply about what he is saying. Alternate translation: "you cannot know if you will save your unbelieving wife."

#### 1 Corinthians 17

##### However

No matter what is true for the people in any of the situations Paul has just been discussing, he addresses the following words to everyone.

##### as the Lord has given each one his portion

God giving people skills and work to do and guiding the events of their lives is spoken of as if he were dividing physical objects and giving parts out to them. Alternate translation: "as the Lord has assigned each one his life"

##### each one

"each believer"

##### let each one walk as God has called him

The word "walk" is a metaphor for "live." Possible meanings of the word "called" are 1) it refers to people responding to the gospel. Alternate translation: "each one should live as he was when he became a Christian." Or 2) it is a metaphor for "commanded" or "instructed." Alternate translation: "each one should live as God has instructed him to" or "each one should follow God's commands as he lives his life"

##### This is my rule in all the churches

Paul was teaching believers in all the churches to act in this manner.

#### 1 Corinthians 18

##### Was anyone circumcised when he was called to believe? He

Paul was addressing the circumcised ones

##### Was anyone uncircumcised when he was called to faith? He

Paul was now addressing the uncircumcised ones. Alternate translation: "If someone was uncircumcised when God called him to believe, he"

#### 1 Corinthians 19

##### General Information:

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#### 1 Corinthians 20

##### remain in the calling

Here "calling" refers to the work or social position in which you were involved. Alternate translation: "live and work as you did"

#### 1 Corinthians 21

##### Were you ... called you? Do not be ... you can become

Paul is speaking to the Corinthians as if they were one person, so all instances of "you" and the command "be" here are singular.

##### Were you a slave when God called you? Do not be concerned

This can be stated as a statement. Alternate translation: "To anyone who was a slave when God called you to believe, I say this: do not be concerned"

#### 1 Corinthians 22

##### the Lord's freeman

This freeman is forgiven by God and therefore free from Satan and sin.

#### 1 Corinthians 23

##### You have been bought with a price

This can be stated in active form. Alternate translation: "Christ bought you by dying for you"

#### 1 Corinthians 24

##### Brothers

Here this means fellow Christians, including both men and women.

##### whatever situation he was in when he was called

"whether he was married or unmarried, slave or free, when he was called"

##### he was called

You may need to make explicit who called and use an active verb. Alternate translation: "God called him"

##### called

called to believe in Christians

##### let each one remain

"each one should remain." That is, each one should remain slave, free, married, or unmarried, as he was when he first believed in Christ.

##### with God

"as a person responsible to God"

#### 1 Corinthians 25

##### Now concerning virgins, I have no commandment from the Lord

Paul knows no teaching of Jesus that speaks about this situation. Alternate translation: "The Lord has not commanded me to say anything to people who have never married"

##### virgins

This is probably a synecdoche for anyone who has never married. Alternate translation: "people who have never married"

##### I give my opinion

"I tell you what I think"

##### as one who, by the Lord's mercy, is trustworthy

"because, by the Lord's mercy, I am trustworthy"

#### 1 Corinthians 26

##### General Information:

This page has intentionally been left blank.

#### 1 Corinthians 27

##### General Information:

Paul is speaking to the Corinthians as if he were speaking to each person, so all these instances of "you" and the command "do not seek" here are singular.

##### Are you bound to a wife? Do not ...

Paul uses this question to introduce a possible condition. The question can be translated as a phrase with "if." Alternate translation: "If you are bound to a wife, do not"

##### bound

married

##### Do not seek a divorce

"Do not try to divorce her" or "Do try to separate from her"

##### do not seek a wife

"do not try to get married"

#### 1 Corinthians 28

##### fleshly trouble

The word "fleshly" is a metonym for mortal life. Alternate translation: "trouble in this life"

##### I want to spare you from this

The word "this" refers to the kinds of worldly trouble that married people might have. Alternate translation: "I want to help you not to have worldly trouble"

##### virgin

This is probably a synecdoche for anyone who has never married. See how you translated "virgins" in [1 Corinthians 7:25]

#### 1 Corinthians 29

##### The time is short

"There is little time" or "Time is almost gone"

#### 1 Corinthians 30

##### weep

cry or grieve with tears

#### 1 Corinthians 31

##### those who use the world

"those who deal every day with unbelievers"

##### should not act as though they are using it to the full

"should show by their actions that they have their hope in God"

#### 1 Corinthians 32

##### free from worries

Being "free from" something is an idiom which means having the ability to live without it." Alternate translation: "without needing to worry"

##### concerned about

"focused on"

#### 1 Corinthians 33

##### General Information:

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#### 1 Corinthians 34

##### he is divided

"he is trying to please God and please his wife at the same time"

##### The unmarried woman or the virgin

Possible meanings are 1) "virgin" refers only to virgins, while "unmarried woman" could be a divorcée or any other unmarried non-virgin, and 2) "unmarried woman" explains what Paul means by "virgin."

#### 1 Corinthians 35

##### constraint

restriction

##### may be devoted to

"can concentrate on"

#### 1 Corinthians 36

##### not treating his virgin with respect

"not being kind to his virgin" or "not honoring his virgin"

##### his virgin

Possible meanings are 1) "the woman whom he promised to marry" or "his fiancée" or 2) "his virgin daughter."

##### They should marry

Possible meanings are 1) "He should marry his fiancée" or 2) "He should let his daughter get married."

#### 1 Corinthians 37

##### But if he is standing firm in his heart

Here "standing firm" is a metaphor for deciding something with certainty. Here "heart" is metonym for a person's mind or thoughts. Alternate translation: "But if he has decided firmly in his own mind"

#### 1 Corinthians 38

##### So the one who marries his virgin does well, and the one who chooses not to marry will do even better

Or "So the one who allows his virgin daughter to marry does well, and the one who chooses not to have her marry will do even better." See how you translated "virgin" and "He should marry" in 1 Corinthians 7:36.

#### 1 Corinthians 39

##### A woman is bound to her husband

Here "bound" is a metaphor for a close relationship between people in which they support each other emotionally, spiritually, and physically. Here it means the union of marriage. Alternate translation: "A woman is married to her husband" or "A woman is united with her husband"

##### while he lives

"for as long as he lives" or "until he dies"

##### in the Lord

"if the new husband is a believer"

#### 1 Corinthians 40

##### my judgment

"my understanding of God's word"

##### happier

more contented, more joyful

##### lives as she is

"remains unmarried"

### Chapter 8

**1** Now concerning food sacrificed to idols: We know that we all have knowledge. Knowledge puffs up, but love builds up. **2** If anyone thinks he knows something, that person does not yet know as he should know. **3** But if anyone loves God, that person is known by him. **4** Therefore, concerning the eating of food sacrificed to idols: We know that an idol in this world is nothing and that there is no God but one. **5** For even if there were so-called gods, either in heaven or on earth (just as there are many "gods" and many "lords"), **6** yet for us there is only one God, the Father, from whom are all things and for whom we live, and one Lord Jesus Christ, through whom all things exist, and through whom we exist.

**7** However, this knowledge is not in everyone. Instead, some previously practiced idol worship, and they eat this food as if it were something sacrificed to an idol. Their conscience is thereby defiled because it is weak. **8** But food will not present us to God. We are not worse if we do not eat, nor better if we do eat it. **9** But take care that your freedom does not become a reason for someone who is weak in faith to stumble. **10** For suppose that someone sees you, who have knowledge, eating a meal in an idol's temple. Is not his weak conscience emboldened to eat what is offered to idols? **11** So because of your understanding about the true nature of idols, the weaker one, the brother for whom Christ died, is destroyed. **12** Thus, when you sin against your brothers and wound their weak consciences, you sin against Christ. **13** Therefore, if food causes my brother to stumble, I will never eat meat again, so that I may not cause my brother to fall.

# 1 Corinthians 8 General Notes

### Structure and formatting

In Chapters 8-10, Paul answers the question: "Is it acceptable to eat meat that has been sacrificed to an idol?"

### Special concepts in this chapter

#### Meat sacrificed to idols

Paul answers the question about eating meat sacrificed to idols by saying that idols are supposed to be gods but that those gods do not really exist. Therefore nothing is wrong with the meat. Christians are free to eat it. However, someone who does not understand this may see a Christian eating it. They may then be encouraged to eat the meat as an act of worship to the idol.

#### 1 Corinthians 01

##### General Information:

"We" means Paul and, though specifically writing to the Corinthian believers, includes all believers.

##### Connecting Statement:

Paul reminds the believers that though idols have no power, believers must be careful not to affect the weaker believers who might think that the believers care about idols if the believers eat food that was sacrificed to idols. He tells believers to be careful with the freedom that they have in Christ.

##### Now concerning

Paul uses this phrase to move on to the next question the Corinthians had asked him.

##### food sacrificed to idols

Gentile worshipers would offer grain, fish, fowl, or meat to their gods. The priest would burn a portion of it on the altar. Paul is speaking of the portion the priest would give back for the worshiper to eat or sell in the market.

##### Knowledge puffs up

"Knowledge puffs people up." Here "puffs up" is a metaphor for making someone proud. The abstract noun "knowledge" can be expressed with the verb "know." Alternate translation: "Knowledge makes people proud" or "People who think that they know a lot become proud"

##### but love builds up

The abstract noun "love" can be expressed as a verb. Alternate translation: "but when we love people, we build them up"

##### love builds up

Building people up represents helping them become mature and strong in their faith. Alternate translation: "love strengthens people" or "when we love people, we strengthen them"

#### 1 Corinthians 02

##### thinks he knows something

"believes he knows everything about something"

#### 1 Corinthians 03

##### that person is known by him

This can be stated in active form. Alternate translation: "God knows that person"

#### 1 Corinthians 04

##### General Information:

"We" here refers to all believers and include Paul's audience.

##### We know that an idol in this world is nothing and that there is no God but one

Paul is probably quoting phrases that some Corinthians used. Being "nothing" represents having no power. Alternate translation: "We all know, as you yourselves like to say, that an idol in this world has no power and that there is no God but one"

#### 1 Corinthians 05

##### so-called gods

"things that people call gods"

##### many "gods" and many "lords"

Paul does not believe that many gods and many lords exist, but he recognizes that the pagans believe they do.

#### 1 Corinthians 06

##### General Information:

"Us" and "we" here refer to all believers and include Paul's audience.

##### yet for us there is only one God

"yet we know that there is only one God"

#### 1 Corinthians 07

##### General Information:

Paul is speaking here of "weak" brothers, people who cannot separate food sacrificed to idols from the worship of those idols. If a Christian eats food that has been sacrificed to an idol, weak brothers might think that God will allow them to worship the idol by eating the food. Even if the eater has not worshiped the idol and is simply eating the food, he has still corrupted his weak brothers' conscience.

##### everyone ... some

"all people ... some people who are now Christians"

##### defiled

ruined or harmed, especially as regards the person's relationship with God

#### 1 Corinthians 08

##### food will not present us to God

Paul speaks of food as though it were a person who could make God welcome us. Alternate translation: "food does not give us favor with God" or "the food we eat does not make God pleased with us"

##### We are not worse if we do not eat, nor better if we do eat it

"Some people might think that if we do not eat some things, God will love us less. But they are wrong. Those who think that God will love us more if we do eat those things are also wrong"

#### 1 Corinthians 09

##### someone who is weak

believers not strong in their faith

#### 1 Corinthians 10

##### sees you, who have

Paul is speaking to the Corinthians as if they were one person, so these words are singular.

##### his ... conscience

what he understands to be right and wrong

##### emboldened to eat

"encouraged to eat"

#### 1 Corinthians 11

##### your understanding

Paul is speaking to the Corinthians as if they were one person, so the word "your" here is singular.

##### the weaker one ... is destroyed

The brother or sister who is not strong in his or her faith will sin or lose his or her faith.

#### 1 Corinthians 12

##### General Information:

This page has intentionally been left blank.

#### 1 Corinthians 13

##### Therefore

"Because what I have just said is true"

##### if food causes

"Food" here is a metonym for the eating of food. Alternate translation: "if by eating I cause" or "if I, because of what I eat, cause"

### Chapter 9

**1** Am I not free? Am I not an apostle? Have I not seen Jesus our Lord? Are you not my work in the Lord? **2** If I am not an apostle to others, at least I am to you. For you are the seal of my apostleship in the Lord. **3** This is my defense to those who examine me: **4** Do we not have the right to eat and drink? **5** Do we not have the right to take along a wife who is a believer, as do the rest of the apostles, and the brothers of the Lord, and Cephas? **6** Or do only I and Barnabas not have the right to not work at a trade? **7** Who serves as a soldier at his own expense? Who plants a vineyard and does not eat its fruit? Or who shepherds a flock and does not drink milk from it? **8** Do I say these things based on human authority? Does not the law also say this? **9** For it is written in the law of Moses, "Do not put a muzzle on an ox when it is threshing the grain." Is it really the oxen that God cares about? **10** Is he not speaking about us? It was written for us, because the one who plows should plow in hope, and the one who threshes should thresh in the hope of sharing in the harvest. **11** If we sowed spiritual things among you, is it too much for us to reap physical things from you? **12** If others exercised this right from you, do we not have even more? But we did not claim this right. Instead we endured everything rather than be a hindrance to the gospel of Christ. **13** Do you not know that those who perform sacred duties get their food from the temple? Do you not know that those who serve at the altar share in what is offered on the altar? **14** In the same way, the Lord commanded that those who proclaim the gospel should get their living from the gospel. **15** But I have not claimed any of these rights. And I do not write this so something might be done for me. It would be better for me to die than—No one will make my boast empty! **16** For if I preach the gospel, I have no reason for boasting, because I must do this. And woe be to me if I do not preach the gospel! **17** For if I do this willingly, I have a reward. But if not willingly, I still have a stewardship that was entrusted to me. **18** What then is my reward? That when I preach, I may offer the gospel without charge and so not take full use of my right in the gospel. **19** For though I am free from all, I became a servant to all, in order that I might win more. **20** To the Jews I became like a Jew, in order to win Jews. To those under the law, I became like one under the law in order to win those under the law. I did this even though I myself was not under the law. *[*[1](#fn-046-009-020-1)*]***21** To those outside the law, I became like one outside the law, although I was not outside the law of God myself, but under the law of Christ. I did this so that I may win those outside the law. **22** To the weak I became weak, so that I may win the weak. I have become all things to all people, so that I may by all means save some. **23** I do all things for the gospel's sake, so that I may participate in its blessings. **24** Do you not know that in a race all the runners run the race, but that only one receives the prize? So run to win the prize. **25** Every athlete exercises self-control in all things. They do it to receive a wreath that is perishable, but we do it to receive one that is imperishable. **26** Therefore this is how I run, as not without purpose; this is how I box, not as one beating the air. **27** But I subdue my body and make it a slave, so that after I have preached to others, I myself may not be disqualified.

#### Footnotes

9:20 *[1]*The ULB has:

# 1 Corinthians 9 General Notes

### Structure and formatting

Paul defends himself in this chapter. Some people claimed that he was trying to gain financially from the church.

### Special concepts in this chapter

#### Earning money from the church

People accused Paul of just wanting money from the church. Paul answered that he rightfully could get money from the church. The Old Testament taught that those who worked should get their living from their work. He and Barnabas purposefully never used this right and earned their own living.

### Important figures of speech in this chapter

#### Metaphor

Paul uses many metaphors in this chapter. These metaphors teach complex truths.

### Other possible translation difficulties in this chapter

#### Contextualization

This passage is important because Paul "contextualizes" ministering the gospel to different audiences. This means that Paul makes himself and the gospel understandable without his actions hindering the gospel being received. The translator should take extra care to preserve aspects of this "contextualization" if possible. (See: goodnews)

#### Rhetorical questions

Paul uses many rhetorical questions in this chapter. He uses them to emphasize various points as he teaches the Corinthians.

#### 1 Corinthians 01

##### Connecting Statement:

Paul explains how he uses the liberty he has in Christ.

##### Am I not free?

Paul uses this rhetorical question to remind the Corinthians of the rights he has. Alternate translation: "I am a free person."

##### Am I not an apostle?

Paul uses this rhetorical question to remind the Corinthians of who he is and the rights he has. Alternate translation: "I am an apostle."

##### Have I not seen Jesus our Lord?

Paul uses this rhetorical question to remind the Corinthians of who he is. Alternate translation: "I have seen Jesus our Lord."

##### Are you not my work in the Lord?

Paul uses this rhetorical question to remind the Corinthians of their relationship to him. Alternate translation: "You believe in Christ because I have worked the way the Lord wants me to."

##### my work

"the result of the work that I have done"

#### 1 Corinthians 02

##### you are the seal of my apostleship in the Lord

The word "seal" here is a metaphor for the evidence needed to prove something. Alternate translation: "you are evidence I can use to prove that the Lord has chosen me to be an apostle"

#### 1 Corinthians 03

##### This is my defense ... me:

Possible meanings are 1) the words that follow are Paul's defense or 2) the words in 1 Corinthians 9:1-2 are Paul's defense. Alternate translation: "This is my defense ... me."

#### 1 Corinthians 04

##### Do we not have the right to eat and drink?

Paul uses a rhetorical question to challenge what some people think about him and Barnabas. Alternate translation: "We have the right to receive food and drink from the churches."

##### we

Here "we" refers to Paul and Barnabas.

#### 1 Corinthians 05

##### Do we not have the right ... Cephas?

Paul uses a rhetorical question to challenge what some people think about him and Barnabas. Alternate translation: "We certainly have the right ... Cephas."

##### a wife who is a believer

"a believing wife" or "a Christian wife"

#### 1 Corinthians 06

##### Or do only I and Barnabas not have the right to not work at a trade?

Paul uses a rhetorical question to challenge what some people think about him and Barnabas. Alternate translation: "You seem to think that Barnabas and I are the only apostles who have no authority to not work at a trade"

##### not have the right to not work at a trade

If this double negative causes confusion in your language, you can state it as a simple positive. Alternate translation: "have to work at a trade" or "have to have another job"

#### 1 Corinthians 07

##### Who serves as a soldier at his own expense?

Paul uses this rhetorical question as a part of his argument to show that he and Barnabas have the right to be supported by the church for their work. Alternate translation: "We all know that no soldier has to buy his own supplies." or "We all know that every soldier receives his supplies from the government."

##### Who plants a vineyard and does not eat its fruit?

Paul uses this rhetorical question as a part of his argument to show that he and Barnabas have the right to be supported by the church for their work. Alternate translation: "We all know that the one who plants a vineyard will be allowed to eat its fruit." or "No one expects that someone who plants a vineyard will be forbidden to eat its fruit."

##### Or who shepherds a flock and does not drink milk from it?

Paul uses this rhetorical question as a part of his argument to show that he and Barnabas have the right to be supported by the church for their work. Alternate translation: "We all know that those who shepherd flocks may drink milk from the flocks"

#### 1 Corinthians 08

##### Do I say these things based on human authority? Does not the law also say this?

Paul uses these rhetorical questions as a part of his argument to show that he and Barnabas have the right to be supported by the church for their work. Alternate translation: "I am not saying these things based on human authority. The law also says this."

#### 1 Corinthians 09

##### Do not put

Moses was speaking to the Israelites as if they were one person, so this command is singular.

##### Is it really the oxen that God cares about?

Paul uses this rhetorical question as a part of his argument to show that he and Barnabas have the right to be supported by the church for their work. Alternate translation: "God does not only care about the oxen."

#### 1 Corinthians 10

##### Is he not speaking about us?

Paul uses this rhetorical question as a part of his argument to show that he and Barnabas have the right to be supported by the church for their work. Alternate translation: "Instead, God was certainly speaking about us."

##### should plow in hope

"should plow, expecting to receive something for his work" or "should plow, expecting to share in the harvest"

##### should thresh in the hope of sharing in the harvest

"should thresh, expecting to share in the harvest"

##### sharing in the harvest

"receiving some of the crop that is collected"

#### 1 Corinthians 11

##### If we sowed spiritual things among you, is it too much for us to reap physical things from you?

Here "sowed spiritual things" and "reap physical things" are metaphors meaning Paul and Barnabas taught the Corinthians about Christ and spiritual things, so they deserve for the church to support them for their work. Alternate translation: "If we taught you about Christ and spiritual truths, is it too much for us to receive money from you for our work?

##### is it too much for us to reap physical things from you?

Paul uses this rhetorical question as a part of his argument to show that he and Barnabas have the right to be supported by the church for their work. Alternate translation: "then it should not be too much for us to reap physical things from you."

#### 1 Corinthians 12

##### If others exercised ... you, do we not have even more?

Paul uses this rhetorical question as a part of his argument to show that he and Barnabas have the right to be supported by the church for their work. Alternate translation: "If others exercised ... you, then we have that right even more."

##### If others exercised this right

Paul and the Corinthians both know that others exercised the right. Alternate translation: "Since others exercised this right"

##### others

other workers of the gospel

##### this right

the right to have the believers at Corinth provide for the living expenses of those who told them the good news

##### be a hindrance to

"be a burden to" or "stop the spread of"

#### 1 Corinthians 13

##### Do you not know that those who perform sacred duties get their food from the temple?

Paul uses a rhetorical question to remind the Corinthians of what they know so he can add new information. Alternate translation: "I want to remind you that those who perform sacred duties get their food from the temple."

##### perform sacred duties

"perform sacred duties in the temple" or "work in the temple"

##### Do you not know that those who serve at the altar share in what is offered on the altar?

Paul uses a rhetorical question to remind the Corinthians of what they know so he can add new information. Alternate translation: "I want to remind you that those who serve at the altar get some of the foods and meat that people offer on the altar."

#### 1 Corinthians 14

##### get their living from the gospel

The words "the gospel" here are a metonym for 1) the people to whom they tell the gospel, "receive their food and other things they need from those to whom they teach the good news," or 2) the result of working to tell the gospel, "receive their food and other things they need because they work to tell the good news."

#### 1 Corinthians 15

##### these rights

"these things that I deserve"

##### so something might be done for me

This can be stated in active form. Alternate translation: "so you will do something for me"

##### It would be better for me to die than—No one will make my boast empty!

Paul seems to have started a new sentence before finishing the first one. Some modern translations read, "It would be better for me to die than to have someone deprive me of this boast."

##### It would be better for me to

"I would rather." Paul is speaking of what he desires, not necessarily of what God thinks is best.

##### make my boast empty

"take away this opportunity I have to boast" or "make it so I have nothing to boast about"

#### 1 Corinthians 16

##### I must do this

"I must preach the gospel"

##### woe be to me if

"may I suffer misfortune if"

#### 1 Corinthians 17

##### if I do this willingly

"if I preach willingly" or "if I preach because I want to"

##### But if not willingly

The words "I do this" are understood from the previous phrase. Alternate translation: "But if I do this unwillingly" or "But if I do this even though I do not want to" or "But if I do this because I was forced to do it"

##### I still have a stewardship that was entrusted to me

This can be stated in active form. Alternate translation: "I still must complete this work that God entrusted to me" or "I still must do this work that God gave me to complete"

#### 1 Corinthians 18

##### What then is my reward?

Paul is preparing them for the new information he is going to give them. Alternate translation: "This is my reward."

##### That when I preach, I may offer the gospel without charge

"My reward for preaching is that I can preach without receiving payment"

##### offer the gospel

"preach the gospel"

##### so not take full use of my right in the gospel

"so not ask people to support me as I travel and preach"

#### 1 Corinthians 19

##### I am free from all

Paul uses the image of freedom from slavery to talk about not being obligated to others. Alternate translation: "I am free of obligation to all" or "Though I am not obligated to anyone"

##### I became a servant to all

Paul uses the image of slavery to talk about his willingness to meet others' needs. Alternate translation: "I became like a servant to all" or "I became willing to serve all"

##### win more

"persuade others to believe" or "help others trust in Christ"

#### 1 Corinthians 20

##### I became like a Jew

"I acted like a Jew" or "I practiced Jewish customs"

##### I became like one under the law

"I became like one committed to following the demands of the Jewish leadership, accepting their understanding of the Jewish scriptures"

#### 1 Corinthians 21

##### To those outside the law, I became like one outside the law

To be "outside the law" is a metaphor that means not to be obligated to obey the law. "The "law" refers to the law of Moses, and "those outside the law" refers to the Gentiles. Alternate translation: "To Gentiles, who are not obligated to follow the law of Moses, I became like them"

##### although I was not outside the law of God myself, but under the law of Christ

The phrases "not outside the law" and "under the law" are metaphors that mean to be obligated to obey the law. Alternate translation: "although I was not one of those who is not obligated to obey the law of God, but I was obligated to obey the law of Christ"

#### 1 Corinthians 22

##### General Information:

This page has intentionally been left blank.

#### 1 Corinthians 23

##### General Information:

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#### 1 Corinthians 24

##### Connecting Statement:

Paul explains that he uses the liberty he has in Christ to discipline himself.

##### Do you not know that in a race all the runners run the race, but that only one receives the prize?

Paul is reminding the Corinthians of what they know so he can add new information. Alternate translation: "Let me remind you that although all runners run the race, only one runner receives the prize."

##### run the race

Paul compares living the Christian life and working for God to running a race and being an athlete. As in a race, the Christian life and work require strict discipline on the part of the runner, and, as in a race, the Christian has a specific goal.

##### run to win the prize

Paul is speaking of the reward God will give his faithful people as if it were a prize given for an athletic contest.

#### 1 Corinthians 25

##### a wreath that is perishable ... one that is imperishable

A wreath is a bunch of leaves twisted together. Wreaths were given as prizes to athletes who won games and races. Paul speaks of eternal life as if it were a wreath that would never dry up.

#### 1 Corinthians 26

##### run ... box

These are both metaphors for living the Christian life and serving God by working as hard as one can to succeed and so gain something good and to avoid failing and so losing something good.

##### run

This is running in a race to win a prize.

##### run, as not without purpose

If this double negative would confuse the reader in your language, you can state it as a simple positive. Alternate translation: "run: with purpose"

##### box

to beat another person with the fists in a sporting contest

#### 1 Corinthians 27

##### I myself may not be disqualified

This passive sentence can be rephrased to an active form. The judge of a race or competition is a metaphor for God. Alternate translation: "the judge will not disqualify me" or "God will not say that I have failed to obey the rules"

### Chapter 10

**1** I do not want you to be uninformed, brothers, that our fathers were all under the cloud and all passed through the sea. **2** All were baptized into Moses in the cloud and in the sea, **3** and all ate the same spiritual food. **4** All drank the same spiritual drink. For they drank from a spiritual rock that followed them, and that rock was Christ. **5** But God was not well pleased with most of them, and their corpses were scattered about in the wilderness. **6** Now these things were examples for us, so we would not be those who lust for evil things as they lusted. **7** Do not be idolaters, as some of them were. This is as it is written, "The people sat down to eat and drink, and rose up to play." **8** Let us not commit sexual immorality, as many of them did. In one day, twenty-three thousand people died because of it. **9** Neither let us put Christ to the test, as many of them tested him and were destroyed by snakes. **10** Also do not grumble, as many of them did and were destroyed by an angel of death. **11** Now these things happened to them as examples for us. They were written for our instruction—for us on whom the end of the ages has come. **12** Therefore let anyone who thinks he stands be careful that he does not fall. **13** No temptation has overtaken you that is not common to all humanity. Instead, God is faithful. He will not let you be tempted beyond your ability. With the temptation he will also provide the way of escape, so that you may be able to endure it.

**14** Therefore, my beloved ones, run away from idolatry. **15** I speak to you as people who have understanding, so you may judge what I say. **16** The cup of blessing that we bless, is it not a sharing in the blood of Christ? The bread that we break, is it not a sharing in the body of Christ? **17** Because there is one loaf of bread, we who are many are one body. We all take of one loaf of bread together. **18** Look at the Israel that is according to the flesh. Are not those who eat the sacrifices participants in the altar? **19** What am I saying then? That an idol is anything? Or that food sacrificed to an idol is anything? **20** But I say about the things they sacrifice, that they offer these things to demons and not to God. I do not want you to be participants with demons! **21** You cannot drink the cup of the Lord and the cup of demons. You cannot participate at the table of the Lord and the table of demons. **22** Or do we provoke the Lord to jealousy? Are we stronger than he is?

**23** "Everything is lawful," but not everything is profitable. "Everything is lawful," but not everything builds people up. **24** No one should seek his own good. Instead, each one should seek the good of his neighbor. **25** Eat everything sold in the market without asking questions of conscience. **26** For "the earth is the Lord's, and the fullness of it." **27** If an unbeliever invites you to eat a meal, and you wish to go, eat whatever is set before you without asking questions of conscience. **28** But if someone says to you, "This has been offered in sacrifice," then do not eat it, both for the sake of the one who informed you, and for the sake of conscience— *[*[1](#fn-046-010-028-1)*]***29** the conscience of the other man, I mean, and not yours. For why should my freedom be judged by another's conscience? **30** If I partake of the meal with gratitude, why am I being insulted for that for which I gave thanks? **31** Therefore, whether you eat or drink, or whatever you do, do all to the glory of God. **32** Be blameless both to Jews and to Greeks, and to the church of God. **33** In the same way I try to please all people in all things. I do not seek my benefit, but that of the many. I do this so that they may be saved.

#### Footnotes

10:28 *[1]*Some ancient copies of the Greek text add,

# 1 Corinthians 10 General Notes

### Structure and formatting

Chapters 8-10 together answer the question: "Is it acceptable to eat meat that has been sacrificed to an idol?"

In this chapter, Paul uses the exodus to warn people not to sin. Then he returns to discussing meat offered to idols. He uses the Lord's Supper as an example. (See: sin)

### Special concepts in this chapter

#### Exodus

Paul uses the experiences of Israel leaving Egypt and roaming the desert as a warning to the believers. Although the Israelites all followed Moses, God did not allow most of them to enter the Promised Land. Some worshiped an idol, some tested God, and some grumbled. Paul warns Christians not to sin. We can resist temptation because God provides a way of escape. (See: promisedland)

#### Eating meat sacrificed to idol

Paul discusses meat offered to idols. Christians are allowed to eat, but doing so may hurt others. So when buying meat or eating meat with a friend, do not ask if it has been offered to idols. But if someone tells you it has been offered to idols, don't eat it for the sake of that person. Do not offend anyone. Seek to save them instead. (See: save)

#### Rhetorical questions

Paul uses many rhetorical questions in this chapter. He uses them to emphasize important points as he teaches the Corinthians.

#### 1 Corinthians 01

##### Connecting Statement:

Paul reminds the Corinthians of the example of their ancient Jewish fathers' experiences with immorality and idolatry.

##### our fathers

Paul is referring to the time of Moses in the book of Exodus when Israel fled through the Red Sea as the Egyptian army pursued them. Here "our" refers to Paul and includes the Corinthians. The Corinthians were not acutal descendants of the Israelites who escaped Egypt. Paul means that all Christians are spiritual descendants of Israel. Alternate translation: "our ancestors"

##### were all under the cloud

When the Israelites left Egypt, God traveled with them in a pillar of cloud. Alternate translation: "were all led by God who was in the cloud"

##### passed through the sea

This sea is known by two names, the Red Sea and the Sea of Reeds.

##### passed through

"walked through" or "traveled through"

#### 1 Corinthians 02

##### All were baptized into Moses in the cloud and in the sea

To be "baptized into Moses" means to become united with or to become a follower of Moses through baptism. The Israelites were not baptized in the way that Christians were baptized in the New Testament. Paul is comparing Christian being baptized as followers of Christ with the Israelites, who became followers of Moses as they walked across the Red Sea with God leading them in the cloud. Alternate translation: "It was like all of them were baptized when they followed Moses across the sea as God led them in the cloud"

##### All were baptized

This can be stated in active form. Alternate translation: "All received baptism"

#### 1 Corinthians 03

##### all ate the same spiritual food

Here "spiritual food" refers to the manna that God supernaturally supplied to the Israelites while they traveled in the wilderness. Alternate translation: "All ate the same food that God supernaturally provided from heaven"

#### 1 Corinthians 04

##### drank the same spiritual drink ... spiritual rock

Here "spiritual drink" refers to the water that God supernaturally caused to flow out of a rock. Alternate translation: "drank the same water that God supernaturally caused to come out of the rock ... supernatural rock"

##### that rock was Christ

The "rock" was a literal, physical rock, so it would be best to translate this literally. If your language cannot say that a rock "was" a person's name, treat the word "rock" as a metonym for the power of Christ that worked through the rock. Alternate translation: "it was Christ who worked through that rock"

#### 1 Corinthians 05

##### not well pleased

"displeased" or "angry"

##### most of them

"most of the Israelite fathers" or "most of our ancestors"

##### their corpses were scattered about

"God scattered their dead bodies around" or "God killed them and scattered their bodies"

##### in the wilderness

the desert land between Egypt and Israel through which the Israelites wandered for 40 years

#### 1 Corinthians 06

##### General Information:

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#### 1 Corinthians 07

##### idolaters

people who worship idols

##### sat down to eat and drink

"sat down to eat a meal"

##### play

Paul is quoting the Jewish scriptures. His readers would have understood from this one word that the people were worshiping an idol by singing and dancing and engaging in sexual activities, not simply enjoying innocent fun.

#### 1 Corinthians 08

##### In one day, twenty-three thousand people died

"God killed 23,000 people in one day"

##### because of it

"because they committed those unlawful sexual acts"

#### 1 Corinthians 09

##### as many of them tested him

or "as many of them did"

##### tested him and were destroyed by snakes

This can be stated in active form. Alternate translation: "tested him. As a result, snakes destroyed them"

#### 1 Corinthians 10

##### grumble

"complain"

##### did and were destroyed by an angel of death

This can be stated in active form. Alternate translation: "did. As a result, an angel of death destroyed them"

#### 1 Corinthians 11

##### these things happened to them

"God punished our ancestors"

##### examples for us

Here "us" refers to all believers.

##### the end of the ages

"the last days"

#### 1 Corinthians 12

##### does not fall

does not sin or reject God

#### 1 Corinthians 13

##### No temptation has overtaken you that is not common to all humanity

This can be stated as a positive. Alternate translation: "Every temptation that has overtaken you is common to all humanity" or "The temptations that affect you are temptations that all people experience"

##### He will not let you be tempted beyond your ability

"He will only allow you to be tempted in ways that you are strong enough to resist"

##### will not let you be tempted

This can be stated in active form. Alternate translation: "will not allow anyone to tempt you"

#### 1 Corinthians 14

##### Connecting Statement:

Paul continues to remind them to be pure and to stay away from idolatry and immorality as he talks about communion, which represents the blood and body of Christ.

##### run away from idolatry

Paul is speaking of the practice of worshiping idols as if it were a physical thing like a dangerous animal. Alternate translation: "do all you can to get away from worshiping idols"

#### 1 Corinthians 15

##### General Information:

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#### 1 Corinthians 16

##### The cup of blessing

Paul is speaking of God's blessing as though it were the wine in the cup used in the ritual of the Lord's Supper.

##### that we bless

"for which we thank God"

##### is it not a sharing in the blood of Christ?

Paul is reminding the Corinthians of what they already know, that the cup of wine that we share represents us sharing in the blood of Christ. Alternate translation: "we share in the blood of Christ."

##### The bread that we break, is it not a sharing in the body of Christ?

Paul is reminding the Corinthians of what they already know. Alternate translation: "We share in the body of Christ when we share bread."

##### a sharing in

"taking part in" or "equally participating with others in"

#### 1 Corinthians 17

##### loaf of bread

a single unit of baked bread that is sliced or broken into pieces before it is eaten

#### 1 Corinthians 18

##### the Israel that is according to the flesh

This refers to people who belonged to Israel because they were descendants of Israel. Alternate translation: "the natural Israel" or "the physical Israel" or "the people of Israel"

##### Are not those who eat the sacrifices participants in the altar?

Paul uses a question to remind the Corinthians of what they already know so that he can give them new information. Alternate translation: "Those who eat the sacrifices share in the activities and the blessings of the altar."

#### 1 Corinthians 19

##### What am I saying then? That an idol is anything? Or that food sacrificed to an idol is anything?

Paul uses these rhetorical questions to clear up any confusion the Corinthians might have about what he meant. The second and third questions are elliptical, and the understood words can be provided. Alternate translation: "I am not saying that an idol is anything or that food sacrificed to an idol is anything." or "I am not saying that an idol is a real god or that food that has been sacrificed to idols has any power." or "What am I saying then? Am I saying that an idol is anything? Or am I saying that food sacrificed to an idol is anything?"

#### 1 Corinthians 20

##### the things they sacrifice

You may need to make explicit that the word "they" refers to Gentile pagans. Alternate translation: "the things that the Gentile pagans sacrifice"

#### 1 Corinthians 21

##### You cannot drink the cup of the Lord and the cup of demons

Drinking from the cup of the Lord is a symbol of being united to the Lord, and drinking from the cup of demons is a symbol of being united to demons. It is impossible to be united to both the Lord and demons. Alternate translation: "You cannot be united to the Lord by drinking from his cup and also be united to demons by drinking from their cup

##### You cannot drink the cup

Here "cup" is a metonym for the wine in the cup. Alternate translation: "You cannot drink from the cup" or "You cannot drink the wine from the cup"

##### the cup of the Lord

This refers to the cup of wine that people drink from when celebrating the Lord's supper.

##### the cup of demons

This refers to anything people might drink during a meal dedicated to demons.

##### You cannot participate at the table of the Lord and the table of demons

Here "participate at the table" refers to eating a meal together. The "table of the Lord" refers to a meal that people eat to honor the Lord. Alternate translation: "You cannot eat together at the table of the Lord and at the table of demons" or "You cannot join in eating to honor the Lord and join in eating to honor demons"

#### 1 Corinthians 22

##### Or do we provoke the Lord to jealousy?

Paul uses a rhetorical question to remind the people of what they already know. Alternate translation: "Surely you do not want to provoke the Lord to jealousy."

##### provoke

to anger or irritate

##### Are we stronger than he is?

Paul uses a rhetorical question to remind the people of what they already know. Alternate translation: "You are not stronger than he is."

#### 1 Corinthians 23

##### Connecting Statement:

In the rest of this chapter, Paul reminds the Corinthians that though they are free, they must care about others and not do things that could lead others to sin.

##### Everything is lawful

Possible meanings are 1) Paul is saying what some Corinthians might be thinking. Alternate translation: "People say, 'I am allowed to do anything'" or 2) Paul is saying what he thinks is true. Alternate translation: "I am allowed to do anything." This should be translated as in 1 Corinthians 6:12.

##### not everything is profitable

"some things are not profitable" or "some things do not help people"

##### not everything builds people up

Building people up represents helping them become mature and strong in their faith. See how you translated "builds up" in [1 Corinthians 8:1]

#### 1 Corinthians 24

##### General Information:

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#### 1 Corinthians 25

##### Eat everything sold in the market

Or "You may eat anything sold in the market." Paul is granting permission, not issuing a command.

##### without asking questions of conscience

Questions of conscience are questions that a person asks because he wants to know if something is sinful or not. In this case, a person might ask if the food at the market was offered to idols; if he thinks that it is sinful to eat food sacrificed to idols, he would feel guilty about eating it. Paul is saying that the person does not need to ask if the food has been sacrificed to an idol or not. Alternate translation: "without asking questions that could make the conscience feel guilty" or "without asking questions about whether it is sinful to eat it"

#### 1 Corinthians 26

##### General Information:

This quotation is from the Psalms in the Old Testament.

##### and the fullness of it

"and everything in it." This means that everything on the earth belongs to the Lord. By saying this, Paul shows that even meat at the market that was offered to idols belongs to the Lord.

#### 1 Corinthians 27

##### without asking questions of conscience

See how you translated a similar phrase in 1 Corinthians 10:25.

#### 1 Corinthians 28

##### General Information

Some translations put verse 28 and the first part of verse 29 in parentheses because the second part of verse 29 appears to give a reason for what Paul taught in verses 25-27 about not asking questions of conscience.

##### This has been offered in sacrifice

Here being offered in sacrifice means that it was offered to idols. This was the part of the meat that the worshiper was allowed to bring home after killing an animal as a sacrifice to an idol.

##### for the sake of the one who informed you

This is the first reason not to eat the meat. Alternate translation: "for the good of the one who informed you"

##### and for the sake of conscience

This is the second reason not to eat the meat. Alternate translation: "and because of conscience" or "and in order not to cause concerns about whether or not it is sinful"

#### 1 Corinthians 29

##### General Information

Some translations put verse 28 and the first part of verse 29 in parentheses because the second part of verse 29 appears to give a reason for what Paul taught in verses 25-27 about not asking questions of conscience.

##### the conscience of the other man, I mean, and not yours

Here Paul explains whose conscience he was writing about in verse 28.

##### For why should my freedom be judged by another's conscience?

This is a rhetorical question, and it can be expressed as a statement. The verb "be judged" can be translated with an active form. Alternate translation: "For another person's conscience should not judge my freedom."

##### my freedom

The abstract noun "freedom" can be expressed with the adjective "free." Alternate translation: "my being free" or "what I do because I am free"

#### 1 Corinthians 30

##### If I partake of the meal with gratitude

The meaning of the abstract noun "gratitude" can be expressed with the phrase "give thanks." It can be made explicit that the thanksgiving is to God. Alternate translation: "If I give thanks to God for the food when I share in the meal"

##### why am I being insulted for that for which I gave thanks?

This is a rhetorical question, and it can be expressed as a statement. The verb "be insulted" can be translated with an active form. Alternate translation: "I should not be insulted for that for which I gave thanks." or "People should not be insult me for eating food that I have thanked God for." (See: and )

#### 1 Corinthians 31

##### General Information:

This page has intentionally been left blank.

#### 1 Corinthians 32

##### Be blameless both to Jews and to Greeks, and to the church of God

"Be blameless in the opinion of both Jews and Greeks, and of the church of God" or "Make sure that neither Jews nor Greeks nor the church of God can accuse you of doing wrong"

#### 1 Corinthians 33

##### please all people

"make all people glad"

##### I do not seek my benefit, but that of the many

"I do not do things I desire for myself, but things that help as many people as possible"

### Chapter 11**1** Be imitators of me, just as I am an imitator of Christ.

**2** Now I praise you because you remember me in everything. I praise you because you hold firmly to the traditions just as I delivered them to you. **3** Now I want you to understand that Christ is the head of every man, that a man is the head of a woman, and that God is the head of Christ. **4** Any man who prays or prophesies with his head covered dishonors his head. **5** But any woman who prays or prophesies with her head uncovered dishonors her head. For it is the same thing as if her head were shaved. **6** For if a woman will not cover her head, she should cut her hair short. If it is disgraceful for a woman to have her hair cut off or for her to shave her head, let her cover her head. **7** For a man should not have his head covered, since he is the image and glory of God. But the woman is the glory of the man. **8** For man was not made from woman. Instead, woman was made from man. **9** For neither was man created for woman. Instead, woman was created for man. **10** This is why the woman ought to have a symbol of authority on her head, because of the angels. **11** Nevertheless, in the Lord, the woman is not independent from the man, nor is the man independent from the woman. **12** For as the woman comes from the man, so does the man come from the woman. And all things come from God. **13** Judge for yourselves: Is it proper for a woman to pray to God with her head uncovered? **14** Does not even nature itself teach you that if a man has long hair, it is a dishonor for him? **15** Does not nature teach you that if a woman has long hair, it is her glory? For her hair has been given to her as a covering. **16** But if anyone wants to argue about this, we do not have any other practice, nor do the churches of God.

**17** But in the following instructions, I do not praise you. For when you come together, it is not for the better but for the worse. **18** For in the first place, I hear that when you come together in the church, there are divisions among you, and in part I believe it. **19** For there must also be factions among you, so that those who are approved may become evident among you. **20** For when you come together, it is not the Lord's Supper that you eat. **21** When you eat, each one eats his own food before the others have their meal. One is hungry, and another becomes drunk. **22** Do you not have houses to eat and to drink in? Do you despise the church of God and humiliate those who have nothing? What should I say to you? Should I praise you? I will not praise you for this! **23** For I received from the Lord what I also passed on to you, that the Lord Jesus, on the night when he was betrayed, took bread. **24** After he had given thanks, he broke it and said, "This is my body, which is for you. Do this to remember me." **25** In the same way he took the cup after supper, and he said, "This cup is the new covenant in my blood. Do this as often as you drink it, to remember me." **26** For every time you eat this bread and drink this cup, you proclaim the Lord's death until he comes. **27** Whoever, therefore, eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of the body and the blood of the Lord. **28** Let a person examine himself first, and in this way let him eat of the bread and drink of the cup. **29** For he who eats and drinks without discerning the body eats and drinks judgment to himself. **30** That is why many among you are weak and ill, and some of you have fallen asleep. **31** But if we examine ourselves, we will not be judged. **32** But when we are judged by the Lord, we are disciplined, so that we may not be condemned along with the world. **33** Therefore, my brothers, when you come together to eat, wait for one another. **34** If anyone is hungry, let him eat at home, so that when you come together it will not be for judgment. And about the other things you wrote, I will give instructions when I come.

### Chapter 12

**1** About spiritual gifts, brothers, I do not want you to be uninformed. **2** You know that when you were pagans, you were led astray to idols who could not speak, in whatever ways you were led by them. **3** Therefore I want you to know that no one who speaks by the Spirit of God can say, "Jesus is accursed." No one can say, "Jesus is Lord," except by the Holy Spirit.

**4** Now there are different gifts, but the same Spirit. **5** There are different ministries, but the same Lord; **6** and there are different kinds of work, but it is the same God who works all in all. **7** Now to each one is given the outward display of the Spirit for the benefit of all. **8** For to one is given by the Spirit the word of wisdom, and to another the word of knowledge by the same Spirit. **9** To another is given faith by the same Spirit, and to another gifts of healing by the one Spirit. **10** To another is given miraculous works, and to another prophecy. To another is given the ability to distinguish between spirits, to another various kinds of tongues, and to another the interpretation of tongues. **11** All these are the work of one and the same Spirit, giving the gifts to each one individually, as he chooses.

**12** For as the body is one and has many members and all are members of the same body, so it is with Christ. **13** For by one Spirit we were all baptized into one body, whether Jews or Greeks, whether slave or free, and all were made to drink of one Spirit. **14** For the body is not a single member, but many. **15** If the foot says, "Since I am not the hand, I am not part of the body," it is not any less a part of the body. **16** And if the ear says, "Because I am not an eye, I am not part of the body," it is not any less a part of the body. **17** If the whole body were an eye, where would the sense of hearing be? If the whole body were an ear, where would the sense of smell be? **18** But God has appointed each member, each one of them, into the body as he has desired. **19** If they were all the same member, where would the body be? **20** So now they are many members, but only one body. **21** The eye cannot say to the hand, "I have no need of you." Nor does the head say to the feet, "I have no need of you." **22** But the members of the body that appear to be weaker are essential, **23** and the parts of the body that we think are less honorable, we give them greater honor, and our unpresentable members have more dignity. **24** Now our presentable members have no such need. Rather, God has composed the body, giving greater honor to those members that lack it. **25** He did this so there may be no division within the body, but that the members should care for one another with the same affection. **26** So when one member suffers, all the members suffer together; or when one member is honored, all the members rejoice together. **27** Now you are the body of Christ and individually members of it. **28** And God has appointed in the church first apostles, second prophets, third teachers, then those who do miracles, then gifts of healing, those who provide helps, those who do the work of administration, and those who have various kinds of tongues. **29** Are all of them apostles? Are all prophets? Are all teachers? Do all do miracles? **30** Do all of them have gifts of healing? Do all of them speak with tongues? Do all of them interpret tongues? **31** Zealously seek the greater gifts. And now I will show you a more excellent way.

### Chapter 13

**1** Suppose that I speak with the tongues of men and of angels. But if I do not have love, I have become a noisy gong or a clanging cymbal. **2** Suppose that I have the gift of prophecy and understand all hidden truths and knowledge, and that I have all faith so as to remove mountains. But if I do not have love, I am nothing. **3** Suppose that I give all my possessions to feed the poor, and that I give my body to be burned. But if I do not have love, I gain nothing. *[*[1](#fn-046-013-003-1)*]***4** Love is patient and kind. Love is not jealous and does not boast. It is not puffed up **5** or rude. It does not seek its own. It is not provoked, nor does it keep a count of wrongs. **6** It does not rejoice in unrighteousness. Instead, it rejoices in the truth. **7** Love bears all things, believes all things, hopes all things, and endures all things. **8** Love never ends. If there are prophecies, they will pass away. If there are tongues, they will cease. If there is knowledge, it will pass away. **9** For we know in part and we prophesy in part. **10** But when the perfect comes, that which is incomplete will pass away. **11** When I was a child, I spoke like a child, I thought like a child, I reasoned like a child. When I became an adult, I put away childish things. **12** For now we see indirectly in a mirror, but then face to face. Now I know in part, but then I will know fully just as I have been fully known. **13** But now these three remain: faith, hope, and love. But the greatest of these is love.

#### Footnotes

13:3 *[1]*Most important and ancient Greek copies, and ancient translations read,

### Chapter 14

**1** Pursue love and be zealous for spiritual gifts, especially that you may prophesy. **2** For the one who speaks in a tongue does not speak to people but to God. For no one understands him because he speaks mysteries in the Spirit. **3** But the one who prophesies speaks to people to build them up, to exhort them, and to comfort them. **4** The one who speaks in a tongue builds up himself, but the one who prophesies builds up the church. **5** Now I wish that you all spoke in tongues. But even more than that, I wish that you would prophesy. The one who prophesies is greater than the one who speaks in tongues (unless someone interprets so that the church may receive edification). **6** But now, brothers, if I come to you speaking in tongues, how will I benefit you? I cannot, unless I speak to you with revelation, or knowledge, or prophecy, or teaching. **7** In the same way, when lifeless instruments are producing sounds—like the flute or the harp—if they do not produce different tones, how will anyone know what tune the flute or harp is playing? **8** For if the trumpet is played with an uncertain sound, how will anyone know when it is time to prepare for battle? **9** It is the same way for you with the tongue. If you utter speech that is not clear, how will what is said be understood? You will be speaking into the air. **10** There are doubtless many kinds of languages in the world, and none is without meaning. **11** But if I do not know the meaning of a language, I will be a foreigner to the speaker, and the speaker will be a foreigner to me. **12** So it is with you. Since you are eager for the manifestations of the Spirit, seek for the edification of the church so that you might abound. **13** So the one who speaks in a tongue should pray that he may interpret. **14** For if I pray in a tongue, my spirit prays, but my mind is unfruitful. **15** What am I to do? I will pray with my spirit, but I will also pray with my mind. I will sing with my spirit, and I will also sing with my mind. **16** Otherwise, if you bless God with the spirit, how will the outsider say "Amen" when you are giving thanks if he does not know what you are saying? **17** For you certainly give thanks well enough, but the other person is not built up. **18** I thank God that I speak in tongues more than all of you. **19** But in the church I would rather speak five words with my understanding so that I might instruct others, than ten thousand words in a tongue.

**20** Brothers, do not be children in your thinking. Rather, in regard to evil, be like infants. But in your thinking be mature. **21** In the law it is written,

"By men of strange tongues

and by the lips of strangers

I will speak to this people.

Even then they will not hear me,"

says the Lord.

**22** So then, tongues are a sign, not to believers, but to unbelievers. But prophecy is for a sign, not for unbelievers, but for believers. **23** If, therefore, the whole church comes together and all speak in tongues, and outsiders and unbelievers come in, would they not say that you are insane? **24** But if you all were prophesying and an unbeliever or an outsider came in, he would be convicted by all he hears. He would be judged by all that is said. **25** The secrets of his heart would be revealed. As a result, he would fall on his face and worship God. He would declare that God is really among you.

**26** What is next then, brothers? When you come together, each one has a psalm, a teaching, a revelation, a tongue, or an interpretation. Do everything so that you build up the church. **27** If anyone speaks in a tongue, let there be two or at most three, and each one in turn, and then someone should interpret what is said. **28** But if there is no one to interpret, let each of them keep silent in the church. Let each one speak to himself alone and to God. **29** Let two or three prophets speak, and let the others listen with discernment to what is said. **30** But if there is a revelation to one who is sitting, let the first be silent. **31** For each of you can prophesy one by one so that each one may learn and all may be exhorted. **32** For the spirits of the prophets are subject to the prophets. **33** For God is not a God of confusion, but of peace.

This is the rule in all the churches of God's holy people. **34** The women should keep silent in the churches. For they are not permitted to speak. Instead, they should be in submission, as also the law says. **35** If there is anything they desire to learn, let them ask their husbands at home. For it is disgraceful for a woman to speak in the church. **36** Did the word of God come from you? Are you the only ones it has reached?

**37** If anyone thinks himself to be a prophet or spiritual, he should acknowledge that the things I write to you are a command of the Lord. **38** But if anyone does not recognize this, let him not be recognized.

**39** So then, brothers, earnestly desire to prophesy, and do not forbid anyone from speaking in tongues. **40** But let all things be done properly and in order.

### Chapter 15

**1** Now I want to make known to you, brothers, the gospel I proclaimed to you, which you received and on which you stand, **2** and by which you are being saved, if you hold firmly to the word I preached to you, unless you believed in vain. **3** For I delivered to you as of first importance what I also received, that Christ died for our sins according to the scriptures, **4** that he was buried, and that he was raised on the third day according to the scriptures. **5** Christ appeared to Cephas, and then to the twelve; **6** then he appeared to more than five hundred brothers at once. Most of them are still alive, but some have fallen asleep. **7** Then he appeared to James, then to all the apostles. **8** Last of all, he appeared to me, as if to one born prematurely. **9** For I am the least of the apostles. I am unworthy to be called an apostle because I persecuted the church of God. **10** But by the grace of God I am what I am, and his grace in me was not in vain. Instead, I labored harder than all of them. Yet it was not I, but the grace of God that is with me. **11** Therefore whether it is I or they, so we preach and so you believed.

**12** Now if Christ is proclaimed as raised from the dead, how can some of you say there is no resurrection of the dead? **13** But if there is no resurrection of the dead, then not even Christ has been raised; **14** and if Christ has not been raised, then our preaching is in vain, and your faith also is in vain. **15** Also, we are found to be false witnesses about God, because we testified that God raised Christ from the dead. But he did not raise him, if indeed the dead are not raised. **16** For if the dead are not raised, not even Christ has been raised; **17** and if Christ has not been raised, your faith is in vain and you are still in your sins. **18** Then those who have fallen asleep in Christ have also perished. **19** If only in this life we hope in Christ, of all people we are most to be pitied.

**20** But now Christ has been raised from the dead as the firstfruits of those who sleep. **21** For since death came by a man, by a man also came the resurrection of the dead. **22** For as in Adam all die, so also in Christ all will be made alive. **23** But each in his own order: Christ, who is the firstfruits, and then those who belong to Christ will be made alive at his coming. **24** Then will be the end, when he will hand over the kingdom to God the Father, when he will abolish all rule and all authority and power. **25** For he must reign until he has put all his enemies under his feet. **26** The last enemy to be destroyed is death. **27** For "he has put everything under his feet." But when it says "he has put everything," it is clear that this does not include the one who put everything in subjection under him. **28** When all things are subjected under him, then the Son himself will be subjected under the one who put all things into subjection under him, that God may be all in all.

**29** Or else what will those do who are baptized for the dead? If the dead are not raised at all, why are they baptized for them? **30** Why then are we in danger every hour? **31** I die every day! This is as sure as my boasting in you, which I have in Christ Jesus our Lord. **32** What do I gain, from a human point of view, if I fought with beasts at Ephesus, if the dead are not raised?

"Let us eat and drink,

for tomorrow we die."

**33** Be not deceived: "Bad company corrupts good morals." **34** Sober up! Live righteously! Do not keep sinning. For some of you have no knowledge of God. I say this to your shame.

**35** But someone will say, "How are the dead raised, and with what kind of body will they come?" **36** You fool! What you sow will not come to life unless it dies. **37** What you sow is not the body that will be, but a bare grain. It may become wheat or something else. **38** But God will give it a body as he chooses, and to each seed its own body. **39** Not all flesh is the same. Instead, there is one flesh for human beings, and another flesh for animals, and another flesh for birds, and another for fish. **40** There are also heavenly bodies and earthly bodies. But the glory of the heavenly body is one kind and the glory of the earthly is another. **41** There is one glory of the sun, and another glory of the moon, and another glory of the stars. For one star differs from another star in glory. **42** So also is the resurrection of the dead. What is sown is perishable, and what is raised is imperishable. **43** It is sown in dishonor; it is raised in glory. It is sown in weakness; it is raised in power. **44** It is sown a natural body; it is raised a spiritual body. If there is a natural body, there is also a spiritual body. **45** So also it is written, "The first man Adam became a living soul." The last Adam became a life-giving spirit. **46** But the spiritual did not come first but the natural, and then the spiritual. **47** The first man is of the earth, made of dust. The second man is from heaven. **48** Just as the one made from dust is, so also are those who are made of the dust, and as the man of heaven is, so also are those who are of heaven. **49** Just as we have borne the image of the man of dust, we will also bear the image of the man of heaven.

**50** Now this I say, brothers, that flesh and blood cannot inherit the kingdom of God. Neither does what is perishable inherit what is imperishable. **51** Look! I tell you a mystery: We will not all sleep, but we will all be changed. **52** We will be changed in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised imperishable, and we will be changed. **53** For this perishable body must put on what is imperishable, and this mortal body must put on immortality. **54** But when this perishable body has put on what is imperishable, and when this mortal body has put on immortality, then will come about the saying that is written, "Death is swallowed up in victory."

**55** "Death, where is your victory?

Death, where is your sting?"

**56** The sting of death is sin, and the power of sin is the law. **57** But thanks be to God, who gives us the victory through our Lord Jesus Christ! **58** Therefore, my dear brothers, be steadfast and immovable. Always abound in the work of the Lord, because you know that your labor in the Lord is not in vain.

### Chapter 16

**1** Now concerning the collection for God's holy people: as I instructed the churches of Galatia, so you are to do. **2** On the first day of the week, each of you is to put something aside and store it up as he may prosper. Do this so that there will be no collections when I come. **3** When I arrive, to whomever you approve, I will give letters of introduction to them and will send them with your gift to Jerusalem. **4** If it is appropriate for me to go also, they will go with me. **5** But I will come to you when I pass through Macedonia. For I will pass through Macedonia. **6** Perhaps I may stay with you or even spend the winter, so that you may help me on my way, wherever I go. **7** For I do not wish to see you now for only a passing visit. For I hope to spend more time with you, if the Lord permits. **8** But I will stay in Ephesus until Pentecost, **9** for a wide door has opened for me, and there are many adversaries.

**10** Now when Timothy comes, see that he is with you unafraid, for he is laboring at the work of the Lord, as I am doing. **11** Let no one despise him. Help him on his way in peace, so that he may come to me. For I am expecting him to come along with the brothers. **12** Now concerning our brother Apollos, I strongly encouraged him to visit you with the brothers. But it was not at all his will that he come now. However, he will come when the time is right.

**13** Be watchful, stand fast in the faith, act like men, be strong. **14** Let all that you do be done in love.

**15** You know the household of Stephanas, that they were the firstfruits of Achaia, and that they have devoted themselves to the service of God's holy people. Now I urge you, brothers, **16** to be in submission to such people and to everyone who helps in the work and labors with us. **17** I rejoice at the coming of Stephanas, Fortunatus, and Achaicus. They have made up for your absence. **18** For they have refreshed my spirit and yours. So then, acknowledge people like them.

**19** The churches of Asia send greetings to you. Aquila and Priscilla greet you in the Lord, with the church that is in their home. **20** All the brothers greet you. Greet one another with a holy kiss.

**21** I, Paul, write this with my own hand. **22** If anyone does not love the Lord, may he be accursed. Our Lord, come! **23** The grace of the Lord Jesus be with you. **24** My love be with you all in Christ Jesus. *[*[1](#fn-046-016-024-1)*]*

#### Footnotes

16:24 *[1]*A few important and ancient Greek copies and some ancient translations have

## 2 Corinthians

### Chapter 1

**1** Paul, an apostle of Christ Jesus by the will of God, and Timothy our brother, to the church of God that is in Corinth, and to all God's holy people in the entire region of Achaia.

**2** May grace be to you and peace from God our Father and the Lord Jesus Christ.

**3** May the God and Father of our Lord Jesus Christ be praised. He is the Father of mercies and the God of all comfort. **4** God comforts us in all our tribulation, so that we can comfort those who are in any tribulation. We comfort others with the same comfort that God used to comfort us. **5** For just as the sufferings of Christ abound for our sake, so also our comfort abounds through Christ. **6** But if we are afflicted, it is for your comfort and salvation; and if we are comforted, it is for your comfort. Your comfort is working effectively in your endurance of the same sufferings that we also suffer. **7** Our hope concerning you is unshaken, for we know that as you share the sufferings, you also share our comfort. **8** For we do not want you to be uninformed, brothers, about the tribulation we had in Asia. We were utterly burdened beyond our strength, so that we despaired even of life. **9** Indeed, we had the sentence of death on us. But that was to make us not put our trust in ourselves, but instead in God, who raises the dead. **10** He rescued us from such a deadly peril, and he will rescue us. On him we have set our hope that he will rescue us. **11** He will do this as you also help us by your prayer. Then many will give thanks on our behalf for the favor given to us through the prayers of many.

**12** Our boast is this: Our conscience testifies that we have conducted ourselves in the world with integrity and godly sincerity, not relying on fleshly wisdom but on the grace of God. **13** We write to you nothing that you cannot read and understand, and I hope that you will fully understand **14** as you have understood us in part, that you can boast of us on the day of our Lord Jesus, just as we will boast of you.

**15** Because I was confident about this, I wanted to come to you first, so that you might receive a second favor. **16** I was planning to visit you on my way to Macedonia. Then I wanted to visit you again on my trip from Macedonia, and then for you to send me on my way to Judea. **17** When I was thinking this way, was I hesitating? Do I plan things according to the flesh, so that I say "Yes, yes" and "No, no" at the same time? **18** But just as God is faithful, our word to you is not "Yes" and "No." **19** For the Son of God, Jesus Christ, whom Silvanus, Timothy and I proclaimed among you, is not "Yes" and "No." Instead, he is always "Yes." **20** For all the promises of God are "Yes" in him. So also through him we say "Amen" to the glory of God. **21** Now it is God who confirms us with you in Christ, and he anointed us, **22** he set his seal on us and he gave us the Spirit in our hearts as a guarantee of what is to come.

**23** But I call God as witness to my soul that the reason I did not come to Corinth was so that I might spare you. **24** This is not because we want to be lords over your faith. Instead, we are fellow laborers with you for your joy, as you stand firm in your faith.

# 2 Corinthians 1 General Notes

### Structure and formatting

The first paragraph reflects a common way to begin a letter in the ancient Near East.

### Special Concepts

#### Paul's integrity

People were criticizing Paul and saying he was not sincere. He refutes them by explaining his motives for what he was doing.

#### Comfort

Comfort is a major theme of this chapter. The Holy Spirit comforts Christians. The Corinthians probably were afflicted and needed to be comforted.

### Important figures of speech in this chapter

#### Rhetorical question

Paul uses two rhetorical questions to defend himself against a charge of not being sincere.

### Other possible translation difficulties in this chapter

#### We

Paul uses the pronoun "we". This likely represents at least Timothy and himself. It may also include other people.

#### Guarantee

Paul says the Holy Spirit is the guarantee, which means pledge or down payment, of a Christian's eternal life. Christians are securely saved. But they will not experience all of God's given promises until after they die. The Holy Spirit is a personal guarantee that this will happen. This idea comes from a business term. A person gives some valuable item to another person as a "guarantee" that they will repay money. (See: eternity and save)

#### 2 Corinthians 01

##### Paul ... to the church of God that is in Corinth

Your language may have a particular way of introducing the author of a letter and its intended audience. Alternate translation: "I, Paul ... wrote this letter to you, the church of God that is in Corinth"

##### Timothy our brother

This indicates that both Paul and the Corinthians knew Timothy and considered him to be their spiritual brother.

##### Achaia

This is the name of a Roman province in the southern part of modern-day Greece.

#### 2 Corinthians 02

##### General Information:

The word "you" throughout this letter refers to the people of the church in Corinth and to the rest of the Christians in that area.

##### May grace be to you and peace

This is a common greeting that Paul uses in his letters.

#### 2 Corinthians 03

##### May the God and Father of our Lord Jesus Christ be praised

This can be stated in active form. Alternate translation: "May we always praise the God and Father of our Lord Jesus Christ"

##### the Father of mercies and the God of all comfort

These two phrases express the same idea in two different ways. Both phrases refer to God.

##### the Father of mercies and the God of all comfort

Possible meanings are 1) that the words "mercies" and "all comfort" describe the character of "Father" and "God" or 2) that the words "Father" and "God" refer to one who is the source of "mercies" and "all comfort."

#### 2 Corinthians 04

##### comforts us in all our tribulation

Here "us" and "our" include the Corinthians.

#### 2 Corinthians 05

##### For just as the sufferings of Christ abound for our sake

Paul speaks of Christ's sufferings as if they were objects that could increase in number. Alternate translation: "For just as Christ suffered greatly for our sake"

##### the sufferings of Christ

Possible meanings are 1) that this refers to the suffering that Paul and Timothy experience because they preach the message about Christ or 2) that this refers to the suffering that Christ experienced on their behalf.

##### our comfort abounds

Paul speaks of comfort as if it were an object that could increase in size.

#### 2 Corinthians 06

##### But if we are afflicted

Here the word "we" refers to Paul and Timothy, but not to the Corinthians. This can be stated in active form. Alternate translation: "But if people afflict us"

##### if we are comforted

This can be stated in active form. Alternate translation: "if God comforts us"

##### Your comfort is working effectively

"You experience effective comfort"

#### 2 Corinthians 07

##### Our hope concerning you is unshaken

Hope is spoken of here as if it were a building that could be shaken and destroyed. Paul means that his hope for the Corinthians is strong and he continues to have hope for them. Alternate translation: "Our hope concerning you is strong" or "We have not stopped having hope for you"

##### Our hope concerning you is unshaken

Paul was probably hoping that the Corinthian Christians would continue to have faith in God, even though they were suffering, and that they would be comforted. Alternate translation: "We continue to be confident concerning you" or "We continue to confidently expect good for you"

#### 2 Corinthians 08

##### we do not want you to be uninformed

This can be stated in positive terms. Alternate translation: "we want you to know"

##### We were utterly burdened beyond our strength

The word "burdened" is a metaphor for feeling stressed or overwhelmed. This can be stated in active form. Alternate translation: "We felt so overwhelmed beyond our strength" or "The troubles we had caused us so much more stress than we could handle"

##### we despaired even of life

"we could not see any way we could stay alive" or "we were sure we would die"

#### 2 Corinthians 09

##### we had the sentence of death on us

Paul and Timothy are comparing their feeling of despair to that of someone condemned to die. Alternate translation: "we were in despair like someone who is condemned to die"

##### but instead in God

The words "put our trust" are left out of this phrase. Alternate translation: "but instead to put our trust in God"

##### who raises the dead

Here to raise is an idiom for causing someone who has died to become alive again. Alternate translation: "who causes the dead to live again"

#### 2 Corinthians 10

##### He rescued us from such a deadly peril

"He saved us from such a dangerous situation where we could have died"

##### On him we have set our hope that he will rescue us

Paul and those with him hoped firmly in God. Alternate translation: "We trust in him to rescue us" or "We confidently expect that he will rescue us"

#### 2 Corinthians 11

##### He will do this as you also help us

"God will rescue us from danger as you, the people of the church of Corinth, also help us"

##### the favor given to us

This can be stated in active form. Alternate translation: "the favor that God has given to us"

#### 2 Corinthians 12

##### General Information:

In this verse Paul uses the words "we," "our," and "ourselves" to refer to himself and Timothy and possibly others who served with them. These words do not include the people he was writing to.

##### Our boast is this

Paul uses the word "boast" ironically here. Boasting is usually a bad thing, but Paul is confident that he has lived "with integrity and godly sincerity," and he is telling the Corinthians so.

##### Our conscience testifies

Paul speaks of not being guilty as if his conscience were a person that could speak. Alternate translation: "We know by our conscience"

##### not relying on fleshly wisdom but on the grace of God

Here "fleshly" represents human. Alternate translation: "not relying on human wisdom but on the grace of God"

#### 2 Corinthians 13

##### We write to you nothing that you cannot read and understand

The double negative here emphasizes the positive. This can be stated in positive terms. Alternate translation: "Everything we write to you is something you can read and understand" or "You can read and understand everything we write to you"

##### I hope that you will fully understand

Paul wanted them to understand, and he expected that they should be able to understand, but he didn't know for sure if they would. Alternate translation: "I expect that you will fully understand" or "I trust you will fully understand"

#### 2 Corinthians 14

##### General Information:

In this vers Paul uses the word "us" to refer to himself and Timothy and possibly others who served with them. This word does not include the people he was writing to.

##### you can boast

The word "boast" here is used in the positive sense of feeling great satisfaction and joy in something.

#### 2 Corinthians 15

##### Connecting Statement:

Paul explains his sincere expectation with pure motives to come see the believers in Corinth after his first letter.

##### Because I was confident about this

The word "this" refers to Paul's previous comments about the Corinthians.

##### so that you might receive a second favor

Paul hoped to visit the Corinthians two times. Each visit would be a favor to the people. Alternate translation: "so that you might benefit from me visiting you twice"

#### 2 Corinthians 16

##### send me on my way to Judea

"assist me on my way to Judea"

#### 2 Corinthians 17

##### was I hesitating?

Paul uses this question to emphasize he was sure about his decision to visit the Corinthians. The expected answer to the question is no. Alternate translation: "I was not hesitating." or "I was confident in my decision."

##### Do I plan things according to the flesh ... at the same time?

Paul uses this question to emphasize that his plans to visit the Corinthians were sincere. Alternate translation: "I do not plan things according to the flesh ... at the same time"

##### the flesh

This phrase is a metonym for the way mortal people do things. Alternate translation: "human standards" or "the way most people act"

##### Do I plan things ... so that I say "Yes, yes" and "No, no" at the same time?

This means that Paul did not say both that he would visit and that he would not visit at the same time. The words "yes" and "no" are repeated for emphasis. Alternate translation: "I do not plan things ... so that I say 'Yes, I will certainly visit' and 'No, I will definitely not visit' at the same time!"

#### 2 Corinthians 18

##### our word to you

"what we say to you"

#### 2 Corinthians 19

##### For the Son of God ... is not "Yes" and "No." Instead, he is always "Yes."

Jesus says "Yes" concerning the promises of God, which means that he guarantees that they are true. Alternate translation: "For the Son of God ... does not say 'Yes' and 'No' concerning God's promises. Instead, he always says 'Yes.'"

##### the Son of God

This is an important title for Jesus that describes his relationship to God.

#### 2 Corinthians 20

##### all the promises of God are "Yes" in him

This means that Jesus guarantees all of God's promises. Alternate translation: "all the promises of God are guaranteed in Jesus Christ"

##### "Yes" in him ... through him we say

The word "him" refers to Jesus Christ.

#### 2 Corinthians 21

##### God who confirms us with you

Possible meanings are 1) "God who confirms our relationship with each other because we are in Christ" or 2) "God who confirms both our and your relationship with Christ."

##### he anointed us

Possible meanings are 1) "he sent us to preach the gospel" or 2) "he chose us to be his people."

#### 2 Corinthians 22

##### he set his seal on us

Paul speaks of God showing that we belong to him as if God had put a mark on us as a sign that we belong to him. Alternate translation: "he has put his mark of ownership on us" or "he has shown that we belong to him"

##### gave us the Spirit in our hearts

The word "heart" is often used to refer to the innermost part of a person. Alternate translation: "gave us the Spirit to live within each of us"

##### the Spirit ... as a guarantee

The Spirit is spoken of as if he were a partial downpayment toward eternal life.

#### 2 Corinthians 23

##### as witness to my soul

The word "soul" here is a metonym for the whole person. Alternate translation: "as witness for me" or "to testify for me"

##### so that I might spare you

"so that I might not cause you more suffering"

#### 2 Corinthians 24

##### be lords over your faith

"control what your faith should be" or "control what you believe"

##### we are fellow laborers with you for your joy

"we are working with you so that you may have joy"

##### stand firm in your faith

The word "stand" can refer to not changing. Alternate translation: "remain firm in your faith"

### Chapter 2

**1** So I decided for my own part that I would not again come to you in sorrow. **2** If I caused you sorrow, who could make me glad but the very one who was made sorrowful by me? **3** I wrote as I did in order that when I came to you I might not be hurt by those who should have made me rejoice. I have confidence about all of you that my joy is the same joy you all have. **4** For I wrote to you from great tribulation, with anguish of heart, and with many tears. I did not write you so that you would be made sorrowful. Instead, I wanted you to know the depth of the love that I have for you.

**5** If anyone has caused sorrow, he has caused sorrow not only to me, but in some measure—not to burden you—to all of you. **6** This punishment of that person by the majority is enough. **7** So now rather than punish him, you should forgive and comfort him. Do this so that he is not overwhelmed by too much sorrow. **8** So I exhort you to confirm your love for him. **9** This was the reason I wrote, so that I might test you and know whether you are obedient in everything. **10** If you forgive anyone, I forgive that person as well. What I have forgiven—if I have forgiven anything—it is forgiven for your sake in the presence of Christ. **11** This is so that Satan will not trick us. For we are not ignorant of his schemes.

**12** A door was opened to me by the Lord when I came to the city of Troas to preach the gospel of Christ there. **13** I had no relief in my spirit because I did not find my brother Titus there. So I left them and went on to Macedonia.

**14** But may thanks be to God, who in Christ always leads us in triumph. Through us he reveals the sweet aroma of the knowledge of him everywhere. **15** For we are to God the sweet aroma of Christ, both among those who are saved and among those who are perishing. **16** To the people who are perishing, it is an aroma from death to death. To the ones being saved, it is an aroma from life to life. Who is worthy of these things? **17** For we are not like so many people who sell the word of God for profit. Instead, with purity of motives, we speak in Christ, as we are sent from God, in the sight of God.

# 2 Corinthians 2 General Notes

### Special Concepts

#### Harsh writing

In this chapter, Paul refers to a letter he previously wrote to the Corinthians. Some scholars believe this refers to the letter known as First Corinthians. Other scholars believe this refers to a letter Paul wrote after the letter known as First Corinthians and before this letter. In either case, Paul had told the church to rebuke an erring member. Paul is now encouraging them to be gracious to that person.

### Other possible translation difficulties in this chapter

#### Aroma

A sweet aroma is a pleasing smell. Scripture often describes things that are pleasing to God as having a pleasing aroma.

#### 2 Corinthians 01

##### Connecting Statement:

Because of his great love for them, Paul makes it clear that his rebuke in a previous letter to them caused him pain as well as pain to the church people in Corinth and the immoral man.

##### I decided for my own part

"I made the decision"

##### in sorrow

Possible meanings are 1) this is a metonym that refers to causing the Corinthians sorrow. Alternate translation: "in a way that would cause you sorrow" or 2) this refers to Paul's own sorrow. Alternate translation: "while I am sorrowful"

##### sorrow

great sadness

#### 2 Corinthians 02

##### If I caused you sorrow, who could make me glad but the very one who was made sorrowful by me?

Paul uses this rhetorical question to emphasize that neither he nor they would benefit if his coming to them would cause them pain. Alternate translation: "If I caused you sorrow, the only ones who could make me glad would be the very ones whom I had made sorrowful."

##### sorrow ... sorrowful

See how you translated "sorrow" in 2 Corinthians 2:1.

##### the very one who was made sorrowful by me

This can be stated in active form. Alternate translation: "the very one whom I had hurt"

#### 2 Corinthians 03

##### I wrote as I did

Paul is referring to a letter he wrote previously to the Corinthians. Alternate translation: "I wrote as I did in my previous letter"

##### I might not be hurt by those who should have made me rejoice

Paul is speaking about the behavior of certain Corinthian believers who caused him emotional pain. This can be stated in active form. Alternate translation: "those who should have made me rejoice might not hurt me"

##### my joy is the same joy you all have

"what gives me joy is what gives you joy, too"

#### 2 Corinthians 04

##### from great tribulation

Here the word "tribulation" refers to emotional pain.

##### with anguish of heart

Here the word "heart" refers to the location of the emotions. Alternate translation: "with extreme sorrow"

##### with many tears

"with much crying"

#### 2 Corinthians 05

##### not to burden you

The "burden" here is the message. Possible meanings are 1) Paul does not want to say words that will make the Corinthians sad. Alternate translation: "not to say this too harshly" Or 2) Paul does not want to say more than is true. Alternate translation: "not to exaggerate"

#### 2 Corinthians 06

##### This punishment of that person by the majority is enough

This can be stated in active form. The word "punishment" can be translated using a verb. Alternate translation: "The way that the majority has punished that person is enough"

##### is enough

"is sufficient"

#### 2 Corinthians 07

##### he is not overwhelmed by too much sorrow

This means to have a strong emotional response of too much sorrow. This can be stated in active form. Alternate translation: "too much sorrow does not overwhelm him"

#### 2 Corinthians 08

##### Connecting Statement:

Paul encourages the church in Corinth to show love and to forgive the person they have punished. He writes that he, also, has forgiven him.

##### confirm your love for him

"show him that you truly love him"

#### 2 Corinthians 09

##### you are obedient in everything

Possible meanings are 1) "you are obedient to God in everything" or 2) "you are obedient in everything that I have taught you"

#### 2 Corinthians 10

##### it is forgiven for your sake

This can be stated in active form. Alternate translation: "I have forgiven it for your sake"

##### forgiven for your sake

Possible meanings are 1) "forgiven out of my love for you" or 2) "forgiven for your benefit."

#### 2 Corinthians 11

##### For we are not ignorant of his schemes

This can be stated in positive form. Alternate translation: "For we know his schemes well"

#### 2 Corinthians 12

##### Connecting Statement:

Paul encourages the believers in Corinth by telling them of the opportunities he has had to preach the gospel in Troas and Macedonia.

##### A door was opened to me by the Lord ... to preach the gospel

Paul speaks of his opportunity to preach the gospel as if it were a door through which he was allowed to walk. This can be stated in active form. Alternate translation: "The Lord opened a door to me ... to preach the gospel" or "The Lord gave me the opportunity ... to preach the gospel"

#### 2 Corinthians 13

##### I had no relief in my spirit

"My mind was troubled" or "I was worried"

##### my brother Titus

Paul speaks of Titus as his spiritual brother.

##### So I left them

"So I left the people of Troas"

#### 2 Corinthians 14

##### God, who in Christ always leads us in triumph

Paul speaks of God as if he were a victorious general leading a victory parade, and of himself and his coworkers as those who take part in that parade. Possible meanings are 1) Paul and his coworkers are being led as prisoners in the parade. Alternate translation: "God, who leads us as prisoners in Christ's victory parade" or 2) Paul and his coworkers are led as victorious soldiers in the parade. Alternate translation: "God, who leads us as victorious soldiers in Christ's triumphal parade"

##### Through us he reveals the sweet aroma of the knowledge of him everywhere

Paul speaks of people learning about Christ from Paul and his companions as if they were smoke from incense that has a pleasing smell spreading around so people could smell it. He mixes his metaphor by saying that God "reveals" that pleasing smell. Alternate translation: "He causes the knowledge of Christ to spread to everyone who hears us, just as the sweet smell of burning incense spreads to everyone near it"

##### everywhere

"everywhere we go"

#### 2 Corinthians 15

##### we are to God the sweet aroma of Christ

Paul speaks of his ministry as if it were an offering or incense that was being burned, creating a pleasant smell to God.

##### the sweet aroma of Christ

Possible meanings are 1) "the sweet aroma which is the knowledge of Christ" or 2) "the sweet aroma that Christ offers."

##### those who are saved

This can be stated in active form. Alternate translation: "those whom God has saved"

#### 2 Corinthians 16

##### it is an aroma

"the knowledge of Christ is an aroma." This refers back to [2 Corinthians 2:14]

##### an aroma from death to death

Possible meanings are 1) that the word "death" is repeated for emphasis and the phrase means "an aroma that causes death" or 2) "an aroma of death that causes people to die"

##### the ones being saved

This can be stated in active form. Alternate translation: "the ones whom God is saving"

##### aroma from life to life

Possible meanings are 1) that the word "life" is repeated for emphasis and the phrase means "an aroma that gives life" or 2) "an aroma of life that gives people life"

##### Who is worthy of these things?

"Who is qualified to do these things?" The phrase "these things" refers to preaching God's message about Christ. Paul uses a rhetorical question to express amazement that anyone could be worthy of doing this. Alternate translation: 'Who is worthy to spread the knowledge of Christ?" or "It is amazing that anyone is worthy of these things!"

#### 2 Corinthians 17

##### who sell the word of God

"Word" here is a metonym for "message." Alternate translation: "who sell God's message"

##### purity of motives

"pure motives"

##### we speak in Christ

"we speak as people who are joined to Christ" or "we speak with the authority of Christ"

##### as we are sent from God

This can be stated in active form. Alternate translation: "as people whom God has sent"

##### in the sight of God

This represents the presence of God. Paul and his coworkers preach the gospel with the awareness that God is watching them. Alternate translation: "speaking in the presence of God"

### Chapter 3

**1** Are we beginning to praise ourselves again? We do not need letters of recommendation to you or from you, like some people, do we? **2** You yourselves are our letter of recommendation, written on our hearts, known and read by all people. **3** You show that you are a letter from Christ, the result of our ministry. It was written not with ink but by the Spirit of the living God. It was not written on tablets of stone, but on tablets of human hearts. **4** And this is the confidence that we have through Christ before God. **5** We are not competent in ourselves to claim anything as coming from us. Rather, our competence is from God. **6** It is God who made us able to be servants of a new covenant. This is a covenant not of the letter but of the Spirit. For the letter kills, but the Spirit gives life. **7** Now the ministry of death—engraved in letters on stones—came in such glory that the sons of Israel could not look directly at Moses' face. This is because of the glory of his face, a glory that was fading. **8** How much more glorious will the ministry of the Spirit be? **9** For if the ministry of condemnation had glory, how much more does the ministry of righteousness abound in glory! **10** For indeed, that which was once made glorious is no longer glorious in this respect, because of the glory that exceeds it. **11** For if that which was passing away had glory, how much more will what is permanent have glory!

**12** Since we have such a hope, we are very bold. **13** We are not like Moses, who put a veil over his face so that the sons of Israel were not able to look directly at the ending of a glory that was passing away. **14** But their minds were hardened. For to this day, when they read the old covenant, that same veil remains. It has not been removed, because only in Christ is it taken away. **15** But even today, whenever Moses is read, a veil covers their hearts. **16** But when a person turns to the Lord, the veil is taken away. **17** Now the Lord is the Spirit. Where the Spirit of the Lord is, there is freedom. **18** Now all of us, with unveiled faces, see the glory of the Lord. We are being transformed into the same glorious likeness from one degree of glory into another, just as from the Lord, who is the Spirit.

# 2 Corinthians 3 General Notes

### Structure and formatting

Paul continues his defense. Paul views the Corinthian Christians as the proof of his work.

### Special concepts in this chapter

#### Law of Moses

Paul alludes to God giving the Ten Commandments on stone tablets. This represents the law of Moses. The law was good because it came from God. But God punished the Israelites because they disobeyed it. This chapter may be difficult for translators to understand if the Old Testament has not yet been translated. (See: lawofmoses and covenant and reveal)

### Important figures of speech in this chapter

#### Metaphors

Paul uses many metaphors in this chapter to explain complex spiritual truths. It is unclear whether this makes Paul's teachings easier or more difficult to understand.

### Other possible translation difficulties in this chapter

#### "This is a covenant not of the letter but of the Spirit."

Paul contrasts the old and new covenants. The new covenant is not a system of rules and regulations. Here "Spirit" probably refers to the Holy Spirit. It may also refer to the new covenant being "spiritual" in nature. (See: spirit)

#### 2 Corinthians 01

##### Connecting Statement:

Paul reminds the Corinthians that he is not boasting as he tells them about what he has done through Christ.

##### Are we beginning to praise ourselves again?

Paul uses this question to emphasize that they are not bragging about themselves. Alternate translation: "We are not beginning to praise ourselves again."

##### We do not need letters of recommendation to you or from you, like some people, do we?

Paul says this to express that the Corinthians already know about Paul and Timothy's good reputation. The question prompts a negative answer. Alternate translation: "We certainly do not need letters of recommendation to you or from you, like some people do."

##### letters of recommendation

This is a letter that a person writes to introduce and give their approval of someone else.

#### 2 Corinthians 02

##### General Information:

Paul begins an extended metaphor that speaks of the way that the Corinthians have been obeying Christ as if it were a letter that Christ had written first to Paul and his companions and then to all the people in the world.

##### You yourselves are our letter of recommendation

Paul speaks of the Corinthians as if they are a letter of recommendation. That they have become believers serves to validate Paul's ministry to others. Alternate translation: "You yourselves are like our letter of recommendation"

##### written on our hearts

Here the word "hearts" refers to their thoughts and emotions. Possible meanings are 1) Paul and his coworkers are sure about the Corinthians being their letter of recommendation or 2) Paul and his coworkers care very deeply for the Corinthians.

##### written on our hearts

This can be stated in active form with "Christ" as the implied subject. Alternate translation: "which Christ has written on our hearts"

##### known and read by all people

This can be stated in active form. Alternate translation: "that all people can know and read"

#### 2 Corinthians 03

##### General Information:

Paul continues the extended metaphor that he began in [2 Corinthians 3:2]

##### you are a letter from Christ

Paul clarifies that Christ is the one who has written the letter. Alternate translation: "you are a letter that Christ has written"

##### the result of our ministry

Because of the work Paul and his companions had done, the world could look at the Corinthians and see how Christ blesses people in this life. Some modern translations read, "delivered by us."

##### It was written not with ink ... on tablets of human hearts

Paul clarifies that the Corinthians are like a spiritual letter, not like a letter that humans write with physical objects.

##### It was written not with ink but by the Spirit of the living God

This can be stated in active form. Alternate translation: "It was written not with ink but it was written by the Spirit of the living God" or "It is not a letter that people wrote with ink but a letter that the Spirit of the living God wrote"

##### It was not written on tablets of stone, but on tablets of human hearts

This can be stated in active form. Alternate translation: "It is not a letter that people engraved on stone tablets but a letter that the Spirit of the living God wrote on tablets of human hearts"

##### tablets of human hearts

Paul speaks of their hearts as if they are flat pieces of stone or clay upon which people engraved letters.

#### 2 Corinthians 04

##### this is the confidence

This refers to what Paul has just said. His confidence comes from knowing that the Corinthians are the validation of his ministry before God.

#### 2 Corinthians 05

##### competent in ourselves

"qualified in ourselves" or "sufficient in ourselves"

##### to claim anything as coming from us

Here the word "anything" refers to anything pertaining to Paul's apostolic ministry. Alternate translation: "to claim that anything we have done in ministry comes from our own efforts"

##### our competence is from God

"God gives us our sufficiency"

#### 2 Corinthians 06

##### a covenant not of the letter

Here the word "letter" means letters of the alphabet and refers to words that people write down. The phrase alludes to the Old Testament law. Alternate translation: "a covenant not based on commands that men have written"

##### but of the Spirit

The Holy Spirit is the one who establishes God's covenant with people. Alternate translation: "but a covenant of the Spirit" or "but a covenant based on what the Spirit does"

##### the letter kills

Paul speaks of the Old Testament law as a person who kills. Following that law leads to spiritual death. Alternate translation: "the written law leads to death"

#### 2 Corinthians 07

##### Connecting Statement:

Paul contrasts the fading glory of the old covenant with the superiority and freedom of the new covenant. He contrasts the veil of Moses with the clarity of present revelation. During the time of Moses there was a less clear picture of what is now revealed.

##### Now the ministry of death ... came in such glory

Paul emphasizes that although the law leads to death, it was still very glorious.

##### the ministry of death

This refers to the Old Testament law that God gave through Moses. Alternate translation: "the ministry that causes people to die because it is based on the law"

##### engraved in letters on stones

"carved in letters on stone." This can be stated in active form. Alternate translation: "that God carved in letters on stone"

##### in such glory

"in so much glory"

##### This is because

"They could not look because"

#### 2 Corinthians 08

##### How much more glorious will the ministry of the Spirit be?

Paul uses this question to emphasize that "the service that the ministry of the Spirit" must be more glorious than "the ministry of death" [2 Corinthians 3:7]

##### the ministry of the Spirit

This refers to the new covenant, of which Paul is a minister. Alternate translation: "the ministry that gives life because it is based on the Spirit"

#### 2 Corinthians 09

##### the ministry of condemnation

"the ministry of condemnation." This refers to the Old Testament law. Alternate translation: "the ministry that condemns people because it is based on the law"

##### how much more does the ministry of righteousness abound in glory!

Here the word "how" marks this phrase as an exclamation, not as a question. Alternate translation: "then the ministry of righteousness must abound in so much more glory!"

##### the ministry of righteousness abound in glory

Paul speaks of "the ministry of righteousness" as if it were an object that could produce or multiply another object. He means that "the ministry of righteousness" is far more glorious than the law, which also had glory.

##### the ministry of righteousness

This refers to the new covenant, of which Paul is a minister. Alternate translation: "the ministry that makes people righteous because it is based on the Spirit"

#### 2 Corinthians 10

##### that which was once made glorious is no longer glorious ... because of the glory that exceeds it

The Old Testament law no longer appears glorious when compared with the new covenant, which is much more glorious.

##### that which was once made glorious

This can be stated in active form. Alternate translation: "the law which God once made glorious"

##### in this respect

"in this way"

#### 2 Corinthians 11

##### that which was passing away

This refers to "the service of condemnation," which Paul speaks of as if it were an object capable of disappearing. Alternate translation: "that which was becoming useless"

#### 2 Corinthians 12

##### Since we have such a hope

This hope is a confident hope. It refers to what Paul has just said. His hope comes from knowing that the new covenant leads to an eternal glory. Alternate translation: "Since we confidently expect this" or "Since we confidently wait to receive this glory"

##### such a hope

"such confidence"

#### 2 Corinthians 13

##### the ending of a glory that was passing away

The refers to the glory that shined on Moses's face. Alternate translation: "the glory on Moses's face as it faded away completely"

#### 2 Corinthians 14

##### But their minds were hardened

Paul speaks of the minds of the Israelite people as objects that could be made hard. This expression means that they were unable to understand what they saw. Alternate translation: "But the Israelites could not understand what they saw"

##### For to this day

to the time at which Paul was writing to the Corinthians

##### when they read the old covenant, that same veil remains

Just as the Israelites could not see the glory on Moses's face because he covered his face with a veil, there is a spiritual veil that prevents people from understanding when they read the old covenant.

##### when they read the old covenant

"when they hear someone read the old covenant"

##### It has not been removed, because only in Christ is it taken away

Here both occurrences of the word "it" refer to "the same veil." This can be stated in active form. Alternate translation: "No one removes the veil, because only in Christ does God remove it"

#### 2 Corinthians 15

##### But even today

This phrase refers to the time at which Paul was writing to the Corinthians.

##### whenever Moses is read

Here the word "Moses" refers to the Old Testament law. This can be stated in active form. Alternate translation: "whenever someone reads the Mosaic law"

##### a veil covers their hearts

Here the word "hearts" represents what people think, and the people being unable to understand the old covenant is spoken of as if they have a veil that covers their hearts the way a physical veil would cover their eyes. Alternate translation: "they are unable to understand what they are hearing"

#### 2 Corinthians 16

##### when a person turns to the Lord

Here "turns to" is a metaphor that means to become loyal to someone. Alternate translation: "when a person starts to worship the Lord" or "when a person starts to trust in the Lord"

##### the veil is taken away

God gives them the ability to understand. This can be stated in active form. Alternate translation: "God lifts the veil away" or "God gives them the ability to understand"

#### 2 Corinthians 17

##### General Information:

This page has intentionally been left blank.

#### 2 Corinthians 18

##### Now all of us

Here the word "us" refers to all believers, including Paul and the Corinthians.

##### with unveiled faces, see the glory of the Lord

Unlike the Israelites who could not see God's glory reflected on Moses's face because he had covered it with a veil, there is nothing to prevent believers from seeing and understanding God's glory.

##### We are being transformed into the same glorious likeness

The Spirit is changing believers to be glorious like him. This can be stated in active form. Alternate translation: "The Lord is transforming us into his same glorious likeness"

##### from one degree of glory into another

"from one amount of glory to another amount of glory." This means that the Spirit is constantly increasing the glory of believers.

##### just as from the Lord

"just as this comes from the Lord"

### Chapter 4

**1** Therefore, because we have this ministry, and just as we have received mercy, we do not become discouraged. **2** Instead, we have rejected secret and shameful ways. We do not walk in craftiness, and we do not mishandle the word of God, but by presenting the truth, we recommend ourselves to everyone's conscience in the sight of God. **3** But if our gospel is veiled, it is veiled only to those who are perishing. **4** In their case, the god of this world has blinded their unbelieving minds. As a result, they are not able to see the light of the gospel of the glory of Christ, who is the image of God. **5** For we do not proclaim ourselves, but Christ Jesus as Lord, and ourselves as your servants for Jesus' sake. **6** For God is the one who said, "Light will shine out of darkness." He has shone in our hearts, to give the light of the knowledge of the glory of God in the presence of Jesus Christ.

**7** But we have this treasure in jars of clay, so that it is clear that the exceedingly great power belongs to God and not to us. **8** We are afflicted in every way, but not overwhelmed. We are perplexed but not filled with despair. **9** We are persecuted but not abandoned; struck down but not destroyed; **10** always carrying around in our body the death of Jesus, so that the life of Jesus may also be revealed in our body. **11** For we who are alive are always being given over to death for Jesus' sake, so that the life of Jesus may be revealed in our mortal flesh. **12** So death is at work in us, but life is at work in you. **13** But we have the same spirit of faith according to that which was written: "I believed, and so I spoke." We also believe, and so we also speak, **14** because we know that the one who raised the Lord Jesus will also raise us with Jesus and bring us with you into his presence. **15** For everything is for your sake, so that the grace that is reaching more and more people may cause thanksgiving to increase to the glory of God.

**16** So we do not become discouraged. Even though outwardly we are wasting away, inwardly we are being renewed day by day. **17** For this momentary, light affliction is producing for us an eternal burden of glory that exceeds all measurement. **18** For we are not watching for things that are seen, but for things that are unseen. The things that we can see are temporary, but the things that are unseen are eternal.

# 2 Corinthians 4 General Notes

### Structure and formatting

This chapter begins with the word "therefore." This connects it to what the previous chapter teaches. How these chapters are divided may be confusing to the reader.

### Special concepts in this chapter

#### Ministry

Paul ministers to people by telling them about Christ. He does not try to trick people into believing. If they do not understand the gospel, it is because the problem is ultimately spiritual. (See: spirit)

### Important figures of speech in this chapter

#### 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: righteous)

#### Life and death

Paul does not refer here to physical life and death. Life represents the new life a Christian has in Jesus. Death represents the old way of living before believing in Jesus. (See: life and death and faith)

### Other possible translation difficulties in this chapter

#### Hope

Paul uses a repeated pattern in a purposeful way. He makes a statement. Then he denies a seemingly opposite or contradictory statement or gives an exception. Together these give the reader hope in difficult circumstances. (See: hope)

#### 2 Corinthians 01

##### Connecting Statement:

Paul writes that he is honest in his ministry by preaching Christ, not praising himself. He shows the death and the life of Jesus in how he lives so that life can work in the Corinthian believers.

##### we have this ministry

Here the word "we" refers to Paul and his coworker, but not to the Corinthians.

##### and just as we have received mercy

This phrase explains how Paul and his coworkers "have this ministry." It is a gift that God has given to them through his mercy. Alternate translation: "because God has shown us mercy"

#### 2 Corinthians 02

##### we have rejected secret and shameful ways

This means that Paul and his coworkers refuse to do "secret and shameful" things. It does not mean that they had done these things in the past.

##### secret and shameful ways

The word "secret" describes the things that people do secretly. Things that are shameful should cause people who do them to feel ashamed. Alternate translation: "the things that people do secretly because they cause shame"

##### walk in craftiness

The word "walk" is a metaphor for the way a person lives his life. Alternate translation: "live by deceiving people"

##### we do not mishandle the word of God

The phrase "word of God" here is a metonym for the message from God. The words "we do not mishandle" use two negative thoughts to express a positive thought. Alternate translation: "we handle God's message correctly" or "we use the word of God properly"

##### we recommend ourselves to everyone's conscience

This means that they provide enough evidence for each person who hears them to decide whether they are right or wrong.

##### in the sight of God

This refers to God's presence. God's understanding and approval of Paul's truthfulness is referred to as God being able to see them. Alternate translation: "before God" or "with God as witness"

#### 2 Corinthians 03

##### But if our gospel is veiled, it is veiled only to those who are perishing

This refers back to what Paul said starting in [2 Corinthians 3:14]

##### if our gospel is veiled, it is veiled

This can be stated in active form. Alternate translation: "if a veil covers our gospel, that veil covers it"

##### our gospel

"the gospel that we preach"

#### 2 Corinthians 04

##### the god of this world has blinded their unbelieving minds

Paul speaks of their minds as if they had eyes, and their inability to understand as their minds being unable to see. Alternate translation: "the god of this world has prevented unbelievers from understanding"

##### the god of this world

"the god who rules this world." This phrase refers to Satan.

##### they are not able to see the light of the gospel of the glory of Christ

As the Israelites could not see God's glory that shined on Moses's face because he covered it with a veil (2 Corinthians 3:13), unbelievers are not able to see Christ's glory that shines in the gospel. This means that they are unable to understand "the gospel of the glory of Christ"

##### the light of the gospel

"the light that comes from the gospel"

##### the gospel of the glory of Christ

"the gospel about Christ's glory"

#### 2 Corinthians 05

##### but Christ Jesus as Lord, and ourselves as your servants

You can supply the verb for these phrases. Alternate translation: "but we proclaim Christ Jesus as Lord, and we proclaim ourselves as your servants"

##### for Jesus' sake

"because of Jesus"

#### 2 Corinthians 06

##### Light will shine out of darkness

With this sentence, Paul refers to God creating light, as described in the book of Genesis.

##### He has shone ... to give the light of the knowledge of the glory of God

Here the word "light" refers to the ability to understand. Just as God created light, he also creates understanding for believers. Alternate translation: "He has shone ... to enable us to understand the glory of God"

##### in our hearts

Here the word "hearts" refers to the mind and thoughts. Alternate translation: "in our minds"

##### the light of the knowledge of the glory of God in the presence

"the light, which is the knowledge of the glory of God, in the presence"

##### the glory of God in the presence of Jesus Christ

"the glory of God in the face of Jesus Christ." Just as God's glory shone upon Moses's face (2 Corinthians 3:7), it also shines upon Jesus's face. This means that when Paul preaches the gospel, people are able to see and understand the message about God's glory.

#### 2 Corinthians 07

##### But we have

Here the word "we" refers to Paul and his coworkers, but not to the Corinthians.

##### we have this treasure in jars of clay

Paul speaks of the gospel as if it were a treasure and their bodies as if they were breakable jars made out of clay. This emphasizes that they are of little value compared to the worth of the gospel that they preach.

##### so that it is clear

"so that it is clear to people" or "so that people clearly know"

#### 2 Corinthians 08

##### We are afflicted in every way

This can be stated in active form. Alternate translation: "People afflict us in every way"

#### 2 Corinthians 09

##### We are persecuted but not abandoned

This can be stated in active form. Alternate translation: "People persecute us, but God does not abandon us" or "People persecute us, but God does not stop caring for us"

##### abandoned; struck down but not destroyed

This can be stated in active form and as a new sentence. Alternate translation: "abandoned. People strike us down but do not destroy us"

##### struck down

"hurt badly"

#### 2 Corinthians 10

##### always carrying around in our body the death of Jesus

Paul speaks of his sufferings as if they are an experience of the death of Jesus. Alternate translation: "often in danger of dying, as Jesus died" or "always suffering in such a way that we experience the death of Jesus"

##### the life of Jesus may also be revealed in our body

This can be stated in active form. Possible meanings are 1) "people can see that we will live in bodies again because Jesus is alive" or 2) "we can show other people in our bodies the spiritual life that Jesus gives."

#### 2 Corinthians 11

##### we who are alive are always being given over to death for Jesus' sake

Carrying the death of Jesus represents being in danger of dying because of being loyal to Jesus. Alternate translation: "God is always leading those of us who are alive to face death because we are joined to Jesus" or "People are always causing us who are alive to be in danger of dying because we are joined to Jesus"

##### so that the life of Jesus may be revealed in our mortal flesh

This can be stated in active form. Alternate translation: "so that God may reveal the life of Jesus in our mortal flesh"

##### the life of Jesus may be revealed

Possible meanings are 1) Paul is referring to the life that Jesus lives. Alternate translation: "God may reveal that Jesus is alive" 2) Paul is referring to the life that Jesus gives to his people. Alternate translation: "God may reveal the life that Jesus gives to his people"

##### our mortal flesh

Paul is referring to our physical bodies, which will die someday.

#### 2 Corinthians 12

##### death is at work in us, but life is at work in you

Paul speaks of death and life as if they are persons who can work. This means that they are always in danger of physical death so that the Corinthians can have spiritual life.

#### 2 Corinthians 13

##### the same spirit of faith

"the same attitude of faith." Here the word "spirit" refers a person's attitude and temperament.

##### according to that which was written

This can be stated in active form. Alternate translation: "as the one who wrote these words"

##### I believed, and so I spoke

This is a quote from the Psalms.

#### 2 Corinthians 14

##### that the one who raised the Lord Jesus will

Here to raise up is an idiom for causing someone who has died to become alive again. Alternate translation: "that the one who caused the Lord Jesus to live again will" or "God, who raised the Lord Jesus, will"

#### 2 Corinthians 15

##### For everything is for your sake

Here the word "everything" refers to all of the sufferings that Paul has described in previous verses.

##### the grace that is reaching more and more people may cause thanksgiving to increase to the glory of God

Paul speaks of more and more people experiencing God's grace as if grace were "reaching" people. And, Paul speaks of more and ore people giving thanks to God as if thanksgiving were an object that could become larger by itself. Alternate translation: "God may show his grace to many people, causing more and more people to give thanks, to the glory of God"

#### 2 Corinthians 16

##### Connecting Statement:

Paul writes that the Corinthian difficulties are minor and do not last long when compared to the unseen eternal things.

##### So we do not become discouraged

This can be stated as a positive. Alternate translation: "So we remain confident"

##### outwardly we are wasting away

This refers to their physical bodies decaying and dying. Alternate translation: "our physical bodies are getting weak and dying"

##### inwardly we are being renewed day by day

This refers to their inward, spiritual lives getting stronger. Alternate translation: "our spiritual beings are being strengthened day by day"

##### inwardly we are being renewed day by day

This can be stated in active form. Alternate translation: "God is renewing our inward being more each day"

#### 2 Corinthians 17

##### this momentary, light affliction is producing for us an eternal burden of glory

Paul speaks of his sufferings and the glory that God will give him as if they were objects that can be weighed. He uses irony to call affliction, which people usually think of as if it were a heavy burden, a light burden and glory, which people usually think of as relief from suffering, as if it were a heavy burden. Through this metaphor he is saying that the glory to come will be much greater than the affliction.

##### that exceeds all measurement

The glory that Paul will experience is so great that no one can measure it. The abstract noun "measurement" can be translated as the verb "measure." Alternate translation: "that no one can measure"

#### 2 Corinthians 18

##### things that are seen ... things that are unseen ... things that are unseen

This can be stated in active form. Alternate translation: "things that we can see ... things that we cannot see ... things that we cannot see"

##### but for things that are unseen

You can supply the verb for this phrase. Alternate translation: "but we are watching for things that are unseen"

### Chapter 5

**1** We know that if our earthly house—the tent—is destroyed, we have a building from God. It is a house not made by human hands, but an eternal house, in heaven. **2** For in this tent we groan, longing to be clothed with our heavenly residence. **3** We long for this because by putting it on we will not be found to be naked. **4** For indeed while we are in this tent, we groan, being burdened. We do not want to be unclothed. Instead, we want to be clothed, so that what is mortal may be swallowed up by life. **5** The one who prepared us for this very thing is God, who gave us the Spirit as a guarantee of what is to come. **6** Therefore always be confident, knowing that while we are at home in the body, we are away from the Lord. **7** For we walk by faith, not by sight. **8** So we have confidence. We would prefer to be away from the body and at home with the Lord. **9** So we make it our goal, whether we are at home or away, to please him. **10** For we must all appear before the judgment seat of Christ, so that each one may receive what is due for the things done in the body, whether for good or for bad.

**11** Therefore, knowing the fear of the Lord, we persuade people. What we are is clearly seen by God, and I hope that it is also clear to your conscience. **12** We are not commending ourselves to you again, but we are giving you a reason to be proud of us, so you may have an answer for those who boast about appearances but not about what is in the heart. **13** For if we are out of our minds, it is for God; and if we are in our right minds, it is for your sake. **14** For the love of Christ controls us, because we have concluded this: That one person died for all, and that therefore all have died. **15** He died for all, so that those who live should no longer live for themselves but for him who for their sake died and was raised. **16** For this reason, from now on we do not regard anyone according to the flesh, even though we once regarded Christ according to the flesh. But now we no longer regard him that way. **17** Therefore, if anyone is in Christ, he is a new creation. The old things have passed away. See, they have become new. **18** All these things are from God. He reconciled us to himself through Christ and has given us the ministry of reconciliation. **19** That is, in Christ God is reconciling the world to himself, not counting their trespasses against them. He is entrusting to us the message of reconciliation.

**20** So we are appointed as representatives of Christ, as though God were making his appeal through us. We plead with you, for the sake of Christ: "Be reconciled to God!" **21** He made him who knew no sin to become sin for us, so that we might become the righteousness of God in him.

# 2 Corinthians 5 General Notes

### Special concepts in this chapter

#### New bodies in heaven

Paul knows that when he dies he will receive a much better body. Because of this, he is not afraid of being killed for preaching the gospel. So he tells others that they too can be reconciled to God. Christ will take away their sin and give them his righteousness. (See: goodnews, reconcile, sin, and righteous)

#### New creation

The old and new creation probably refer to how Paul illustrates the old and new self. These concepts are also the same as the old and new man. The term "old" probably does not refer to the sinful nature with which a person is born. It refers to the old way of living or the Christian formerly being bound to sin. The "new creation" is the new nature or new life that God gives a person after they come to believe in Christ. (See: faith)

### Important figures of speech in this chapter

#### Home

The Christian's home is no longer in the world. A Christian's real home is in heaven. By using this metaphor, Paul emphasizes that the Christian's circumstances in this world are temporary. It gives hope to those who are suffering. (See: heaven and and hope)

### Other possible translation difficulties in this chapter

#### "The message of reconciliation"

This refers to the gospel. Paul calls for people who are hostile to God to repent and be reconciled to him. (See: repent and reconcile)

#### 2 Corinthians 01

##### Connecting Statement:

Paul continues by contrasting believers' earthly bodies to the heavenly ones God will give.

##### if our earthly house—the tent—is destroyed, we have a building from God

Here a temporary "house" or "tent" is a metaphor for a person's physical body and a permanent "building from God" is a metaphor for the new body that God will give believers after they die.

##### if our earthly house—the tent—is destroyed, we have

This can be stated in active form. Alternate translation: "if people destroy our earthly house—the tent—we have" or "if people kill our bodies, we have"

##### if our earthly house—the tent—is destroyed

"if the tent that is our home on earth is destroyed"

##### It is a house not made by human hands

Here "house" means the same thing as "building from God." Here "hands" is a synecdoche that represents the human as a whole. This can be stated in active form. Alternate translation: "It is a house that humans did not make"

#### 2 Corinthians 02

##### in this tent we groan

Here "this tent" means the same thing as "the earthly dwelling that we live in." A groan is a sound that a person makes when they eagerly desire to have something that is good.

##### longing to be clothed with our heavenly residence

The words "our heavenly residence" means the same thing as "the place God will give us to live in." Paul speaks of the new body that believers receive after they die as if it were both a house to live in and a piece of clothing that a person can put on.

#### 2 Corinthians 03

##### by putting it on

"by putting on our heavenly dwelling"

##### we will not be found to be naked

This can be stated in active form. Alternate translation: "we will not be naked" or "God will not find us naked"

#### 2 Corinthians 04

##### while we are in this tent

Paul speaks of the physical body as if it were a "tent."

##### in this tent, we groan

The word "tent" refers to "the earthly dwelling that we live in." The word groan is a sound that a person makes when they eagerly desire to have something that is good. See how you translated this in 2 Corinthians 5:2.

##### being burdened

Paul refers to the difficulties that the physical body experiences as if they were heavy objects that are difficult to carry.

##### We do not want to be unclothed ... we want to be clothed

Paul speaks of the body as if it were clothing. Here "to be unclothed" refers to the death of the physical body; "to be clothed" refers to having the resurrection body that God will give.

##### to be unclothed

"to be without clothes" or "to be naked"

##### so that what is mortal may be swallowed up by life

Paul speaks of life as if it were an animal that eats "what is mortal." The physical body that will die will be replaced by a resurrection body that will live forever.

##### so that what is mortal may be swallowed up by life

This can be stated in active form. Alternate translation: "so that life may swallow up what is mortal"

#### 2 Corinthians 05

##### who gave us the Spirit as a guarantee of what is to come

The Spirit is spoken of as if he were a down payment toward eternal life. See how you translated a similar phrase in [2 Corinthians 1:22]

#### 2 Corinthians 06

##### Connecting Statement:

Because believers will have a new body and have the Holy Spirit as a pledge, Paul reminds them to live by faith so that they may please the Lord.

##### while we are at home in the body

Paul speaks of the physical body as if it were a place where a person dwells. Alternate translation: "while we are living in this earthly body"

##### we are away from the Lord

"we are not at home with the Lord" or "we are not in heaven with the Lord"

#### 2 Corinthians 07

##### we walk by faith, not by sight

Here "walk" is a metaphor for "live" or "behave." Alternate translation: "we live according to faith, not according to what we see"

#### 2 Corinthians 08

##### We would prefer to be away from the body and at home with the Lord

You may need to make explicit that they do not prefer to remain alive in this present world. Alternate translation: "We would prefer to be away from the body and at home with the Lord than to remain in the body and away from the Lord"

##### We would prefer to be away from the body

Here the word "body" refers to the physical body.

##### at home with the Lord

"at home with the Lord in heaven"

#### 2 Corinthians 09

##### whether we are at home or away

Possible meanings are 1) "whether we are at home in the body or away from it" or 2) "whether we are at home with the Lord or away from him." Either way, Paul means that, whether in this life or in the next life, believers should try to please the Lord.

##### to please him

"to please the Lord"

#### 2 Corinthians 10

##### we must all appear before the judgment seat of Christ

Here "judgment seat of Christ" represents Christ himself, who will judge all people. Alternate translation: "we all must stand in the presence of Christ to be judged" or "Christ will judge all of us"

##### appear

"go" or "be present" or "stand"

##### each one may receive what is due

"each person may receive what he deserves"

##### the things done in the body

This can be stated in active form. Alternate translation: "the things he has done in the physical body"

##### whether for good or for bad

"whether those things were good or bad"

#### 2 Corinthians 11

##### knowing the fear of the Lord

"knowing what it means to fear the Lord"

##### we persuade people

Possible meanings are 1) "we persuade people of the truth of the gospel" or 2) "we persuade people that we are legitimate apostles."

##### What we are is clearly seen by God

This can be stated in active form. Alternate translation: "God clearly sees what kind of people we are"

##### I hope that it is also clear to your conscience

Paul wanted the the Corinthians to know what kind of people he and those with him were. "I expect that it is also clear to your conscience" or "I trust that it is also clear to your conscience"

##### that it is also clear to your conscience

"that you are also convinced of it"

#### 2 Corinthians 12

##### We are not commending ourselves to you again

"We are not recommending ourselves to you again" or "We are not trying to show you again that we are worthy"

##### so you may have an answer for those

"so you may have something to say to those"

##### those who boast about appearances but not about what is in the heart

Here the word "appearances" refers to outward expressions of things like ability and status. The word "heart" refers to the inward character of a person. Alternate translation: "those who praise their own actions, but do not care about what they really are in their inner being"

#### 2 Corinthians 13

##### if we are out of our minds ... if we are in our right minds

Paul is speaking about the way others think of him and his coworkers. Alternate translation: "if people think we are crazy ... if people think we are sane"

#### 2 Corinthians 14

##### the love of Christ

Possible meanings are 1) "our love for Christ" or 2) "Christ's love for us."

##### died for all

"died for all people"

#### 2 Corinthians 15

##### him who for their sake died and was raised

"him who for their sake died and whom God caused to live again" or "Christ, who died for their sake and whom God raised"

##### for their sake

Possible meanings are 1) these words refer only to "died" or 2) these words refer to both "died" and "was raised."

#### 2 Corinthians 16

##### Connecting Statement:

Because of Christ's love and death, we are not to judge by human standards. We are appointed to teach others how to be united with and have peace with God through Christ's death and to receive God's righteousness through Christ.

##### For this reason

This refers to what Paul has just said about living for Christ instead of living for self.

##### regard anyone

"judge anyone" or "think about anyone"

##### the flesh

This phrase is a metonym for the way mortal people do things. See how you translated it in [2 Corinthians 1:17]

#### 2 Corinthians 17

##### he is a new creation

Paul speaks of the person who believes in Christ as if that person were a new person that God had created. Alternate translation: "he is a new person"

##### The old things have passed away

Here "the old things" refers to the things that characterized a person before he trusted in Christ.

##### See

The word "See" here alerts us to pay attention to the surprising information that follows.

#### 2 Corinthians 18

##### All these things are from God

"God has done all these things." This refers to what Paul has just said in the previous verse about new things replacing old things.

##### the ministry of reconciliation

This can be translated with a verbal phrase. Alternate translation: "the ministry of reconciling people to him"

#### 2 Corinthians 19

##### That is, in Christ

"This means that in Christ"

##### in Christ God is reconciling the world to himself

Here the word "world" refers to people in the world. Alternate translation: "in Christ, God is reconciling mankind to himself"

##### He is entrusting to us the message of reconciliation

God has given Paul the responsibility to spread the message that God is reconciling people to himself.

##### the message of reconciliation

"the message about reconciliation"

#### 2 Corinthians 20

##### we are appointed as representatives of Christ

This can be stated in active form. Alternate translation: "God has appointed us as Christ's representatives"

##### representatives of Christ

"those who speak for Christ"

##### Be reconciled to God

This can be stated in active form. Alternate translation: "Let God reconcile you to himself"

#### 2 Corinthians 21

##### General Information:

The words "us" and "we" refer to Paul and his readers and so are inclusive.

##### He made him who knew no sin to become sin for us

"Christ new no sin, but God made him to become sin for us"

##### knew no sin

"never sinned"

##### to become sin for us

The word "sin" is a metonym for the sacrifice that is offered so that God will forgive sin. Alternate translation: "to become the sacrifice for which God will forgive our sins"

##### us, so that

"us. He did this so that"

##### so that we might become the righteousness of God in him

The phrase "the righteousness of God" refers to the righteousness that God requires and that comes from God. Alternate translation: "so that through Christ we might have the righteousness that God requires"

### Chapter 6

**1** Working together with him, we also urge you not to receive the grace of God in vain. **2** For he says,

"In a favorable time I paid attention to you,

and in the day of salvation I helped you."

Look, now is the favorable time. Look, now is the day of salvation. **3** We do not place a stumbling block in front of anyone, for we do not wish our ministry to be discredited. **4** Instead, in every way we commend ourselves as God's servants in much endurance, in affliction, in distress, in hardship, **5** in beatings, in imprisonments, in riots, in hard labor, in sleepless nights, in hunger, **6** in purity, in knowledge, in patience, in kindness, in the Holy Spirit, in sincere love, **7** in the word of truth, in the power of God; with the armor of righteousness for the right hand and the left. **8** We are God's servants in glory and dishonor, in slander and praise; regarded as deceivers and yet truthful; **9** as unknown, yet well known; as dying, yet, look, we live; as being disciplined, yet not killed; **10** as sorrowful, yet rejoicing; as poor, yet many are enriched; as having nothing, yet possessing all things.

**11** We have spoken the whole truth to you, Corinthians, and our heart is wide open. **12** You are not restrained by us, but you are restrained in your own hearts. **13** Now in fair exchange—I speak as to children—open yourselves wide also. **14** Do not be yoked together with unbelievers. For what association does righteousness have with lawlessness? For what fellowship does light have with darkness? **15** What agreement can Christ have with Belial? Or what share does a believer have together with an unbeliever? **16** And what agreement is there between the temple of God and idols? For we are the temple of the living God, just as God said:

"I will dwell among them

and walk among them.

I will be their God,

and they will be my people."

**17** Therefore,

"Come out from among them,

and be set apart," says the Lord.

"Touch no unclean thing,

and I will welcome you.

**18** I will be a Father to you,

and you will be my sons and daughters,"

says the Lord Almighty.

# 2 Corinthians 6 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 verses 2 and 16-18, which are words from the Old Testament.

### Special concepts in this chapter

#### Servants

Paul refers to Christians as servants of God. God calls Christians to serve him in all circumstances. Paul describes some of the difficult circumstances in which he and his companions served God.

### Important figures of speech in this chapter

#### Contrasts

Paul uses four pairs of contrasts: righteousness versus lawlessness, light versus darkness, Christ versus Satan, and the temple of God versus idols. These contrasts show a difference between Christians and non-Christians. (See: righteous and light and darkness)

#### 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: righteous)

#### Rhetorical questions

Paul uses a series of rhetorical questions to teach his readers. All of these questions make essentially the same point: Christians should not intimately fellowship with those who live in sin. Paul repeats these questions for emphasis. (See: and sin)

### Other possible translation difficulties in this chapter

#### We

Paul likely uses the pronoun "we" to represent at least Timothy and himself. It may also include other people.

#### 2 Corinthians 01

##### Connecting Statement:

Paul summarizes how working together for God is supposed to be.

##### Working together with him

Paul is implying that he and Timothy are working with God. Alternate translation: "Working together with God"

##### we also urge you not to receive the grace of God in vain

"we beg you to make use of the grace that you have received from God"

#### 2 Corinthians 02

##### General Information:

In this verse, Paul quotes a portion from the prophet Isaiah.

##### For he says

"For God says." This introduces a quotation from the prophet Isaiah. Alternate translation: "For God says in scripture"

##### Look

The word "Look" here alerts us to pay attention to the surprising information that follows.

#### 2 Corinthians 03

##### We do not place a stumbling block in front of anyone

Paul speaks of anything that would prevent a person from trusting in Christ as if it were a physical object over which that person trips and falls. Alternate translation: "We do not want to do anything that will prevent people from believing our message"

##### we do not wish our ministry to be discredited

The word "discredited" refers to people speaking badly about Paul's ministry, and working against the message he proclaims. This can be stated in active form. Alternate translation: "we do not want anyone to be able to speak badly about our ministry"

#### 2 Corinthians 04

##### General Information:

When Paul uses "we" here, he is referring to himself and Timothy.

##### in every way we commend ourselves as God's servants

Possible meanings are 1) "Because we are God's servants we recommend ourselves to you in every way" or 2) "in every way we show that we are God's servants"

##### in every way

This tells how they commend themselves. Alternate translation: "in everything we do"

##### in much endurance, in affliction, in distress, in hardship

Paul mentions various difficult situations in which they commend themselves as God's servants.

#### 2 Corinthians 05

##### in beatings, in imprisonments, in riots, in hard labor, in sleepless nights, in hunger

Paul continues to mention various difficult situations in which they commend themselves as God's servants.

#### 2 Corinthians 06

##### in purity ... in sincere love

Paul lists several moral virtues that they maintained in difficult situations, commending themselves as God's servants.

#### 2 Corinthians 07

##### in the word of truth

"by speaking God's message about truth" or "by speaking God's true message"

##### in the power of God

"by showing God's power to people"

##### with the armor of righteousness for the right hand and the left

Paul speaks of their righteousness as if it were weapons that they use to fight spiritual battles.

##### the armor of righteousness

"righteousness as our armor" or "righteousness as our weapons"

##### for the right hand and the left

Possible meanings are 1) that there is a weapon in one hand and a shield in the other or 2) that they are completely equipped for battle, able to fend off attacks from any direction.

#### 2 Corinthians 08

##### regarded as deceivers

"people regard us as deceivers" or "people say that we are liars"

##### and yet truthful

You may need to fill in the words left out of the ellipsis. Alternate translation: "but we are truthful"

#### 2 Corinthians 09

##### as if we were unknown, yet we are well known

This can be stated in active form. Alternate translation: "as if people did not know us, and yet people know us well"

##### as if we were being punished for our actions, yet we are not killed

This can be stated in active form. Alternate translation: "as if people were punishing us for our actions, yet they have not killed us"

#### 2 Corinthians 10

##### General Information:

This page has intentionally been left blank.

#### 2 Corinthians 11

##### spoken the whole truth to you

"spoken honestly to you"

##### our heart is wide open

Paul speaks of his great affection for the Corinthians as having a heart that is open. Here "heart" is a metonym for a person's emotions. Alternate translation: "we love you very much"

#### 2 Corinthians 12

##### You are not restrained by us, but you are restrained in your own hearts

Paul speaks of the Corinthians' lack of love for him as if their hearts were squeezed into a tight space. Here "heart" is a metonym for a person's emotions.

##### You are not restrained by us

This can be stated in active form. Alternate translation: "We have not restrained you" or "We have not given you any reason to stop loving us"

##### you are restrained in your own hearts

This can be stated in active form. Alternate translation: "your own hearts are restraining you" or "you have stopped loving us for your own reasons"

#### 2 Corinthians 13

##### open yourselves wide also

Paul urges the Corinthians to love him as he has loved them. Alternate translation: "love us back" or "love us much as we have loved you"

#### 2 Corinthians 14

##### Connecting Statement:

Paul encourages the believers at Corinth to be separated from idols and live clean lives for God.

##### Do not be yoked together with unbelievers

This can be stated in positive terms. Alternate translation: "Only be yoked together with believers"

##### be yoked together with unbelievers

Paul speaks of working together toward a common purpose as if it were two animals tied together to pull a plow or cart. Alternate translation: "team up with" or "have a close relationship with"

##### For what association does righteousness have with lawlessness?

This is a rhetorical question that anticipates a negative answer. Alternate translation: "For righteousness can have no association with lawlessness."

##### For what fellowship does light have with darkness?

Paul asks this question to emphasize that light and darkness cannot coexist since light dispels darkness. The words "light" and "darkness" refer to the moral and spiritual qualities of believers and unbelievers. Alternate translation: "Light can have no fellowship with darkness."

#### 2 Corinthians 15

##### What agreement can Christ have with Belial?

This is a rhetorical question that anticipates a negative answer. Alternate translation: "There is no agreement between Christ and Belial."

##### Belial

This is another name for the devil.

##### Or what share does a believer have together with an unbeliever?

This is a rhetorical question that anticipates a negative answer. Alternate translation: "A believer shares nothing in common with an unbeliever."

#### 2 Corinthians 16

##### General Information:

Paul paraphrases portions from several Old Testament prophets: Moses, Zechariah, Amos, and possibly others.

##### And what agreement is there between the temple of God and idols?

This is a rhetorical question that anticipates a negative answer. Alternate translation: "There is no agreement between the temple of God and idols."

##### we are the temple of the living God

Paul refers to all Christians as forming a temple for God to dwell in. Alternate translation: "we are like a temple where the living God dwells"

##### I will dwell among them and walk among them.

This is an Old Testament quotation that speaks of God being with the people in two different ways. The words "dwell among" speak of living where others live, while the words "walk among" speak of being with them as they go about their lives. Alternate translation: "I will be with them and help them"

#### 2 Corinthians 17

##### General Information:

Paul quotes portions from the Old Testament prophets Isaiah and Ezekiel.

##### be set apart

This can be stated in active form. Alternate translation: "set yourselves apart" or "allow me to set you apart"

##### Touch no unclean thing

This can be stated in positive terms. Alternate translation: "Touch only things that are clean" or "Stay away from things that are unclean"

#### 2 Corinthians 18

##### General Information:

This page has intentionally been left blank.

### Chapter 7

**1** Beloved, since we have these promises, let us cleanse ourselves of all defilement of flesh and spirit. Let us perfect holiness in the fear of God.

**2** Make room for us! We have not wronged anyone. We have not corrupted anyone or taken advantage of anyone. **3** It is not to condemn you that I say this. For I have already said that you are in our hearts, for us to die together and to live together. **4** I have great confidence in you, and great is my boast about you. I am filled with comfort. I overflow with joy even in all our tribulation.

**5** When we came to Macedonia, our bodies had no rest. Instead, we were troubled in every way by conflicts on the outside and fears on the inside. **6** But God, who comforts the lowly, comforted us by the arrival of Titus. **7** It was not only by his arrival that God comforted us. It was also by the comfort that Titus had received from you. He told us of your great affection, your sorrow, and your zeal for me. So I rejoiced even more. **8** Even though my letter made you sorrowful, I do not regret it. But I did regret it when I saw that my letter made you sorrowful, though only for a little while. **9** Now I rejoice, not because you were sorrowful, but because your sorrow brought you to repentance. You experienced a godly sorrow, so you suffered no loss because of us. **10** For godly sorrow brings about repentance that accomplishes salvation without regret. Worldly sorrow, however, brings about death. **11** See what great diligence this godly sorrow produced in you. How great was the determination in you to prove you were innocent. How great was your indignation, your fear, your longing, your zeal, and your desire to see that justice should be done! In everything you have proved yourselves to be innocent in this matter. **12** Although I wrote to you, I did not write for the sake of the wrongdoer, nor for the one who suffered the wrong, but so that your earnestness toward us should be made known to you in the sight of God. **13** It is by this that we are encouraged.

In addition to our own comfort, we also rejoiced even more because of Titus' joy, because his spirit was refreshed by all of you. **14** For if I boasted to him about you, I was not put to shame. On the contrary, just as everything we said to you was true, our boasting about you to Titus proved to be true. **15** His affection for you is even greater as he remembers the obedience of all of you, how you welcomed him with fear and trembling. **16** I rejoice because I have complete confidence in you.

# 2 Corinthians 7 General Notes

### Structure and formatting

In verses 2-4, Paul finishes his defense. He then writes about Titus's return and the comfort it brought.

### Special concepts in this chapter

#### Clean and unclean

Christians are "clean" in the sense that God has cleansed them from sin. They do not need to be concerned with being clean according to the law of Moses. Ungodly living can still make a Christian unclean. (See: clean and lawofmoses)

#### Sadness and sorrow

The words "sad" and "sorrow" in this chapter indicate that the Corinthians were upset to the point of repenting. (See: repent)

### Other possible translation difficulties in this chapter

#### We

Paul likely uses the pronoun "we" to represent at least Timothy and himself. It may also include other people.

#### Original situation

This chapter discusses in detail a previous situation. We can figure out some aspects of this situation from the information in this chapter. But it is best not to include this type of implicit information in a translation.

#### 2 Corinthians 01

##### Connecting Statement:

Paul continues to remind the Corinthians to be separated from sin and to seek holiness purposefully.

##### Beloved

"You whom I love" or "Dear friends"

##### let us cleanse ourselves of all defilement of flesh and spirit

Here Paul is saying to stay away from any form of sin that would affect one's relationship with God.

##### of all defilement of flesh and spirit

"of all things that defile our body and spirit" or "of all things in our body and spirit that make us unacceptable to God"

##### Let us perfect holiness

"Let us do all we can to be perfectly holy"

##### in the fear of God

"out of deep respect for God" or "because we fear God"

#### 2 Corinthians 02

##### Connecting Statement:

Having already warned the people of Corinth about other leaders who were striving to get these Corinthian believers to follow them, Paul reminds the people of the way he feels about them.

##### Make room for us

This refers back to what Paul said starting in [2 Corinthians 6:11]

#### 2 Corinthians 03

##### It is not to condemn you that I say this

"I do not say this to accuse you of having done wrong." The word "this" refers to what Paul just said about not having wronged anyone.

##### you are in our hearts

Paul speaks of his and his associates' great love for the Corinthians as if they held them in their hearts. Alternate translation: "you are very dear to us"

##### for us to die together and to live together

This means that Paul and his associates will continue to love the Corinthians no matter what happens. Alternate translation: "whether we live or whether we die"

##### for us to die

"us" includes the Corinthian believers.

#### 2 Corinthians 04

##### great is my boast about you

"I boast much about you" or "I am very proud of you"

##### I am filled with comfort

This can be stated in active form. Alternate translation: "You fill me with comfort"

##### I overflow with joy

Paul speaks of joy as if it is a liquid that fills him until he overflows. Alternate translation: "I am extremely joyful"

##### even in all our tribulation

"even though we suffer greatly"

#### 2 Corinthians 05

##### When we came to Macedonia

Here the word "we" refers to Paul and Timothy but not to the Corinthians or Titus.

##### our bodies had no rest

The word "body" often refers to the whole person. Alternate translation: "we had no rest" or "we were very tired"

##### we were troubled in every way

This can be stated in active form. Alternate translation: "we experienced trouble in every way"

##### by conflicts on the outside and fears on the inside

Possible meanings for "outside" are 1) "outside of our bodies" or 2) "outside of the church." The word "inside" refers to their inward emotions. Alternate translation: "by conflicts with other people and by fears within ourselves"

#### 2 Corinthians 06

##### General Information:

This page has intentionally been left blank.

#### 2 Corinthians 07

##### by the comfort that Titus had received from you

Paul received comfort from knowing that the Corinthians had comforted Titus. Alternate translation: "by learning about the comfort that Titus had received from you"

#### 2 Corinthians 08

##### General Information:

This refers to Paul's previous letter to these Corinthian believers where he rebuked them for their acceptance of a believer's sexual immorality with his father's wife.

##### Connecting Statement:

Paul praises them for their godly sorrow, their zeal to do right, and the joy that it brought him and Titus.

##### when I saw that my letter

"when I learned that my letter"

#### 2 Corinthians 09

##### not because you were sorrowful

This can be stated in active form. Alternate translation: "not because what I said in my letter made you sorrowful"

##### sorrowful ... sorrow ... sorrow

or "distressed ... distress ... distress"

##### so you suffered no loss because of us

"so you suffered no loss because we rebuked you." This means that although the letter caused them sorrow, they eventually benefited from the letter because it led them to repentance. Alternate translation: "so that we did not harm you in any way"

#### 2 Corinthians 10

##### For godly sorrow brings about repentance that accomplishes salvation

The word "repentance" may be repeated to clarify its relationship to what precedes it and what follows it. "For godly sorrow produces repentance, and repentance leads to salvation"

##### without regret

Possible meanings are 1) Paul has no regret that he caused them sorrow because that sorrow led to their repentance and salvation or 2) the Corinthians will not regret experiencing sorrow because it led to their repentance and salvation.

##### Worldly sorrow, however, brings about death

This kind of sorrow leads to death instead of salvation because it does not produce repentance. Alternate translation: "Worldly sorrow, however, leads to spiritual death"

#### 2 Corinthians 11

##### See what great diligence

"Look and see for yourselves what great diligence"

##### How great was the determination in you to prove you were innocent.

Here the word "How" makes this statement an exclamation. Alternate translation: "Your determination to prove you were innocent was very great!"

##### your indignation

"your anger"

##### that justice should be done

This can be stated in active form. Alternate translation: "that someone should carry out justice"

#### 2 Corinthians 12

##### the wrongdoer

"the one who did wrong"

##### your earnestness toward us should be made known to you in the sight of God

This can be stated in active form. Alternate translation: "so that you would know in the sight of God your earnestness toward us"

##### earnestness

sincere, serious desire for what is good

##### in the sight of God

This represents God's presence. See how you translated this in [2 Corinthians 4:2]

#### 2 Corinthians 13

##### It is by this that we are encouraged

Here the word "this" refers to the way the Corinthians responded to Paul's previous letter, as he described in the previous verse. This can be stated in active form. Alternate translation: "This is what encourages us"

##### his spirit was refreshed by all of you

Here the word "spirit" refers to a person's temperament and disposition. This can be stated in active form. Alternate translation: "all of you refreshed his spirit" or "all of you made him stop worrying"

#### 2 Corinthians 14

##### For if I boasted to him about you

"For although I boasted to him about you"

##### I was not put to shame

"you did not disappoint me"

##### our boasting about you to Titus proved to be true

"you proved that our boasting about you to Titus was true"

#### 2 Corinthians 15

##### the obedience of all of you

This noun "obedience" can be stated with a verb, "obey." Alternate translation: "how all of you obeyed"

##### you welcomed him with fear and trembling

Here "fear" and "trembling" share similar meanings and emphasize the intensity of fear. Alternate translation: "you welcomed him with great reverence"

##### with fear and trembling

Possible meanings are 1) "with great reverence for God" or 2) "with great reverence for Titus."

#### 2 Corinthians 16

##### General Information:

This page has intentionally been left blank.

### Chapter 8

**1** We want you to know, brothers, about the grace of God that has been given to the churches of Macedonia. **2** During a great test of tribulation, the abundance of their joy and the extremity of their poverty have produced great riches of generosity. **3** For I testify that they gave as much as they were able, and even beyond what they were able, and of their own free will **4** they begged us with much earnestness for the privilege of sharing in this service to God's holy people. **5** This did not happen as we had hoped, but they first gave themselves to the Lord and then to us by the will of God. **6** So we urged Titus, who had already begun this task, to complete among you this act of grace. **7** But you abound in everything—in faith, in speech, in knowledge, in all diligence, and in your love for us. So also make sure that you excel in this act of grace. *[*[1](#fn-047-008-007-1)*]***8** I say this not as a command but to test the sincerity of your love by comparing it to the eagerness of other people. **9** For you know the grace of our Lord Jesus Christ. Even though he was rich, for your sakes he became poor, so that through his poverty you might become rich. **10** In this matter I will give you advice that will help you. One year ago, you not only started to do something, but you desired to do it. **11** Now finish it. Just as there was an eagerness and desire to do it then, may you also bring it to completion, as much as you can. **12** For if you are eager to do this deed, it is a good and acceptable thing. It must be based on what a person has, not on what he does not have. **13** For this is not to cause relief for others and tribulation for you, but for fairness. **14** Your abundance at the present time will supply what they need. This is also so that their abundance may supply your need, and so that there may be fairness. **15** It is as it is written:

"The one with much did not have anything left over,

and the one who had little did not have any lack."

**16** But thanks be to God, who put into Titus' heart the same earnest care that I have for you. **17** For he not only accepted our appeal, but he was also very earnest about it. He came to you of his own free will. **18** We have sent with him the brother who is praised among all of the churches for his work in proclaiming the gospel. **19** Not only this, but he also was chosen by the churches to be our traveling companion with this act of grace, which is being administered by us for the glory of the Lord himself and our good will. **20** We are avoiding the possibility that anyone should complain about this act of generosity that we are carrying out. **21** We take care to do what is good, not only before the Lord, but also before people. **22** We are also sending another brother with them. We have tested him in many ways and found him diligent for many tasks. He is even more eager now because of the great confidence he has in you. **23** As for Titus, he is my partner and fellow worker for you. As for our brothers, they are messengers from the churches. They are a glory to Christ. **24** So show them the proof of your love, and show to the churches the reason for our boasting about you.

#### Footnotes

8:7 *[1]*There is evidence that corrections were made to verse 7 by later copyists who were referring to other ancient texts. Most modern translations follow those corrections, and they now read,

# 2 Corinthians 8 General Notes

### Structure and formatting

Chapters 8 and 9 begin a new section. Paul writes about how churches in Greece helped needy believers in Jerusalem.

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 words of verse 15.

### Special concepts in this chapter

#### Gift to the church in Jerusalem

The church in Corinth started preparing to give money to the poor believers in Jerusalem. The churches in Macedonia also had given generously. Paul sends Titus and two other believers to Corinth to encourage the Corinthians to give generously. Paul and the others will carry the money to Jerusalem. They want people to know it is being done honestly.

### Other possible translation difficulties in this chapter

#### We

Paul likely uses the pronoun "we" to represent at least Timothy and himself. It may also include other people.

#### Paradox

A "paradox" is a true statement that appears to describe something impossible. These words in verse 2 are a paradox: "the abundance of their joy and the extremity of their poverty have produced great riches of generosity." In verse 3 Paul explains how their poverty produced riches. Paul also uses riches and poverty in other paradoxes. (2 Corinthians 8:2)

#### 2 Corinthians 01

##### Connecting Statement:

Having explained his changed plans and his ministry direction, Paul talks about giving.

##### the grace of God that has been given to the churches of Macedonia

This can be stated in active form. Alternate translation: "the grace that God has given to the churches of Macedonia"

#### 2 Corinthians 02

##### the abundance of their joy and the extremity of their poverty have produced great riches of generosity

Paul speaks of "joy" and "poverty" as if they were living things that can produce generosity. Alternate translation: "because of the people's great joy and extreme poverty, they have become very generous"

##### the abundance of their joy

Paul speaks of joy as if it were a physical object that could increase in size or quantity.

##### extremity of their poverty ... riches of generosity

Though the churches of Macedonia have suffered testings of affliction and poverty, by God's grace they have been able to collect money for the believers in Jerusalem.

##### great riches of generosity

"a very great generosity." The words "great riches" emphasize the greatness of their generosity.

#### 2 Corinthians 03

##### they gave

This refers to the churches in Macedonia.

##### of their own free will

"voluntarily"

#### 2 Corinthians 04

##### this service to God's holy people

Paul is referring to providing money to the believers in Jerusalem. Alternate translation: "this ministry of providing for the believers in Jerusalem"

#### 2 Corinthians 05

##### This did not happen as we had hoped

The Macedonians did even more than Paul and those with him had hoped for. Alternate translation: "This did not happen merely as we had thought it might" or "But even more than we had expected"

#### 2 Corinthians 06

##### who had already begun this task

Paul is referring to the collection of money from the Corinthians for the believers in Jerusalem. Alternate translation: "who had encouraged your giving in the first place"

##### to complete among you this act of grace

Titus was to help the Corinthians to complete the collection of money. Alternate translation: "to encourage you to finish collecting and giving your generous gift"

#### 2 Corinthians 07

##### make sure that you excel in this act of grace

Here "this act of grace" refers the gift that the Corinthians were to give. Alternate translation: "make sure that you are very generous in your giving"

#### 2 Corinthians 08

##### by comparing it to the eagerness of other people

Paul is encouraging the Corinthians to give generously by comparing their generosity with the generosity of the Macedonian churches.

#### 2 Corinthians 09

##### the grace of our Lord

In this context, the word "grace" emphasizes the generosity with which Jesus had blessed the Corinthians.

##### Even though he was rich, for your sakes he became poor

Paul speaks of Jesus before his incarnation as being rich, and of his becoming human as becoming poor.

##### through his poverty you might become rich

Paul speaks of the Corinthians becoming spiritually rich as a result of Jesus becoming human.

#### 2 Corinthians 10

##### In this matter

This refers to their collecting money to give to the believers in Jerusalem. Alternate translation: "With regard to the collection"

#### 2 Corinthians 11

##### there was an eagerness and desire to do it

This can be stated with a verbal phrase. Alternate translation: "you were eager and desired to do it"

##### bring it to completion

"complete it" or "finish it"

#### 2 Corinthians 12

##### a good and acceptable thing

Here the words "good" and "acceptable" share similar meanings and emphasize the goodness of the thing. Alternate translation: "a very good thing"

##### It must be based on what a person has

"Giving must be based on what a person has"

#### 2 Corinthians 13

##### For this is not to cause relief for others and tribulation for you

The word "this" refers to collecting money for the believers in Jerusalem. The abstract nouns "relief" and "tribulation" can be stated as verbs. Alternate translation: "We are not asking you to give money to relieve others and make yourselves suffer"

##### but for fairness

"but so that there should be equality" or "but so that there might be equality between others and you." Paul is explaining why he is asking the Corinthians to give money to the believers in Jerusalem.

#### 2 Corinthians 14

##### This is also so that their abundance may supply your need

Since the Corinthians are acting in the present time, it is implied that the believers in Jerusalem will also help them at some time in the future. Alternate translation: "This is also so that in the future their abundance may supply your need"

#### 2 Corinthians 15

##### as it is written

Here Paul quotes from Exodus. This can be stated in active form. Alternate translation: "as Moses wrote"

##### did not have any lack

"had all he needed"

#### 2 Corinthians 16

##### who put into Titus' heart the same earnest care that I have for you

Here the word "heart" refers to the emotions. This means that God caused Titus to love them. Alternate translation: "who made Titus care for you as much as I do"

##### same earnest care

"the same enthusiasm" or "same deep concern"

#### 2 Corinthians 17

##### For he not only accepted our appeal

Paul is referring to his asking Titus to return to Corinth and complete the collection. Alternate translation: "For he not only agreed to our request that he help you with the collection"

#### 2 Corinthians 18

##### with him

"with Titus"

##### the brother who is praised among all of the churches

This can be stated in active form. Alternate translation: "the brother whom believers among all of the churches praise"

#### 2 Corinthians 19

##### Not only this

"Not only do believers among all of the churches praise him"

##### he also was chosen by the churches

This can be stated in active form. Alternate translation: "the churches also chose him"

##### our traveling companion with this act of grace

"to travel with us as we carry out this act of generosity." This refers to taking the offering to Jerusalem.

##### which is being administered by us

This can be translated in active form. Alternate translation: "which we are taking care of"

##### for the glory of the Lord himself and our good will

You may need to fill in the ideas missing in the ellipsis. Alternate translation: "so that people will praise the Lord and so that they will see how eager we are to help"

#### 2 Corinthians 20

##### about this act of generosity that we are carrying out

This refers to taking the offering to Jerusalem. The abstract noun "generosity" can be translated with an adjective. Alternate translation: "concerning the way we are handling this generous gift"

#### 2 Corinthians 21

##### We take care to do what is good, not only before the Lord, but also before people.

"We are careful to do not only what the Lord thinks is good but also what people think is good"

##### before the Lord ... before people

"in the Lord's opinion ... in people's opinion"

#### 2 Corinthians 22

##### with them

The word "them" refers to Titus and the previously mentioned brother.

#### 2 Corinthians 23

##### he is my partner and fellow worker for you

"he is my partner, who works with me to help you"

##### As for our brothers

This refers to the two other men who will accompany Titus.

##### they are messengers from the churches

This can be stated in active form. Alternate translation: "the churches have sent them as their messengers"

##### They are a glory to Christ

This can be stated with a verbal phrase. Alternate translation: "They will cause people to see Christ's glory" or "They will cause people to honor Christ"

#### 2 Corinthians 24

##### General Information:

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### Chapter 9

**1** Concerning the service for God's holy people, it is not necessary for me to write to you. **2** I know about your desire, which I boasted about to the people of Macedonia. I told them that Achaia has been getting ready since last year. Your eagerness has motivated most of them to action. **3** Now I have sent the brothers so that our boasting about you may not be futile, and so that you would be ready, as I said you would be. **4** Otherwise, if any Macedonians come with me and find you unprepared, we would be ashamed—I say nothing about you—for being so confident in you. **5** So I thought it was necessary to urge the brothers to come to you and to make arrangements in advance for the gift you have promised. This is so that it might be ready as a blessing, and not as something extorted.

**6** The point is this: The one who sows sparingly will also reap sparingly, and the one who sows for the purpose of a blessing will also reap a blessing. **7** Let each one give as he has planned in his heart, not reluctantly or under compulsion, for God loves a cheerful giver. **8** And God is able to make all grace overflow for you, so that, always, in all things, you may have all you need. This will be so that you may multiply every good deed. **9** It is as it is written:

"He has distributed his riches and given them to the poor.

His righteousness lasts forever."

**10** He who supplies seed to the farmer who sows and bread for food will also supply and multiply your seed for sowing. He will increase the harvest of your righteousness. **11** You will be enriched in every way so you can be generous. This will bring about thanksgiving to God through us. **12** For carrying out this service not only meets the needs of God's holy people, but it also is overflowing into many acts of thanksgiving to God. **13** Because of your being tested and proved by this service, you will also glorify God by obedience to your confession of the gospel of Christ. You will also glorify God by the generosity of your contribution to them and to everyone. **14** They long for you, and they are praying for you. They do this because of the very great grace of God that is on you. **15** May thanks be to God for his inexpressible gift!

# 2 Corinthians 9 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 verse 9, which is quoted from the Old Testament.

### Important figures of speech in this chapter

#### Metaphors

Paul uses three agricultural metaphors. He uses them to teach about giving to needy believers. The metaphors help Paul explain that God will reward those who give generously. Paul does not say how or when God will reward them. (See: and reward)

#### 2 Corinthians 01

##### General Information:

When Paul refers to Achaia, he is talking about a Roman province located in southern Greece where Corinth is located.

##### Connecting Statement:

Paul continues on the subject of giving. He wants to make sure that the collection of their offering for the needy believers in Jerusalem takes place before he comes so that it does not seem as though he takes advantage of them. He talks about how giving blesses the giver and glorifies God.

##### the service for God's holy people

This refers to the collection of money to give to the believers in Jerusalem. The full meaning of this statement can be made explicit. Alternate translation: "the ministry for the believers in Jerusalem"

#### 2 Corinthians 02

##### Achaia has been getting ready

Here the word "Achaia" refers to the people who live in this province, and specifically to the people of the church in Corinth. Alternate translation: "the people of Achaia have been preparing"

#### 2 Corinthians 03

##### the brothers

This refers to Titus and the two men who accompany him.

##### our boasting about you may not be futile

Paul does not want others to think that the things that he had boasted about the Corinthians were false.

#### 2 Corinthians 04

##### find you unprepared

"find you unprepared to give"

#### 2 Corinthians 05

##### the brothers to come to you

From Paul's perspective, the brothers are going. Alternate translation: "the brothers to go to you"

##### not as something extorted

This can be stated in active form. Alternate translation: "not as something that we have extorted from you" or "not as something that you gave us because we forced you to give it to us"

#### 2 Corinthians 06

##### the one who sows ... reap a blessing

Paul uses the image of a farmer sowing seeds to describe the results of giving. As a farmer's harvest is based on how much he sows, so will God's blessings be little or much, based on how generously the Corinthians give.

#### 2 Corinthians 07

##### give as he has planned in his heart

Here the word "heart" refers to the thoughts and emotions. Alternate translation: "give as he has determined"

##### not reluctantly or under compulsion

This can be translated with verbal phrases. Alternate translation: "not because he feels guilty or because someone is forcing him to give"

##### for God loves a cheerful giver

God wants people to give gladly to help provide for fellow believers.

#### 2 Corinthians 08

##### God is able to make all grace overflow for you

Grace is spoken of as if it were a physical object of which a person can have more than he can use. As a person gives financially to other believers, God also gives to the giver everything he needs. Alternate translation: "God is able to give you many things" or "God is able to give you very much"

##### grace

This refers here to the physical things a Christian needs, not to the need for God to save him from his sins.

##### so that you may multiply every good deed

"so that you may be able to do more and more good deeds"

#### 2 Corinthians 09

##### It is as it is written

"This is just as it is written." This can be stated in active form. Alternate translation: "This is just as the writer wrote"

#### 2 Corinthians 10

##### He who supplies

"God who supplies"

##### bread for food

Here the word "bread" refers to food in general. Alternate translation: "food to eat"

##### will also supply and multiply your seed for sowing

Paul speaks of the Corinthians' possessions as if they were seeds and of giving to others as if they were sowing seeds. Alternate translation: "will also supply and multiply your possessions so that you can sow them by giving them to others"

##### He will increase the harvest of your righteousness

Paul compares the benefits that the Corinthians will receive from their generosity to that of a harvest. Alternate translation: "God will bless you even more for your righteousness"

##### the harvest of your righteousness

"the harvest that comes from your righteous actions." Here the word "righteousness" refers to the righteous actions of the Corinthians in giving their resources to the believers in Jerusalem.

#### 2 Corinthians 11

##### You will be enriched

This can be stated in active form. Alternate translation: "God will enrich you"

##### This will bring about thanksgiving to God through us

The word this refers to the Corinthian's generosity. Alternate translation: "Because of your generosity, those who receive the gifts we bring them will thank God" or "When we give your gifts to those who need them, they will give thanks to God"

#### 2 Corinthians 12

##### For carrying out this service

Here the word "service" refers to Paul and his companions bringing the contribution to the believers in Jerusalem. Alternate translation: "For our carrying out this service for the believers in Jerusalem"

##### but it also is overflowing into many acts of thanksgiving to God

Paul speaks of the Corinthian believers' act of service as if it were a liquid of which there is more than a container can hold. Alternate translation: "It also causes people to do many deeds for which people will thank God"

#### 2 Corinthians 13

##### Because of your being tested and proved by this service

This can be stated in active form. Alternate translation: "Because this service has tested and proven you"

##### you will also glorify God by obedience ... by the generosity of your contribution to them and to everyone

Paul says that the Corinthians will glorify God both by being faithful to Jesus and by giving generously to other believers who have need.

##### the generosity of your contribution

The abstract nouns "generosity" and "contribution" can be stated respectively as an adverb and a verb. Alternate translation: "what you have contributed generously" (

##### contribution

This word refers here to a gift that is part of a larger gift that many people are giving.

#### 2 Corinthians 14

##### General Information:

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#### 2 Corinthians 15

##### for his inexpressible gift

"for his gift, which words cannot describe." Possible meanings are 1) that this gift refers to "the very great grace" that God has given to the Corinthians, which has led them to be so generous or 2) that this gift refers to Jesus Christ, whom God gave to all believers.

### Chapter 10

**1** I, Paul, myself urge you, by the humility and gentleness of Christ. I am meek when I am in your presence, but I am bold toward you when I am away. **2** I beg of you that, when I am present with you, I will not need to be bold with the confidence that I think I will need to be bold when I oppose those who think that we are walking according to the flesh. **3** For even though we walk in the flesh, we do not make war according to the flesh. **4** For the weapons we fight with are not fleshly. Rather, they have divine power to destroy strongholds. They bring misleading arguments to nothing. **5** We also destroy every high thing that rises up against the knowledge of God. We take every thought captive into obedience to Christ. **6** And we are getting ready to punish every act of disobedience, as soon as your obedience is complete. **7** Look at what is clearly in front of you. If anyone is convinced that he is Christ's, let him remind himself that just as he is Christ's, so also are we. **8** For even if I boast a little too much about our authority, which the Lord gave for us to build you up and not to destroy you, I will not be ashamed. **9** I do not want it to appear that I am terrifying you by my letters. **10** For some people say, "His letters are serious and powerful, but his bodily presence is weak. His words are not worth listening to." **11** Let such people be aware that what we are in the words of our letters when we are absent is what we will be in our actions when we are there. **12** We are not so bold as to group ourselves or compare ourselves with those who praise themselves. But when they measure themselves by one another and compare themselves with each other, they have no insight. **13** We, however, will not boast beyond limits. Instead, we will do so only within the limits of what God has assigned to us, limits that reach even as far as you. **14** For we are not overextending ourselves as though we did not reach you. We were the first to reach as far as you with the gospel of Christ. **15** We have not boasted beyond limits about the labors of others. Rather, our hope is that as your faith continues to grow, our work among you will greatly expand, **16** so that we may preach the gospel even in regions beyond you, without boasting of work already done in another's area.

**17** "But let the one who boasts, boast in the Lord."

**18** For it is not the one who recommends himself who is approved, but the one whom the Lord recommends.

# 2 Corinthians 10 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 words of verse 17.

In this chapter, Paul returns to defending his authority. He also compares the way he speaks and the way he writes.

### Special concepts in this chapter

#### Boasting

"Boasting" is often thought of as bragging, which is not good. But in this letter "boasting" means confidently exulting or rejoicing.

### Important figures of speech in this chapter

#### Metaphor

In verses 3-6, Paul uses many metaphors from war. He probably uses them as part of a larger metaphor about Christians being spiritually at war.

### Other possible translation difficulties in this chapter

#### Flesh

"Flesh" is possibly a metaphor for a person's sinful nature. Paul is not teaching that our physical bodies are sinful. Paul appears to be teaching that as long as Christians are alive ("in the flesh"), we will continue to sin. But our new nature will be fighting against our old nature. (See: flesh)

#### 2 Corinthians 01

##### Connecting Statement:

Paul shifts the subject from giving to affirming his authority to teach as he does.

##### by the humility and gentleness of Christ

The word "humility" and "gentleness" are abstract nouns, and can be expressed in another way. Alternate translation: "by Christ, who is humble and gentle"

#### 2 Corinthians 02

##### we are walking

The word "walking" is a metaphor for the way a person lives his life. "we are acting"

##### according to the flesh

The word "flesh" is a metonym for the mortal body, which in turn is a metaphor for the person himself. See how you translated it in [2 Corinthians 1:17]

#### 2 Corinthians 03

##### we walk in the flesh

Here "walk" is an metaphor for "live" and "flesh" is a metonym for physical life. Alternate translation: "we live our lives in physical bodies"

##### the flesh

This phrase is a metonym for the way mortal people do things. See how you translated it in [2 Corinthians 1:17]

##### we do not make war

Paul speaks of his trying to persuade the Corinthians to believe him and not the false teachers as if he were fighting a physical war. These words should be translated literally.

##### make war according to the flesh

Possible meanings are 1) the word "flesh" is a metonym for physical life. Alternate translation: "fight against our enemies using physical weapons" or 2) the word "flesh" is a metonym for sinful human nature. Alternate translation: "make war in sinful ways"

#### 2 Corinthians 04

##### the weapons we fight with ... bring misleading arguments to nothing

Paul speaks of godly wisdom that shows human wisdom to be false as if it were a weapon with which he is destroying an enemy stronghold. Alternate translation: "the weapons we fight with ... show people that what our enemies say is completely wrong"

##### we fight

Paul speaks of his trying to persuade the Corinthians to believe him and not the false teachers as if he were fighting a physical war. These words should be translated literally.

##### are not fleshly

Possible meanings are 1) the word "fleshly" is a metonym for merely physical. Alternate translation: "are not physical" or 2) the word "fleshly" is a metonym for sinful human nature. Alternate translation: "are not sinful" or "do not enable us to do wrong"

#### 2 Corinthians 05

##### every high thing that rises up

Paul is still speaking with the metaphor of a war, as if "the knowledge of God" were an army and "every high thing" were a wall that people had made to keep the army out. Alternate translation: "every false argument that proud people think of to protect themselves"

##### every high thing

"everything that proud people do"

##### rises up against the knowledge of God

Paul speaks of arguments as if they were a wall standing high against an army. The words "rises up" mean "stands tall," not that the "high thing" is floating up into the air. Alternate translation: "people use so they will not have to know who God is"

##### We take every thought captive into obedience to Christ

Paul speaks of people's thoughts as if they were enemy soldiers whom he captures in battle. Alternate translation: "We show how all the false ideas those people have are wrong and teach the people to obey Christ"

#### 2 Corinthians 06

##### punish every act of disobedience

The words "act of disobedience" are a metonym for the people who commit those acts. Alternate translation: "punish every one of you who disobeys us"

#### 2 Corinthians 07

##### Look at what is clearly in front of you.

Possible meanings are 1) this is a command or 2) this is a statement, "You are looking only at what you can see with your eyes." Some think this is a rhetorical question that may also be written as a statement. Alternate translation: "Are you looking at what is clearly in front of you?" or "You seem unable to see what is clearly in front of you."

##### let him remind himself

"he needs to remember"

##### that just as he is Christ's, so also are we

"that we belong to Christ just as much as he does"

#### 2 Corinthians 08

##### to build you up and not to destroy you

Paul speaks of helping the Corinthians to know Christ better as if he were constructing a building. Alternate translation: "to help you become better followers of Christ and not to discourage you so you stop following him"

#### 2 Corinthians 09

##### I am terrifying you

"I am trying to frighten you"

#### 2 Corinthians 10

##### serious and powerful

"demanding and forceful"

##### his bodily presence is weak

"when he is here physically, he is not impressive"

#### 2 Corinthians 11

##### Let such people be aware

"I want such people to be aware"

##### what we are in the words of our letters when we are absent is what we will be in our actions when we are there

"we will do the same things when we are there with you that we have written about in our letters while we have been away from you"

##### we ... our

All instances of these words refer to Paul's ministry team but not the Corinthians.

#### 2 Corinthians 12

##### We are not so bold as to group ourselves ... praise themselves

"Bold people would group themselves ... praise themselves, but we are not that bold, so we do not." Paul is using irony here: most people think of boldness as a good thing, but Paul is saying that those who have the boldness to praise themselves are doing wrong.

##### to group ourselves or compare ourselves with those

"to say we are as good as those"

##### they measure themselves by one another and compare themselves with each other

Paul is saying much the same thing twice.

##### they measure themselves by one another

Paul is speaking of goodness as though it were something whose length people could measure. Alternate translation: "they look at each other and try to see who is better"

##### have no insight

"show everyone that they do not know anything"

#### 2 Corinthians 13

##### General Information:

Paul speaks of the authority he has as if it were a land over which he rules, those things over which he has authority as being within the borders or "limits" of his land, and those things not under his authority as being beyond the "limits."

##### will not boast beyond limits. Instead

This is an idiom. Alternate translation: "will not boast about things over which we have no authority. Instead" or "will boast only about things over which we have authority. And"

##### within the limits of what God

"about things under the authority that God"

##### limits that reach even as far as you

Paul speaks of the authority he has as if it were a land over which he rules. Alternate translation: "and you are within the border of our authority"

#### 2 Corinthians 14

##### we are not overextending ourselves

"we are not doing more than we should." Possible meanings are 1) "we are not boasting more than we should" or 2) "we are not claiming to have more authority than we do."

#### 2 Corinthians 15

##### We have not boasted beyond limits about the labors of others

This is an idiom. See how similar words were translated in [2 Corinthians 10:13]

##### our hope is that

"we hope that" or "we desire that" or "we trust that"

#### 2 Corinthians 16

##### another's area

"an area God has assigned to someone else"

#### 2 Corinthians 17

##### boast in the Lord

"boast about what the Lord has done"

#### 2 Corinthians 18

##### recommends himself

This means that he provides enough evidence for each person who hears him to decide whether he is right or wrong. See how "recommend ourselves" is translated in 2 Corinthians 4:2.

##### who is approved

This can be stated in active form. Alternate translation: "whom the Lord approves"

##### but the one whom the Lord recommends

You can make clear the understood information. Alternate translation: "but it is the one whom the Lord recommends who is approved"

### Chapter 11

**1** I wish that you could put up with me in some foolishness. But you are indeed putting up with me! **2** For I am jealous about you. I have a godly jealousy for you, since I promised you in marriage to one husband. I promised to present you as a pure virgin to Christ. **3** But I am afraid that somehow, as the serpent deceived Eve by his craftiness, your thoughts might be led astray away from a sincere and pure devotion to Christ. **4** For suppose that someone comes and proclaims another Jesus than the one we preached. Or suppose that you receive a different spirit than what you received. Or suppose that you receive a different gospel than the one you received. You put up with these things well enough! **5** For I think that I am not in the least inferior to those so-called super-apostles. **6** But even if I am untrained in speech, I am not untrained in knowledge. In every way and in all things we have made this known to you. **7** Did I sin by humbling myself so you might be exalted? For I freely preached the gospel of God to you. **8** I robbed other churches by accepting support from them so that I could serve you. **9** When I was with you and I was in need, I did not burden anyone. For my needs were met by the brothers who came from Macedonia. In everything I have kept myself from being a burden to you, and I will continue to do that. **10** As the truth of Christ is in me, this boasting of mine will not be silenced in the parts of Achaia. **11** Why? Because I do not love you? God knows. **12** And what I do I will keep doing, so that I may cut off the opportunity of those who want an opportunity to be found to be like us in the things they boast about. **13** For such people are false apostles and deceitful workers. They disguise themselves as apostles of Christ. **14** And this is no surprise, for even Satan disguises himself as an angel of light. **15** It is no great surprise if his servants also disguise themselves as servants of righteousness. Their fate will be what their deeds deserve.

**16** I say again: Let no one think I am a fool. But if you do, receive me as a fool so I may boast a little. **17** What I am saying with this boastful confidence—I am not talking the way the Lord would—I am saying as a fool. **18** Since many people boast according to the flesh, I will also boast. **19** For you gladly put up with fools. You are wise yourselves! **20** For you put up with someone if he enslaves you, if he devours you, if he takes advantage of you, if he exalts himself, or if he slaps you in the face. **21** I will say to our shame that we were too weak to do that. Yet if anyone is bold—I am speaking like a fool—I too will be bold. **22** Are they Hebrews? So am I. Are they Israelites? So am I. Are they descendants of Abraham? So am I. **23** Are they servants of Christ? (I speak as though I were insane.) I am more: in harder labor, in more prisons, in beatings beyond measure, in facing many deadly dangers. **24** From Jews I received five times the "forty lashes minus one." **25** Three times I was beaten with rods. Once I was stoned. Three times I was shipwrecked. I have spent a night and a day on the open sea. **26** I have been on frequent journeys, in danger from rivers, in danger from robbers, in danger from my own people, in danger from the Gentiles, in danger in the city, in danger in the wilderness, in danger at sea, in danger from false brothers. **27** I have served in labor and toil, in many sleepless nights, in hunger and thirst, often in fasting, in cold and nakedness. **28** Apart from everything else, there is the daily pressure of my concern for all the churches. **29** Who is weak, and I am not weak? Who has been caused to stumble, and I do not burn? **30** If I must boast, I will boast about what shows my weaknesses. **31** The God and Father of the Lord Jesus, the one who is blessed forever, knows that I am not lying!

**32** At Damascus, the governor under King Aretas was guarding the city of Damascus to arrest me. **33** But I was lowered in a basket through a window in the wall, and I escaped from his hands.

### Chapter 12

**1** I must boast, even if it is unprofitable. But I will go on to visions and revelations from the Lord. **2** I know a man in Christ who fourteen years ago who—whether in the body or out of the body, I do not know, God knows—was caught up into the third heaven. **3** And I know that this man—whether in the body, or out of the body, I do not know, God knows— **4** was caught up into paradise and heard inexpressible words that people are not permitted to speak. **5** On behalf of such a person I will boast. But on behalf of myself I will not boast, except about my weaknesses. **6** If I should choose to boast, I will not be a fool, because I would be speaking the truth. But I will keep from boasting, so that no one will think more of me than what he sees in me or hears from me. **7** To keep me from exalting myself because of the surpassing greatness of the revelations, a thorn in the flesh was given to me, a messenger from Satan to afflict me—so I would not exalt myself. **8** Three times I pleaded with the Lord about this, for him to take it away from me. **9** But he said to me, "My grace is enough for you, for power is made perfect in weakness." So I would much rather boast about my weakness, so that the power of Christ might reside on me. **10** Therefore I am content for Christ's sake in weaknesses, in insults, in troubles, in persecutions and distressing situations. For whenever I am weak, then I am strong.

**11** I have become a fool! You forced me to this, for I should have been praised by you. For I was not at all inferior to the so-called super-apostles, even though I am nothing. **12** The true signs of an apostle were performed among you with all perseverance, signs and wonders and miracles. **13** For how were you less important than the rest of the churches, except that I was not a burden to you? Forgive me for this wrong!

**14** Look! I am ready to come to you a third time. I will not be a burden to you, for I do not seek what is yours. I want you. For children should not save up for the parents. Instead, the parents should save up for the children. **15** I will most gladly spend and be spent for your souls. If I love you more, am I to be loved less? **16** But as it is, I did not burden you. But since I am so crafty, I am the one who caught you by deceit. **17** Did I take advantage of you by anyone I sent to you? **18** I urged Titus to go to you, and I sent the other brother with him. Did Titus take advantage of you? Did we not walk in the same spirit? Did we not walk in the same steps?

**19** Do you think all of this time we have been defending ourselves to you? It is in the sight of God that we speak in Christ, and all for your strengthening, beloved. **20** For I fear that when I come I may not find you as I wish. I fear that you might not find me as you wish. I fear that there may be quarreling, jealousy, outbursts of anger, rivalries, slander, gossip, arrogance, and disorder. **21** I fear that when I come back, my God might humble me before you. I fear that I might be grieved by many of those who have sinned before now and who did not repent of the uncleanness and sexual immorality and lustful indulgence that they practiced.

### Chapter 13

**1** This is the third time that I am coming to you. "Every matter must be established by the mouth of two or three witnesses." **2** I have already said to those who sinned before and to all the rest when I was there the second time, and I say it again: When I come again, I will not spare them. **3** I tell you this because you are looking for proof that Christ is speaking through me. He is not weak toward you. Rather, he is powerful in you. **4** For he was crucified in weakness, but he is alive by God's power. For we also are weak in him, but we will live with him by the power of God among you. **5** Examine yourselves, to see if you are in the faith. Test yourselves. Do you not realize this about yourselves, that Jesus Christ is in you?—unless, of course, you have failed the test. **6** And I hope that you will recognize that we have not failed the test. **7** Now we pray to God that you may not do any wrong. I do not pray this so that we may appear to have passed the test. Rather, I pray that you may do what is proper, although we may seem to have failed the test. **8** For we are not able to do anything against the truth, but only for the truth. **9** For we rejoice when we are weak and you are strong. We also pray that you may be made complete. **10** I write these things while I am away from you so that when I am with you I do not have to deal harshly with you in the use of my authority—which the Lord gave to me so that I may build you up, and not tear you down.

**11** Finally, brothers, rejoice! Work for restoration, be encouraged, think alike, live in peace. And the God of love and peace will be with you. **12** Greet each other with a holy kiss. All God's holy people greet you. *[*[1](#fn-047-013-012-1)*]*

**13** The grace of the Lord Jesus Christ, the love of God, and the fellowship of the Holy Spirit be with all of you. *[*[2](#fn-047-013-013-2)*]*

#### Footnotes

13:12 *[1]*Some copies number this sentence as verse 13. 13:13 *[2]*Some translations number this sentence as verse 14.

## Galatians

### Chapter 1

**1** Paul, an apostle—not an apostle from men nor by human agency, but through Jesus Christ and God the Father, who raised him from the dead— **2** and all the brothers with me, to the churches of Galatia:

**3** Grace to you and peace from God our Father and the Lord Jesus Christ, **4** who gave himself for our sins so that he might deliver us from this present evil age, according to the will of our God and Father, **5** to him be the glory forever and ever. Amen.

**6** I am amazed that you are turning away so quickly from him who called you by the grace of Christ. I am amazed that you are turning to a different gospel, **7** not that there is another gospel, but there are some men who cause you trouble and want to distort the gospel of Christ. **8** But even if we or an angel from heaven should proclaim to you a gospel other than the one we proclaimed to you, let him be cursed. **9** As we have said before, so now I say again, "If someone proclaims to you a gospel other than the one you received, let him be cursed." **10** For am I now seeking the favor of men or of God? Am I seeking to please men? If I am still trying to please men, I am not a servant of Christ.

**11** For I want you to know, brothers, that the gospel I proclaimed is not man's gospel. **12** I did not receive it from any man, nor was I taught it. Instead, it was by revelation of Jesus Christ to me. **13** You have heard about my former life in Judaism, how I was persecuting the church of God beyond measure and that I was trying to destroy it. **14** I advanced in Judaism beyond many of those who were my own age, from out of my own people. That is how extremely zealous I was for the traditions of my fathers. **15** But when God, who had set me apart from my mother's womb, and who called me through his grace, was pleased **16** to reveal his Son in me, so that I might preach him among the Gentiles, I did not immediately consult with flesh and blood. **17** I did not go up to Jerusalem to those who had become apostles before me. Instead, I went to Arabia and then returned to Damascus.

**18** Then after three years I went up to Jerusalem to get to know Cephas and I stayed with him fifteen days. **19** But I saw none of the other apostles except James, the Lord's brother. **20** In what I write to you, I assure you before God that I am not lying. **21** Then I went to the regions of Syria and Cilicia. **22** I was still not known by face to the churches of Judea that are in Christ. **23** They only heard it being said, "The man who once persecuted us is now proclaiming as good news the faith he once tried to destroy." **24** So they glorified God because of me.

# Galatians 1 General Notes

### Structure and formatting

Paul started this letter differently than his other letters. He adds that he was "not an apostle from men nor by human agency, but through Jesus Christ and God the Father, who raised him from the dead ones." Paul probably included these words because false teachers were opposing him and trying to undermine his authority.

### Special concepts in this chapter

#### Heresy

God eternally saves people only through the true, biblical gospel. God condemns any other version of the gospel. Paul asks God to curse those who teach a false gospel. They might not be saved. They should be treated as non-Christians. (See: save, eternity, goodnews and condemn and curse)

#### Paul's qualifications

Some people in the early church were teaching that Gentiles needed to obey the law of Moses. To refute this teaching, in verses 13-16 Paul explains how he was formerly a zealous Jew. But God still needed to save him and show him the true gospel. As a Jew, and the apostle to Gentile people, Paul was uniquely qualified to address this issue. (See: lawofmoses)

### Other possible translation difficulties in this chapter

#### "You are turning so quickly to a different gospel"

The Book of Galatians is one of Paul's earliest letters in Scripture. It shows that heresies troubled even the early church.

#### Galatians 01

##### General Information:

Paul, an apostle, writes this letter to the churches in the area of Galatia. Unless noted otherwise, all instances of "you" and "your" in this letter refer to the Galatians and are plural.

##### who raised him

"who caused him to live again"

#### Galatians 02

##### brothers

Here this means fellow Christians, including both men and women, since all believers in Christ are members of one spiritual family, with God as their heavenly Father. Alternate translation: "brothers and sisters"

#### Galatians 03

##### General Information:

This page has intentionally been left blank.

#### Galatians 04

##### for our sins

"Sins" is a metonym the punishment for sin. Alternate translation: "to take the punishment we deserved because of our sins"

##### that he might deliver us from this present evil age

Here "this ... age" represents the powers at work in the age. Alternate translation: "that he might bring us to a place of safety from the evil powers at work in the world today"

##### our God and Father

This refers to "God our Father." He is our God and our Father.

#### Galatians 05

##### General Information:

This page has intentionally been left blank.

#### Galatians 06

##### Connecting Statement:

Paul gives his reason for writing this letter: he reminds them to continue to understand the gospel.

##### I am amazed

"I am surprised" or "I am shocked." Paul was disappointed that they were doing this.

##### you are turning away so quickly from him

Here "turning away ... from him" is a metaphor for started to doubt or no longer trust God. Alternate translation: "you are so quickly starting to doubt him"

##### him who called you

"God, who called you"

##### called

Here this means God has appointed or chosen people to be his children, to serve him, and to proclaim his message of salvation through Jesus.

##### by the grace of Christ

"because of Christ's grace" or "because of Christ's gracious sacrifice"

##### you are turning to a different gospel

Here "turning to" is a metaphor that means to start to believe something. Alternate translation: "you are instead starting to believe a different gospel"

#### Galatians 07

##### some men

"some people"

#### Galatians 08

##### But even if we or an angel from heaven should proclaim ... let him be cursed

Paul said this to show how strongly he felt about anyone who might proclaim a gospel other than the one he had proclaimed. If anyone would do that, that person should be cursed. Alternate translation: "But even if we or an angel from heaven were to proclaim ... let him be cursed"

##### But even if we or an angel from heaven should proclaim

The word "even" shows that Paul did not believe that they or an angel from heaven would ever proclaim a different gospel. But he includes himself and angels in his statement to emphasize how wrong it would be for anyone to proclaim a different gospel.

##### other than the one

"different from the gospel" or "different from the message"

##### let him be cursed

"God should punish that person forever." If your language has a common way of calling a curse down on someone, you should use that.

#### Galatians 09

##### General Information:

This page has intentionally been left blank.

#### Galatians 10

##### For am I now seeking the favor of men or of God? Am I seeking to please men?

These rhetorical questions expect the answer "no." Alternate translation: "I do not seek the favor of men, but instead I seek the favor of God. I am not seeking to please men."

##### If I am still trying to please men, I am not a servant of Christ

Both the "if" phrase and the "then" phrase are contrary to fact. "I am not still trying to please men; I am a servant of Christ" or "If I were still trying to please men, then I would not be a servant of Christ"

#### Galatians 11

##### Connecting Statement:

Paul explains that he did not learn the gospel from others; he learned it from Jesus Christ.

##### brothers

See how you translated this in Galatians 1:2.

##### is not man's gospel

By using this phrase, Paul was not trying to say that Jesus Christ is not himself human. Because Christ is both man and God, however, he is not a sinful human being. Paul is writing about where the gospel came from; it did not come from sinful human beings, but it came from Jesus Christ.

#### Galatians 12

##### it was by revelation of Jesus Christ to me

Possible meanings are 1) "Jesus Christ himself revealed the gospel to me" or 2) "God made me know the gospel when he showed me who Jesus Christ was."

#### Galatians 13

##### former life

"behavior at one time" or "prior life" or "earlier life"

#### Galatians 14

##### I advanced

This metaphor pictures Paul as being ahead of other Jews his age in their goal to be perfect Jews.

##### those who were my own age

"the Jewish people who are the same age as I am"

##### my fathers

"my ancestors"

#### Galatians 15

##### and who called me through his grace

Possible meanings of "through his grace" are 1) this tells why God called Paul. Alternate translation: "and who called me to serve him because he is gracious" or 2) this tells how God called Paul. Alternate translation: "and who called me by means of his grace."

#### Galatians 16

##### to reveal his Son in me

Possible meanings are 1) "to allow me to know his Son" or 2) "to show the world through me that Jesus is God's Son."

##### Son

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

##### preach him

"proclaim that he is God's Son" or "preach the good news about God's Son"

##### consult with flesh and blood

This is an expression that means talking with other people. Alternate translation: "ask people to help me understand the message"

#### Galatians 17

##### go up to Jerusalem

"go to Jerusalem." Jerusalem was in a region of high hills, making it necessary to climb many hills in order to get there, and so it was common to describe travel to Jerusalem as "going up to Jerusalem."

#### Galatians 18

##### General Information:

This page has intentionally been left blank.

#### Galatians 19

##### I saw none of the other apostles except James

This double negative emphasizes that James was the only apostle whom Paul saw. Alternate translation: "I saw only one of the other apostles, and that was James" or "the only other apostle I saw was James"

#### Galatians 20

##### before God

Paul wants the Galatians to understand that Paul is completely serious and that he knows that God hears what he says and will judge him if he does not tell the truth.

##### In what I write to you, I assure you before God that I am not lying

Paul uses litotes to emphasize that he is telling the truth. Alternate translation: "I am not lying to you in the messages I write to you" or "in the things I write to you I am telling you the truth"

#### Galatians 21

##### the regions of Syria and Cilicia

"the parts of the world called Syria and Cilicia"

#### Galatians 22

##### I was still not known by face to the churches of Judea that are in Christ

"No one in the churches of Judea that are in Christ knew what I looked like" or "None of the people in the churches of Judea that are in Christ had ever met me"

#### Galatians 23

##### They only heard it being said

"They only knew what they heard others saying about me"

#### Galatians 24

##### General Information:

This page has intentionally been left blank.

### Chapter 2

**1** Then after fourteen years I went up again to Jerusalem with Barnabas, taking Titus along with me. **2** I went up because of a revelation and set before them the gospel that I preach among the Gentiles. I spoke privately to those who seemed to be important, in order to make sure that I was not running—or had not run—in vain. **3** But not even Titus, who was with me and who was a Greek, was forced to be circumcised. **4** The false brothers came in secretly to spy on the liberty we have in Christ Jesus. They desired to enslave us, **5** but we did not yield in submission to them for a moment, so that the truth of the gospel would remain with you. **6** But those who seemed to be important (whatever they were does not matter to me, God shows no partiality)—those, I say, who seemed important added nothing to me. **7** On the contrary, they saw that I had been entrusted with the gospel to those who are uncircumcised, just as Peter had been entrusted with the gospel to those who are circumcised. **8** For God, who worked in Peter for the apostleship to those who are circumcised, also worked in me to the Gentiles. **9** When James, Cephas, and John, who had a reputation as pillars, recognized the grace that had been given to me, they gave the right hand of fellowship to Barnabas and me. They agreed that we should go to the Gentiles and they should go to the circumcised. **10** They requested only that we remember the poor, the very thing that I was eager to do.

**11** But when Cephas came to Antioch, I opposed him to his face because he stood condemned. **12** Before certain men came from James, Cephas was eating with the Gentiles. But when these men came, he stopped and kept away from the Gentiles. He was afraid of those who were demanding circumcision. **13** Also the rest of the Jews joined in this hypocrisy. Even Barnabas was led astray with them by their hypocrisy. **14** But when I saw that their behavior was not following the truth of the gospel, I said to Cephas in front of all of them, "If you are a Jew but are living like a Gentile and not like a Jew, how can you force the Gentiles to live like Jews?" **15** We ourselves are Jews by birth and not Gentile sinners; **16** yet we know that no person is justified by the works of the law but through faith in Christ Jesus. So we also have believed in Christ Jesus so that we might be justified by faith in Christ and not by the works of the law. For by the works of the law no flesh will be justified. **17** But if, while we seek to be justified in Christ, we too were found to be sinners, is Christ then a minister of sin? Absolutely not! **18** For if I rebuild those things I once destroyed, I prove myself to be a transgressor. **19** For through the law I died to the law, so that I might live for God. I have been crucified with Christ. *[*[1](#fn-048-002-019-1)*]***20** It is no longer I who live, but Christ lives in me. The life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me. **21** I do not set aside the grace of God, for if righteousness could be gained through the law, then Christ died for nothing!

#### Footnotes

2:19 *[1]*Some translations include this sentence with verse 20.

# Galatians 2 General Notes

### Structure and formatting

Paul continues to defend the true gospel. This began in Galatians 1:11.

### Special concepts in this chapter

#### Circumcised and uncircumcised

The law of Moses required Jewish males to be circumcised. The Jews called Gentiles "the uncircumcised."

#### Slavery and freedom

Paul introduces these ideas in Galatians 2:4. He uses the metaphor of slavery for people who are obligated to obey the law of Moses. He uses the metaphor of freedom, or liberty, for people who are not obligated to obey the law of Moses because they trust in Jesus Christ to make them righteous.

#### The false brothers

When Paul says that false brothers wanted to make the believers slaves, he is referring to Jews who claimed to be Christians and who wanted to convince Gentile Christians to obey the law of Moses.

#### The hypocrisy of Cephas

Jews normally did not eat with Gentiles because Gentiles did not obey the law of Moses. Cephas knew that Gentile Christians are not obligated to obey the law of Moses, and because of this, he knew that it was permissible to eat with them. However, when some men came saying that Gentile Christians are obligated to obey the law, Cephas stopped eating with the Gentiles Christians, as if he, too, believed that they need to obey the law of Moses. Paul rebuked Cephas for treating the Gentile Christians like that.

#### Galatians 01

##### Connecting Statement:

Paul continues to give the history of how he learned the gospel from God, not the apostles.

##### went up

"traveled." Jerusalem is located in hilly country. The Jews also viewed Jerusalem as the place on earth that is closest to heaven, so Paul may have been speaking figuratively, or it may be that it was reflecting the difficult, uphill, journey to get to Jerusalem.

#### Galatians 02

##### those who seemed to be important

"the most important leaders among the believers"

##### I was not running—or had not run—in vain

Paul uses running as a metaphor for work. Alternate translation: "I was doing, or had done, profitable work"

##### in vain

"for no benefit" or "for nothing"

#### Galatians 03

##### to be circumcised

This can be stated in active form. Alternate translation: "to have someone circumcise him"

#### Galatians 04

##### The false brothers came in secretly

"People who pretended to be Christians came into the church," or "People who pretended to be Christians came among us"

##### spy on the liberty

secretly watch people to see how they live in liberty

##### liberty

freedom

##### They desired

"These spies desired" or "These false brothers wanted"

##### to enslave us

"to make us slaves to the law." Paul is speaking about being forced to follow the Jewish rituals that the law commanded. He is speaking about this as if it were slavery. The most important ritual was circumcision. Alternate translation: "to force us to obey the law"

#### Galatians 05

##### yield in submission

"submit" or "listen"

#### Galatians 06

##### added nothing to me

The word "me" here represents what Paul was teaching. Alternate translation: "added nothing to what I teach" or "did not tell me to add anything to what I teach"

#### Galatians 07

##### On the contrary

"Instead" or "Rather"

##### I had been entrusted ... Peter had been entrusted

This can be stated in active form. Alternate translation: "God trusted me ... God trusted Peter"

##### had been entrusted with the gospel to those

"had been given the responsibility of preaching the gospel to those"

#### Galatians 08

##### General Information:

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#### Galatians 09

##### who had a reputation as pillars

A pillar is a post that supports a building. This is a metaphor meaning important leaders. Alternate translation: "who were known to be important leaders" or "who were known to be important leaders of the church"

##### recognized the grace that had been given to me

This can be stated in active form. Alternate translation: "recognized the grace that God had given to me"

##### the grace that had been given to me

The abstract noun "grace" can be translated with the phrase "be kind." Alternate translation: "that God had been kind to me"

##### gave ... the right hand of fellowship

Grasping and shaking the right hand was a symbol of fellowship. Alternate translation: "welcomed ... as fellow workers" or "welcomed ... with honor"

#### Galatians 10

##### remember the poor

You may need to make explicit what about the poor he was to remember. Alternate translation: "remember to take care of the needs of the poor"

#### Galatians 11

##### I opposed him to his face

The words "to his face" are a metonym for "where he could see and hear me." Alternate translation: "I confronted him in person" or "I challenged his actions in person"

#### Galatians 12

##### Before

in relation to time

##### he stopped

"he stopped eating with them"

##### He was afraid of those who were demanding circumcision

The reason Cephas was afraid can be stated explicitly. Alternate translation: "He was afraid that these men who required circumcision would judge that he was doing something wrong" or "He was afraid that these men who required circumcision would blame him for doing something wrong"

##### those who were demanding circumcision

Jews who had become Christians, but who demanded that those who believe in Christ live according to Jewish customs

##### kept away from

"stayed away from" or "avoided"

#### Galatians 13

##### this hypocrisy

Paul calls Peter's staying away from the Gentiles "this hypocrisy" because Peter was pretending to be like those Jews who say that Gentile Christians have to be circumcised.

##### Even Barnabas was led astray with them by their hypocrisy

Here to be "led astray" is a metaphor for being persuaded to do something wrong. Alternate translation: "Even Barnabas was persuaded to be a hypocrite because of them"

#### Galatians 14

##### their behavior was not following the truth of the gospel

"they were not living according to the truth of the gospel"

##### how can you force the Gentiles to live like Jews?

This rhetorical question is a rebuke and can be translated as a statement. The word "you" is singular and refers to Peter. Alternate translation: "you are wrong to force the Gentiles to live like Jews."

##### force

Possible meanings are 1) force by using words or 2) persuade.

#### Galatians 15

##### Connecting Statement:

Paul tells the believers that Jews who know the law, as well as Gentiles who do not know the law, are saved only by faith in Christ and not by keeping the law.

##### not Gentile sinners

"not those whom the Jews call Gentile sinners"

#### Galatians 16

##### we

This probably refers to Paul and others but not to the Galatians, who were primarily Gentiles.

##### no flesh

The word "flesh" is a synecdoche for the whole person. Alternate translation: "no person"

#### Galatians 17

##### while we seek to be justified in Christ

The phrase "justified in Christ" means justified because we are united with Christ and justified by means of Christ.

##### we too were found to be sinners

The words "were found to be" are an idiom that emphasizes that "we are" certainly sinners. Alternate translation: "we see that we also certainly are sinners"

##### Absolutely not!

"Of course, that is not true!" This expression gives the strongest possible negative answer to the preceding rhetorical question "Does Christ become a servant of sin?" You may have a similar expression in your language that you could use here.

#### Galatians 18

##### General Information:

This page has intentionally been left blank.

#### Galatians 19

##### General Information:

This page has intentionally been left blank.

#### Galatians 20

##### Son of God

This is an important title for Jesus.

#### Galatians 21

##### I do not set aside the grace of God

"I do not reject the grace of God" or "I do not consider God's grace to be worthless"

##### the grace of God

Paul is speaking of God's kindness to us. Christ died for us so that we can be justified.

##### if righteousness could be gained through the law, then Christ died for nothing

Paul uses this statement to argue that righteousness cannot be gained through the law. If it could be then there was no need for Christ to die to give us righteousness, because we could gain it ourselves by obeying the law.

##### if righteousness could be gained through the law

"if people could become righteous by obeying the law"

##### then Christ died for nothing

"then Christ would have accomplished nothing by dying"

### Chapter 3

**1** Foolish Galatians! Who has put a spell on you? It was before your eyes that Jesus Christ was publicly displayed as crucified. **2** This is the only thing I want to learn from you: Did you receive the Spirit by the works of the law or by the hearing of faith? **3** Are you so foolish? Having begun by the Spirit, are you now going to be perfected by the flesh? **4** Have you suffered so many things for nothing—if indeed it was for nothing? **5** Does he who gives the Spirit to you and works miracles among you do so by the works of the law or by the hearing of faith? **6** Just as Abraham "believed God and it was credited to him as righteousness," **7** in the same way, understand, then, that those of faith are the children of Abraham. **8** The scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand to Abraham, saying, "In you all the nations will be blessed." **9** So then, those of faith are blessed along with Abraham, the man of faith. **10** All who rely on the works of the law are under a curse; and so it is written, "Cursed is everyone who does not abide by all the things written in the book of the law, and do them." **11** Now it is clear that no one is justified before God by the law, because "the righteous will live by faith." **12** But the law is not of faith, rather, "The person who does the works of the law must live by them." **13** Christ redeemed us from the curse of the law by becoming a curse for us—for it is written, "Cursed is everyone who hangs on a tree"— **14** so that the blessing of Abraham might come to the Gentiles in Christ Jesus, so that by faith we might receive the promise of the Spirit.

**15** Brothers, let me speak in human terms. Once a man-made contract is established by law, no one can set it aside or add to it. **16** Now the promises were spoken to Abraham and to his descendant. It does not say, "to descendants," referring to many, but instead to only one, "and to your descendant," who is Christ. **17** Now what I am saying is this: The law, which came 430 years afterward, does not set aside the covenant previously established by God, to nullify the promise. **18** For if the inheritance comes by the law, then it no longer comes by promise. But God freely gave it to Abraham by a promise. **19** What, then, was the purpose of the law? It was added because of transgressions until the descendant of Abraham would come to whom the promise had been made. The law was ordained through angels by the hand of an intermediary. **20** Now an intermediary implies more than one person. But God is one. **21** So is the law against the promises of God? Absolutely not! For if a law had been given that could give life, then righteousness would certainly have come by the law. **22** But the scripture imprisoned everything under sin so that the promise by faith in Jesus Christ might be given to those who believe.

**23** Now before faith came, we were held captive under the law, imprisoned until faith should be revealed. **24** So then the law became our guardian until Christ came, so that we might be justified by faith. **25** But now that faith has come, we are no longer under a guardian. **26** For you are all sons of God through faith in Christ Jesus. **27** For as many of you who were baptized into Christ have clothed yourselves with Christ. **28** There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female, for you are all one in Christ Jesus. **29** Then if you are Christ's, you are Abraham's descendants, and heirs according to promise.

# Galatians 3 General Notes

### Special concepts in this chapter

#### Equality in Christ

All Christians are equally united to Christ. Ancestry, gender, and status do not matter. All are equal with each other. All are equal in the eyes of God.

### Important figures of speech in this chapter

#### Rhetorical Questions

Paul uses many different rhetorical questions in this chapter. He uses them to convince the Galatians of their sin. (See: and sin)

### Other possible translation difficulties in this chapter

#### Flesh

This is a complex issue. "Flesh" is possibly a metaphor for our sinful nature. Paul is not teaching that the physical part of man is sinful. "Flesh" is used in this chapter to contrast with that which is spiritual. (See: flesh)

#### "Those of faith are children of Abraham"

Scholars are divided on what this means. Some believe Christians inherit the promises that God gave to Abraham, so Christians replace the physical descendants of Israel. Others believe Christians spiritually follow Abraham, but they do not inherit the promises that God gave to Abraham. In light of Paul's other teachings and the context here, Paul is probably writing about the Jewish and Gentile Christians sharing the same faith as Abraham did.

#### Galatians 01

##### General Information:

Paul is rebuking the Galatians by asking rhetorical questions.

##### Connecting Statement:

Paul reminds the believers in Galatia that God gave them his Spirit when they believed the gospel, not because they obeyed his law.

##### Who has put a spell on you?

Paul is using irony and a rhetorical question to say that the Galatians are acting as though someone has put a spell on them. He does not really believe that someone has put a spell on them. Alternate translation: "You behave as if someone has put a spell on you!"

##### put a spell on you

"done magic on you" or "done witchcraft on you"

##### It was before your eyes that Jesus Christ was publicly displayed as crucified

Paul speaks of his clear teaching of Jesus being crucified as if he had put on public display a picture of Jesus being crucified. And he speaks of the Galatians having heard his teaching as if they had seen the picture. Alternate translation: "You yourselves heard the clear teaching about Jesus being crucified"

#### Galatians 02

##### This is the only thing I want to learn from you

This continues the irony from verse 1. Paul knows the answers to the rhetorical questions he is about to ask.

##### Did you receive the Spirit by the works of the law or by the hearing of faith?

Translate this rhetorical question as a question if you can, because the reader will be expecting a question here. Also, be sure that the reader knows that the answer to the question is "by the hearing of faith," not "by doing what the law says." Alternate translation: "You received the Spirit, not by doing what the law says, but by the hearing of faith."

##### the hearing of faith

"believing what you heard"

#### Galatians 03

##### Are you so foolish?

This rhetorical question shows that Paul is surprised and even angry that the Galatians are foolish. Alternate translation: "You are very foolish!"

##### by the flesh

The word "flesh" is a metonym for effort. Alternate translation: "by your own effort" or "by your own work"

#### Galatians 04

##### Have you suffered so many things for nothing—if indeed it was for nothing?

Paul uses this question to rebuke the Galatians for behaving as though their faith in Christ and their suffering for it were for nothing. Alternate translation: "You have suffered so many things: Do not let it be for nothing!" or "You suffered so many things from those who opposed your faith in Christ. If you now think that righteousness comes by obeying the law, then your suffering was for nothing!"

##### Have you suffered so many things

The Galatians had believed that God makes people righteous because they trust in Jesus Christ, not because they obey the law. Because of this, they suffered many things from those who opposed their faith in Christ.

##### for nothing

"uselessly" or "without benefit to you"

#### Galatians 05

##### Does he ... do so by the works of the law or by the hearing of faith?

Paul asks another rhetorical question to remind the Galatians how people receive the Spirit. Alternate translation: "He ... does not do it by the works of the law; he does it by hearing with faith."

##### by the works of the law

This represents people doing the works that the law requires. Alternate translation: "because you do what the law tells us to do"

##### by the hearing of faith

Your language may require that what the people heard and whom they trusted be stated explicitly. Alternate translation: "because you heard the message and had faith in Jesus" or "because you listened to the message and trusted in Jesus"

#### Galatians 06

##### Connecting Statement:

Paul reminds the Galatian believers that even Abraham received righteousness by faith and not by the law.

##### it was credited to him as righteousness

God saw Abraham's faith in God, so then God considered Abraham righteous.

#### Galatians 07

##### those of faith

"those who have faith." The meaning of the noun "faith" can be expressed with the verb "believe." Alternate translation: "those who believe"

##### the children of Abraham

This represents people whom God views as he viewed Abraham. Alternate translation: "righteous in the same way that Abraham was righteous"

#### Galatians 08

##### The scripture, foreseeing ... faith, preached the gospel

Because God's promise to Abraham was written in the scripture before Christ fulfilled the promise, the scripture is like someone who knows the future before it happens and who preaches the gospel. Alternate translation: "In the scripture, God showed before it happened ... faith, and he presented the gospel"

##### In you

The word "you" refers to Abraham. Ultimately God would bless the nations through one of Abraham's descendants. Alternate translation: "Because of you" or "Through you"

##### all the nations

"all the people-groups in the world." God was showing that his plan of salvation was not only for the Jewish people, but for both Jews and non-Jews.

#### Galatians 09

##### the man of faith

Possible meanings are 1) Abraham was the man who believed and trusted in God or 2) Abraham was faithful to God.

#### Galatians 10

##### All who rely on ... the law are under a curse

Being under a curse represents being cursed. Here it refers to being eternally punished. "Those who rely on ... the law are cursed" or "God will eternally punish those who rely on ... the law"

##### the works of the law

"what the law says we must do"

#### Galatians 11

##### Now it is clear

What is clear can be stated explicitly. Alternate translation: "The scriptures are clear" or "The scriptures teach clearly"

##### no one is justified before God by the law

This can be stated with an active verb. Alternate translation: "God justifies no one by the law"

##### no one is justified before God by the law

Paul is correcting their belief that if they obeyed the law, God would justify them. Alternate translation: "no one is justified before God by obeying the law" or "God does not justify anyone for their obedience to the law"

##### the righteous will live by faith

The nominal adjective "righteous" refers to righteous people. Alternate translation: "righteous people will live by faith"

#### Galatians 12

##### must live by them

Possible meanings are 1) "must obey them all" or 2) "will be judged by his ability to do what the law demands."

#### Galatians 13

##### Connecting Statement:

Paul reminds these believers again that keeping the law could not save a person and that the law did not add a new condition to the promise by faith given to Abraham.

##### from the curse of the law

The noun "curse" can be expressed with the verb "curse." Alternate translation: "from being cursed because of the law" or "from being cursed for not obeying the law"

##### from the curse of the law ... becoming a curse for us ... Cursed is everyone

The word "curse" here is a metonym for God condemning the person whom he has cursed. Alternate translation: "from us having God condemn us because we broke the law ... having God condemn him instead of us ... God condemns everyone"

##### hangs on a tree

Paul expected his audience to understand that he was referring to Jesus hanging on the cross.

#### Galatians 14

##### so that the blessing of Abraham might come

"and because Christ became a curse for us, the blessing of Abraham will come"

##### so that by faith we might receive

Possible meanings are 1) this is because Christ became a curse for us. Alternate translation: "and because Christ became a curse for us, we will receive by faith" or 2) this is because the blessing in Abraham came in Christ Jesus. Alternate translation: "and because the blessing in Abraham came in Christ Jesus, we will receive by faith"

##### we might receive the promise

The word "we" includes the people who would read the letter and so is inclusive.

#### Galatians 15

##### Brothers

See how you translated this in Galatians 1:2.

##### in human terms

"as a person" or "of things most people understand"

#### Galatians 16

##### Now

This word shows that Paul has stated a general principle and is now beginning to introduce a specific case.

##### referring to many

"referring to many descendants"

##### to your descendant

The word "your" is singular and refers to a specific person, who is a particular descendant of Abraham

#### Galatians 17

##### The law, which came 430 years afterward, does not set aside the covenant previously established by God

In some languages it might be strange to speak of a law coming or setting aside a covenant. It might be clearer to make explicit who gave the law. Alternate translation: "When God gave the law 430 years later, he did not set aside the covenant that he had previously established"

##### set aside

"cancel"

##### 430 years

"four hundred and thirty years"

##### God, to nullify the promise

"God; that is, it does not nullify the promise"

##### nullify the promise

"to make the promise worthless" or "to make things as if the promise had never been made"

#### Galatians 18

##### For if the inheritance comes by the law, then it no longer comes by promise

Paul uses this argument to show that the inheritance does not come by obeying the law but by believing God's promise. Alternate translation: "If people could receive the inheritance by obeying the law, then it would no longer be true that people receive the inheritance by believing God's promise"

##### the inheritance

Paul speaks of what God has promised to give to believers as if it were an inheritance of property and wealth from a family member. Aternate translation: "the gift"

#### Galatians 19

##### Connecting Statement:

Paul tells the believers in Galatia why God gave the law.

##### What, then, was the purpose of the law?

Paul uses a rhetorical question to introduce the next topic he wants to discuss. It can also be translated as a statement. Alternate translation: "I will tell you what the purpose of the law is." or "Let me tell you why God gave the law."

##### It was added

This can be stated in active form. Alternate translation: "God added it" or "God added the law"

##### The law was ordained through angels

This can be stated in active form. Alternate translation: "God ordained the law through angels" or "God gave the law through angels"

##### by the hand of an intermediary

The words "by the hand of" are a metonym for the intermediary himself. An intermediary represents one person to another. Paul was probably talking about Moses, who represented God to the people of Israel. Alternate translation "by an intermediary" or "by his representative, Moses"

#### Galatians 20

##### Now an intermediary implies more than one person

An intermediary represents one person to another. Alternate translation: “Now if we say that there was an intermediary, that means that there must have been more than one person.”

##### intermediary

representative

##### But God is one

Paul uses this statement to contrast the law and the promise. Paul seems to be saying that the promise is superior to the law since God used an intermediary to give the law, but he did not use an intermediary when he made the promise. “God is one” is an important statement from the Old Testament, so it would be best to translate it as Paul wrote it. If this does not make sense in your language, you could translate it as "God is one God."

#### Galatians 21

##### against the promises

"opposed to the promises" or "in conflict with the promises"

##### if a law had been given that could give life

This can be stated in active form, and the abstract noun "life" can be translated with the verb "live." Alternate translation: "if God had given a law that enabled those who kept it to live"

##### righteousness would certainly have come by the law

"we could have become righteous by obeying that law"

#### Galatians 22

##### the scripture imprisoned everything under sin

The idea of being imprisoned under sin represents being controlled by sin. Possible meanings are 1) “the scripture caused everyone to be controlled by sin” or 2) “the scripture says that everyone is controlled by sin.”

##### the promise by faith in Jesus Christ

The word “promise” represents what God promised. Alternate translation: “what God promised to those who have faith in Christ”

#### Galatians 23

##### Connecting Statement:

Paul reminds those in Galatia that believers are free in God's family, not slaves under the law.

##### we were held captive under the law, imprisoned

This can be stated in active form. Alternate translation: "the law held us captive and we were in prison" or "the law held us captive in prison"

##### we were held captive under the law, imprisoned

The way the law controlled us is spoken of as if the law were a prison guard holding us as captives. Alternate translation: "the law controlled us like a prison guard"

##### until faith should be revealed

This can be stated in active form, and who this faith is in can be stated clearly. Alternate translation: "until God would reveal that he justifies those who have faith in Christ" or "until God would reveal that he justifies those who trust in Christ"

#### Galatians 24

##### guardian

More than simply "one who gives oversight to a child," this was usually a slave who was responsible for enforcing rules and behaviors given by the parent and would report to the parent on the child's actions.

##### until Christ came

"until the time when Christ came"

##### so that we might be justified

Before Christ came, God had planned to justify us. When Christ came, he carried out his plan to justify us. This can be stated in active form. Alternate translation: "so that God would declare us to be righteous"

#### Galatians 25

##### General Information:

This page has intentionally been left blank.

#### Galatians 26

##### General Information:

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#### Galatians 27

##### For as many of you who were baptized into Christ

"For all of you who were baptized into Christ"

##### have clothed yourselves with Christ

Possible meanings are 1) this is a metaphor meaning that they have been united to Christ. Alternate translation: "have become united with Christ" or "belong to Christ" or 2) this is a metaphor meaning that they have become like Christ. Alternate translation: "have become like Christ"

#### Galatians 28

##### There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female

"God sees no difference between Jew and Greek, slave and free, male and female"

#### Galatians 29

##### heirs

The people to whom God has made promises are spoken of as if they were to inherit property and wealth from a family member.

### Chapter 4

**1** I am saying that the heir, for whatever time he is a child, is no different from a slave, though he is owner of the entire estate. **2** But he is under guardians and managers until the date set by his father. **3** So also, when we were children, we were enslaved to the elemental principles of the world. **4** But when the fullness of time had come, God sent out his Son, born of a woman, born under the law **5** so that he might redeem those under the law, so that we might receive adoption as sons. **6** And because you are sons, God has sent the Spirit of his Son into our hearts, who cries out, "Abba, Father." **7** So you are no longer a slave, but a son, and if a son, then you are also an heir through God.

**8** But at that time, when you did not know God, you were made to be slaves to those who are, by their natural powers, not gods at all. **9** But now that you have come to know God, or rather that you are known by God, how is it that you are turning back to the weak and worthless elemental principles? Do you want to be enslaved all over again? **10** You observe days and new moons and seasons and years! **11** I am afraid for you that somehow my labor with you may have been for nothing.

**12** I beg you, brothers, become like me, for I also have become like you. You did me no wrong. **13** But you know that it was because of a disease of the flesh that I proclaimed the gospel to you the first time, **14** and though my physical condition put you to the test, you did not despise or reject me. Instead you welcomed me as if I were an angel of God, as if I were Christ Jesus himself. **15** Where then is your blessing now? For I testify to you that, if it were possible, you would have torn out your own eyes and given them to me. **16** So then, have I become your enemy because I am telling you the truth? **17** They are zealous to win you over, but for no good purpose. They want to shut you out so you may be zealous for them. **18** It is always good to be zealous for a good purpose, and not only when I am present with you. **19** My little children, again I am suffering the pains of childbirth for you until Christ is formed in you. **20** I wish I could be present with you now and change my tone, because I am perplexed about you.

**21** Tell me, you who desire to be under the law, do you not listen to the law? **22** For it is written that Abraham had two sons, one by the slave girl and one by the free woman. **23** One was born by the slave girl according to the flesh, but the other was born by the free woman through promise. **24** These things may be interpreted as an allegory, for these women represent two covenants. One of them is from Mount Sinai and she bears children into slavery. This is Hagar. **25** Now Hagar represents Mount Sinai in Arabia; and she represents the present Jerusalem, for she is in slavery with her children. **26** But the Jerusalem that is above is free, and she is our mother. **27** For it is written,

"Rejoice, you barren one who does not give birth;

cry out and shout for joy,

you who are not suffering the pains of childbirth;

because the children of the desolate woman are more numerous

than those of the woman who has a husband."

**28** But you, brothers, like Isaac, are children of promise. **29** At that time the one who was born according to the flesh persecuted the one born according to the Spirit. It is the same now. **30** But what does the scripture say? "Send away the slave girl and her son. For the son of the slave girl will not share in the inheritance with the son of the free woman." **31** Therefore, brothers, we are not children of a slave girl, but of the free woman.

# Galatians 4 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 verse 27, which is quoted from the Old Testament.

### Special concepts in this chapter

#### Sonship

Sonship is a complex issue. Scholars have many views on Israel's sonship. Paul uses sonship to teach how being under the law differs from being free in Christ. Not all of Abraham's physical descendants inherited God's promises to him. Only his descendants through Isaac and Jacob inherited the promises. And God only adopts into his family those who follow Abraham spiritually through faith. They are children of God with an inheritance. Paul calls them "children of promise." (See: inherit, promise, spirit and faith and adoption)

### Other possible translation difficulties in this chapter

#### Abba, Father

"Abba" is an Aramaic word. In ancient Israel, people used it to informally refer to their fathers. Paul "transliterates" its sounds by writing them with Greek letters.

#### Galatians 01

##### Connecting Statement:

Paul continues to remind the Galatian believers that Christ came to redeem those who were under the law, and that he changed them from being slaves into being sons.

##### no different from

"the same as"

#### Galatians 02

##### guardians

people with legal responsibility for children

##### managers

people whom others trust to control what is valuable, in this case children

#### Galatians 03

##### General Information:

The word "we" here refers to all Christians, including Paul's readers.

##### when we were children

Here "children" is a metaphor for being spiritually immature. Alternate translation: "when we were like children"

##### we were enslaved to the elemental principles of the world

Here "enslaved" is a metaphor for being unable to stop one's self from doing something. This can be stated in active form. Alternate translation: "the elemental principles of the world controlled us" or "we had to obey the elemental principles of the world as if we were slaves"

##### the elemental principles of the world

These words could refer to 1) the laws or moral principles of the world, or 2) spiritual powers that some people thought control what happens on earth.

#### Galatians 04

##### Son

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

#### Galatians 05

##### redeem

Paul uses the metaphor of a person buying back lost property or buying the freedom of a slave as a picture of Jesus paying for his people's sins by dying on the cross.

#### Galatians 06

##### you are sons

Paul uses the word for male children here because the subject is inheritance. In his culture and that of his readers, inheritance passed most commonly, but not always, to male children. He was neither specifying nor excluding female children here.

##### God has sent the Spirit of his Son into our hearts, who cries out, "Abba, Father."

By crying out "Abba, Father" the Spirit assures us that we are God's children and he loves us.

##### God has sent the Spirit of his Son into our hearts

The heart is metonym for the part of a person that thinks and feels. Alternate translation: "God has sent his Son's Spirit to show us how to think and act"

##### his Son

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

##### who cries

The Spirit is the one who cries.

##### Abba, Father

This is the way a young child would address his father in Paul's home language, but not in the language of the Galatian readers. To keep the sense of a foreign language, translate this as a word that sounds as much like "Abba" as your language allows.

#### Galatians 07

##### you are no longer a slave, but a son

Paul uses the word for male child here because the subject is inheritance. In his culture and that of his readers, inheritance passed most commonly, but not always, to male children. He was neither specifying nor excluding female children here.

##### you are no longer a slave ... you are also an heir

Paul is addressing his readers as though they are one person, so "you" here is singular.

##### heir

The people to whom God has made promises are spoken of as if they were to inherit property and wealth from a family member.

#### Galatians 08

##### General Information:

Paul continues to rebuke the Galatians by asking rhetorical questions.

##### Connecting Statement:

Paul reminds the Galatian believers that they are again trying to live under God's laws rather than living by faith.

##### those who are

"those things that are" or "those spirits who are"

#### Galatians 09

##### you are known by God

This can be stated in active form. Alternate translation: "God knows you"

##### how is it that you are turning back to ... principles?

Here "turning back to" is a metaphor for starting to pay attention to something again. This is the first of two rhetorical questions. Alternate translation: "you should not start paying attention to ... principles." or "you should not be concerned with ... principles."

##### elemental principles

See how you translated this phrase in Galatians 4:3.

##### Do you want to be enslaved all over again?

Paul uses this question to rebuke the people for behaving in a way that would make them like slaves. Alternate translation: "It seems that you want to be slaves again." or "You behave as though you wanted to be like slaves again."

##### Do you want to be enslaved all over again?

Here being "enslaved" is a metaphor for being obligated to obey certain rules or customs. Alternate translation: "Do you want to have to obey rules again like a slave has to obey his master?" or "It seems that you want to be controlled all over again!"

#### Galatians 10

##### You observe days and new moons and seasons and years

Paul is speaking of their being careful to celebrate certain times, thinking that doing that will make them right with God. Alternate translation: "You carefully celebrate days and new moons and seasons and years"

#### Galatians 11

##### may have been for nothing

"may have been useless" or "has not had any effect"

#### Galatians 12

##### Connecting Statement:

Paul reminds the Galatian believers how kindly they treated him when he was with them, and he encourages them to continue to trust him while he is not there with them.

##### beg

Here this means to ask or urge strongly. This is not the word used to ask for money or food or physical objects.

##### brothers

See how you translated this in Galatians 1:2.

##### You did me no wrong

This can be stated in positive form. Alternate translation: "You treated me well" or "You treated me as you should have"

#### Galatians 13

##### disease of the flesh

"physical disease" or "disease of the body"

#### Galatians 14

##### and though my physical condition put you to the test

"and though it was difficult for you to see me so physically ill"

##### my physical condition

Paul was speaking about a health problem that he had. We do not know what the problem was.

##### despise

hate very much

#### Galatians 15

##### General Information:

This page has intentionally been left blank.

#### Galatians 16

##### General Information:

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#### Galatians 17

##### to win you over

"to convince you to join them"

##### to shut you out

"to shut you out from us" or "to make you stop being loyal to us"

##### zealous for them

"zealous to do what they tell you to do"

#### Galatians 18

##### General Information:

This page has intentionally been left blank.

#### Galatians 19

##### Connecting Statement:

Paul tells believers that grace and law cannot work together.

##### My little children

This is a metaphor for disciples or followers. Alternate translation: "You who are disciples because of me"

##### I am suffering the pains of childbirth for you until Christ is formed in you

Paul uses childbirth as a metaphor for his concern about the Galatians. Alternate translation: "I am in pain as though I were a woman having to give birth to you, and I will continue to be in pain until Christ truly controls you"

#### Galatians 20

##### change my tone

Paul wishes he could sound happy instead of sounding angry or confused. Alternate Translation: "change the way I sound" or "change the way I am speaking to you" or "speak to you differently"

#### Galatians 21

##### Tell me, you ... law, do you not listen to the law?

Paul is introducing what he will say next. Alternate translation: "I want to tell you something, you ... law; you need to learn what the law really says." or "Let me tell you who ... law what the law really says."

#### Galatians 22

##### General Information:

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#### Galatians 23

##### General Information:

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#### Galatians 24

##### Connecting Statement:

Paul begins a story to illustrate a truth—that law and grace cannot exist together.

##### These things may be interpreted as an allegory

"This story of the two sons is like a picture of what I will tell you now"

##### as an allegory

An "allegory" is a story in which the people and things in it represent other things. In Paul's allegory, the two women referred to in Galatians 4:22 represent two covenants.

##### women represent

"women are a picture of"

##### Mount Sinai

"Mount Sinai" here is a synecdoche for the law that Moses gave to the Israelites there. Alternate translation: "Mount Sinai, where Moses gave the law to Israel"

##### she bears children into slavery

Paul treats the law as if it were a person. Alternate translation: "the people under this covenant are like slaves who have to obey the law"

#### Galatians 25

##### she represents

"she is a picture of"

##### she is in slavery with her children

Hagar is a slave and her children are slaves with her. Alternate translation: "Jerusalem, like Hagar, is a slave, and her children are slaves with her"

#### Galatians 26

##### is free

"is not bound" or "is not a slave"

#### Galatians 27

##### Rejoice

be happy

##### you barren one ... you who are not suffering

Here "you" refers to the barren woman and is singular.

#### Galatians 28

##### brothers

See how you translated this in Galatians 1:2.

##### children of promise

Possible meanings are that the Galatians have become God's children 1) by believing God's promise or 2) because God worked miracles to fulfill his promises to Abraham, first by giving Abraham a son and then by making the Galatians children of Abraham and thus sons of God.

#### Galatians 29

##### according to the flesh

This refers to Abraham's becoming Ishmael's father by taking Hagar as a wife. Alternate translation: "by means of human action" or "because of what people did"

##### according to the Spirit

"because of something the Spirit did"

#### Galatians 30

##### General Information:

This page has intentionally been left blank.

#### Galatians 31

##### brothers

See how you translated this in Galatians 1:2.

##### of a slave girl, but of the free woman

The words "we are children" are understood from the previous phrase. This can be translated as a separate sentence. Alternate translation: "of a slave girl. Rather, we are children of the free woman"

### Chapter 5

**1** For freedom Christ has set us free. Stand firm, therefore, and do not again be subject to a yoke of slavery.

**2** Look, I, Paul, say to you that if you let yourselves be circumcised, Christ will not benefit you in any way. **3** I testify again to every man who lets himself be circumcised that he is obligated to obey the whole law. **4** You are cut off from Christ, you who would be justified by the law; you no longer experience grace. **5** For through the Spirit, by faith, we eagerly wait for the hope of righteousness. **6** In Christ Jesus neither circumcision nor uncircumcision has value, but only faith working through love. **7** You were running well. Who prevented you from obeying the truth? **8** This persuasion does not come from him who calls you! **9** A little yeast leavens the whole batch of dough. **10** I have confidence in the Lord that you will think nothing different. The one who is troubling you will suffer the judgment, whoever he is. **11** Brothers, if I still proclaim circumcision, why am I still being persecuted? In that case the stumbling block of the cross has been removed. **12** As for those who are disturbing you, I wish they would cut themselves off!

**13** For you were called to freedom, brothers. But do not use your freedom as an opportunity for the flesh; rather, through love serve one another. **14** For the whole law is fulfilled in one word: "You must love your neighbor as yourself." **15** But if you bite and devour one another, watch out that you are not consumed by one another.

**16** But I say, walk by the Spirit and you will not carry out the desires of the flesh. **17** For the desires of the flesh are against the Spirit, and the desires of the Spirit are against the flesh. For these oppose each other, so that you cannot do the things you want. **18** But if you are led by the Spirit, you are not under the law. **19** Now the works of the flesh are evident: sexual immorality, impurity, sensuality, **20** idolatry, sorcery, hostilities, strife, jealousy, outbursts of anger, rivalry, dissension, divisions, **21** envy, drunkenness, drunken celebrations, and things like these. I warn you, as I warned you before, that those who practice such things will not inherit the kingdom of God. **22** But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faith, **23** gentleness, and self-control; against such things there is no law. **24** Those who belong to Christ Jesus have crucified the flesh with its passions and desires.

**25** If we live by the Spirit, let us also walk by the Spirit. **26** Let us not become boastful, provoking one another, envying one another.

# Galatians 5 General Notes

### Structure and formatting

Paul continues writing about the law of Moses as if it were something that traps or enslaves a person. (See: lawofmoses)

### Special concepts in this chapter

#### Fruit of the Spirit

The phrase "the fruit of the Spirit" is not plural, even though it begins a list of several things. Translators should keep the singular form if possible. (See: fruit)

### Important figures of speech in this chapter

#### Illustrations

Paul uses several metaphors in this chapter to illustrate his points and help explain complicated issues.

### Other possible translation difficulties in this chapter

#### "You are cut off from Christ, you who would be justified by the law; you no longer experience grace."

Some scholars think Paul teaches that being circumcised causes a person to lose their salvation. Other scholars think Paul means that obeying the law to try to get right with God will keep a person from being saved by grace. (See: grace)

#### Galatians 01

##### Connecting Statement:

Paul applies the allegory in the previous chapter by reminding the believers to use their liberty in Christ because all the law is fulfilled in loving neighbors as ourselves.

##### For freedom Christ has set us free

"It is so that we can be free that Christ has set us free." It is implied that Christ sets believers free from the old covenant. Here freedom from the old covenant is a metaphor for not being obligated to obey it. Alternate translation: "Christ has set us free from the old covenant so that we might be free" or "Christ has set us free so that we might live as free poeple"

##### Stand firm

Standing firm here represents being determined not to change. How they are not to change can be stated clearly. Alternate translation: "Do not give in to the arguments of people who teach something else" or "Be determined to stay free"

##### do not again be subject to a yoke of slavery

Here being under control of a yoke of slavery represents being obligated to obey the law. Alternate translation: "do not live like one who is under the control of a yoke of slavery to the law"

#### Galatians 02

##### if you let yourselves be circumcised

Paul is using circumcision as a metonym for Judaism. Alternate translation: "if you turn to the Jewish religion"

#### Galatians 03

##### I testify

"I declare" or "I serve as a witness"

##### to every man who lets himself be circumcised

Paul is using circumcision as a metonym for being Jewish. Alternate translation: "to every person who has become a Jew"

##### he is obligated to obey

"he must obey"

#### Galatians 04

##### You are cut off from Christ

Here "cut off" is a metaphor for separation from Christ. Alternate translation: "You have ended your relationship with Christ" or "You are no longer united with Christ"

##### you who would be justified by the law

Paul is speaking ironically here. He actually teaches that no one can be justified by trying to do the deeds required by the law. Alternate translation: "all you who think you can be justified by doing the deeds required by the law" or "you who want to be justified by the law"

##### you no longer experience grace

Who that grace comes from can be stated clearly. Alternate translation: "God will not be gracious to you"

#### Galatians 05

##### General Information:

Here the word "we" refers to Paul and those who oppose the circumcision of Christians. He is probably including the Galatians.

##### For through the Spirit

"This is because through the Spirit"

##### by faith, we eagerly wait for the hope of righteousness

Possible meanings are 1) "we are waiting by faith for the hope of righteousness" or 2) "we are waiting for the hope of righteousness that comes by faith."

##### we eagerly wait

"We wait with excitement" or "we wait with great desire"

##### for the hope of righteousness

They confidently expect that God will make them righteous. Alternate translation: "for the righteousness that we hope for" or "for the righteousness that we confidently expect to receive"

#### Galatians 06

##### neither circumcision nor uncircumcision

These are metonymy for being a Jew or a non-Jew. Alternate translation: "neither being a Jew nor not being a Jew"

##### neither ... has value, but only faith working through love

"neither ... has value; rather, God is concerned with our faith in him, which we show by loving others"

##### has value

"has meaning" or "gives value to a person" or "makes God think a person is important"

#### Galatians 07

##### You were running

"You were practicing what Jesus taught"

#### Galatians 08

##### This persuasion does not come from him who calls you

"The one who persuades you to do that is not God, the one who calls you"

##### him who calls you

What he calls them to can be stated clearly. Alternate translation: "the one who calls you to be his people"

##### persuasion

To persuade someone is to get that person to change what he believes and so to act differently.

#### Galatians 09

##### A little yeast leavens the whole batch of dough

Paul uses this proverb to mean that a small part of something affects the whole thing. In this case, one person who is teaching something false can harm the entire Christian community.

#### Galatians 10

##### you will think nothing different

"you will not believe anything different from what I am telling you"

##### The one who is troubling you will suffer the judgment

"God will punish the one who is troubling you"

##### is troubling you

"is causing you to be uncertain about what is truth" or "stirs up trouble among you"

##### whoever he is

Possible meanings are 1) Paul does not know the names of the people who are telling the Galatians that they need to obey the law of Moses or 2) Paul does not want the Galatians to care about whether those who "confuse" them are rich or poor or great or small or religious or not religious.

#### Galatians 11

##### Brothers, if I still proclaim circumcision, why am I still being persecuted?

Paul uses this rhetorical question to show the evidence that he is not proclaiming circumcision. This can be expressed as a statement. Alternate translation: "Brothers, you can see that I am not proclaiming circumcision because I am still being persecuted."

##### Brothers

See how you translated this in Galatians 1:2.

##### if I still proclaim circumcision

"if I still proclaim that men have to be circumcised"

##### why am I still being persecuted?

This can be expressed in active form. Alternate translation: "why are the Jews still persecuting me?" (See:

##### In that case the stumbling block of the cross has been removed

Paul is describing a situation that has not happened as evidence that he does not preach circumcision. Since the stumbling block of the cross has not been removed, that is evidence that Paul does not preach circumcision.

##### In that case the stumbling block of the cross has been removed

Paul had just said that he was still being persecuted. Here he implies that if the offense of the cross were removed, the Jews would have no reason to persecute him. The relationship between the two sentences can be made clearer by making this implied information explicit. Alternate translation: "If I am still preaching circumcision, then the stumbling block of the cross has been removed, and there is no reason for the Jews to persecute me"

##### In that case

"If I were still proclaiming circumcision" or "If I were still saying that people need to be circumcised"

##### the stumbling block of the cross has been removed

This can be expressed without the passive form. Alternate translation: "the cross would no longer be a stumbling block" or "the cross would no longer cause people to stumble"

##### the stumbling block of the cross

Here the words "stumbling block" are a metaphor for something that angers or offends some people and leads them to reject the truth. In this case, teaching that people are saved by "the cross" offends those who believe a person is saved by obeying the law. These people "stumble" when they reject the teaching about the cross.

##### the cross

Here "the cross" is a metonym for the teaching that because Jesus Christ died on the cross and is alive again, God saves people who believe in Christ. People do not have to be circumcised or become Jews. Alternate translation: "the message about the cross"

#### Galatians 12

##### cut themselves off

Possible meanings are 1) literal, to cut off their male organs so as to become eunuchs or 2) metaphorical, completely withdraw from the Christian community.

#### Galatians 13

##### For

Paul is giving the reason for his words in Galatians 5:12.

##### you were called to freedom

This can be expressed in an active form. Alternate translation: "Christ has called you to freedom"

##### you were called to freedom

It is implied that Christ has set believers free from the old covenant. Here freedom from the old covenant is a metaphor for not being obligated to obey it. Alternate translation: "You were called to freedom from the old covenant" or "Christ has chosen you to not be obligated to the old covenant"

##### brothers

See how you translated this in Galatians 1:2.

##### an opportunity for the flesh

The word "flesh" here is a metonym for people's sinful nature. The relationship between the opportunity and the sinful nature can be stated more clearly. Alternate translation: "an opportunity for you to behave according to your sinful nature"

#### Galatians 14

##### the whole law is fulfilled in one word

The word "word" here is a metonym for a commandment. Possible meanings are 1) "you can state the whole law in just one commandment, which is this" or 2) "by obeying one commandment, you obey all the commandments, and that one commandment is this."

##### You must love your neighbor as yourself

The words "you," "your," and "yourself" are all singular.

#### Galatians 15

##### General Information:

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#### Galatians 16

##### Connecting Statement:

Paul explains how the Spirit gives control over sin.

##### walk by the Spirit

Walking is a metaphor for living. Alternate translation: "conduct your life in the power of the Holy Spirit" or "live your life in dependence on the Spirit"

##### you will not carry out the desires of the flesh

"you will not do what your sinful nature desires" or "you will not do the sinful things that you, a sinner, want to do"

##### the desires of the flesh

The word "flesh" here is a metonym for the sinful nature and is spoken of as if it were a person and wanted to sin. Alternate translation: "what you want to do because of your sinful nature" or "the things you want to do because you are sinful"

#### Galatians 17

##### General Information:

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#### Galatians 18

##### not under the law

"not obligated to obey the law of Moses"

#### Galatians 19

##### the works of the flesh

The word "flesh" here is a metonym for the sinful nature. The sinful nature is spoken of as if it were a person who does things. The abstract noun "works" can be translated with the verb "does." Alternate translation: "the things the sinful nature does" or "the things people do because of their sinful nature" or "the things people do because they are sinful"

#### Galatians 20

##### General Information:

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#### Galatians 21

##### inherit

Receiving what God has promised believers is spoken of as if it were inheriting property and wealth from a family member.

#### Galatians 22

##### the fruit of the Spirit is love ... faith

Here "fruit" here is a metaphor for "result" or "outcome." Alternate translation: "what the Spirit produces is love ... faith" or "the Spirit produces in God's people love ... faith"

#### Galatians 23

##### gentleness ... self-control

The list of characteristics described as "the fruit of the Spirit," which begins in the previous verse with the words "love, joy, peace," ends here. The word "fruit" is a metaphor for "result" or "outcome."

#### Galatians 24

##### have crucified the flesh with its passions and desires

Paul speaks of the sinful nature of Christians who have refused to live by it as if it were a person and they have killed it on a cross. Alternate translation: "refuse to live according the sinful nature with its passions and desires, as if they killed it on a cross"

##### the flesh with its passions and desires

The word "flesh" here is a metonym for the sinful nature. The sinful nature is spoken of as if it were a person that had passions and desires. Alternate translation: "their sinful nature and the things they strongly want to do because of it"

##### passions and desires

If your language does not have different words for "passions" and "desires," you can treat this as a hendiadys or doublet that simply emphasizes the idea of desires that are wrong, that harm the one who desires and if fulfilled would harm other people.

#### Galatians 25

##### If we live by the Spirit

"Since God's Spirit has caused us to be alive"

##### walk by the Spirit

"Walk" here is a metaphor for living every day. Alternate translation: "allow the Holy Spirit to guide us so we do things that please and honor God"

#### Galatians 26

##### Let us

"We should"

### Chapter 6

**1** Brothers, if someone is caught in any trespass, you who are spiritual should restore him in a spirit of gentleness. Be concerned about yourself, so you also may not be tempted. **2** Carry one another's burdens, and so fulfill the law of Christ. **3** For if anyone thinks he is something when he is nothing, he deceives himself. **4** Each one should examine his own work, and then his reason to boast will be in himself alone and not in someone else. **5** For each one will carry his own burden.

**6** The one who is taught the word must share all good things with the one who teaches. **7** Do not be deceived. God is not mocked, for whatever a man plants, that he will also reap. **8** For he who plants seed to his own flesh, from the flesh will reap destruction. The one who plants seed to the Spirit, from the Spirit will reap eternal life. **9** Let us not become weary in doing good, for at the right time we will reap a harvest, if we do not give up. **10** So then, as we have the opportunity, let us do good to all people, especially to those who belong to the household of faith.

**11** See what large letters I write to you with my own hand. **12** Those who want to make a good impression in the flesh are trying to compel you to be circumcised. They do this only to avoid being persecuted for the cross of Christ. **13** For not even those who circumcised themselves keep the law, but they want you to be circumcised so that they may boast about your flesh. **14** But may I never boast except in the cross of our Lord Jesus Christ, through which the world has been crucified to me, and I to the world. **15** For neither circumcision counts for anything nor uncircumcision, but what counts is a new creation. **16** To all who walk according to this standard, peace and mercy be upon them, even upon the Israel of God.

**17** From now on let no one trouble me, for I carry on my body the marks of Jesus.

**18** The grace of our Lord Jesus Christ be with your spirit, brothers. Amen.

# Galatians 6 General Notes

### Structure and formatting

This chapter concludes Paul's letter. His final words address some issues that do not seem to be connected to the rest of his letter.

#### Brothers

Paul writes the words in this chapter to Christians. He calls them "brothers." This refers to Paul's Christian brothers and not his Jewish brothers.

### Special concepts in this chapter

#### New Creation

People who are born again are a new creation in Christ. Christians have been given new life in Christ. They have a new nature in them after they come to faith in Christ. To Paul, this is more significant than a person's ancestry. (See: bornagain and faith)

### Other possible translation difficulties in this chapter

#### Flesh

This is a complex issue. "Flesh" is contrasted with "spirit." In this chapter, flesh is also used to refer to the physical body. (See: flesh and sin and spirit)

#### Galatians 01

##### Connecting Statement:

Paul teaches believers how they should treat other believers and how God rewards.

##### Brothers

See how you translated this in Galatians 1:2.

##### if someone

"if anyone among you"

##### if someone is caught in any trespass

Possible meanings are 1) someone else found that person in the act. Alternate translation: "if someone is discovered in an act of sin" or 2) that person committed the sin without intending to do evil. Alternate translation: "if someone gave in and sinned"

##### you who are spiritual

"those of you who are guided by the Spirit" or "you who are living in the guidance of the Spirit"

##### restore him

"correct the person who sinned" or "exhort the person who sinned to return to a correct relationship with God"

##### in a spirit of gentleness

Possible meanings are 1) that the Spirit is directing the one who is offering correction or 2) "with an attitude of gentleness" or "in a kind way."

##### Be concerned about yourself, ... tempted.

These words treat the Galatians as though they are all one person to emphasize that he is talking to each of them. Alternate translation: "Be concerned about yourselves ... tempted." or "I say to each one of you, 'Be concerned about yourself, ... tempted.'"

##### so you also may not be tempted

This can be stated in active form. Alternate translation: "so that nothing will tempt you also to sin"

#### Galatians 02

##### General Information:

This page has intentionally been left blank.

#### Galatians 03

##### For if

"Because if." The words that follow tell why the Galatians should 1) "carry one other's burdens" (Galatians 6:2) or 2) be careful that they themselves are not tempted (Galatians 6:1) or 3) "not become conceited" (Galatians 5:26).

##### he is something

"he is someone important" or "he is better than others"

##### he is nothing

"he is not important" or "he is not better than others"

#### Galatians 04

##### Each one should

"Each person must"

#### Galatians 05

##### each one will carry his own burden

"each person will be judged by his own work only" or "each person will be responsible for his own work only"

##### each one will

"each person will"

#### Galatians 06

##### The one

"The person"

##### the word

"the message," everything God has said or commanded

#### Galatians 07

##### for whatever a man plants, that he will also reap

Planting represents doing things that end in some kind of result, and gathering in represents experiencing the results of what one has done. Alternate translation: "for just as a farmer gathers in the fruit of whatever kind of seeds he plants, so everyone experiences the results of whatever he does"

##### whatever a man plants

Paul is not specifying males here. Alternate translation: "whatever a person plants" or "whatever someone plants"

#### Galatians 08

##### plants seed to his own flesh

Planting seeds is a metaphor for doing deeds that will have consequences later. In this case, the person is doing sinful actions because of his sinful nature. Alternate translation: "plants seed according to what he wants because of his sinful nature" or "does the things he wants to do because of his sinful nature"

##### will reap destruction

God punishing the person is spoken of as if the person were harvesting a crop. Alternate translation: "will receive punishment for what he did"

##### plants seed to the Spirit

Planting seeds is a metaphor for doing deeds that will have consequences later. In this case, the person is doing good actions because he is listening to God's Spirit. Alternate translation: "does the things God's Spirit loves"

##### from the Spirit will reap eternal life

"will receive eternal life as a reward from God's Spirit"

#### Galatians 09

##### Let us not become weary in doing good

"We should continue to do good"

##### doing good

doing good to others for their well-being

##### for at the right time

"for in due time" or "because at the time God has chosen"

#### Galatians 10

##### So then

"As a result of this" or "Because of this"

##### especially to those

"most of all to those" or "in particular to those"

##### those who belong to the household of faith

"those who are members of God's family through faith in Christ"

#### Galatians 11

##### Connecting Statement:

As Paul closes this letter, he gives one more reminder that the law does not save and that the Galatians should remember the cross of Christ.

##### large letters

This can mean that Paul wants to emphasize 1) the statements that follow or 2) that this letter came from him.

##### with my own hand

Possible meanings are 1) Paul probably had a helper who wrote most of this letter as Paul told him what to write, but Paul himself wrote this last part of the letter or 2) Paul wrote the whole letter himself.

#### Galatians 12

##### make a good impression

"cause others to think well of them" or "cause others to think that they are good people"

##### in the flesh

"with visible evidence" or "by their own efforts"

##### to compel

"to force" or "to strongly influence"

##### only to avoid being persecuted for the cross of Christ

"so that the Jews will not persecute them for claiming that the cross of Christ alone is what saves people"

##### the cross of Christ

These words are a metonym for faith that Christ died on the cross so God would forgive his people's sins. Alternate translation: "believing that God forgives his people's sins because Jesus died on the cross"

#### Galatians 13

##### so that they may boast about your flesh

"so that they may be proud that they have added you to the people who try to keep the law"

#### Galatians 14

##### But may I never boast except in the cross

"I do not ever want to boast in anything other than the cross" or "May I boast only in the cross"

##### the world has been crucified to me

This can be stated in active form. Alternate translation: "I think of the world as already dead" or "I treat the world like a criminal God has killed on a cross"

##### I to the world

The words "have been crucified" are understood from the phrase before this. Alternate translation: "and I have been crucified to the world"

##### I to the world

Possible meanings are 1) "the world thinks of me as already dead" or 2) "the world treats me like a criminal that God has killed on the cross"

##### the world

Possible meanings are 1) the people of the world, those who care nothing for God or 2) the things that those who care nothing for God think are important.

#### Galatians 15

##### neither circumcision counts for anything nor uncircumcision

"neither circumcision nor uncircumcision is important to God"

##### a new creation

Possible meanings are 1) a new believer in Jesus Christ or 2) the new life of a believer.

#### Galatians 16

##### walk according to this standard

The word "walk" here is a metaphor for living life, and a standard is something against which people measure other things. Alternate translation: "live this way"

##### peace and mercy be upon them, even upon the Israel of God

Possible meanings are 1) that believers in general are the Israel of God or 2) "may peace and mercy be upon Gentile believers and upon the Israel of God" or 3) "may peace be upon those who follow the rule, and may mercy be upon even the Israel of God."

#### Galatians 17

##### From now on

This can also mean "Lastly" or "As I end this letter."

##### let no one trouble me

Possible meanings are 1) Paul is commanding the Galatians not to trouble him, "I am commanding you this: do not trouble me," or 2) Paul is telling the Galatians that he is commanding all people not to trouble him, "I am commanding everyone this: do not trouble me," or 3) Paul is expressing a desire, "I do not want anyone to trouble me."

##### trouble me

Possible meanings are 1) "speak of these matters to me" or 2) "cause me hardship" or "give me hard work."

##### for I carry on my body the marks of Jesus

These marks were scars from people who beat and whipped Paul because they did not like him teaching about Jesus. Alternate translation: "for the scars on my body show that I serve Jesus"

#### Galatians 18

##### The grace of our Lord Jesus Christ be with your spirit

The word "your" here refers to the Galatians and so is plural. The words "your spirit" are a synecdoche and represent the people themselves. Alternate translation: "May our Lord Jesus Christ be kind to you"

##### brothers

See how you translated this in Galatians 1:2.

## Ephesians

### Chapter 1

**1** Paul, an apostle of Christ Jesus through the will of God, to God's holy people in Ephesus, who are faithful in Christ Jesus. *[*[1](#fn-049-001-001-1)*]*

**2** Grace to you and peace from God our Father and the Lord Jesus Christ.

**3** May the God and Father of our Lord Jesus Christ be praised, who has blessed us with every spiritual blessing in the heavenly places in Christ. **4** God chose us in him from the foundation of the world, that we may be holy and blameless in his sight in love. **5** God predestined us *[*[2](#fn-049-001-005-2)*]* for adoption as sons through Jesus Christ, according to the good pleasure of his will. **6** Our adoption results in the praise of his glorious grace that he has freely given us in the One he loves. **7** In Jesus Christ we have redemption through his blood and the forgiveness of our trespasses, according to the riches of his grace. **8** He multiplied this grace to us with all wisdom and understanding. **9** God made known to us the mystery of his will, according to what pleased him, and which he demonstrated in Christ, **10** with a view to a plan for the fullness of time, to bring all things together, all things in heaven and on earth, under one head, even Christ. **11** In Christ we were given an inheritance, having been predestined according to the plan of him who works out everything according to the purpose of his will. **12** God appointed us as heirs so that we, who are the first to hope in Christ, would be for the praise of his glory. **13** In Christ, you also, when you had heard the word of truth, the gospel of your salvation, you believed in him and were sealed with the promised Holy Spirit, **14** who is the guarantee of our inheritance until the redemption of the possession, to the praise of his glory.

**15** For this reason, ever since I heard about your faith in the Lord Jesus and your love for all God's holy people, **16** I have not stopped thanking God for you as I mention you in my prayers. **17** I pray that the God of our Lord Jesus Christ, the Father of glory, will give to you a spirit of wisdom and revelation in the knowledge of him. **18** I pray that the eyes of your heart may be enlightened, that you may know the hope to which he has called you and the riches of his glorious inheritance among all God's holy people. **19** In my prayers I ask that you may know the incomparable greatness of his power toward us who believe, according to the working of the strength of his might. **20** This is the same power that he worked in Christ when he raised him from the dead and seated him at his right hand in the heavenly places. **21** He seated Christ far above all rule and authority and power and dominion, and every name that is named. Christ will rule, not only in this age, but also in the age to come. **22** God subjected all things under Christ's feet and gave him to the church as head over all things. **23** The church is his body, the fullness of him who fills all in all.

#### Footnotes

1:1 *[1]*Some important and ancient Greek copies do not have, 1:5 *[2]*Some interpreters place the last phrase of Ephesians 1:4

# Ephesians 1 General Notes

### Structure and formatting

#### "I pray"

Paul structures part of this chapter like a prayer of praise to God. But Paul is not just talking to God. He is teaching the church in Ephesus. He also tells the Ephesians how he is praying for them.

### Special concepts in this chapter

#### Predestination

Many scholars believe this chapter teaches on a subject known as "predestination." This is related to the biblical concept of "predestine." Some scholars take this to indicate that God has, from before the foundation of the world, chosen some people to eternally save. Christians have different views on what the Bible teaches on this subject. So translators need to take extra care when translating this chapter. (See: predestine)

#### Ephesians 01

##### General Information:

Paul names himself as the writer of this letter to the believers at the church at Ephesus. Except where noted, all instances of "you" and "your" refers to the Ephesian believers as well as all believers and so are plural.

##### Paul, an apostle ... to God's holy people in Ephesus

Your language may have a particular way of introducing the author of a letter and its intended audience. Alternate translation: "I, Paul, an apostle ... write this letter to you, God's holy people Ephesus"

##### who are faithful in Christ Jesus

"In Christ Jesus" and similar expressions are metaphors that frequently occur in the New Testament letters. They express the strongest kind of relationship possible between Christ and those who believe in him.

#### Ephesians 02

##### Grace to you and peace

This is a common greeting and blessing that Paul often uses in his letters.

#### Ephesians 03

##### General Information:

In this book, unless otherwise stated, the words "us" and "we" refer to Paul and the believers in Ephesus, as well as all believers.

##### Connecting Statement:

Paul opens his letter by talking about the believers' position and their safety before God.

##### May the God and Father of our Lord Jesus Christ be praised

This can be stated in an active form. Alternate translation: "Let us praise the God and Father of our Lord Jesus Christ"

##### who has blessed us

"for God has blessed us"

##### every spiritual blessing

"every blessing coming from the Spirit of God"

##### in the heavenly places

"in the supernatural world." The word "heavenly" refers to the place where God is.

##### in Christ

Possible meanings 1) the phrase "in Christ" refers to what Christ has done. Alternate translation: "through Christ" or "through what Christ has done" or 2) "in Christ" is a metaphor referring to our close relationship with Christ. Alternate translation: "by uniting us with Christ" or "because we are united with Christ"

#### Ephesians 04

##### from the foundation of the world

The author speaks of the world as if it were a building set on a foundation. Alternate translation: "from the time he created the world"

##### holy and blameless

Paul uses two similar words to emphasize moral goodness.

#### Ephesians 05

##### God predestined us for adoption

The word "us" refers to Paul, the Ephesian church, and all believers in Christ. Alternate translation: "God planned long ago to adopt us"

##### God predestined us

"God chose us ahead of time" or "God chose us long ago"

##### for adoption as sons

Here "adoption" refers to becoming part of God's family. Here the word "sons" refers to males and females. Alternate translation: "to be adopted as his children"

##### through Jesus Christ

God brought believers into his family by the work of Jesus Christ.

##### his will

"God's will"

#### Ephesians 06

##### General Information:

The words "his" and "he" refer to God.

##### he has freely given us in the One he loves

"he has kindly given to us by means of the One he loves"

##### the One he loves

"the One he loves, Jesus Christ" or "his Son, whom he loves"

#### Ephesians 07

##### riches of his grace

Paul speaks of God's grace as if it were material wealth. Alternate translation: "greatness of God's grace" or "abundance of God's grace"

#### Ephesians 08

##### He multiplied this grace to us

"He gave us this great amount of grace" or "He was extremely kind to us"

##### with all wisdom and understanding

Possible meanings are 1) "because he has all wisdom and understanding" 2) "so that we might have great wisdom and understanding"

#### Ephesians 09

##### according to what pleased him

Possible meanings are 1) "because he wanted to make it known to us" or 2) "which was what he wanted."

##### which he demonstrated in Christ

"he demonstrated this purpose in Christ"

##### in Christ

"by means of Christ"

#### Ephesians 10

##### with a view to a plan

A new sentence can be started here. If you start a new sentence here, you will need to end 1:9 with a period instead of a comma. Alternate translation: "He did this with a view to a plan" or "He did this, thinking about a plan"

##### for the fullness of time

"for when the time is right" or "for the time that he has appointed"

#### Ephesians 11

##### we were given an inheritance, having been predestined according to the plan of him who works

This can be stated in active form. Alternate translation: "God gave us an inheritance, having predestined us according to his plan. For he works"

#### Ephesians 12

##### so that we, who are the first to hope in Christ

The pronoun "we" refer to Paul and the other Jewish believers, not to the Ephesian believers.

##### the first to hope in Christ

"the first people to hope in Christ." They confidently expected that Christ would fulfill God's promises. Alternate translation: "the first to trust in Christ"

##### so that we, ... Christ, would be for the praise of his glory.

Possible meanings are 1) other people would praise God because of the grace he had shown the believers (Ephesians 1:6). Alternate translation: "we, ... Christ, would live in a way that brings glory to God." or "people would praise God because of the glorious grace he showed us who ... Christ." Or 2) believers would praise God for his glory. Alternate translation: "so that we, ... Christ, would praise him for his glory as long as we live."

#### Ephesians 13

##### General Information:

Paul has been speaking in the previous two verses about himself and the other Jewish believers, but now he begins speaking about the Ephesian believers.

##### the word of truth

Possible meanings are 1) "the message about the truth" or 2) "the true message."

##### were sealed with the promised Holy Spirit

Wax was placed on a letter and stamped with a symbol representing the person who wrote the letter. Paul uses this custom as a picture to show how God has used the Holy Spirit to assure us that we belong to him. Alternate translation: "God has sealed you with the Holy Spirit that he promised"

#### Ephesians 14

##### the guarantee of our inheritance

What God has promised and will provide is spoken of as though it were property or wealth that one would inherit from a family member. Alternate translation: "the guarantee that we will receive what God has promised"

##### the redemption of the possession

The abstract nouns "redemption" and "possession" can be translated using the verbs "redeem" and "possess," respectively. Possible meanings of "possession" are 1) God possesses. Alternate translation: "God redeems us as his own people" Or 2) Christians possess. Alternate translation: "we take possession of our inheritance"

#### Ephesians 15

##### Connecting Statement:

Paul prays for the Ephesian believers and praises God for the power that believers have through Christ.

#### Ephesians 16

##### I have not stopped thanking God

Paul uses "not stopped" to emphasize that he continues to thank God. Alternate translation: "I continue to thank God"

#### Ephesians 17

##### a spirit of wisdom and revelation in the knowledge of him

"spiritual wisdom to understand his revelation"

#### Ephesians 18

##### that the eyes of your heart may be enlightened

Here "heart" is a metonym for a person's mind. The phrase "eyes of your heart" is a metaphor for one's ability to gain understanding. Alternate translation: "that you may gain understanding and be enlightened"

##### that the eyes of your heart may be enlightened

This may be stated in the active tense. Alternate translation: that God may enlighten your heart" or "that God may enlighten your understanding"

##### may be enlightened

"may be made to see"

##### the hope to which he has called you

Here "the hope" refers to what God wants us to confidently expect. Alternate translation: "what he has called you to confidently expect" or "what he has called you to confidently wait for"

##### to which he has called you

to which he has invited you

##### the riches of his glorious inheritance among all God's holy people

What God has promised and will provide is spoken of as though it were property or wealth that one would inherit from a family member. Alternate translation: "the riches of all the glorious things he has promised to give to all God's holy people"

##### all God's holy people

"all those whom he has set apart for himself" or "all those who belong completely to him"

#### Ephesians 19

##### the incomparable greatness of his power

God's power is far beyond all other power.

##### toward us who believe

"for us who believe"

##### the working of the strength of his might

"the strength of his might that is at work for us"

##### the strength of his might

"his mighty strength" or "his very great strength"

#### Ephesians 20

##### raised him

"made him alive again"

##### when he raised him from the dead

Here "the dead" is a nominal adjective that means all dead people together in the underworld. To be raised from among them means to become alive again. Alternate translation: "when he brought him back to life" or " when he caused him to be alive again"

##### seated him at his right hand in the heavenly places

The person who sits "at the right hand" of a king sits at his right side and rules with all the authority of the king at whose right hand or side he sits. This is a metonym of location that represents the authority that the person in that location possesses. Alternate translation: "gave him all authority to rule from heaven"

##### seated him at his right hand

To sit at the "right hand of God" is a symbolic action of receiving great honor and authority from God. Alternate translation: "seated him in the place of honor and authority beside him"

##### in the heavenly places

"in the supernatural world." The word "heavenly" refers to the place where God is. See how you translated this in Ephesians 1:3.

#### Ephesians 21

##### far above all rule and authority and power and dominion

Rulers, authorities, dominions, and powers are different terms for the ranks of supernatural beings, both angelic and demonic. Alternate translation: "far above all types of supernatural beings"

##### every name that is named

This can be stated in active form. Alternate translation: Possible meanings are 1) "every name that man gives" or 2) "every name that God gives"

##### name

Possible meanings are 1) title or 2) position of authority.

##### in this age

"at this time"

##### in the age to come

"in the future"

#### Ephesians 22

##### subjected all things under Christ's feet

Here "feet" represents Christ's lordship, authority, and power. Alternate translation: "put all things under Christ's power" or "made all things subject to Christ"

##### head over all things

Here "head" refers to the leader or the one who is in charge. Alternate translation: "ruler over all things"

#### Ephesians 23

##### The church is his body

Just as with a human body, the head

##### his body, the fullness of him who fills all in all

Possible meanings are 1) the body is the fullness of Christ. This means Christ fills or gives to the church everything that he has to give, and Christ also fills all things in every way or 2) "the fullness" refers back to "him," that is, Christ in 1:22, and "him" in 1:23 refers to God the Father. This means the full deity of the Father dwells within Christ, and the Father fills all things in every way or 3) the body is the completion of Christ. This means that Christ as the "head" is completed by the church, which is "his body," and Christ fills all things in every way.

### Chapter 2

**1** And as for you, you were dead in your trespasses and sins, **2** in which you once walked, according to the ways of this world. You were living according to the ruler of the authorities of the air, the spirit that is working in the sons of disobedience. **3** Once we all lived among these people, fulfilling the evil desires of our flesh, and carrying out the desires of the flesh and of the mind. We were by nature children of wrath, like the rest of humanity. **4** But God is rich in mercy because of his great love with which he loved us. **5** While we were dead in trespasses, he made us alive together in Christ—by grace you have been saved. **6** God raised us up together with Christ, and God made us sit together in the heavenly places in Christ Jesus, **7** so that in the ages to come he might show to us the immeasurably great riches of his grace expressed in his kindness toward us in Christ Jesus. **8** For by grace you have been saved through faith, and this did not come from you, it is the gift of God, **9** not from works, so that no one may boast. **10** For we are God's workmanship, created in Christ Jesus to do good deeds that God planned long ago for us, so that we would walk in them.

**11** Therefore remember that once you were Gentiles in the flesh. You are called "uncircumcision" by what is called the "circumcision" in the flesh made by human hands. **12** For at that time you were separated from Christ, foreigners to citizenship in Israel, strangers to the covenants of the promise, having no hope and without God in the world. **13** But now in Christ Jesus you who once were far away from God have been brought near by the blood of Christ. **14** For he himself is our peace, because he made us both one. By his flesh he broke down the dividing wall of hostility. **15** He set aside the law with its commands and ordinances so that he might create in himself one new man out of two, so making peace. **16** Christ reconciles both peoples into one body to God through the cross, putting to death the hostility. **17** Jesus came and proclaimed the good news of peace to you who were far away and peace to those who were near. **18** For through Jesus we both have access in one Spirit to the Father. **19** So then, now you Gentiles are no longer foreigners and strangers. Rather you are fellow citizens with God's holy people and members of the household of God. **20** You have been built on the foundation of the apostles and prophets, and Christ Jesus himself is the cornerstone. **21** In him the whole building fits together and grows as a holy temple in the Lord. **22** It is in him that you also are being built together as a dwelling place for God in the Spirit.

# Ephesians 2 General Notes

### Structure and formatting

This chapter focuses on a Christian's life before coming to believe in Jesus. Paul then uses this information to explain how a person's former way of living is distinct from a Christian's new identity "in Christ." (See: faith)

### Special concepts in this chapter

#### One body

Paul teaches about the church in this chapter. The church is made of two different groups of people (Jews and Gentiles). They are now one group or "body." The church is also known as the body of Christ. Jews and Gentiles are united in Christ.

### Important figures of speech in this chapter

#### "Dead in trespasses and sins"

Paul teaches that those who are not Christians are "dead" in their sin. Sin binds or enslaves them. This makes them spiritually "dead." Paul writes that God makes Christians alive in Christ.

#### Descriptions of worldly living

Paul uses many different ways to describe how non-Christians act. They "lived according to the ways of this world" and are "living according to the ruler of the authorities of the air," "fulfilling the evil desires of our sinful nature," and "carrying out the desires of the body and of the mind."

### Other possible translation difficulties in this chapter

#### "It is the gift of God"

Some scholars believe "it" here refers to being saved. Other scholars believe that it is faith that is the gift of God. Because of how the Greek tenses agree, "it" here more likely refers to all of being saved by God's grace through faith.

#### Flesh

This is a complex issue. "Flesh" is possibly a metaphor for a person's sinful nature. The phrase "Gentiles in the flesh" indicates the Ephesians once lived without any concern for God. "Flesh" is also used in this verse to refer to the physical part of man. (See: flesh)

#### Ephesians 01

##### Connecting Statement:

Paul reminds the believers of their past and the way they now are before God.

##### you were dead in your trespasses and sins

This speaks of sinful people being unable to obey God as if they were people who were physically dead.

##### in your trespasses and sins

The words "trespasses" and "sins" have similar meanings. Paul uses them together to emphasize the greatness of the people's sin. They can also be translated using the verbs "trespass" and "sin," respectively. Alternate translation: "because you had trespassed and sinned"

#### Ephesians 02

##### in which you once walked

The word "walked" is a metaphor for the way they lived their lives. To say that they "walked in" their trespasses and sins [Ephesians 2:1]

##### according to the ways of this world

The apostles also used "world" to refer to the selfish behaviors and corrupt values of the people living in this world. Alternate translation: "according to the values of people living in the world" or "following the principles of this present world"

##### according to the ruler of the authorities of the air

"doing what the ruler of the authorities of the air wants them to do." These words expand upon "according to the age of this world." The "ruler of the authorities of the air" is the devil or Satan.

##### the spirit that is working in the sons of disobedience

These words expand upon "the ruler of the authorities of the air." This is another way of speaking of the devil or Satan.

##### the sons of disobedience

#### Ephesians 03

##### the desires of the flesh and of the mind

The words "flesh" and "mind" represent the entire person.

##### flesh

This word is a metonym for the body, which is made of flesh. Alternate translation: "body"

##### children of wrath

people with whom God is angry

#### Ephesians 04

##### God is rich in mercy

"God is abundant in mercy" or "God is very kind to us"

##### because of his great love with which he loved us

"because of his great love for us" or "because he loves us very much"

#### Ephesians 05

##### by grace you have been saved

This can be stated in an active form. Alternate translation: "God saved us because of his great kindness toward us"

#### Ephesians 06

##### God raised us up together with Christ

Here to raise up is an idiom for causing someone who has died to become alive again. Possible meanings are 1) because God has caused Christ to come alive again, God has already given Paul and the believers in Ephesus new spiritual life. Alternate translation: "God has given us new life because we belong to Christ" or 2) because God has caused Christ to come alive again, the believers in Ephesus can know that after they die they will live with Christ, and Paul can speak of the believers living again as if it has already happened. Alternate translation: "We can be sure that God will give us life as he has caused Christ to come alive again"

##### in the heavenly places

"in the supernatural world." The word "heavenly" refers to the place where God is. See how this is translated in Ephesians 1:3.

##### in Christ Jesus

"In Christ Jesus" and similar expressions are metaphors that frequently occur in the New Testament letters. They express the strongest kind of relationship possible between Christ and those who believe in him.

#### Ephesians 07

##### in the ages to come

"in the future"

#### Ephesians 08

##### For by grace you have been saved through faith

God's kindness to us is the reason he made it possible for us to be saved from judgment if we simply trust in Jesus. Alternate translation: "God saved you by grace because of your faith in him"

##### this did not

The word "this" refers back to "by grace you have been saved by faith."

#### Ephesians 09

##### not from works, so that no one may boast

You may want to start a new sentence here. Alternate translation: "Salvation does not come from works, so that no one may boast" or "God does not save a person because of what that person does, so no one can boast and say that he earned his salvation"

#### Ephesians 10

##### in Christ Jesus

"In Christ Jesus" and similar expressions are metaphors that frequently occur in the New Testament letters. They express the strongest kind of relationship possible between Christ and those who believe in him.

##### we would walk in them

Walking on a path is a metaphor for how a person lives his life. Here "in them" refers to the "good deeds." Alternate translation: "we would always and continually do those good deeds"

#### Ephesians 11

##### Connecting Statement:

Paul reminds these believers that God has now made Gentiles and Jews into one body through Christ and his cross.

##### Gentiles in the flesh

This refers to people who were not born Jewish.

##### uncircumcision

Non-Jewish people were not circumcised as babies and thus the Jews considered them people who do not follow any of God's laws. Alternate translation: "uncircumcised pagans"

##### circumcision

This was another term for Jewish people because all male infants were circumcised. Alternate translation: "circumcised people"

##### what is called the "circumcision" in the flesh made by human hands

Possible meanings are 1) "Jews, who are circumcised by humans" or 2) "Jews, who circumcise the physical body."

##### by what is called

This can be translated with an active form. Alternate translation: "by what people call" or "by those whom people call"

#### Ephesians 12

##### separated from Christ

"not knowing Christ" or "not belonging to Christ"

##### foreigners to citizenship in Israel

"foreigners, not citizens of Israel"

##### strangers to the covenants of the promise

Paul speaks to the Gentile believers as if they had been foreigners, kept out of the land of God's covenant and promise. Alternate translation: "not belonging to those with whom God made the covenants of the promise"

##### having no hope

They had no reason to confidently expect anything good to happen. Specifically, they had no hope that God would save them and give them eternal life with him. Alternate translation: "not hoping in God" or "not confidently waiting for eternal life with God"

#### Ephesians 13

##### But now in Christ Jesus

Paul is marking a contrast between the Ephesians before they believed in Christ and after they believed in Christ.

##### you who once were far away from God have been brought near by the blood of Christ

Not belonging to God due to sin is spoken of as being far away from God. Belonging to God because of the blood of Christ is spoken of as being brought near to God. Alternate translation: "you who once did not belong to God now belong to God because of the blood of Christ"

##### by the blood of Christ

The blood of Christ is a metonym for his death. Alternate translation: "by Christ's death" or "when Christ died for us"

#### Ephesians 14

##### he himself is our peace

The word "himself" here emphasizes that Jesus alone is the reason that Jews and Gentiles can worship God as one peaceful community. Alternate translation: "he is the one who enables us to live in peace with each other"

##### our peace

The word "our" refers to Paul and his readers and so is inclusive.

##### he made us both one

"he made the Jews and Gentiles one"

##### By his flesh

The words "his flesh," his physical body, are a metonym for his body dying. Alternate translation: "By the death of his body on the cross" or "By dying on the cross" or "By his actions as a mortal man"

##### he broke down the dividing wall of hostility

Paul is speaking of Jews and Gentiles being hostile to each other and unable to worship God together as if they were on different sides of a wall. Because Jesus died, Gentiles as well as Jews can now worship God. Alternate translation: "he made it possible for Jews and Gentiles not to be hostile to each other anymore"

#### Ephesians 15

##### He set aside the law with its commands and ordinances

Jesus's blood satisfied the law of Moses so that both the Jews and Gentiles can live at peace in God.

##### one new man

a single new people, the people of redeemed humanity

##### in himself

It is union with Christ that makes reconciliation possible between Jews and Gentiles.

#### Ephesians 16

##### Christ reconciles both peoples

"Christ brings the Jews and the Gentiles together in peace"

##### through the cross

The cross here represents Christ's death on the cross. Alternate translation: "by means of Christ's death on the cross"

##### putting to death the hostility

Stopping their hostility is spoken of as if he killed their hostility. By dying on the cross Jesus eliminated the reason for Jews and Gentiles to be hostile toward each other. Neither are now required to live according to the law of Moses. Alternate translation: "stopping them from hating one another"

#### Ephesians 17

##### Connecting Statement:

Paul tells the Ephesian believers that present Gentile believers are also now made one with the Jewish apostles and prophets; they are a temple for God in the Spirit.

##### proclaimed the good news of peace

"proclaimed the good news that tells that God and people can be at peace with each other" or "proclaimed the good news that is itself the way that people can be at peace with each other"

##### you who were far away

This refers to the Gentiles or non-Jews.

##### those who were near

This refers to the Jews.

#### Ephesians 18

##### For through Jesus we both have access

Here "we both" refers the believing Jews

##### in one Spirit

All believers, both Jewish and Gentile, are given the right to enter into the presence of God the Father by the same Holy Spirit.

#### Ephesians 19

##### you Gentiles ... the household of God

Paul is using a metaphor to tell his Gentile readers that though God formerly did not consider them part of his people, God now considers them part of his people.

##### foreigners and strangers ... fellow citizens ... and members of the household

The words "foreigners" and "strangers" mean almost the same thing, so "strangers and foreigners" may be a doublet. However, Paul is contrasting "foreigners and strangers" with "fellow citizens ... and members." The word "citizens" refers to having political rights, so here "foreigners" probably refers to people living in a country not their own and having no political rights. The word "members" refers to being part of a family, so "strangers" probably refers to people who are not part of a family.

#### Ephesians 20

##### You have been built on the foundation

Paul speaks of God's people as if they were a building. Christ is the cornerstone, the apostles are the foundation, and the believers are the structure.

##### You have been built

This can be stated in the active tense. Alternate translation: "God has built you"

#### Ephesians 21

##### the whole building fits together and grows as a holy temple

Paul continues to speak of Christ's family as if it were a building. In the same way a builder fits stones together while building, so Christ is fitting us together.

##### In him ... in the Lord

"In Christ ... in the Lord Jesus" These metaphors express the strongest kind of relationship possible between Christ and those who believe in him.

#### Ephesians 22

##### in him

"in Christ" This metaphor expresses the strongest kind of relationship possible between Christ and those who believe in him.

##### you also are being built together as a dwelling place for God in the Spirit

This describes how believers are being put together to become a place where God will permanently live through the power of the Holy Spirit.

##### you also are being built together

This can be stated in active form. Alternate translation: "God is also building you together"

### Chapter 3

**1** For this reason I, Paul, the prisoner of Christ Jesus for you Gentiles— **2** I assume that you have heard of the stewardship of the grace of God that was given to me for you. **3** The mystery was made known to me by revelation, as I have written briefly. **4** When you read about this, you will be able to understand my insight into this mystery about Christ. **5** In other generations this mystery was not made known to the sons of men. But now it has been revealed by the Spirit to his holy apostles and prophets. **6** This hidden truth is that the Gentiles are fellow heirs, and fellow members of the body, and they share the promise in Christ Jesus through the gospel.

**7** For I became a servant of this gospel by the gift of God's grace given to me through the working of his power. **8** To me—although I am the least of all God's holy people—this grace was given, to preach to the Gentiles the unsearchable riches of Christ **9** and to bring to light for everyone the plan—the mystery hidden for ages in God, who created all things. **10** This plan was made known through the church so the rulers and authorities in the heavenly places would come to know the many-sided nature of the wisdom of God. **11** This happened according to the eternal plan that he accomplished in Christ Jesus our Lord. **12** For in Christ we have boldness and access with confidence because of our faith in him. **13** Therefore I ask you not to be discouraged because of my tribulations for you, which is your glory.

**14** For this reason I bend my knees to the Father, **15** from whom every family in heaven and on earth is named. **16** I pray that he would grant you, according to the riches of his glory, to be strengthened with power through his Spirit, who is in your inner person. **17** I pray that Christ may live in your hearts through faith and that you may be rooted and founded in his love, **18** in order that you might be able to understand, along with all God's holy people, what is the width, the length, the height, and the depth, **19** and to know the love of Christ, which goes beyond knowledge, so that you may be filled with all the fullness of God.

**20** Now to him who is able to do far beyond all that we ask or think, according to his power that works in us, **21** to him be glory in the church and in Christ Jesus to all generations forever and ever. Amen.

# Ephesians 3 General Notes

### Structure and formatting

#### "I pray"

Paul structures part of this chapter as a prayer to God. But Paul is not just talking to God. He is both praying for and instructing the church in Ephesus.

### Special concepts in this chapter

#### Mystery

Paul refers to the church as a "mystery." The role of the church in the plans of God was once not known. But God has now revealed it. Part of this mystery involves the Gentiles having equal standing with the Jews in the plans of God.

#### Ephesians 01

##### For this reason I, Paul, the prisoner of Christ Jesus for you Gentiles—

Paul started a sentence, but he did not finish it.

##### For this reason

This refers to what Paul was speaking about in chapter 2. Alternate translation: "Because of God's grace to you Gentiles" or "Because God has made you Gentiles members of his household"

##### the prisoner of Christ Jesus

Paul was in prison because people did not like him preaching about Christ Jesus. Alternate translation: "the prisoner for Christ Jesus" or "the prisoner for preaching about Christ Jesus"

#### Ephesians 02

##### the stewardship of the grace of God that was given to me for you

"the responsibility that God gave me to bring his grace to you"

#### Ephesians 03

##### The mystery was made known to me by revelation

This can be stated in active form. Alternate translation: "I learned about the mystery by revelation" or "God revealed the mystery to me"

##### The mystery

The mystery is God's plan, which God had not clearly told people about earlier. Alternate translation: "God's secret plan" or "The hidden truth"

##### as I have written briefly

Paul refers to another letter he had written to these people.

#### Ephesians 04

##### General Information:

This page has intentionally been left blank.

#### Ephesians 05

##### In other generations this mystery was not made known to the sons of men

This can be stated in active form. Alternate translation: "God did not make this truth known to people in the past"

##### But now it has been revealed by the Spirit

This can be stated in active form. Alternate translation: "But now the Spirit has revealed it" or "But now the Spirit has made it known"

##### his holy apostles and prophets

"the apostles and prophets whom God set apart to do this work"

#### Ephesians 06

##### the Gentiles are fellow heirs ... through the gospel

This is the hidden truth Paul began to explain in the previous verse. The Gentiles who receive Christ also receive the same things as the Jewish believers.

##### fellow members of the body

The church is often referred to as the body of Christ.

##### in Christ Jesus

"In Christ Jesus" and similar expressions are metaphors that frequently occur in the New Testament letters. They express the strongest kind of relationship possible between Christ and those who believe in him.

##### through the gospel

Possible meanings are 1) because of the gospel the Gentiles are fellow sharers in the promise or 2) because of the gospel the Gentiles are fellow heirs and members of the body and fellow sharers in the promise.

#### Ephesians 07

##### General Information:

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#### Ephesians 08

##### unsearchable

unable to be completely known

##### riches of Christ

Paul speaks of the truth about Christ and the blessings he brings as if they were material wealth.

#### Ephesians 09

##### the mystery hidden for ages in God, who created all things

This can be stated in active form. "God, who created all things, kept this plan hidden for long ages in the past"

#### Ephesians 10

##### This plan was made known through the church

This can be stated in active form. Alternate translation: "God made this plan known by means of the church"

##### rulers and authorities

These words share similar meanings. Paul uses them together to emphasize that every spiritual being will know God's wisdom. See how you translated similar words in [Ephesians 1:21]

##### in the heavenly places

"in the supernatural world." The word "heavenly" refers to the place where God is. See how this is translated in Ephesians 1:3.

##### the many-sided nature of the wisdom of God

God's great and complex wisdom is spoken of as if it were an object with many sides. Alternate translation: "the great and complex wisdom of God"

#### Ephesians 11

##### according to the eternal plan

"in keeping with the eternal plan" or "consistent with the eternal plan"

#### Ephesians 12

##### Connecting Statement:

Paul praises God in his sufferings and prays for these Ephesian believers.

##### we have boldness

"we are without fear" or "we have courage"

##### access with confidence

It may be helpful to state explicitly that this access is into God's presence. Alternate translation: "access into God's presence with confidence" or "freedom to enter into God's presence with confidence"

##### confidence

"certainty" or "assurance"

#### Ephesians 13

##### for you, which is your glory

Here "your glory" is a metonym for the pride they should feel or will feel in the future kingdom. The Christians in Ephesus should be proud of what Paul is suffering in prison. This can be stated as a new sentence. Alternate translation: "for you. This is for your benefit" or "for you. You should be proud of this"

#### Ephesians 14

##### For this reason

You may need to make explicit what the reason is. Alternate translation: "Because God has done all this for you"

##### I bend my knees to the Father

Bowed knees are a picture of the whole person in an attitude of prayer. Alternate translation: "I bow down in prayer to the Father" or "I humbly pray to the Father"

#### Ephesians 15

##### from whom every family in heaven and on earth is named

The act of naming here probably also represents the act of creating. Alternate translation: "who created and named every family in heaven and on earth"

#### Ephesians 16

##### I pray that he would grant you, according to the riches of his glory, to be strengthened with power

"I pray that God, because he is so great and powerful, would allow you to become strong with his power." This is the first item for which Paul bends his knees and prays.

##### would grant

"would give" or "would cause"

##### in your inner person

Here the phrase "inner person" refers to the personality, heart, or soul. Alternate translation: "in your heart" or "in your soul"

#### Ephesians 17

##### Connecting Statement:

Paul continues the prayer he began in Ephesians 3:14.

##### I pray that Christ may live in your hearts through faith and that you may be rooted and founded in his love

This is the second item which Paul prays that God will "grant" the Ephesians "according to the riches of his glory." The first is that they would "be strengthened" (Ephesians 3:16).

##### that Christ may live in your hearts through faith

Here "heart" represents a person's inner being, and "through" expresses the means by which Christ lives within the believer. Christ lives in the hearts of believers because God graciously allows them to have faith. Alternate translation: "that Christ may live within you because you trust in him"

##### you may be rooted and founded in his love

Paul speaks of their faith as if it were a tree that has deep roots or a house built on a solid foundation. Alternate translation: "that you will be like a firmly rooted tree and a building built on stone because of his love"

#### Ephesians 18

##### that you might be able to understand

This is the first item which Paul says will be the result of the Christians being rooted and grounded in Christ's love (Ephesians 3:17).

##### all God's holy people

"all believers in Christ" or "all the saints"

##### the width, the length, the height, and the depth

Possible meanings are 1) these words describe the greatness of God's wisdom, Alternate translation: "how very wise God is" or 2) these word describe the intensity of Christ's love for us. Alternate translation: "how much Christ loves us"

#### Ephesians 19

##### to know the love of Christ, which goes beyond knowledge

This is the second item which Paul says will be the result of the Christians being rooted and grounded in Christ's love (Ephesians 3:17).

##### that you may be filled with all the fullness of God

This is the third item for which Paul bends his knees and prays (Ephesians 3:14). The first is that they would "be strengthened" (Ephesians 3:16), and the second is that they "can understand" (Ephesians 3:18).

#### Ephesians 20

##### General Information:

The words "we" and "us" in this book continue to include Paul and all believers.

##### Connecting Statement:

Paul concludes his prayer with a blessing.

##### Now to him who

"Now to God, who"

##### to do far beyond all that we ask or think

"to do much more than all that we ask or think" or "to do things that are much greater than all that we ask him for or think about"

#### Ephesians 21

##### General Information:

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### Chapter 4

**1** I, therefore, as the prisoner for the Lord, urge you to walk worthily of the calling by which you were called. **2** I urge you to live with great humility and gentleness and patience, bearing with one another in love. **3** Do your best to keep the unity of the Spirit in the bond of peace. **4** There is one body and one Spirit, just as also you were called in one hope of your calling. **5** And there is one Lord, one faith, one baptism, **6** and one God and Father of all, who is over all and through all and in all. **7** To each one of us grace has been given according to the measure of the gift of Christ. **8** It is as scripture says:

"When he ascended on high,

he led the captives into captivity,

and he gave gifts to the people."

**9** What is the meaning of "he ascended," except that he also descended into the lower regions of the earth? **10** He who descended is the same person who also ascended far above all the heavens, that he might fill all things. **11** Christ gave some to be apostles, some as prophets, some as evangelists, and some as pastors and teachers **12** to equip God's holy people for the work of service, for the building up of the body of Christ, **13** until we all reach the unity of faith and knowledge of the Son of God, so that we become mature and reach the measure of the fullness of Christ. **14** Christ builds us up so that we should no longer be children who are tossed back and forth by the waves, carried away by every wind of doctrine and by the trickery of people in their deceitful schemes. **15** Instead, speaking the truth in love, we are to grow up in every way into him who is the head, that is, Christ. **16** Christ builds the whole body, and it is joined and held together by every supporting ligament, and when each part works together, that makes the body grow so that it builds itself up in love.

**17** Therefore, I say and insist on this in the Lord, that you must no longer walk as the Gentiles walk, in the futility of their minds. **18** They are darkened in their understanding, alienated from the life of God because of the ignorance that is in them, because of the hardness of their hearts. **19** They have become shameless and have committed themselves to sensuality, and they practice every kind of uncleanness with greed. **20** But that is not how you learned about Christ. **21** I assume that you have heard about him, and that you were taught in him, as the truth is in Jesus. **22** You were taught to put off what belongs to your former manner of life, to put off the old man. It is the old man that is corrupt because of its deceitful desires. **23** You were taught to be renewed in the spirit of your minds, **24** and to put on the new man that is created in the image of God—in true righteousness and holiness.

**25** Therefore, get rid of lies, and let each one of you speak truth with his neighbor, because we are members of one another. **26** Be angry and do not sin. Do not let the sun go down on your anger. **27** Do not give an opportunity to the devil. **28** The one who had been stealing must steal no longer. Instead, he must labor, working at what is good with his hands, so that he may have something to share with those who are in need. **29** Do not let any harmful talk come out of your mouth. Use only words that are good for the edification of those who need it, so that your words give grace to the hearers. **30** And do not grieve the Holy Spirit of God, for it is by him that you were sealed for the day of redemption. **31** Put away all bitterness, rage, anger, quarreling, and insults, along with every kind of evil. **32** Be kind to each other, tenderhearted, forgiving one another, just as God in Christ forgave you.

# Ephesians 4 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 verse 8, which is quoted from the Old Testament.

### Special concepts in this chapter

#### Spiritual gifts

Spiritual gifts are specific supernatural abilities that the Holy Spirit gives to Christians after they come to believe in Jesus. These spiritual gifts were foundational to developing the church. Paul lists here only some of the spiritual gifts. (See: faith)

#### Unity

Paul considers it very important that the church is united. This is a major theme of this chapter.

### Other possible translation difficulties in this chapter

#### Old man and new man

The term "old man" probably refers to the sinful nature with which a person is born. The "new man" is the new nature or new life that God gives a person after they come to believe in Christ.

#### Ephesians 01

##### Connecting Statement:

Because of what Paul has been writing to the Ephesians, he tells them how they should live their lives as believers and again emphasizes that believers are to agree with each other.

##### as the prisoner for the Lord

"as someone who is in prison because of his choice to serve the Lord"

##### walk worthily of the calling

Walking is a common way to express the idea of living one's life.

#### Ephesians 02

##### to live with great humility and gentleness and patience

"to always be very humble, gentle, and patient"

#### Ephesians 03

##### to keep the unity of the Spirit in the bond of peace

Here Paul speaks of "peace" as if it were a bond that ties people together. This is a metaphor for being united with other people by living peacefully with them. Alternate translation: "to live peacefully with one another and remain united, as the Spirit made possible"

#### Ephesians 04

##### one body

The church is often referred to as the body of Christ.

##### one Spirit

"one Holy Spirit"

##### you were called in one hope of your calling

Here the word "call" means "invite" or "choose." This can be stated in active form. Alternate translation: "God invited you to one hope when he invited you" or "God chose you to hope for one thing when he chose you"

##### one hope

Here the word "hope" refers to the thing to hope for. Alternate translation: "one thing to hope for" or "one thing to confidently wait for"

#### Ephesians 05

##### General Information:

This page has intentionally been left blank.

#### Ephesians 06

##### Father of all ... over all ... through all ... and in all

The word "all" here means "everything."

#### Ephesians 07

##### Connecting Statement:

Paul reminds believers of the gifts that Christ gives believers to use in the church, which is the whole body of believers.

##### To each one of us grace has been given

This can be stated using an active form. Alternate translation: "God has given grace to each one of us" or "God gave a spiritual gift to each believer"

##### grace has been given

Here grace refers to a spiritual gift or ability. Alternate translation: "a spiritual gift has been given" or "ability has been given"

##### according to the measure of the gift of Christ

Here "the gift of Christ" refers to a gift that Christ has given. Alternate translation: "according to the amount that Christ has given us"

#### Ephesians 08

##### General Information:

The quotation here is from the book of Psalms in the Old Testament. King David wrote this psalm.

##### When he ascended on high

"When he went up to the very high place"

#### Ephesians 09

##### he ascended

"he went up"

##### he also descended

"he also came down"

##### into the lower regions of the earth

Possible meanings are 1) the lower regions are a part of the earth. Alternate translation: "into the lowest place on earth" or 2) "the lower regions" is another way of referring to the earth. Alternate translation: "into the lower regions, the earth"

#### Ephesians 10

##### that he might fill all things

"so that he might be present everywhere in his power"

##### fill

"complete" or "satisfy"

#### Ephesians 11

##### General Information:

This page has intentionally been left blank.

#### Ephesians 12

##### to equip God's holy people

"to prepare the people he has set apart" or "to provide the believers with what they need"

##### for the work of service

"so they can serve others"

##### for the building up of the body of Christ

Paul is speaking of people who grow spiritually as if they were doing exercises to increase the strength of their physical bodies.

##### building up

"improvement" or "strengthening"

##### body of Christ

The "body of Christ" refers to all of the individual members of Christ's Church.

#### Ephesians 13

##### reach the unity of faith and knowledge of the Son of God

The believers need to know Jesus as the Son of God if they are to be united in faith and mature as believers.

##### reach the unity of faith

"become equally strong in faith" or "become united together in faith"

##### Son of God

This is an important title for Jesus.

##### become mature

"become mature believers"

##### mature

"fully developed" or "grown up" or "complete"

#### Ephesians 14

##### be children

Paul refers to believers who have not grown spiritually as if they were children who have had very little experience in life. Alternate translation: "be like children"

##### tossed back and forth ... carried away by every wind of doctrine

This speaks of a believer who has not become mature and follows wrong teaching as if that believer were a boat that the wind is blowing in different directions on the water.

##### by the trickery of people in their deceitful schemes

"by crafty people who trick believers with clever lies"

#### Ephesians 15

##### into him who is the head

Paul uses the human body to describe how Christ causes believers to work together in harmony as the head of a body causes the body parts to work together to grow healthy.

#### Ephesians 16

##### Christ builds the whole body ... makes the body grow so that it builds itself up in love

Paul uses the human body to describe how Christ causes believers to work together in harmony as the head of a body causes the body parts to work together to grow healthy.

##### by every supporting ligament

A "ligament" is a strong band that connects bones or holds organs in place in the body.

#### Ephesians 17

##### Connecting Statement:

Paul tells the Ephesians what they should no longer do now that they as believers are sealed by the Holy Spirit of God.

##### Therefore, I say and insist on this in the Lord

"Because what I have just said, I will say something more to strongly encourage you because we all belong to the Lord"

##### that you must no longer walk as the Gentiles walk, in the futility of their minds

The word "walk" here is a metaphor for the way a person lives his life, especially whether he does right or does wrong. Alternate translation: "stop living the way the Gentiles live, with their worthless thoughts"

#### Ephesians 18

##### They are darkened in their understanding, alienated from the life of God

Here "darkened in their understanding" is a metaphor that means not to be able to understand the truth. And "alienated from the life of God" is a metaphor that means to not have the life that God gives. Alternate translation: "They do not understand what is true, and they do not have the life that God gives to people"

##### because of the ignorance that is in them

"because they refuse to learn what is true"

##### because of the hardness of their hearts

Here "hearts" is a metonym for people's minds. The phrase "hardness of their hearts" is a metaphor that means "stubbornness." Alternate translation: "because they are stubborn" or "because they refuse to listen to God"

#### Ephesians 19

##### have committed themselves to sensuality

Paul speaks of these people as if they were objects that they themselves were giving to other people, and he speaks of the way they want to satisfy their physical desires as if it were the person to whom they give themselves. Alternate translation: "only want to satisfy their physical desires"

##### they practice every kind of uncleanness with greed

"they are continually practicing every kind of uncleanness"

##### uncleanness

This word for ritual uncleanness is a metaphor for the guilt that comes from sinful acts. It can be translated using the word "unclean." Alternate translation: "sinful act"

#### Ephesians 20

##### But that is not how you learned about Christ

The word "that" refers to the way the Gentiles live, as described in Ephesians 4:17-19. This emphasizes that what the believers learned about Christ was the opposite of that. Alternate translation: "But what you learned about Christ was not like that"

#### Ephesians 21

##### I assume that you have heard ... and that you were taught

Paul knows that the Ephesians have heard and been taught.

##### you were taught in him

Possible meanings are 1) "Jesus's people have taught you" or 2) "someone has taught you because you are Jesus's people."

##### as the truth is in Jesus

"as everything about Jesus is true"

#### Ephesians 22

##### to put off what belongs to your former manner of life

Paul is speaking of moral qualities as if they were pieces of clothing. Alternate translation: "to stop living according to your former manner of life"

##### to put off the old man

Paul is speaking of moral qualities as if they were pieces of clothing. Alternate translation: "to stop living as your former self did"

##### old man

The "old man" refers to the "old nature" or "former self."

##### that is corrupt because of its deceitful desires

Paul speaks of the sinful human nature as if it were a dead body falling apart in its grave.

#### Ephesians 23

##### to be renewed in the spirit of your minds

This may be translated with an active form. Alternate translation: "to allow God to change your attitudes and thoughts" or "to allow God to give you new attitudes and thoughts"

#### Ephesians 24

##### in true righteousness and holiness

"truly righteous and holy"

#### Ephesians 25

##### get rid of lies

"stop telling lies"

##### we are members of one another

"we belong to one another" or "we are members of God's family"

#### Ephesians 26

##### Be angry and do not sin

"You may get angry, but do not sin" or "If you become angry, do not sin"

##### Do not let the sun go down on your anger

The sun going down represents nightfall or the end of the day. Alternate translation: "You must stop being angry before night comes" or "Do not let the sun set while you are still angry with someone"

#### Ephesians 27

##### Do not give an opportunity to the devil

"Do not give the devil an opportunity to lead you into sin"

#### Ephesians 28

##### General Information:

This page has intentionally been left blank.

#### Ephesians 29

##### harmful talk

This refers to speech that is cruel or rude.

##### for the edification of those

"for encouraging those" or "for strengthening those"

##### give grace to the hearers

"help those who hear you"

#### Ephesians 30

##### do not grieve

"do not distress" or "do not upset"

##### for it is by him that you were sealed for the day of redemption

The Holy Spirit assures believers that God will redeem them. Paul speaks of the Holy Spirit as if he were a mark that God puts on believers to show that he owns them. Alternate translation: "for he is the seal that assures you that God will redeem you on the day of redemption" or "for he is the one who assures you that God will redeem you on the day of redemption" or

##### the day of redemption

Here redemption is a metaphor for causing people to no longer be affected by sin. The idea in the noun "redemption" can be expressed with a phrase. Alternate translation: "the day when God will redeem his people" or "the day when God will free his people from sin"

#### Ephesians 31

##### Connecting Statement:

Paul finishes his instructions on what believers should not do and ends with what they must do.

##### Put away all bitterness, rage, anger

"Put away" here is a metaphor for not continuing to have certain attitudes or behaviors. Alternate translation: "You must not allow these things to be part of your life: bitterness, rage, anger"

##### rage

intense anger

#### Ephesians 32

##### Be kind

"Instead, be kind"

##### tenderhearted

"gentle and compassionate towards others"

### Chapter 5

**1** Therefore be imitators of God, as beloved children. **2** And walk in love, as also Christ loved us and gave himself up for us, a fragrant offering and sacrifice to God.

**3** But sexual immorality or any kind of uncleanness or of greed must not even be named among you, for these are improper for God's holy people. **4** Let there be no filthiness, no foolish talk, and no crude jokes—all of which are improper. Instead there should be thanksgiving. **5** For you know and are certain that no sexually immoral, impure, or greedy person—that is, an idolater—has any inheritance in the kingdom of Christ and God. **6** Let no one deceive you with empty words, for because of these things the wrath of God is coming upon the sons of disobedience. **7** Therefore, do not join in with them. **8** For you were once darkness, but now you are light in the Lord. Walk as children of light **9** (for the fruit of the light consists in all goodness, righteousness, and truth), **10** and test and approve what is pleasing to the Lord. **11** Do not associate with the unfruitful works of darkness, but rather expose them. **12** For it is disgraceful even to mention the things they do in secret. **13** But when anything is exposed by the light, it becomes visible. **14** For anything that becomes visible is light. Therefore it says,

"Awake, you sleeper,

and arise from the dead,

and Christ will shine on you."

**15** Look carefully how you walk—not as unwise but as wise. **16** Redeem the time because the days are evil. **17** Therefore, do not be foolish, but understand what the will of the Lord is. **18** And do not get drunk with wine, for that leads to reckless behavior. Instead, be filled with the Holy Spirit, **19** speaking to each other in psalms and hymns and spiritual songs, singing and making melody to the Lord with all your heart, **20** always giving thanks for everything, in the name of our Lord Jesus Christ to God the Father, **21** being subject to one another in reverence for Christ.

**22** Wives, submit to your husbands, as to the Lord. **23** For the husband is the head of the wife as Christ also is the head of the church, himself the Savior of the body. **24** But as the church is subject to Christ, so also wives to their husbands in everything. **25** Husbands, love your wives, as Christ loved the church and gave himself up for her **26** so that he might sanctify her, having cleansed her by the washing of water with the word, **27** so that he might present the church to himself as glorious, without stain or wrinkle or any such thing, but holy and blameless. **28** In the same way husbands ought to love their own wives as their own bodies. He who loves his own wife loves himself. **29** For no one ever hated his own flesh, but nourishes and treats it with care, just as Christ nourishes and treats the church with care, **30** because we are members of his body. **31** "For this reason a man will leave his father and mother and will be joined to his wife, and the two will become one flesh." **32** This hidden truth is great—but I am speaking about Christ and the church. **33** Nevertheless, each of you also must love his own wife as himself, and the wife must respect her husband.

# Ephesians 5 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 verse 14.

### Special concepts in this chapter

#### Darkness and Light

In this chapter Paul teaches how God's people should live. He uses the image of darkness to represent sin and the image of light to represent righteousness.

#### Christ and his church as a model for marriage

Paul teaches husbands and wives to relate to each other as Christ and the church relate to each other.

### Other possible translation difficulties in this chapter

#### Wives, submit to your husbands

Scholars are divided over how to understand this passage in its historical and cultural context. Some scholars believe men and women are perfectly equal in all things. Other scholars believe God created men and women to serve in distinctly different roles in marriage and the church. Translators should be careful not to let how they understand this issue affect how they translate this passage.

#### Ephesians 01

##### Connecting Statement:

Paul continues to tell the believers how they should and should not live as God's children.

##### Therefore be imitators of God

"Therefore you should do what God does." Therefore refers back to Ephesians 4:32 which tells why believers should imitate God, because Christ forgave believers.

##### as beloved children

God desires us to imitate or follow him since we are his children. Alternate translation: "as dearly loved children imitate their fathers" or "because you are his children and he loves you dearly"

#### Ephesians 02

##### walk in love

Walking is a common way to express the idea of living one's life. Alternate translation: "live a life of love" or "always love each other"

##### a fragrant offering and sacrifice to God

"like a sweet-smelling offering and sacrifice to God"

#### Ephesians 03

##### But sexual immorality or any kind of uncleanness or of greed must not even be named among you

"Do not do anything that would let anyone think that you are are guilty of sexual immorality or any kind of uncleanness or greed"

##### any kind of uncleanness

"any moral uncleanness"

##### uncleanness

This word for ritual uncleanness is a metaphor for the guilt that comes from sinful acts. It can be translated using the word "unclean." Alternate translation: "sinful act"

#### Ephesians 04

##### Instead there should be thanksgiving

"Instead you should thank God"

#### Ephesians 05

##### inheritance

Receiving what God has promised believers is spoken of as if it were inheriting property and wealth from a family member.

#### Ephesians 06

##### empty words

words that have no truth to them

#### Ephesians 07

##### General Information:

This page has intentionally been left blank.

#### Ephesians 08

##### For you were once darkness

Just as one cannot see in the dark, so people who love to sin lack spiritual understanding.

##### but now you are light in the Lord

Just as one can see in the light, so people whom God has saved understand how to please God.

##### Walk as children of light

Walking on a path is a metaphor for how a person lives his life. Alternate translation: "Live as people who understand what the Lord wants them to do"

#### Ephesians 09

##### the fruit of the light consists in all goodness, righteousness, and truth

"Fruit" here is a metaphor for "result" or "outcome." Alternate translation: "the result of living in the light is good work, right living, and truthful behavior"

#### Ephesians 10

##### General Information:

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#### Ephesians 11

##### Do not associate with the unfruitful works of darkness

Paul speaks of the useless, sinful things that unbelievers do as if they are evil deeds people do in the dark so no one will see them. Alternate translation: "Do not do useless, sinful things with unbelievers"

##### unfruitful works

actions that do nothing good, useful, or profitable. Paul is comparing evil actions to an unhealthy tree that produces nothing good.

##### expose them

Speaking against the works of darkness is spoken of as bringing them out into the light so that people can see them. Alternate translation: "bring them out into the light" or "uncover them" or "show and tell people how wrong these actions are"

#### Ephesians 12

##### General Information:

This page has intentionally been left blank.

#### Ephesians 13

##### when anything is exposed by the light

This can be stated in active form. Alternate translation: "when the light shines on something"

#### Ephesians 14

##### General Information:

It is unknown if this quotation is a combination of quotations from the prophet Isaiah or a quotation from a hymn sung by the believers.

##### anything that becomes visible is light

"people can clearly see everything that comes into the light." Paul makes this general statement in order to imply that God's Word shows people's actions to be good or bad. The Bible often speaks of God's truth as if it were light that could reveal the character of something.

##### Awake, you sleeper, and arise from the dead

Possible meanings are 1) Paul is addressing unbelievers who need to wake up from being dead spiritually just as a person who has died must come alive again in order to respond, or 2) Paul is addressing the Ephesian believers and using death as a metaphor for their spiritual weakness.

##### the dead

All those who have died. This expression describes all dead people together in the underworld. To arise from among them speaks of becoming alive again.

##### you sleeper ... shine on you

These instances of "you" refer to the "sleeper" and are singular.

##### Christ will shine on you

Christ will enable an unbeliever to understand how evil his deeds are and how Christ will forgive him and give him new life, just as light shows what actually is there that darkness hid.

#### Ephesians 15

##### Look carefully how you walk—not as unwise but as wise

Wise people can identify sin, so they guard themselves from it and flee from it. Alternate translation: "Therefore you must be careful to live as a wise person rather than a foolish person"

#### Ephesians 16

##### Redeem the time

Using time wisely is spoken of as if it were redeeming the time. Alternate translation: "Do the best things you can with your time" or "Use time wisely" or "Put time to its best use"

##### because the days are evil

The word "days" is a metonym for what people do during those days. Alternate translation: "because the people around you are doing all kinds of evil things"

#### Ephesians 17

##### General Information:

This page has intentionally been left blank.

#### Ephesians 18

##### Connecting Statement:

Paul ends his instructions on how all believers should live.

##### And do not get drunk with wine

"You should not get drunk from drinking wine"

##### Instead, be filled with the Holy Spirit

"Instead, you should be controlled with the Holy Spirit"

#### Ephesians 19

##### psalms and hymns and spiritual songs

Possible meanings are that 1) Paul is using these words as a merism for "all sorts of songs to praise God" or 2) Paul is listing specific forms of music.

##### psalms

These are probably songs from the Old Testament book of Psalms that Christians sang.

##### hymns

These are songs of praise and worship that may have been written specifically for Christians to sing.

##### spiritual songs

Possible meanings are 1) these are songs that Holy Spirit inspires a person to sing right at that moment or 2) "spiritual songs" and "hymns" are doublets and mean basically the same thing.

##### with all your heart

Here "heart" is a metonym for a person's thoughts or inner being. The phrase "with all your heart" means to do something with enthusiasm. Alternate translation: "with all of your being" or "enthusiastically"

#### Ephesians 20

##### in the name of our Lord Jesus Christ

"because you belong to our Lord Jesus Christ" or "as people who belong to our Lord Jesus Christ"

#### Ephesians 21

##### General Information:

This page has intentionally been left blank.

#### Ephesians 22

##### Connecting Statement:

Paul begins to explain how Christians are to submit themselves to one another (Ephesians 5:21). He starts with instructions to wives and husbands on how they should act toward each other.

#### Ephesians 23

##### the head of the wife ... the head of the church

The word "head" represents the leader.

#### Ephesians 24

##### Christ, so also wives to their husbands

"Christ, so also must wives be subject to their husbands" or "Christ. In the same way, wives also must be subject to their husbands"

#### Ephesians 25

##### love your wives

"unselfishly serve your wives"

##### gave himself up

"allowed people to kill him"

##### for her

Paul speaks of the assembly of believers as though it were a woman whom Jesus will marry. Alternate translation: "for us"

#### Ephesians 26

##### sanctify her ... cleansed her

Paul speaks of the assembly of believers as though it were a woman whom Jesus will marry. Alternate translation: "sanctified us ... cleansed us"

##### having cleansed her by the washing of water with the word

Possible meanings are 1) Paul is referring to God making Christ's people clean by God's word and through water baptism in Christ or 2) Paul speaks of God making us spiritually clean from our sins by the message as if God were making our bodies clean by washing them with water.

#### Ephesians 27

##### without stain or wrinkle

Paul speaks of the church as though it were a garment that is clean and in good condition. He uses the same idea in two ways to emphasize the church's purity.

##### holy and blameless

The word "blameless" means basically the same thing as "holy." Paul uses the two together to emphasize the church's purity.

#### Ephesians 28

##### as their own bodies

That people love their own bodies may be stated explicitly. Alternate translation: "as husbands love their own bodies"

#### Ephesians 29

##### his own flesh

The word "flesh" here is a metonym for the body that is made of flesh. Alternate translation: "his own body"

##### but nourishes

"but feeds"

#### Ephesians 30

##### we are members of his body

Here Paul speaks of the close union of believers with Christ as if they were part of his own body, for which he would naturally care.

#### Ephesians 31

##### General Information:

The quotation is from the writings of Moses in the Old Testament. The words "his" and "himself" refer to a male believer who marries.

#### Ephesians 32

##### General Information:

This page has intentionally been left blank.

#### Ephesians 33

##### General Information:

This page has intentionally been left blank.

### Chapter 6

**1** Children, obey your parents in the Lord, for this is proper. **2** "Honor your father and mother" (which is the first commandment with promise), **3** "so that it may be well with you and you may live long on the earth." **4** Fathers, do not provoke your children to anger. Instead, raise them in the discipline and instruction of the Lord.

**5** Slaves, be obedient to your masters according to the flesh with deep respect and trembling, in the honesty of your heart. Be obedient to them as you would be obedient to Christ. **6** Be obedient not only when your masters are watching, in order to please them. Instead, be obedient as slaves of Christ, who do the will of God from your heart. **7** Serve with all your heart, as though you were serving the Lord and not people, **8** because we know that for whatever good deed each person does, he will receive a reward from the Lord, whether he is slave or free.

**9** Masters, treat your slaves in the same way. Do not threaten them. You know that he who is both their Master and yours is in heaven, and there is no partiality with him.

**10** Finally, be strong in the Lord and in the strength of his might. **11** Put on the whole armor of God, so that you may be able to stand against the scheming plans of the devil. **12** For our struggle is not against flesh and blood, but against the rulers, against the authorities, against the powers over this present darkness, against the spiritual forces of evil in the heavenly places. **13** Therefore put on the whole armor of God, so that you may be able to stand in the evil day, and after you have done everything, to stand firm. **14** Stand firm then, with the belt of truth buckled around your waist, and having put on the breastplate of righteousness, **15** and, with your feet fitted with the readiness that comes from the gospel of peace. **16** In all circumstances take up the shield of faith, by which you will be able to put out all the flaming arrows of the evil one. **17** And take the helmet of salvation and the sword of the Spirit, which is the word of God. **18** With every prayer and request, pray at all times in the Spirit. To this end, always be watching with all perseverance as you offer prayers for all God's holy people. **19** And pray for me, that a message might be given to me when I open my mouth. Pray that I might make known with boldness the hidden truth about the gospel. **20** It is for the gospel that I am an ambassador who is kept in chains, so that I may declare it boldly, as I ought to speak.

**21** Tychicus, the beloved brother and faithful servant in the Lord, will make everything known to you, so that you may know how I am doing. **22** I have sent him to you for this very purpose, so that you may know how we are, and so that he may encourage your hearts.

**23** Peace be to the brothers, and love with faith from God the Father and the Lord Jesus Christ. **24** Grace be to all those who love our Lord Jesus Christ with an incorruptible love.

# Ephesians 6 General Notes

### Special concepts in this chapter

#### Slavery

Paul does not write in this chapter about whether slavery is good or bad. Paul teaches about working to please God whether as a slave or as a master. What Paul teaches here about slavery would have been surprising. In his time, masters were not expected to treat their slaves with respect and not threaten them.

### Important figures of speech in this chapter

#### Armor of God

This extended metaphor describes how Christians can protect themselves when spiritually attacked.

#### Ephesians 01

##### Connecting Statement:

Paul continues to explain how Christians are to submit themselves to each other. He gives instructions to children, fathers, workers, and masters.

##### Children, obey your parents in the Lord

"Children, as followers of the Lord, obey your parents" or "Children, it is your duty as Christians to obey your parents"

#### Ephesians 02

##### General Information:

Here Paul quotes Moses. Moses was talking to the people of Israel as though they were one person, so "your" is singular. You may need to translate it as plural.

#### Ephesians 03

##### General Information:

Here Paul continues quoting Moses. Moses was talking to the people of Israel as though they were one person, so "you" is singular. You may need to translate it as plural.

#### Ephesians 04

##### do not provoke your children to anger

"do not make your children angry" or "do not cause your children to be angry"

##### raise them in the discipline and instruction of the Lord

The abstract nouns "discipline" and "instruction" can be expressed as verbs. Alternate translation: "teach them to become adults by making sure that they know and do what the Lord wants them to do"

#### Ephesians 05

##### be obedient to

"obey." This is a command.

##### your masters according to the flesh

The word "flesh" here is a metonym for the physical world. Alternate translation: "your human masters" or "your masters in this world"

##### deep respect and trembling

The phrase "deep respect and trembling" uses two similar ideas to emphasize the importance of slaves honoring their masters.

##### and trembling

Here "trembling" is an exaggeration used to emphasize how important it is that slaves obey their masters. Alternate translation: "and fear" or "as though you were shaking with fear"

##### in the honesty of your heart

Here "heart" is a metonym for a person's mind or intentions. Alternate translation: "with honesty" or "with sincerity"

#### Ephesians 06

##### as slaves of Christ

Serve your earthly master as though your earthly master were Christ himself.

##### from your heart

Here "heart" is a metonym for "thoughts" or "intentions." Alternate translation: "with sincerity" or "enthusiastically"

#### Ephesians 07

##### Serve with all your heart

Here "heart" is a metonym for "thoughts" or "inner being." Alternate translation: "Serve with all of your being" or "Be completely dedicated when you serve"

#### Ephesians 08

##### General Information:

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#### Ephesians 09

##### treat your slaves in the same way

"you also must treat your slaves well" or "just as slaves must do good to their masters, you also must do good to your slaves" (Ephesians 6:5)

##### You know that he who is both their Master and yours is in heaven

"You know that Christ is the Master of both slaves and their masters, and that he is in heaven"

##### there is no partiality with him

"he judges everyone the same way"

#### Ephesians 10

##### Connecting Statement:

Paul gives instructions to make believers strong in this battle we live for God.

##### the strength of his might

"his great power." See how "the strength of his power" is translated near the end of Ephesians 1:21.

#### Ephesians 11

##### Put on the whole armor of God, so that you may be able to stand against the scheming plans of the devil

Christians should use all the resources God gives to stand firmly against the devil just as a soldier puts on armor to protect himself from enemy attacks.

##### the scheming plans

"the tricky plans"

#### Ephesians 12

##### flesh and blood

This expression refers to people, not spirits who do not have human bodies.

##### against the powers over this present darkness

Here it is implied that "the powers" refers to powerful spiritual beings. Here "darkness" is a metaphor for things that are evil. Alternate translation: "against the powerful spiritual beings that rule over people during this present evil time"

#### Ephesians 13

##### Therefore put on the whole armor of God

Christians should use the protective resources God gives them in fighting the devil in the same way a soldier puts on armor to protect himself against his enemies.

##### so that you may be able to stand ... to stand firm

The words "stand" and "stand firm" represent successfully resisting or fighting something. Alternate translation: "so that you may be able to resist evil ... to remain strong"

##### in the evil day

Here the word "day" can refer to any short period of time, even a period longer than a day. Alternate translation: "at the evil time" or "when people do evil deeds"

#### Ephesians 14

##### Stand firm

Successfully resist or fight against something. You may need to make explicit what it is that the readers are to resist. See how you translated these words in [Ephesians 6:13]

##### the belt of truth

Truth holds everything together for a believer just as a belt holds the clothing of a soldier together.

##### truth ... righteousness

We are to know the truth and act in ways that please God.

##### the breastplate of righteousness

Possible meanings are 1) the gift of righteousness covers a believer's heart just as a breastplate protects the chest of a soldier or 2) our living as God wants us gives us a clear conscience that protects our hearts the way a breastplate protects a soldier's chest.

#### Ephesians 15

##### and, with your feet fitted with the readiness that comes from the gospel of peace

Just as a soldier wears shoes to give him solid footing, the believer must have solid knowledge of the gospel of peace in order to be ready to proclaim it.

#### Ephesians 16

##### In all circumstances take up the shield of faith

The believer must use the faith that God gives for protection when the devil attacks just as a soldier uses a shield to protect him from enemy attacks.

##### the flaming arrows of the evil one

The attacks of the devil against a believer are like flaming arrows shot at a soldier by an enemy.

#### Ephesians 17

##### take the helmet of salvation

Salvation given by God protects the believer's mind just as a helmet protects the head of a soldier.

##### the sword of the Spirit, which is the word of God

The writer speaks of God's instructions to his people as if they were a sword that his people could use to fight an enemy,

#### Ephesians 18

##### With every prayer and request, pray at all times in the Spirit

"Pray at all times in the Spirit as you pray and make specific requests"

##### To this end

"For this reason" or "Keeping this in mind." This refers to the attitude of taking God's armor.

##### be watching with all perseverance as you offer prayers for all God's holy people

"be watching, and even when it is difficult, keep praying for all the believers "

#### Ephesians 19

##### Connecting Statement:

In his closing, Paul asks them to pray for his boldness in telling the gospel while he is in prison and says he is sending Tychicus to comfort the Corinthians (6:21).

##### that a message might be given to me

This can be stated in active form. Alternate translation: "that God might give me the word" or "God might give me the message"

##### when I open my mouth. Pray that I might make known with boldness

"when I speak. Pray that I boldly explain"

##### open my mouth

This is a metonym for speaking. Alternate translation: "speak"

#### Ephesians 20

##### It is for the gospel that I am an ambassador who is kept in chains

The words "in chains" are a metonym for being in prison. Alternate translation: "I am now in prison because I am a representative of the gospel"

##### so that I may declare it boldly, as I ought to speak

The word "pray" is understood from verse 19. Alternate translation: "so pray that whenever I teach the gospel, I will speak it as boldly as I should" or "pray that I may speak the gospel as boldly as I should"

#### Ephesians 21

##### Tychicus

Tychicus was one of several men who served with Paul.

##### the beloved brother

"my beloved brother"

##### make everything known

"will tell you everything about me"

#### Ephesians 22

##### so that he may encourage your hearts

Here "hearts" is a metonym for people's inner beings. Alternate translation: "so that he may encourage you"

#### Ephesians 23

##### Connecting Statement:

Paul closes his letter to the Ephesian believers with a blessing of peace and grace on all believers who love Christ.

#### Ephesians 24

##### General Information:

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## Philippians

### Chapter 1

**1** Paul and Timothy, servants of Christ Jesus, to all God's holy people in Christ Jesus who are at Philippi, with the overseers and deacons.

**2** May grace be to you and peace from God our Father and the Lord Jesus Christ.

**3** I thank my God every time I remember you, **4** always, in every prayer of mine for all of you, making my prayer with joy **5** because of your partnership in the gospel from the first day until now. **6** I am confident of this very thing, that he who began a good work in you will continue to complete it until the day of Christ Jesus. **7** It is proper for me to feel this way about all of you because I have you in my heart. You all have been my partners in grace both in my imprisonment and in my defense and confirmation of the gospel. **8** For God is my witness, how I long for all of you with the compassion of Christ Jesus. **9** So this is my prayer: that your love may abound more and more in knowledge and all understanding **10** so that you may approve what is excellent, and so you may be sincere and blameless until the day of Christ, **11** filled with the fruit of righteousness that comes through Jesus Christ to the glory and praise of God.

**12** Now I want you to know, brothers, that what has happened to me has really served to advance the gospel. **13** As a result, my chains in Christ came to light throughout the whole palace guard and to everyone else. **14** Most of the brothers have far more confidence in the Lord because of my chains, and they have courage to fearlessly speak the word. **15** Some indeed even proclaim Christ out of envy and strife, and also others out of good will. **16** The latter do it out of love, knowing that I am put here for the defense of the gospel. **17** But the former proclaim Christ out of selfish ambition, not sincerely. They think they will cause me distress while I am in chains. **18** What then? Only that in every way—whether from false motives or from true—Christ is proclaimed, and in this I rejoice. Yes, and I will rejoice, **19** for I know that this will result in my deliverance through your prayers and the help of the Spirit of Jesus Christ. **20** It is my eager expectation and hope that I will in no way be ashamed, but with all boldness, now as always, Christ will be exalted in my body, whether by life or by death. **21** For to me to live is Christ and to die is gain. **22** But if I am to live in the flesh, that means fruitful labor for me. Yet which to choose? I do not know. **23** For I am hard pressed between the two. My desire is to depart and be with Christ, which is far better, **24** yet to remain in the flesh is more necessary for your sake. **25** Being convinced of this, I know that I will remain and continue with you all, for your progress and joy in the faith, **26** so that in me you may have increasing reasons to boast in Christ Jesus when I come to you again. **27** Only conduct yourselves in a manner worthy of the gospel of Christ, so that whether I come to see you or am absent, I may hear about you, that you are standing firm in one spirit, with one mind striving together for the faith of the gospel. **28** Do not be frightened in any respect by those who are your opponents. This is a sign to them of their destruction, but of your salvation—and this from God. **29** For it has been freely given to you for the sake of Christ not only to believe in him, but also to suffer for his sake, **30** having the same conflict which you saw in me, and now you hear in me.

# Philippians 1 General Notes

### Structure and formatting

Paul includes a prayer in the beginning of this letter. At that time, religious leaders sometimes began informal letters with a prayer.

### Special concepts in this chapter

#### The day of Christ

This probably refers to the day when Christ returns. Paul often connected the return of Christ with motivating godly living. (See: godly)

### Other possible translation difficulties in this chapter

#### Paradox

A paradox is a true statement that appears to describe something impossible. This statement in verse 21 is a paradox: "to die is gain." In verse 23 Paul explains why this is true. (Philippians 1:21)

#### Philippians 01

##### General Information:

Paul and Timothy wrote this letter to the church at Philippi. Because Paul writes later in the letter saying "I," it is generally assumed that he is the author and that Timothy, who is with him, writes as Paul speaks. All instances of "you" and "your" in the letter refer to the believers in the Philippian church and are plural. The word "our" probably refers to all believers in Christ, including Paul, Timothy, and the Philippian believers.

##### Paul and Timothy ... and deacons

If your language has a particular way of introducing the authors of a letter, use it here.

##### Paul and Timothy, servants of Christ Jesus

"Paul and Timothy, who are servants of Christ Jesus"

##### all God's holy people in Christ Jesus

This refers to those whom God chose to belong to him by being united to Christ. Alternate translation: "all God's people in Christ Jesus" or "all those who belong to God because they are united with Christ"

##### the overseers and deacons

"the leaders of the church"

#### Philippians 02

##### General Information:

This page has intentionally been left blank.

#### Philippians 03

##### every time I remember you

Here "remember you" means when Paul thinks about the Philippians while he is praying. Alternate translation: "every time I think of you"

#### Philippians 04

##### General Information:

This page has intentionally been left blank.

#### Philippians 05

##### because of your partnership in the gospel

Paul is expressing thanks to God that the Philippians have joined him in teaching people the gospel. He may have been referring to them praying for him and sending money so that he could travel and tell others. Alternate translation: "because you are helping me proclaim the gospel"

#### Philippians 06

##### I am confident

"I am sure"

##### he who began ... you

"God, who began ... you,"

#### Philippians 07

##### It is proper for me

"It is right for me" or "It is good for me"

##### I have you in my heart

Here "heart" is a metonym for a person's emotions. This idiom expresses strong affection. Alternate translation: "I love you very much"

##### have been my partners in grace

"have been partakers of grace with me" or "have shared in grace with me"

#### Philippians 08

##### God is my witness,

"God knows" or "God understands"

##### with the compassion of Christ Jesus

The abstract noun "compassion" can be translated with the verb "love." Alternate translation: "and I love you as Christ Jesus dearly loves us all"

#### Philippians 09

##### Connecting Statement:

Paul prays for the believers in Philippi and talks about the joy there is in suffering for the Lord.

##### may abound

Paul speaks of love as if it were objects that people could obtain more of. Alternate translation: "may increase"

##### in knowledge and all understanding

Here "understanding" refers to understanding about God. This can be stated clearly. Alternate translation: "as you learn and understand more about what pleases God"

#### Philippians 10

##### approve

This refers to examining things and taking only those that are good. Alternate translation: "test and choose"

##### what is excellent

"what is most pleasing to God"

##### sincere and blameless

The words "sincere" and "blameless" mean basically the same thing. Paul combines them to emphasize moral purity. Alternate translation: "completely blameless"

#### Philippians 11

##### filled with the fruit of righteousness that comes through Jesus Christ

Being filled with something is a metaphor that represents being characterized by it or by habitually doing it. Possible meanings of "fruit of righteousness" are that 1) it is a metaphor that represents righteous behavior. Alternate translation: "habitually doing what is righteous because Jesus Christ enables you" or 2) it is a metaphor that represents good deeds as a result of being righteous. Alternate translation: "habitually doing good works because Jesus makes you righteous"

##### to the glory and praise of God

Possible meanings are 1) "Then other people will see how you honor God" or 2) "Then people will praise and give honor to God because of the good things they see you do." These alternate translations would require a new sentence.

#### Philippians 12

##### General Information:

Paul says that two things have happened because of "the progress of the gospel": many people inside and outside the palace have found out why he is in prison, and other Christians are no longer afraid to proclaim the good news.

##### Now I want

Here the word "Now" is used to mark a new part of the letter.

##### brothers

Here this means fellow Christians, including both men and women, because all believers in Christ are members of one spiritual family, with God as their heavenly Father.

##### what has happened to me

Paul is talking about his time in prison. Alternate translation: "what I suffered because I was put into prison for preaching about Jesus"

##### has really served to advance the gospel

"has caused more people to hear the gospel"

#### Philippians 13

##### my chains in Christ came to light

"Chains in Christ" here is a metonym for being in prison for the sake of Christ. "Came to light" is a metaphor for "became known." Alternate translation: "It became known that I am in prison for the sake of Christ"

##### my chains in Christ came to light throughout the whole palace guard and to everyone else

This can be stated in active form. Alternate translation: "the palace guards and many other people in Rome know that I am in chains for the sake of Christ"

##### my chains in Christ

Here Paul uses the preposition "in" to mean "for the sake of." Alternate translation: "my chains for the sake of Christ" or "my chains because I teach people about Christ"

##### my chains

Here the word "chains" is a metonym for imprisonment. Alternate translation: "my imprisonment"

##### palace guard

This was a group of soldiers that helped protect the Roman emperor.

#### Philippians 14

##### Most of the brothers have far more confidence in the Lord

Some modern translations read, "Most of the brothers in the Lord have far more confidence."

##### fearlessly speak the word

"fearlessly speak God's message"

#### Philippians 15

##### Some indeed even proclaim Christ

"Some people preach the good news about Christ"

##### out of envy and strife

"because they do not want people listening to me, and they want to cause trouble"

##### and also others out of good will

"but other people do it because they are kind and they want to help"

#### Philippians 16

##### The latter

"Those who proclaim Christ out of good will"

##### I am put here for the defense of the gospel

This can be stated in active form. Possible meanings are 1) "God chose me to defend the gospel" or 2) "I am in prison because I defend the gospel."

##### for the defense of the gospel

"to teach everyone that the message of Jesus is true"

#### Philippians 17

##### But the former

"But the others" or "But the ones who proclaim Christ out of envy and strife"

##### while I am in chains

Here the phrase "in chains" is a metonym for imprisonment. Alternate translation: "while I am imprisoned" or "while I am in prison"

#### Philippians 18

##### What then?

Paul uses this question to tell how he feels about the situation he wrote about in [Philippians 15-17]

##### Only that in every way—whether from false motives or from true—Christ is proclaimed

"As long as people preach about Christ, it does not matter if they do it for good reasons or for bad reasons"

##### in this I rejoice

"I am happy because people are preaching about Jesus"

##### I will rejoice

"I will celebrate" or "I will be glad"

#### Philippians 19

##### this will result in my deliverance

"because people proclaim Christ, God will deliver me"

##### in my deliverance

"Deliverance" here is an abstract noun that refers to one person bringing another person to a safe place. You may have to specify that it is God whom Paul expects to deliver him. Alternate translation: "in my being brought to a safe place" or "in God bringing me to a safe place"

##### through your prayers and the help of the Spirit of Jesus Christ

"because you are praying and the Spirit of Jesus Christ is helping me"

##### Spirit of Jesus Christ

"Holy Spirit"

#### Philippians 20

##### It is my eager expectation and hope

Here the word "expectation" and the phrase "hope" mean basically the same thing. Paul uses them together to emphasize how strong his expectation is. Alternate translation: "I eagerly and confidently hope"

##### with all boldness

You may need to state explicitly the missing clause in this elliptical sentence, that Paul will act boldly. You may also need to translate the abstract noun "boldness" as a clause. Alternate translation: "because I act with all boldness" or "after I have acted boldly"

##### Christ will be exalted in my body

The phrase "in my body" is a metonym for what happens to Paul's body. This includes what he does if he lives and what others may do to him, even if they kill him. This can be stated in active form. Possible meanings are 1) "I will honor Christ no matter what happens to my body" or 2) "people will praise Christ no matter what I do or what others do to me"

##### whether by life or by death

"whether I live or die" or "if I go on living or if I die"

#### Philippians 21

##### For to me

These words are emphatic. They indicate that this is Paul's personal experience.

##### to live is Christ

Here pleasing and serving Christ is spoken of as Paul's only purpose for living. Alternate translation: "to go on living is an opportunity to please Christ"

##### to die is gain

Here death is spoken of as "gain." Possible meanings for "gain" are 1) Paul's death will help spread the message of the gospel or 2) Paul will be in a better situation.

#### Philippians 22

##### But if I am to live in the flesh

The word "flesh" here is a metonym for the body, and "living in the flesh" is a metonym for being alive. Alternate translation: "But if I am to remain alive in my body" or "But if I continue to live"

##### that means fruitful labor for me

The words "fruitful labor" here refer to work that has good results. Alternate translation: "that means I will be able to do work that produces good results"

##### Yet which to choose?

"But which should I choose?"

#### Philippians 23

##### For I am hard pressed between the two

Paul speaks of how hard it is for him to choose between living and dying as if two heavy objects, like rocks or logs, were pushing on him from opposite sides at the same time. Your language might prefer the objects to pull rather than push. Alternate translation: "I am under tension. I do not know if I should choose to live or to die"

##### My desire is to depart and be with Christ

Paul uses a euphemism here to show that he is not afraid of dying. Alternate translation: "I would like to die because I would go to be with Christ"

#### Philippians 24

##### General Information:

This page has intentionally been left blank.

#### Philippians 25

##### Being convinced of this

"Since I am sure that it is better for you that I stay alive"

##### I know that I will remain

"I know that I will continue to live" or "I know that I will keep on living"

#### Philippians 26

##### so that in me

"so that because of me" or "so that because of what I do"

#### Philippians 27

##### that you are standing firm in one spirit, with one mind striving together for the faith of the gospel

The phrases "standing firm in one spirit" and "with one mind striving together" share similar meanings and emphasize the importance of unity.

##### with one mind striving together

"striving together with one mind." Agreeing with one another is spoken of as having one mind. Alternate translation: "agreeing with one another and striving together"

##### striving together

"working hard together"

##### for the faith of the gospel

Possible meanings are 1) "to spread the faith that is based on the gospel" or 2) "to believe and live as the gospel teaches us"

#### Philippians 28

##### Do not be frightened in any respect

This is a command to the Philippian believers. If your language has a plural command form, use it here.

##### This is a sign to them of their destruction, but of your salvation—and this from God

"Your courage will show them that God will destroy them. It will also show you that God will save you"

##### and this from God

"and this is from God." Possible meanings are the word "this" refers to 1) the believers' courage or 2) the sign or 3) destruction and salvation.

#### Philippians 29

##### General Information:

This page has intentionally been left blank.

#### Philippians 30

##### having the same conflict which you saw in me, and now you hear in me

"suffering in the same way that you saw me suffer, and that you hear I am still suffering"

### Chapter 2

**1** If there is any encouragement in Christ, if there is any comfort provided by love, if there is any fellowship in the Spirit, if there are any tender mercies and compassions, **2** then make my joy full by being of the same mind, having the same love, being united in spirit, and having one purpose. **3** Do nothing out of ambition or empty conceit. Instead with humility consider others better than yourselves. **4** Let each of you look out not only for his own interests, but also for the interests of others. **5** Have this mind in yourselves which also was in Christ Jesus,

**6** who, though he existed in the form of God,

did not consider his equality with God as something to hold on to.

**7** Rather, he emptied himself,

taking the form of a servant,

and he was born in the likeness of men.

And being found in the form of a man,

**8** he humbled himself

and became obedient to the point of death,

even death on a cross!

**9** Therefore also God highly exalted him

and gave him the name that is above every name,

**10** so that at the name of Jesus every knee should bow,

in heaven and on earth and under the earth,

**11** and every tongue confess that Jesus Christ is Lord,

to the glory of God the Father.

**12** So then, my beloved, as you always obey, not only in my presence but now much more in my absence, work out your own salvation with fear and trembling. **13** For it is God who is working in you both to will and to work for his good pleasure. **14** Do all things without complaining or arguing **15** so that you may become blameless and pure, children of God without blemish in the middle of a crooked and depraved generation, in which you shine as lights in the world. **16** Hold on to the word of life so that on the day of Christ I may boast that I did not run in vain or labor in vain. **17** But even if I am being poured out as an offering on the sacrifice and service of your faith, I am glad and rejoice with you all. **18** In the same manner you also should be glad and rejoice with me.

**19** But I hope in the Lord Jesus to send Timothy to you soon, so that I may also be encouraged when I know the things about you. **20** For I have no one else like him, who is truly concerned for you. **21** For they all seek their own interests, not the things of Jesus Christ. **22** But you know his proven worth, because as a son with his father, so he served with me in the gospel. **23** So I hope to send him as soon as I see how things will go with me. **24** But I am confident in the Lord that I myself will also come soon. **25** But I think it is necessary to send Epaphroditus back to you. He is my brother and fellow worker and fellow soldier, and your messenger and servant for my needs. **26** For he was very distressed, and he longed to be with you all, because you heard that he was sick. **27** For indeed he was so sick that he almost died. But God had mercy on him, and not on him only, but also on me, so that I might not have sorrow upon sorrow. **28** So it is all the more eagerly that I am sending him, so that when you see him again you may rejoice, and I can have less sorrow. **29** Therefore, welcome him in the Lord with all joy. Honor people like him. **30** For it was for the work of Christ that he came near death. He risked his life so that he could bring to completion what was lacking in your service to me.

# Philippians 2 General Notes

### Structure and formatting

Some translations, like the ULB, set apart the lines of verses 6-11. These verses describe the example of Christ. They teach important truths about the person of Jesus.

### Special concepts in this chapter

#### Practical instructions

In this chapter Paul gives many practical instructions to the church in Philippi.

### Other possible translation difficulties in this chapter

#### "If there is any"

This appears to be a type of statement that expresses something that may or may not be true. However, in this chapter it expresses something that is true. The translator may also translate this phrase as "Since there is."

#### Philippians 01

##### Connecting Statement:

Paul advises the believers to have unity and humility and reminds them of Christ's example.

##### If there is any encouragement in Christ

"If Christ has encouraged you" or "If you are encouraged because of Christ"

##### if there is any comfort provided by love

The phrase "by love" probably refers to Christ's love for the Philippians. Alternate translation: "if his love has given you any comfort" or "if his love for you has comforted you in any way"

##### if there is any fellowship in the Spirit

"if you have fellowship with the Spirit"

##### if there are any tender mercies and compassions

"if you have experienced many of God's acts of tender mercy and compassion"

#### Philippians 02

##### make my joy full

Paul speaks here of joy as if it were a container that can be filled. Alternate translation: "cause me to rejoice greatly"

#### Philippians 03

##### Do nothing out of ambition or empty conceit

"Do not serve yourselves or think of yourselves as better than others"

##### ambition

"selfish ambition"

#### Philippians 04

##### Let each of you look out not only for his own interests, but also for the interests of others

"Do not care only about what you need and desire, but also about what others need and desire"

#### Philippians 05

##### Have this mind in yourselves which also was in Christ Jesus

"Have the same attitude that Christ Jesus had" or "Think about one another the way Christ Jesus thought of people"

#### Philippians 06

##### he existed in the form of God

"everything that is true of God was true of him"

##### did not consider his equality with God as something to hold on to

Here "equality" refers to "equal status" or "equal honor." Holding onto equality with God represents demanding that he continue to be honored as God is honored. Christ did not do that. Though he did not cease to be God, he ceased to act as God. Alternate translation: "did not think that he had to have the same status as God"

#### Philippians 07

##### he emptied himself

Paul speaks of Christ as if he were a container in order to say that Christ refused to act with his divine powers during his ministry on earth.

##### he was born in the likeness of men

"he was born a human being" or "he became a human being"

#### Philippians 08

##### became obedient to the point of death

Paul speaks of death here in a figurative way. The translator can understand "to the point of death" either as a metaphor of location

##### death, even death on a cross

“death, that is, death on a cross” or “death—more specifically, death on a cross”

#### Philippians 09

##### the name that is above every name

Here "name" is a metonym that refers to rank or honor. Alternate translation: "the rank that is above any other rank" or "the honor that is above any other honor"

##### above every name

The name is more important, more to be praised than any other name.

#### Philippians 10

##### at the name of Jesus every knee should bow

Here "knee" is a synecdoche for the whole person. Bowing, or kneeling, is a symbolic act of worship. Alternate translation: "at the name of Jesus everyone will bow to worship him" )

##### under the earth

Possible meanings are 1) the place where people go when they die or 2) the place where demons dwell.

#### Philippians 11

##### every tongue

Here "tongue" refers to the whole person. Alternate translation: "every person" or "every being"

##### to the glory of God the Father

Here the word "to" expresses result: "with the result that they will praise God the Father"

#### Philippians 12

##### Connecting Statement:

Paul encourages the Philippian believers and shows them how to live the Christian life before others and reminds them of his example.

##### my beloved

"my dear fellow believers"

##### in my presence

"when I am there with you"

##### in my absence

"when I am not there with you"

##### work out your own salvation

To "work out" one's salvation means to work in a way that is appropriate to one's salvation or to work in a way that shows one's salvation. The abstract noun "salvation" can be expressed with a phrase about God saving people. Alternate translation: "work in a way that is appropriate because you have been saved" or "work hard to do the good things that show that God has saved you"

##### salvation with fear and trembling

Paul uses the words "fear" and "trembling" together to show the attitude of reverence that people should have for God. Alternate translation: "salvation, trembling with fear" or "salvation with deep reverence"

#### Philippians 13

##### both to will and to work for his good pleasure

"so that you will want to do what pleases him and will be able to do what pleases him"

#### Philippians 14

##### General Information:

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#### Philippians 15

##### blameless and pure

The words "blameless" and "pure" are very similar in meaning and are used together to strenghten the idea. Alternate translation: "completely innocent"

##### in the middle of a crooked and depraved generation

The words "crooked" and "depraved" are used together to emphasize that the people are very sinful. Alternate translation: "among very sinful people"

##### in which you shine as lights in the world

Shining as lights in the world represents living in a good and righteous way so that people in the world can see that God is good and true. Alternate translation: "among whom your righteous lives are like lights in the world"

#### Philippians 16

##### Hold on to the word of life

"Hold on to" here means "firmly believe." Alternate translation: "Continue to firmly believe the word of life"

##### the word of life

"the message that brings life" or "the message that shows how to live the way God wants you to"

##### on the day of Christ

This refers to when Jesus comes back to set up his kingdom and rule over the earth. Alternate translation: "when Christ returns"

##### I did not run in vain or labor in vain

The phrases "run in vain" and "labor in vain" here mean the same thing. Paul uses them together to emphasize how hard he has worked to help people believe in Christ. Alternate translation: "I did not work so hard for nothing"

##### run

The scriptures often use the image of walking to represent conducting one's life. Running is living life intensely.

#### Philippians 17

##### But even if I am being poured out as an offering on the sacrifice and service of your faith, I am glad and rejoice with you all

Paul speaks of his death as if he were a drink offering which is poured upon the animal sacrifice to honor God. What Paul means is that he would gladly die for the Philippians if that would make them more pleasing to God. Alternate translation: "But, even if the Romans kill me and it is as if my blood pours out as an offering, I will be glad and rejoice with you all if my death will make your faith and obedience more pleasing to God"

#### Philippians 18

##### General Information:

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#### Philippians 19

##### Connecting Statement:

Paul tells the Philippian believers about his plan to send Timothy soon and that they should treat Epaphroditus as special.

##### But I hope in the Lord Jesus to send Timothy to you soon

Paul wanted to send Timothy to them, but he would do so only if the Lord Jesus wanted him to do that. Alternate translation: "But I plan to send Timothy to you soon, as long as that is what the Lord Jesus wants me to" or "But if it is the will of the Lord Jesus, I expect to send Timothy to you soon"

#### Philippians 20

##### For I have no one else like him, who

"No one else here loves you as much as he does: he"

#### Philippians 21

##### For they all

Here the word "they" refers to a group of people Paul does not feel he can trust to send to Philippi. Paul is expressing his displeasure with those who should have been able to go but are not going because Paul does not trust them to fulfill their mission.

#### Philippians 22

##### as a son with his father, so he served with me

Fathers and sons love each other and work together. Timothy was not really Paul's son, but he worked with Paul as a son works with his father.

##### in the gospel

Here "the gospel" stands for the activity of telling people about Jesus. Alternate translation: "in telling people about the gospel"

#### Philippians 23

##### I hope to send him as soon as I see how things will go with me

Paul wanted to send Timothy soon, but he would wait until he saw how things would go with himself. He would send Timothy immediately after that. Alternate translation: "I hope to send him immediately after I see how things will go with me"

##### I hope to send him

"I plan to send him" or "I expect to send him"

##### I see how things will go with me

"I find out what happens concerning me" or "I learn what will happen to me"

#### Philippians 24

##### I am confident in the Lord that I myself will also come soon

"I am sure, if it is the Lord's will, that I will also come soon"

#### Philippians 25

##### Epaphroditus

This is the name of a man sent by the Philippian church to minister to Paul in prison.

##### fellow worker and fellow soldier

Here Paul is speaking of Epaphroditus as if he were a soldier. He means that Epaphroditus is trained and is dedicated to serving God, no matter how great the hardship he must suffer. Alternate translation: "fellow believer who works and struggles along with us"

##### your messenger and servant for my needs

"who brings your messages to me and helps me when I am in need"

#### Philippians 26

##### he was very distressed, and he longed to be with you all

"he was very worried and wanted to be with you all"

#### Philippians 27

##### sorrow upon sorrow

The cause of the sorrow can be made explicit. Alternate translation: "the sorrow of losing him added to the sorrow I already have from being in prison"

#### Philippians 28

##### I can have less sorrow

"I will not be as sad as I have been"

#### Philippians 29

##### welcome him

The word "him" refers to Epaphroditus. Alternate translation: "gladly receive Epaphroditus"

##### in the Lord with all joy

"as a fellow believer in the Lord with all joy" or "with the great joy we have because the Lord Jesus loves us"

#### Philippians 30

##### he came near death

"he almost died." Paul speaks of dying as if death were a place that people could go to.

##### so that he could bring to completion what was lacking in your service to me

The meanings of the abstract nouns "completion" and "service" can be expressed as verbs. Alternate translation: "so that he could complete what you could not do in serving me"

### Chapter 3

**1** Finally, my brothers, rejoice in the Lord. For me to write these same things again to you is no trouble for me, and it keeps you safe. **2** Watch out for the dogs. Watch out for those evil workers. Watch out for the mutilation. **3** For it is we who are the circumcision—the ones who worship by the Spirit of God, and take pride in Christ Jesus, and have no confidence in the flesh. **4** Even so, I myself could have confidence in the flesh. If anyone thinks he has confidence in the flesh, I could have even more. **5** I was circumcised on the eighth day, of the people of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; with regard to the law, a Pharisee. **6** As for zeal, I persecuted the church; as for righteousness under the law, I was blameless. **7** But whatever things were a profit for me, I have considered them as loss because of Christ. **8** In fact, now I count all things to be loss because of the surpassing value of the knowledge of Christ Jesus my Lord. For him I have given up all things—and I consider them rubbish—so that I may gain Christ **9** and be found in him, not having a righteousness of my own from the law, but that which is through faith in Christ—the righteousness from God that is by faith. **10** So now I want to know him and the power of his resurrection and the fellowship of his sufferings, becoming like him in his death, **11** so somehow I may experience the resurrection from the dead. **12** Not that I have already obtained these things, or am already perfect, but I press on to take hold of that for which I was taken hold of by Christ Jesus. **13** Brothers, I do not think that I myself have yet taken hold of it. But one thing I do: Forgetting what is behind and straining forward to what is ahead, **14** I press on toward the goal with a view to the prize of the upward call of God in Christ Jesus. **15** All of us who are mature, let us think this way; and if you think differently about anything, God will also reveal that to you. **16** Nevertheless, let us live up to what we have already attained.

**17** Be imitators of me, brothers. Closely watch those who are walking by the example that you have in us. **18** Many are walking—those about whom I have often told you, and now I am telling you with tears—as enemies of the cross of Christ. **19** Their end is destruction. For their god is their stomach, and their glory is in their shame. They think about earthly things. **20** But our citizenship is in heaven, from where we also wait for a Savior, the Lord Jesus Christ. **21** He will transform our lowly bodies into bodies formed like his glorious body, formed by the might of his power to subject all things to himself.

# Philippians 3 General Notes

### Structure and formatting

In verses 4-8, Paul lists how he qualifies for being considered a righteous Jew. In every way, Paul was an exemplary Jew. But he contrasts this with the greatness of knowing Jesus. (See: righteous)

### Special concepts in this chapter

#### Dogs

The people of the ancient Near East used dogs as an image to refer to people in a negative way. Not all cultures use the term "dogs" in this way.

#### Resurrected Bodies

We know very little about what people will be like in heaven. Paul teaches here that Christians will have some kind of glorious body and will be free from sin. (See: heaven and sin)

### Important figures of speech in this chapter

#### Prize

Paul uses an extended illustration to describe the Christian life. The goal of the Christian life is attempting to grow to be like Christ until a person dies. We can never achieve this goal perfectly, but we must strive for it.

#### Philippians 01

##### Connecting Statement:

In order to warn his fellow believers about Jews who would try to get them to follow the old laws, Paul gives his own testimony about when he persecuted believers.

##### Finally, my brothers

"Now moving along, my brothers" or "Concerning other matters, my brothers"

##### brothers

See how you translated this in Philippians 1:12.

##### rejoice in the Lord

"be happy because of all the Lord has done"

##### For me to write these same things again to you is no trouble for me

"It is no trouble for me to write these things again to you"

##### and it keeps you safe

Here "it" refers to Paul's writing the same things twice. Alternate translation: "doing this keeps you safe because these teachings will protect you from those who teach what is not true"

#### Philippians 02

##### General Information:

Paul begins to warn the Philippians against people who say that Christians have to obey the Jewish ceremonial law. Obedience to this law is symbolized by the synecdoche of circumcision.

##### Watch out for

"Beware of" or "Be on guard against"

##### the dogs ... those evil workers ... the mutilation

These are three different ways of describing the same group of false teachers. Paul is using strong expressions to show how he feel about these Jewish teachers who claim to be Christians.

##### dogs

The word "dogs" was used by the Jews to refer to those who were not Jews. They were considered unclean. Paul speaks of the false teachers as though they were dogs, to insult them. If you have a different animal in your culture that is considered unclean or whose name is used as an insult, you could use this animal instead.

##### the mutilation

This exaggeration plays on the idea of circumcision. Paul speaks of those who wanted to trim off the foreskin as if they were totally mutilating the body. The action of mutilation is a metonym for the people who would perform the action. Alternate translation: "those who mutilate the body"

#### Philippians 03

##### General Information:

Paul continues warning the Philippians against people who say that Christians have to obey the Jewish ceremonial law. Obedience to this law is symbolized by the synecdoche of circumcision.

##### For it is we who are

Paul uses "we" to refer to himself and all true believers in Christ, including the Philippian believers.

##### the circumcision

Paul uses this phrase to refer to believers in Christ who are not physically circumcised but are spiritually circumcised, which means they have received the Holy Spirit through faith. Alternate translation: "the truly circumcised ones" or "truly God's people"

##### have no confidence in the flesh

Here "flesh" is a metonym for anything concerning one's body, such as his ancestry, whether or not he has been circumcised, and what he does. To have no confidence in the flesh means to understand that those things cannot make a person right with God. Alternate translation: "do not trust in anything about ourselves to make us right with God"

#### Philippians 04

##### Even so, I myself could have confidence in the flesh. If anyone thinks he has confidence in the flesh, I could have even more

Here Paul describes a situation that could be true but is not. Here "flesh" is a metonym for anything concerning one's body, such as one's ancestry, whether or not one has been circumcised, and what one does. To have confidence in the flesh means to believe that those things can make a person right with God. See how you translated a similar phrase in 3:3. Alternate translation: "However, I could trust in something about myself to make me right with God. If anyone thinks he can trust in anything about himself, I could trust in myself even more"

##### I myself

Paul uses "myself" for emphasis. Alternate translation: "certainly I"

#### Philippians 05

##### I was circumcised

This can be stated in active form. Alternate translation: "A priest circumcised me"

##### on the eighth day

"seven days after I was born"

##### a Hebrew of Hebrews

Possible meanings are 1) "a Hebrew son with Hebrew parents" or 2) "the purest Hebrew."

##### with regard to the law, a Pharisee

The Pharisees were committed to obeying all of the law. Being a Pharisee showed that Paul was committed to obeying all of the law. Alternate translation: "as a Pharisee, I was committed to obeying all of the law"

#### Philippians 06

##### As for zeal, I persecuted the church

Paul's zeal was his enthusiasm for honoring God. He believed that by persecuting the church he proved how zealous he was for God. Alternate translation: "I had so much zeal for God that I persecuted the church" or "Because I wanted so much to honor God, I persecuted the church"

##### I persecuted the church

"I attacked Christians"

##### as for righteousness under the law, I was blameless

"Righteousness under the law" refers to being righteous by obeying the law. Paul obeyed the law so carefully that he believed that no one could find any part of it that he disobeyed. Alternate translation: "I was so righteous by obeying the law that I was blameless"

#### Philippians 07

##### whatever things were a profit for me

Paul is referring here to the praise he received for being an eager Pharisee. He speaks of this praise as if he had viewed it in the past as a businessman's profit. Alternate translation: "anything that other Jews praised me for"

##### profit ... loss

These are common business terms. If many people in your culture do not understand formal business terms, you could translate these terms as "things that made my life better" and "things that made my life worse."

##### I have considered them as loss

Paul speaks of that praise as if he were now viewing it as a business loss instead of a profit. In other words, Paul says that all his religious acts of righteousness are worthless before Christ.

#### Philippians 08

##### In fact

"Really" or "Truly"

##### now I count

The word "now" emphasizes how Paul has changed since he quit being a Pharisee and became a believer in Christ. Alternate translation: "now that I have trusted in Christ, I count"

##### I count all things to be loss

Paul is continuing the business metaphor from [Philippians 3:7]

##### because of the surpassing value of the knowledge of Christ Jesus my Lord

"because knowing Christ Jesus my Lord is worth so much more"

##### so that I may gain Christ

"so that I may have only Christ"

#### Philippians 09

##### be found in him

The phrase "be found" is an idiom that emphasizes the idea of "be." Alternate translation: "be truly united with Christ"

##### not having a righteousness of my own from the law

Paul knows that he cannot become righteous by obeying the law.

##### but that which is through faith in Christ

The word "that" refers to righteousness. Paul knows that he can become righteous only by believing in Christ. Alternate translation: "but having the righteousness that comes by believing in Christ"

#### Philippians 10

##### the power of his resurrection

"his power that gives us life"

##### the fellowship of his sufferings

"what it is like to suffer as he suffered" or "what it is like to participate in suffering with him"

##### becoming like him in his death

Possible meanings are 1) Paul wants to be like Christ by dying as Christ died or 2) Paul wants his desire to sin to become as dead as Jesus was before he was raised.

#### Philippians 11

##### so somehow I may experience the resurrection from the dead

The word "somehow" means Paul does not know what is going to happen to him in this life, but whatever happens, it will result in eternal life. Alternate translation: "so that no matter what happens to me now, I will come back to life after I die"

#### Philippians 12

##### Connecting Statement:

Paul urges the believers at Philippi to follow his present example because of heaven and the new bodies that wait for believers. He speaks of how he works as hard as he can to be like Christ, knowing that God will allow him to live forever in heaven, as if he were a runner racing for the finish line.

##### obtained these things

These include knowing Christ, knowing the power of his resurrection, sharing in Christ's suffering, and being united with Christ in his death and resurrection (Philippians 3:8-11).

##### or am already perfect

"so I am not yet perfect" or "so I am not yet mature"

##### but I press on

"but I keep trying"

##### to take hold of that for which I was taken hold of by Christ Jesus

Receiving spiritual things from Christ is spoken of as if Paul could grasp them with his hands, and Jesus choosing Paul to belong to him is spoken of as if Jesus grasped Paul with his hands. This can be stated in an active form. Alternate translation: "to receive these things for which Jesus claimed me as his own"

#### Philippians 13

##### Brothers

See how you translated this in Philippians 1:12.

##### I myself have yet taken hold of it

Receiving spiritual things from Christ is spoken of as if Paul could grasp them with his hands. Alternate translation: "all these things belong to me yet"

##### Forgetting what is behind and straining forward to what is ahead,

Like a runner in a race is no longer concerned about the part of the race that is completed but only focuses on what is ahead, Paul speaks of setting aside his religious works of righteousness and only focusing on the race of life that Christ has set before him to complete. Alternate translation: "I do not care what I have done in the past; I only work as hard as I can on what is ahead."

#### Philippians 14

##### I press on toward the goal with a view to the prize of the upward call of God in Christ Jesus

Paul speaks of the way he does all he can to serve Christ and live in obedience to him as if he were a racer running as fast as he can to win a race. Alternate translation: "I do all I can to be like Christ, like a runner racing to the finish line, so that I may belong to him, and God may call me to himself after I die"

##### the upward call

Possible meanings are that Paul speaks of living eternally with God as if God were to call Paul to ascend 1) to heaven as Jesus did or 2) the steps to the podium where winners of races received prizes, as a metaphor for meeting God face to face and receiving eternal life.

#### Philippians 15

##### All of us who are mature, let us think this way

Paul wants his fellow believers to have the same desires he listed in Philippians 3:8-11. Alternate translation: "I encourage all of us believers who are strong in the faith to think the same way"

##### God will also reveal that to you

"God will also make it clear to you" or "God will make sure you know it"

#### Philippians 16

##### General Information:

Paul uses "we" to include the Philippian believers.

##### Nevertheless, let us live up to what we have already attained.

"However, let us keep living by the same standard we have achieved."

##### Nevertheless

"No matter what else is true"

#### Philippians 17

##### Be imitators of me

"Do what I do" or "Live as I live"

##### brothers

See how you translated this in Philippians 1:12.

##### those who are walking by the example that you have in us

"those who already are living as we live" or "those who already are doing what we do"

#### Philippians 18

##### Many are walking ... as enemies of the cross of Christ

These words are Paul's main thought for this verse.

##### Many are walking

A person's behavior is spoken of as if that person were walking along a path. Alternate translation: "Many are living" or "Many are conducting their lives"

##### those about whom I have often told you, and now I am telling you with tears

Paul interrupts his main thought with these words that describe the "many." You can move them to the beginning or end of the verse if you need to.

##### I have often told you

"I have told you many times"

##### am telling you with tears

"am telling you with great sadness"

##### as enemies of the cross of Christ

Here "the cross of Christ" refers to Christ's suffering and death. The enemies are those who say they believe in Jesus but are not willing to suffer or die like Jesus did. Alternate translation: "in a way that shows they are actually against Jesus, who was willing to suffer and die on a cross"

#### Philippians 19

##### Their end is destruction

"Someday God will destroy them." The last thing that happens to them is that God will destroy them.

##### their god is their stomach

Here "stomach" refers to a person's desires for physical pleasure. Calling it their god means that they want these pleasures more than they want to obey God. Alternate translation: "they desire food and other physical pleasures more than they desire to obey God"

##### their glory is in their shame

Here "shame" stands for the actions that the people should be ashamed about but are not. Alternate translation: "they are proud of the things that should cause them shame"

##### They think about earthly things

Here "earthly" refers to everything that gives physical pleasure and does not honor God. Alternate translation: "All they think about is what will please themselves rather than what will please God"

#### Philippians 20

##### General Information:

By Paul's use of "our" and "we" here, he includes himself and the believers in Philippi.

##### our citizenship is in heaven

Possible meanings are 1) "we are citizens of heaven" or 2) "our homeland is heaven" or 3) "our true home is heaven."

#### Philippians 21

##### He will transform our lowly bodies

"He will change our weak, earthly bodies"

##### into bodies formed like his glorious body

"into bodies like his glorious body"

##### body, formed by the might of his power to subject all things to himself

This can be stated in active form. Alternate translation: "body. He will change our bodies with the same power he uses to control all things"

### Chapter 4

**1** Therefore, my beloved brothers whom I long for, my joy and crown, in this way stand firm in the Lord, beloved friends.

**2** I am pleading with Euodia, and I am pleading with Syntyche, be of the same mind in the Lord. **3** Yes, I ask you, my true companion, to help these women who labored with me in spreading the gospel, along with Clement and the rest of my fellow workers, whose names are in the Book of Life.

**4** Rejoice in the Lord always. Again I will say, rejoice. **5** Let your gentleness be known to all people. The Lord is near. **6** Do not be anxious about anything. Instead, in everything by prayer and earnest appeal with thanksgiving, let your requests be known to God, **7** and the peace of God, which surpasses all understanding, will guard your hearts and your thoughts in Christ Jesus.

**8** Finally, brothers, whatever things are true, whatever things are honorable, whatever things are just, whatever things are pure, whatever things are lovely, whatever things are of good report, if there is anything excellent, if there is anything to be praised, think about these things. **9** The things that you have learned and received and heard and seen in me, do these things, and the God of peace will be with you.

**10** I greatly rejoice in the Lord because now at last you have renewed your concern for me. You had indeed been concerned for me before, but there was no opportunity for you to help. **11** I am not saying this because I am in need. For I have learned to be content in all circumstances. **12** I know what it is to be poor, and I also know what it is to have plenty. In every way and in all things I have learned the secret of how to be well fed or to be hungry, and how to have an abundance or to be in need. **13** I can do all things through him who strengthens me. **14** However, you did well to share with me in my difficulties. **15** You Philippians know that in the beginning of the gospel, when I left Macedonia, no church supported me in the matter of giving and receiving except you alone. **16** Even when I was in Thessalonica, you sent help for my needs more than once. **17** It is not that I seek the gift. Instead, I seek the fruit that increases to your credit. **18** I have received everything in full, and even more. I have been well supplied now that I have received from Epaphroditus the things you sent. They are a sweet-smelling aroma, a sacrifice acceptable and pleasing to God. **19** My God will meet all your needs according to his riches in glory in Christ Jesus. **20** Now to our God and Father be the glory forever and ever. Amen.

**21** Greet all God's holy people in Christ Jesus. The brothers who are with me greet you. **22** All God's holy people who are here greet you, especially those of Caesar's household.

**23** The grace of the Lord Jesus Christ be with your spirit. *[*[1](#fn-050-004-023-1)*]*

#### Footnotes

4:23 *[1]*Some ancient and important Greek copies add,

# Philippians 4 General Notes

### Special concepts in this chapter

#### "My joy and my crown"

Paul had helped the Philippians become spiritually mature. As a result, Paul rejoiced and God honored him and his work. He considered discipling other Christians and encouraging them to grow spiritually as important to Christian living. (See: spirit and disciple)

### Other possible translation difficulties in this chapter

#### Euodia and Syntyche

Apparently these two women disagreed with each other. Paul was encouraging them to agree.

#### Philippians 01

##### Connecting Statement:

Paul continues with some specific instructions to the believers in Philippi on unity and then gives instructions to help them live for the Lord.

##### Therefore, my beloved brothers whom I long for

"So, my fellow believers whom I love and greatly desire to see"

##### brothers

See how you translated this in Philippians 1:12.

##### my joy and crown

Paul uses the word "joy" to mean that the Philippian church is the cause of his happiness. A "crown" was made of leaves, and a man wore it on his head as a sign of honor after he won an important game. Here the word "crown" means the Philippian church brought honor to Paul before God. Alternate translation: "You give me joy because you have believed in Jesus, and you are my reward and honor for my work"

##### in this way stand firm in the Lord, beloved friends

"continue living for the Lord in the way that I have taught you, dear friends"

#### Philippians 02

##### I am pleading with Euodia, and I am pleading with Syntyche

These are women who were believers and helped Paul in the church at Philippi. Alternate translation: "I beg Euodia, and I beg Syntyche"

##### be of the same mind in the Lord

The phrase "be of the same mind" means to have the same attitude or opinion. Alternate translation: "agree with each other because you both believe in the same Lord"

#### Philippians 03

##### General Information:

When Paul says, "my true companion," the word "you" is singular. Paul does not say the name of the person. He calls him that to show he worked with Paul to spread the gospel.

##### Yes, I ask you, my true companion

Here "you" refers to the "true fellow worker" and is singular.

##### true companion

This metaphor is from farming, where two animals would be bound to the same yoke, and so they work together. Alternate translation: "fellow worker"

##### along with Clement

Clement was a man who was a believer and worker in the church at Philippi.

##### whose names are in the Book of Life

"whose names God has written in the Book of Life"

#### Philippians 04

##### Rejoice in the Lord

"Be happy because of all the Lord has done." See how you translated this in Philippians 3:1.

#### Philippians 05

##### The Lord is near

Possible meanings are 1) The Lord Jesus is near to the believers in spirit or 2) the day the Lord Jesus will return to the earth is near.

#### Philippians 06

##### in everything by prayer and earnest appeal with thanksgiving, let your requests be known to God

"whatever happens to you, ask God for everything you need with prayer and thanks"

#### Philippians 07

##### the peace of God

"the peace that God gives"

##### which surpasses all understanding

"which is more than we can understand"

##### will guard your hearts and your thoughts in Christ

This presents God's peace as a soldier who protects our hearts and thoughts from worrying. Here "hearts" is a metonym for a person's emotions. Alternate translation: "will be like a soldier and guard your emotions and thoughts in Christ" or "will protect you in Christ and will keep you from worrying about the troubles of this life"

##### your thoughts

The word translated "thoughts" can also be translated "minds," referring to the part of the person that thinks.

#### Philippians 08

##### Finally

As Paul ends his letter, he gives a summary of how believers should live to have peace with God.

##### brothers

See how you translated this in Philippians 1:12.

##### whatever things are lovely

"whatever things are pleasing"

##### whatever things are of good report

"whatever thing people admire" or "whatever things people respect"

##### if there is anything excellent

"if they are morally good"

##### if there is anything to be praised

"and if they are things that people praise"

#### Philippians 09

##### that you have learned and received and heard and seen in me

"that I have taught and shown you"

#### Philippians 10

##### Connecting Statement:

Paul begins to thank the Philippians for a gift that they have sent him.

#### Philippians 11

##### Connecting Statement:

Paul begins to explain that he is thanking them for this gift simply because he is grateful, not because he needs them to give him anything more.

##### to be content

"to be satisfied" or "to be happy"

##### in all circumstances

"no matter what my situation is"

#### Philippians 12

##### I know what it is to be poor ... to have plenty

Paul knows how to live happily having either no possessions or many possessions.

##### how to be well fed or to be hungry, and how to have an abundance or to be in need

These two phrases mean basically the same thing. Paul uses them to emphasize that he has learned how to be content in any situation.

#### Philippians 13

##### I can do all things through him who strengthens me

"I can do all things because Christ gives me strength"

#### Philippians 14

##### in my difficulties

Paul speaks of his hardships as if they were a place that he is in. Alternate translation: "when things became difficult"

#### Philippians 15

##### the beginning of the gospel

Paul uses the word "gospel" here to mean his preaching of the gospel. Alternate translation: "as I began to preach the gospel"

##### no church supported me in the matter of giving and receiving except you alone

This double negative emphasizes that the Philippians were unique. Alternate translation: "the only church that supported me in the matter of giving and receiving was you" or "you were the only church that sent me money or helped me"

#### Philippians 16

##### General Information:

This page has intentionally been left blank.

#### Philippians 17

##### Connecting Statement:

Paul continues explaining that he is thanking the Philippians for their gift to him simply because he is grateful, not because he needs them to give him anything more (see Philippians 3:11).

##### It is not that I seek the gift

Paul is explaining that his reason for writing about gifts is not that he hopes that they will give him more gifts. Alternate translation: "My reason for writing this is not that I want you to give me more"

##### I seek the fruit that increases to your credit

Paul explains his reason for writing about gifts. Here "fruit that increases to you credit" is a metaphor for either 1) more good deeds that can be recorded for the Philippians. Alternate translation: "Rather I want God to recognize the increasing good deeds that you do" or 2) more blessings for the good things that the Philippians do. Alternate translation: "Rather I want God to bless you more because of the good deeds that you do"

#### Philippians 18

##### Connecting Statement:

Paul finishes thanking the Philippians for their gift (see Philippians 3:11) and assures them that God will take care of them.

##### I have received everything in full

Possible meanings are 1) Paul has received everything that the Philippians sent or 2) Paul is using humor to continue the business metaphor from Philippians 3:8 and saying that this part of the letter is a receipt for commercial goods that Epaphroditus delivered.

##### even more

"even more than necessary"

##### They are a sweet-smelling aroma, a sacrifice acceptable and pleasing to God

Paul speaks of the gift from the Philippian church as if it were a sacrifice offered to God on an altar. Paul implies that the church's gift is very pleasing to God, like the sacrifices that the priests burned, which had a smell that pleased God. Alternate translation: "I assure you these gifts are very pleasing to God, like an acceptable sacrifice"

#### Philippians 19

##### will meet all your needs

This phrase translates the same word that is translated "have been well supplied" in verse 18. It is an idiom meaning "will provide everything you need"

##### according to his riches in glory in Christ Jesus

"from his glorious riches that he gives through Christ Jesus"

#### Philippians 20

##### Now to our God

The word "Now" marks the closing prayer and the end of this section of the letter.

#### Philippians 21

##### The brothers

This refers to those people who were either ministering with or to Paul.

##### brothers

See how you translated this in Philippians 1:12.

##### all God's holy people

Some versions translate this as "every holy person" or "every saint."

#### Philippians 22

##### All God's holy people

Some versions translate this as "All the believers" or "All of the saints."

##### especially those of Caesar's household

This refers to servants who worked in Caesar's palace. "especially the fellow believers who work in the palace of Caesar"

#### Philippians 23

##### with your spirit

Paul refers to the believers by using the word "spirit," which is the part of a person that can relate to God. Alternate translation: "with you"

## Colossians

### Chapter 1

**1** Paul, an apostle of Christ Jesus through the will of God, and Timothy our brother,

**2** to God's holy people and faithful brothers in Christ who are at Colossae. May grace be to you, and peace from God our Father. *[*[1](#fn-051-001-002-1)*]*

**3** We give thanks to God, the Father of our Lord Jesus Christ, and we always pray for you. **4** We have heard of your faith in Christ Jesus and of the love that you have for all God's holy people, **5** because of the hope reserved for you in heaven, which you heard about in the word of truth, the gospel **6** which has come to you. In the same way this gospel is bearing fruit and is growing in all the world—just as it has been doing among you since the day you heard it and understood the grace of God in truth. **7** This is the gospel as you learned it from Epaphras, our beloved fellow servant, who is a faithful servant of Christ on our behalf. *[*[2](#fn-051-001-007-2)*]***8** Epaphras has made known to us your love in the Spirit.

**9** Because of this love, from the day we heard this we have not stopped praying for you. We pray that you will be filled with the knowledge of his will in all wisdom and spiritual understanding, **10** so that you will walk in a manner that is worthy of the Lord and that pleases him in every way: by bearing fruit in every good work and growing in the knowledge of God, **11** by being strengthened with all power, according to his glorious might, so that you may have great endurance and patience, and by joyfully **12** giving thanks to the Father, who made you able *[*[3](#fn-051-001-012-3)*]* to have a share in the inheritance of God's holy people in light. **13** He has rescued us from the dominion of darkness and transferred us to the kingdom of his beloved Son, **14** in whom we have redemption, the forgiveness of sins. *[*[4](#fn-051-001-014-4)*]***15** He is the image of the invisible God, the firstborn of all creation. **16** For in him all things were created, those in the heavens and those on the earth, the visible and the invisible things. Whether thrones or dominions or governments or authorities, all things were created through him and for him. **17** He himself is before all things, and in him all things hold together. **18** He is the head of the body, the church. He is the beginning, the firstborn from among the dead, so he has first place among all things. **19** For God was pleased to have all his fullness dwell in the Son, **20** and through the Son to reconcile all things to himself, having made peace through the blood of his cross, whether things on earth or things in heaven. **21** At one time you also were alienated and hostile in mind and in evil deeds. **22** But now he has reconciled you by his physical body through death to present you holy, blameless, and above accusation before him, **23** if indeed you continue in the faith, established and firm, not moved away from the hope of the gospel that you heard, which was proclaimed to every person created under heaven. This is the gospel of which I, Paul, became a servant.

**24** Now I rejoice in my sufferings for you, and I fill up in my flesh what is lacking of the afflictions of Christ for the sake of his body, which is the church. **25** It is of this church that I am a servant, according to the stewardship from God that was given to me for you, to fulfill the word of God. **26** This is the mystery that was hidden for ages and for generations but now has been revealed to God's holy people. **27** It is to them that God wanted to make known the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory. **28** We proclaim him, warning every person and teaching every person with all wisdom, so that we may present every person mature in Christ. **29** For this I labor and strive according to his energy that is at work in me in power.

#### Footnotes

1:2 *[1]*Some important and ancient Greek copies add, 1:7 *[2]*Some important and ancient Greek copies read, 1:12 *[3]*Some ancient Greek copies read, 1:14 *[4]*Some ancient Greek copies read,

# Colossians 1 General Notes

### Structure and formatting

As in a typical letter, Paul begins his letter in verses 1-2 by introducing Timothy and himself to the Christians in Colossae.

Paul writes much of this chapter around two subjects: who Christ is, and what Christ has done for the Christian.

### Special concepts in this chapter

#### Secret truth

Paul refers to a "secret truth" in this chapter. The role of the church in the plans of God was once unknown. But God has now revealed it. Part of this involves the Gentiles having equal standing with the Jews in the plans of God. (See: reveal)

### Important figures of speech in this chapter

#### Images for Christian living

Paul uses many different images to describe Christian living. In this chapter, he uses the images of "walking" and "bearing fruit." (See: fruit)

### Other possible translation difficulties in this chapter

#### Paradox

A paradox is a true statement that appears to describe something impossible. Verse 24 is a paradox: "Now I rejoice in my sufferings for you." People do not usually rejoice when they suffer. But in verses 25-29 Paul explains why his suffering is good. (Colossians 1:24)

#### Colossians 01

##### General Information:

Though this letter is from Paul and Timothy to the Colossian believers, later in the letter Paul makes it clear that he is the writer. Most likely Timothy was with him and wrote the words down as Paul spoke. Throughout this letter the words "we," "our," and "ours" include the Colossians unless noted otherwise. The words "you," "your," and "yours" refer to the Colossian believers and so are plural unless noted otherwise.

##### an apostle of Christ Jesus through the will of God

"whom God chose to be an apostle of Christ Jesus"

#### Colossians 02

##### General Information:

This page has intentionally been left blank.

#### Colossians 03

##### We give ... our Lord ... we always

These words do not include the Colossians.

#### Colossians 04

##### We have heard

Paul is excluding his audience.

##### your faith in Christ Jesus

"your belief in Christ Jesus"

#### Colossians 05

##### because of the hope reserved for you in heaven

Here "hope" stands for what the believer can confidently expect, that is, the things that God has promised to do for all believers. These things are spoken of as if they were physical objects that God was keeping in heaven for the believers to possess later. Alternate translation: "because of what you hope for that is reserved for you in heaven" or "because you are confident that God, who is in heaven, will do the many good things that he has promised you"

##### the word of truth, the gospel

Possible meanings are 1) "the message about the truth, the gospel" or 2) "the true message, the gospel."

#### Colossians 06

##### this gospel is bearing fruit and is growing

"Fruit" here is a metaphor for "result" or "outcome." Alternate translation: "This gospel is having good results, more and more" or "This gospel is having increasing results"

##### in all the world

This is a generalization referring to the part of the world that they knew about. Alternate translation: "throughout the world"

##### the grace of God in truth

"the true grace of God"

#### Colossians 07

##### our beloved ... our behalf

The word "our" does not include the Colossians.

##### gospel as you learned it from Epaphras, our beloved fellow servant, who

"gospel. It is exactly what you learned from Epaphras, who is our beloved fellow servant and who" or "gospel. It is exactly what Epaphras, our beloved fellow servant, taught you. He"

##### Epaphras, our beloved fellow servant, who is a faithful servant of Christ on our behalf

Here "on our behalf" means that Epaphras was doing work for Christ that Paul himself would have done if he were not in prison.

##### Epaphras

the man who preached the gospel to the people in Colossae

#### Colossians 08

##### to us

The word "us" does not include the Colossians.

##### your love in the Spirit

Paul speaks of the Holy Spirit as if he were a place in which the believers were located. Alternate translation: "how the Holy Spirit has enabled you to love believers"

#### Colossians 09

##### Connecting Statement:

Because the Spirit has enabled them to love others, Paul prays for them and tells them here how he prays for them.

##### Because of this love

"Because the Holy Spirit has enabled you to love other believers"

##### we heard ... we have not stopped ... We pray

The word "we" does not include the Colossians.

##### from the day we heard this

"from the day Epaphras told us these things"

##### that you will be filled with the knowledge of his will

Paul speaks of the Colossian believers as though they were containers. Alternate translation: "that God will fill you with what you need to know so that you can do his will"

##### in all wisdom and spiritual understanding

"so that the Holy Spirit will make you wise and able to understand what God wants you to do"

#### Colossians 10

##### that you will walk in a manner that is worthy of the Lord and that pleases him

Walking here signifies behavior in life. Alternate translation: "that you will live as God expects you to and so please him"

##### by bearing fruit in every good work and growing

Paul is speaking of the Colossian believers as if they were trees or plants that grow and bear fruit. Alternate translation: "by making sure that all of your good works please God and people and growing"

##### growing in the knowledge of God

"always getting to know God better" or "always learning more about God"

#### Colossians 11

##### General Information:

This page has intentionally been left blank.

#### Colossians 12

##### made you able to have a share

"allowed you to share"

##### made you able

Here Paul is focusing on his readers as receivers of God's blessings. But he does not mean that he himself has no share in those blessings.

##### inheritance

Receiving what God has promised believers is spoken of as if it were inheriting property and wealth from a family member.

##### in light

This idea is opposite to the idea of the dominion of darkness in the next verse. Alternate translation: "in the glory of his presence"

#### Colossians 13

##### Connecting Statement:

Paul talks about the ways in which Christ is excellent.

##### He has rescued us

"God has rescued us"

##### the dominion of darkness

"Darkness" here is a metaphor for evil. Alternate translation: "the evil forces that controlled us"

##### his beloved Son

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

#### Colossians 14

##### General Information:

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#### Colossians 15

##### He is the image of the invisible God

"His Son is the image of the invisible God." Here "image" does not mean a representation of something that is visible. Instead, "image" here means that by knowing the Son, we learn what God the Father is like.

##### the firstborn of all creation

The expression "firstborn" does not refer to when Jesus was born. Instead, it refers to his position as the eternal Son of God the Father. In this sense, "firstborn" is a metaphor meaning "most important." Jesus is the most important and the unique Son of God. Alternate translation: "God's Son, the most important one over all creation"

##### of all creation

The noun "creation" can be translated with a verb. Alternate translation: "over all that God created"

#### Colossians 16

##### For in him all things were created

Here "him" refers to the Son. This can be stated in active form. Alternate translation: "For in him God created all things"

##### all things were created through him and for him

Here "him" refers to the Son. This can be stated in active form. Alternate translation: "God created all things through him and for him"

#### Colossians 17

##### He himself is before all things

"It is he who existed before all things"

##### in him all things hold together

Paul is speaking here of the Son controlling all things as if he were physically holding them together. "he holds everything together"

#### Colossians 18

##### He is the head

"Jesus Christ, the Son of God, is the head"

##### He is the head of the body, the church

Paul speaks of Jesus's position over the church as if he were the head on the human body. As the head rules the body, so does Jesus rule the church.

##### the beginning

"the originating authority." He is the first chief or founder.

##### firstborn from among the dead

Jesus is the first person to die and come back to life, never to die again.

#### Colossians 19

##### General Information:

This page has intentionally been left blank.

#### Colossians 20

##### the Son

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

##### through the blood of his cross

"by means of the blood Jesus shed on the cross"

##### the blood of his cross

Here "blood" stands for the death of Christ on the cross.

##### whether things on earth or things in heaven

This phrase explains what "all things" means. Some languages might prefer to put it closer to "all things."

#### Colossians 21

##### Connecting Statement:

Paul makes it clear that God has now revealed that Christ exchanges the sin of Gentile believers for his holiness.

##### At one time you also

"There was a time when you Colossian believers also"

##### were alienated

were no longer living in loving relationship with God

#### Colossians 22

##### blameless, and above accusation

Paul uses two concepts, "blameless" and "above accusation," that mean almost the same thing to emphasize the idea of perfection. Alternate translation: "holy and perfect"

##### before him

This expression of location stands for "in God's view" or "in God's mind"

#### Colossians 23

##### not moved away from the hope of the gospel that you heard

To be moved away from the hope of the gospel is a metaphor meaning to stop hoping in what God promised in the gospel. Alternate translation: "continuing in the hope of the gospel that you heard" or "continuing to hope in the promises of God that you heard about in the gospel"

##### not moved away from the hope of the gospel that you heard

The hope of the gospel is the confident expectation that God will do what the gospel teaches he will do. Alternate translation: "continuing to confidently expect what is promised in the gospel"

##### which was proclaimed

This can be translated with an active phrase. Alternate translation: "which believers proclaimed"

##### to every person created under heaven

God created everyone. The phrase "under heaven" is a metonym for in the world. Alternate translation: "to every person in the world"

##### the gospel of which I, Paul, became a servant

Paul was a servant of God. Alternate translation: "the gospel that I, Paul, serve God by proclaiming"

#### Colossians 24

##### I fill up in my flesh what is lacking of the afflictions of Christ

Paul speaks about the suffering that he continues to experience. He may be acknowledging here that there is much suffering that he and all other Christians must endure before Christ comes again, and that Christ in a spiritual sense joins with them in experiencing these hardships. Paul certainly does not mean that Christ's sufferings alone were not enough to provide salvation for the believers.

##### I fill up in my flesh

Paul speaks of his body as if it were a container that could hold suffering.

##### for the sake of his body, which is the church

Paul often speaks of the church, the group of all Christian believers, as if it were Christ's body.

#### Colossians 25

##### to fulfill the word of God

This means to bring about the purpose of God's gospel message, which is that it be preached and believed. "Word of God" here is a metonym for the message from God. Alternate translation: "to be obedient to what God has instructed"

#### Colossians 26

##### This is the mystery that was hidden

This can be stated in active form. Alternate translation: "This is the mystery that God had hidden"

##### for ages and for generations

The words "ages" and "generations" refer to the time period from the creation of the world until the time when the gospel was preached.

##### now has been revealed to God's holy people

This can be stated in active form. Alternate translation: "now God has revealed it to his holy people"

#### Colossians 27

##### the riches of the glory of this mystery

Paul speaks of the value of this mystery about God as if it were a treasure of material wealth. Alternate translation: "the greatness of the glory of this mystery"

##### which is Christ in you

The mystery that God has made known is "Christ in you." Paul speaks of believers as if they were containers in which Christ is present. This is one of his ways of expressing the union of the believers with Christ. Alternate translation: "which is that Christ is in you" or "which is that Christ is united to you"

##### the hope of glory

The fact that Christ is in believers gives believers hope that they will share in God's glory. Alternate translation: "so you can confidently expect to share in God's glory" or "so you can confidently wait for God's glory"

#### Colossians 28

##### We proclaim ... we may present

These instances of "we" include Paul and his companions but do not include the Colossians.

##### so that we may present every person

You may need to make explicit to whom they will present every person. Alternate translation: "so that we may present to God every person"

#### Colossians 29

##### General Information:

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### Chapter 2

**1** For I want you to know how great a struggle I have had for you, for those at Laodicea, and for as many as have not seen my face in the flesh. **2** I work so that their hearts may be encouraged by being brought together in love and into all the riches of full assurance of understanding, into the knowledge of the mystery of God, that is, Christ. **3** In him all the treasures of wisdom and knowledge are hidden. **4** I say this so that no one may trick you with persuasive speech. **5** Although I am not with you in the flesh, yet I am with you in spirit. I rejoice to see your good order and the strength of your faith in Christ.

**6** As you received Christ Jesus the Lord, walk in him. **7** Be rooted in him, be built on him, be established in faith just as you were taught, and abound in thanksgiving.

**8** See that no one captures you through philosophy and empty deceit, according to the tradition of men, conforming to the elemental spirits of the world, and not conforming to Christ. **9** For in him all the fullness of God lives in bodily form. **10** You have been filled in him, who is the head over every ruler and authority. **11** In him you were also circumcised with a circumcision not done by humans in the removal of the body of flesh, but in the circumcision of Christ. **12** You were buried with him in baptism, and in him you were raised up through faith in the power of God, who raised him from the dead. **13** When you were dead in your trespasses and in the uncircumcision of your flesh, he made you alive together with him and forgave us all of our trespasses. *[*[1](#fn-051-002-013-1)*]***14** He blotted out the written record of debts that was hostile to us with its regulations. He took it away by nailing it to the cross. **15** He disarmed the rulers and authorities and made a public spectacle of them, triumphing over them by the cross.

**16** So then, let no one judge you in eating or in drinking, or about a festival or a new moon, or about Sabbath days. **17** These are a shadow of the things to come, but the substance is Christ. **18** Let no one who wants humility and the worship of angels judge you out of your prize. Such a person enters into the things he has seen and becomes puffed up for no reason by his fleshly thinking. **19** He does not hold on to the head. It is from the head that the whole body throughout its joints and ligaments is supplied and held together; it grows with the growth given by God.

**20** If you died together with Christ to the elemental spirits of the world, why do you live as obligated to the world: **21** "Do not handle, nor taste, nor touch"? **22** All these things will perish with use, according to the commandments and teachings of men. **23** These rules have the appearance of wisdom, with their self-made religion and humility and severe treatment of the body. But they have no value against the indulgence of the flesh.

#### Footnotes

2:13 *[1]*Some ancient Greek copies read,

# Colossians 2 General Notes

### Special concepts in this chapter

#### Circumcision and baptism

In verses 11-12, Paul uses both the old covenant sign of circumcision and the new covenant sign of baptism to show how Christians are united with Christ and freed from sin.

### Other possible translation difficulties in this chapter

#### Flesh

This is a complex issue. "Flesh" is possibly a metaphor for our sinful nature. Paul is not teaching that the physical part of man is sinful. Paul appears to be teaching that, while Christians are alive ("in the flesh"), we will continue to sin. But our new nature will be fighting against our old nature. Paul also uses "flesh" in this chapter to refer to the physical body.

#### Implicit information

Paul mentions several issues in this chapter that imply information about the context of the church in Colossae. It is best to allow the text to remain uncertain over the actual details.

#### Colossians 01

##### Connecting Statement:

Paul continues to encourage the believers in Colossae and Laodicea to understand that Christ is God and that he lives in believers, so they should live in the same way they received him.

##### how great a struggle I have had for you

Paul has exerted much effort in developing their purity and their understanding of the gospel.

##### Laodicea

This was a city very close to Colossae where there was another church for which Paul was praying.

##### as many as have not seen my face in the flesh

Here "face in the flesh" represents the person as a whole. Alternate translation: "all those who have never seen me personally" or "all those whom I have never met face to face"

#### Colossians 02

##### so that their hearts

Paul includes the Colossians even though he uses a different pronoun. Alternate translation: "so that their hearts and yours"

##### brought together

This means brought together in a close relationship.

##### all the riches of full assurance of understanding

Paul speaks of a person who is completely sure that the good news is true as though that person were rich in physical things.

##### the mystery of God

This is knowledge that can be revealed only by God.

##### that is, Christ

Jesus Christ is the mystery revealed by God.

#### Colossians 03

##### In him all the treasures of wisdom and knowledge are hidden

Only Christ can reveal God's true wisdom and knowledge. This can be stated in active form. Alternate translation: "God has hidden all the treasures of wisdom and knowledge in Christ"

##### the treasures of wisdom and knowledge

Paul speaks of God's wisdom and knowledge as if they were material wealth. Alternate translation: "the very precious wisdom and knowledge"

##### wisdom and knowledge

These words mean basically the same thing here. Paul uses them together to emphasize that all spiritual understanding comes from Christ.

#### Colossians 04

##### trick

This means to cause someone to believe something that is not true, so he acts on that belief, and suffers harm as a result.

##### persuasive speech

speech that will make people change what they believe

#### Colossians 05

##### not with you in the flesh

The person's flesh, or physical body, is a metonym for the person. Alternate translation: "not physically present with you"

##### I am with you in spirit

Being with someone in spirit is a metaphor for thinking continually about that person. Alternate translation: "I continually think about you"

##### good order

the proper way of doing things

##### the strength of your faith

"how nothing and no one can cause you to stop believing"

#### Colossians 06

##### walk in him

Walking on a path is a metaphor for how a person lives his life. The words "in him" refer to being in close relationship with Christ and so doing what pleases him. Alternate translation: "live your lives the way he wants you to" or "live so that people can see that you belong to him"

#### Colossians 07

##### Be rooted ... be built ... be established ... abound

These words explain what it means to "walk in him."

##### Be rooted in him

Paul speaks of a person with true faith in Christ as if that person were a tree growing in solid ground with deep roots.

##### be built on him

Paul speaks of a person with true faith in Christ as if that person were a building that has a strong foundation.

##### be established in faith

"trust in Jesus for everything"

##### just as you were taught

This is best stated without naming or otherwise calling attention to the teacher, who was Epaphras (Colossians 1:7). Alternate translation: "just as you learned" or "just as they taught you" or "just as he taught you"

##### abound in thanksgiving

Paul speaks of thanksgiving as if it were objects that a person could obtain more of. Alternate translation: "be very thankful to God"

#### Colossians 08

##### Connecting Statement:

Paul urges the believers to be careful not to turn to the words and rules of others because nothing can add to the fullness of God that believers have in Christ.

##### See that

"Make sure that"

##### captures you

Paul speaks of the way a person can believe false teachings

##### philosophy

religious doctrines and beliefs that are not from God's word but are based on man's thoughts about God and life

##### empty deceit

Paul speaks of false ideas that produce nothing and so are without value as though they are containers with nothing in them.

##### the tradition of men ... the elemental spirits of the world

The "tradition of men" may refer to Jewish traditions, while "the elemental spirits of the world" refers to pagan (Gentile) belief systems. Both of these are worthless.

##### the elemental spirits of the world

Possible meanings are 1) spiritual powers that some people thought control what happens on earth, or 2) the laws or moral principles of the world.

#### Colossians 09

##### in him all the fullness of God lives in bodily form

"God's total nature lives in physical form in Christ"

#### Colossians 10

##### You have been filled in him

Paul speaks of people as though they were containers into which God has placed Christ. Alternate translation: "You are made complete in Christ"

##### who is the head over every ruler and authority

Christ is the ruler over every other ruler

#### Colossians 11

##### In him you were also circumcised

Paul is speaking of those who belong to Christ as if they were inside Christ's body. This can also be made active. Alternate translation: "When you joined the church in baptism, God circumcised you"

##### a circumcision not done by humans

With this metaphor, Paul says that God has made Christian believers acceptable to himself in a way that reminded him of circumcision, the ceremony through which Hebrew male babies were added to the community of Israel.

#### Colossians 12

##### You were buried with him in baptism

Paul speaks of being baptized and joining the assembly of believers as if it were being buried with Christ. This can be made active. Alternate translation: "God buried you with Christ when you joined the church in baptism"

##### in him you were raised up

With this metaphor, Paul speaks of the new spiritual life of believers that God made possible by making Christ come alive again. This can be made active. Alternate translation: "because you have joined yourself to Christ, God raised you up" or "in him God caused you to live again"

##### you were raised up

Here to raise up is an idiom for causing someone who has died to become alive again. This can be stated in active form. Alternate translation: "God raised you up" or "God caused you to live again"

#### Colossians 13

##### When you were dead

Paul speaks of unresponsiveness to God as if it were death. Alternate translation: "When you Colossian believers were unable to respond to God"

##### you were dead ... he made you alive

With this metaphor Paul speaks of coming into new spiritual life as if it were coming back to life physically.

##### dead in your trespasses and in the uncircumcision of your flesh

You were dead on two accounts: 1) you were spiritually dead, living a life of sin against Christ and 2) you were not circumcised according to the law of Moses.

##### forgave us all of our trespasses

"he forgave us, both us Jews and you Gentiles, of all our trespasses"

#### Colossians 14

##### He blotted out the written record of debts that was hostile to us

Paul speaks of God forgiving our sins as if God were forgiving a debt that we owe him.

##### blotted out the written record

When someone blots out words, they cover the words with ink so that no one can read them.

##### that was hostile to us

"that was opposed to us"

#### Colossians 15

##### made a public spectacle of them

In Roman times, it was common practice for the Roman armies to have a victory parade when they returned home, displaying all the prisoners they had captured and goods they had obtained. God was victorious over the evil powers and authorities.

##### by the cross

Here "the cross" stands for Christ's death on the cross.

#### Colossians 16

##### in eating or in drinking

The law of Moses included what one could eat and drink. "for what you eat or what you drink"

##### about a festival or a new moon, or about Sabbath days

The law of Moses specified the days to celebrate, to worship, and to offer sacrifice. "for the way you celebrate festivals or new moons or the Sabbath"

#### Colossians 17

##### These are a shadow of the things to come, but the substance is Christ

A shadow shows the shape of an object, but it is not the object itself. In a similar way, the festivals, celebrations, and Sabbaths show us something about how God would save people, but those things do not save people. The savior is Christ. Alternate translation: "These are like a shadow of what would happen, but the reality is Christ" or "These are like a shadow of the savior who would come, but the savior is Christ"

#### Colossians 18

##### Let no one ... judge you out of your prize

Here Paul refers to false teachers as if they were corrupt judges at an athletic contest who would unjustly disqualify the believers from winning the prizes they deserve, and he speaks of Christ saving a person as if Christ were giving a prize to the winner of such a contest. Alternate translation: "Let no one ... disqualify you from winning a prize"

##### who wants humility

The word "humility" is a metonym for actions one does to make others think that one is humble. Alternate translation: "who wants you to do things to show that you are humble"

##### enters into the things he has seen

Here Paul speaks about people who claim to have dreams and visions from God and who talk proudly about them.

##### becomes puffed up for no reason by his fleshly thinking

Here Paul says that sinful ways of thinking make a person arrogant. Alternate translation: "puffs himself up for no reason by means of his fleshly thinking"

##### puffed up

Here a person who boasts is spoken of as if he were an object into which someone had blown air to make it larger than it should be.

##### his fleshly thinking

Here the idea of flesh stands for the sinful human nature. "the sinful thoughts he naturally thinks"

#### Colossians 19

##### He does not hold on to the head

A person not trusting in Christ is spoken of has if they do not hold firmly to the head. Christ is spoken of as if he were the head of a body. Alternate translation: "He does not firmly grasp Christ, who is like the head of a body" or "He does not cling to Christ, who is like the head of a body"

##### It is from the head that the whole body throughout its joints and ligaments is supplied and held together

Paul speaks of the church, which is ruled and empowered by Christ, as if it were a human body. Alternate translation: "It is from the head that God supplies the whole body throughout its joints and ligaments and holds it together"

#### Colossians 20

##### If you died together with Christ to the elemental spirits of the world

A believer is spiritually united with Christ. As Christ died, the believer has died to the elemntal spirits of the world. This is a metaphor for no longer responding to the elemenatry spirits of the world. The believer is no longer controlled by them.

##### the elemental spirits of the world

Possible meanings are 1) spiritual powers that some people thought control what happens on earth, or 2) the laws or moral principles of the world. See how you translated this in Colossians 2:8.

##### live as obligated to the world

"think you must obey the desires of the world"

##### the world

the thoughts, desires, and assumptions of the sinful majority of the world's people

#### Colossians 21

##### "Do ... touch"?

The rhetorical question that begins with the words "why do you live as obligated to the world" in verse 20 ends here. Paul uses this question to rebuke the Colossians for following the false beliefs of the world. "you should not live as obligated to the world: 'Do ... touch'!"

##### "Do not handle, nor taste, nor touch"

Paul is quoting what other people have been telling the Colossians and using a rhetorical question to challenge them. Alternate translation: "why do you believe them when they say, 'Do not handle, nor taste, nor touch'?" or "you should not obey them when they say, 'Do not handle, nor taste, nor touch'"

#### Colossians 22

##### General Information:

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#### Colossians 23

##### These rules have the appearance of wisdom, with their self-made religion and humility and severe treatment of the body

"These rules seem wise to unbelieving people because they allow those who follow them to appear humble because they hurt their own bodies"

##### have no value against the indulgence of the flesh

"do not help you stop following your human desires"

### Chapter 3

**1** If then God has raised you with Christ, seek the things above, where Christ is sitting at the right hand of God. **2** Think about the things above, not about the things on earth. **3** For you have died, and your life is hidden with Christ in God. **4** When Christ appears, who is your life, then you will also appear with him in glory. *[*[1](#fn-051-003-004-1)*]*

**5** Put to death, then, the members that are on earth—sexual immorality, uncleanness, passion, evil desire, and greed, which is idolatry. **6** It is for these things that the wrath of God is coming on the sons of disobedience. *[*[2](#fn-051-003-006-2)*]***7** It is in these things that you also once walked when you lived in them. **8** But now you must get rid of all these things—wrath, anger, evil intentions, slander, and obscene speech from your mouth. **9** Do not lie to one another, since you have taken off the old man with its practices, **10** and you have put on the new man that is being made new in knowledge according to the image of the one who created it, **11** where there is no Greek or Jew, circumcision or uncircumcision, barbarian, Scythian, slave, freeman, but Christ is all, and is in all.

**12** Therefore, as God's chosen ones, holy and beloved, put on a heart of mercy, kindness, humility, gentleness, and patience. **13** Bear with one another. Be gracious to each other. If someone has a complaint against someone else, forgive in the same way that the Lord has forgiven you. **14** Above all these things, have love, which is the bond of perfection. **15** Let the peace of Christ rule in your hearts. It was for this peace that you were called in one body. And be thankful. **16** Let the word of Christ live in you richly, teaching and instructing one another with all wisdom, singing psalms and hymns and spiritual songs with thankfulness in your hearts to God. **17** Whatever you do, in word or in deed, do all in the name of the Lord Jesus. Give thanks to God the Father through him.

**18** Wives, submit to your husbands, as it is appropriate in the Lord. **19** Husbands, love your wives, and do not be bitter against them. **20** Children, obey your parents in all things, for this is pleasing in the Lord. **21** Fathers, do not provoke your children, so that they will not be discouraged. **22** Slaves, obey your masters according to the flesh in all things, not with eye-service, as people-pleasers, but with a sincere heart. Fear the Lord. **23** Whatever you do, work from the soul as to the Lord and not as to people. **24** You know that you will receive from the Lord the reward of the inheritance. It is the Lord Christ whom you serve. **25** For anyone who does unrighteousness will receive the penalty for the unrighteousness that he did, and there is no partiality.

#### Footnotes

3:4 *[1]*Some ancient Greek copies, and some ancient translations read, 3:6 *[2]*Some ancient Greek copies read,

# Colossians 3 General Notes

### Structure and formatting

The second part of this chapter parallels Ephesians 5 and 6.

### Special concepts in this chapter

#### Old and new self

The old and new self mean the same as the old and new man. The term "old man" probably refers to the sinful nature with which a person is born. The "new man" is the new nature or new life that God gives a person after they come to believe in Christ. (See: sin and faith)

### Other possible translation difficulties in this chapter

#### Character

Many of the things Paul encourages his readers to pursue or avoid are not actions but character qualities. Because of this, they may be difficult to translate.

#### "The things above"

Where God dwells is often pictured as being located "above." Paul says to "seek the things above" and to "think about the things above." He is implying Christians should seek and think about heavenly and godly things.

#### Colossians 01

##### Connecting Statement:

Paul warns the believers that because they are one with Christ, they ought not do certain things.

##### If then

This is an idiom that means "because."

##### God has raised you with Christ

Here to raise up is an idiom for causing someone who has died to become alive again. Possible meanings are 1) because God has caused Christ to come alive again, God has already given the believers in Colossae new spiritual life. Alternate translation: "God has given you new life because you belong to Christ" or 2) because God has caused Christ to come alive again, the believers in Colossae can know that after they die they will live with Christ, and Paul can speak of the believers living again as if it has already happened. Alternate translation: "you can be sure that God will give you life as he has caused Christ to come alive again"

##### things above

"things in heaven"

##### where Christ is sitting at the right hand of God

To sit at the "right hand of God" is a symbolic action of receiving great honor and authority from God. Alternate translation: "where Christ is sitting in the place of honor beside God" or "where Christ is sitting in the place of honor at God's right side"

#### Colossians 02

##### General Information:

This page has intentionally been left blank.

#### Colossians 03

##### For you have died

As Christ actually died, so God counts the Colossian believers as having died with Christ.

##### your life is hidden with Christ in God

Paul speaks of people's lives as if they were objects that can be hidden in containers and speaks of God as if he were a container. Alternate translation: Possible meanings are 1) "it is as though God has taken your life and concealed it with Christ in God's presence" or 2) "only God knows what your true life really is, and he will reveal it when he reveals Christ"

#### Colossians 04

##### Christ appears ... you will also appear

Another possible meaning is "Christ is revealed ... you will also be revealed," which can be translated in active form. Alternate translation: "God reveals Christ ... he will also reveal you"

##### who is your life

Christ is the one who gives spiritual life to the believer.

#### Colossians 05

##### the members that are on earth

The word "members" here refers to parts of a person's nature. Being "on earth" or being worldly is a metaphor for being sinful. The rest of the verse is a list of sinful "members" or behaviors. Alternate translation: "the earthly parts of your nature" or "the parts of your nature that are worldly"

##### uncleanness

"impure behavior"

##### passion

"lust" or "extremely strong desires"

##### greed, which is idolatry

"greed, which is the same thing as idolatry" or "do not be greedy because that is the same as worshiping idols"

#### Colossians 06

##### wrath of God

God's anger against those who do evil as shown by what he does to punish them.

##### the sons of disobedience

This is an idiom that means they were characterized by disobedience. The abstract noun "disobedience" can be stated as a verb. Alternate translation: "disobedient people" or "people who disobey him"

#### Colossians 07

##### It is in these things that you also once walked

Paul speaks of the way a person behaves as if it were a road or path a person walks on. Alternate translation: "These are the things you used to do"

##### when you lived in them

Possible meanings are 1) "when you practiced these things" or 2) "when you lived among the people who disobey God"

#### Colossians 08

##### evil intentions

"desire to do wicked deeds"

##### slander

speech used to hurt others by saying untrue things about them

##### obscene speech

words that do not belong in polite conversation

##### from your mouth

Here "mouth" is a metonym for talk. "in your talk"

#### Colossians 09

##### Connecting Statement:

Paul continues to tell the believers how to live and reminds them that Christians should treat everyone according to the same standard.

##### you have taken off the old man with its practices

Here Paul is speaking of a Christian's rejecting his old sinful life as if it were an old garment that he takes off in order to put on a new garment. It was very common for Israelites such as Paul to speak of moral qualities as if they were pieces of clothing.

#### Colossians 10

##### and you have put on the new man

Here Paul is speaking of a Christian's rejecting his old sinful life as if it were an old garment that he takes off

##### the image

This refers to Jesus Christ.

#### Colossians 11

##### there is no Greek or Jew, circumcision or uncircumcision, barbarian, Scythian, slave, freeman

These terms are examples of the categories of people that Paul says do not matter for God. God sees every person alike, not by race, religion, nationality, or social status. Alternate translation: "race, religion, culture, and social status do not matter"

##### barbarian

a foreigner who does not know local customs

##### Scythian

This is someone from the land of Scythia, which was outside the Roman Empire. Greeks and Romans used this word for someone who grew up in a place where everyone did wicked things all the time.

##### Christ is all, and is in all

Nothing is excluded or left out of the rule of Christ. Alternate translation: "Christ is all important and lives in all his people"

#### Colossians 12

##### as God's chosen ones, holy and beloved

This can be made active. Alternate translation: "as those whom God has chosen for himself, whom he desires to see live for him alone, and whom he loves"

##### put on a heart of mercy, kindness, humility, gentleness, and patience

The "heart" is a metaphor for feelings and attitudes. Here it is spoken of as if it had certain feelings and attitudes, and as if it were clothing to wear. Alternate translation: "have a merciful, kind, humble, gentle, and patient heart" or "be merciful, kind, humble, gentle, and patient"

#### Colossians 13

##### Bear with one another

"Be patient with one another" or "Accept each other even when you disappoint each other"

##### Be gracious to each other

"Treat others better than they deserve to have you to treat them"

##### has a complaint against

The abstract noun "complaint" can be stated as "complain." Alternate translation: "has a reason to complain against"

#### Colossians 14

##### have love, which is the bond of perfection

Here "bond of perfection" is a metaphor for something that causes perfect unity among people. Alternate translation: "love one another because doing so will unite you perfectly together.

#### Colossians 15

##### Let the peace of Christ rule in your hearts

Paul speaks of the peace that Christ gives as if it were a ruler. Possible meanings are 1) "Do everything so that you can have peaceful relationships with each other" or 2) "Allow God to give you peace in your heart"

##### in your hearts

Here "hearts" is a metonym for a people's minds or inner beings. Alternate translation: "in your minds" or "inside of you"

#### Colossians 16

##### Let the word of Christ live in you richly

Paul speaks of Christ's word as if it were a person capable of living inside other people. "Word of Christ" here is a metonym for the teachings of Christ. Alternate translation: "Be obedient to the instructions of Christ" or "Always trust Christ's promises"

##### singing psalms and hymns and spiritual songs

"singing all sorts of songs to praise God." Some interpreters believe that "psalms," "hymns," and "spiritual songs" all refer to different psalms in the book of Psalms.

##### psalms

These are probably songs from the Old Testament book of Psalms that Christians sang.

##### with thankfulness in your hearts

Here "hearts" is a metonym for people's minds or inner beings. Alternate translation: "with thankfulness in your minds" or "being thankful"

#### Colossians 17

##### in word or in deed

"in speaking or in acting"

##### in the name of the Lord Jesus

Acting in the name of a person here is a metonym for acting to help other people think well of that person. Alternate translation: "to honor the Lord Jesus" or "so that others will know you belong to the Lord Jesus and will think well of him" or "as if the Lord Jesus himself were doing it"

##### through him

Possible meanings are 1) because he has done great deeds or 2) because he has made it possible for people to speak to God and so give him thanks.

#### Colossians 18

##### Connecting Statement:

Paul begins to give special instructions to wives, husbands, children, fathers, slaves, and masters.

##### Wives, submit to

"Wives, obey"

##### it is appropriate

"it is proper" or "it is right"

#### Colossians 19

##### do not be bitter against

"do not be harsh with" or "do not be angry at"

#### Colossians 20

##### General Information:

This page has intentionally been left blank.

#### Colossians 21

##### do not provoke your children

"do not needlessly make your children angry"

#### Colossians 22

##### obey your masters according to the flesh

"obey your human masters"

##### things, not with eye-service, as people-pleasers, but with a sincere heart

"things. Do not obey only when your master is watching, as though you need only to please people, but be sincere"

##### with a sincere heart

"Heart" here is a metonym for a person's thoughts or intentions. Alternate translation: "with all honest intentions" or "with sincerity"

#### Colossians 23

##### as to the Lord

"as you would work for the Lord"

#### Colossians 24

##### the reward of the inheritance

"the inheritance as your reward"

##### inheritance

Receiving what God has promised believers is spoken of as if it were inheriting property and wealth from a family member.

#### Colossians 25

##### anyone who does unrighteousness will receive the penalty

The phrase "receive the penalty" means to be punished. Alternate translation: "anyone who does unrighteousness will be punished" or "God will punish anyone who does what is unrighteous"

##### who does unrighteousness

who actively does wrong of any kind

##### there is no partiality

The abstract noun "partiality" can be expressed with the verb "favor." To favor some people is to judge them by different standards so the result is better for them than for others who do the same actions. Alternate translation: "God does not favor anyone" or "God judges everyone by the same standard"

### Chapter 4

**1** Masters, give to slaves what is right and fair, knowing you also have a Master in heaven.

**2** Continue steadfastly in prayer, staying alert in it in thanksgiving, **3** praying together for us also, that God would open a door to us for the word, to speak the mystery of Christ, for which also I have been in chains. **4** Pray that I may make it clear, as I ought to speak. **5** Walk in wisdom toward those outside, and redeem the time. **6** Let your words always be with grace. Let them be seasoned with salt, so that you may know how you should answer each person.

**7** As for all the things concerning me, Tychicus will make them known to you. He is a beloved brother, a faithful servant, and fellow slave in the Lord. **8** I have sent him to you for this, that you might know the matters about us, and so that he may encourage your hearts. *[*[1](#fn-051-004-008-1)*]***9** I have sent him together with Onesimus, the faithful and beloved brother, who is one of you. They will make known to you everything that has happened here.

**10** Aristarchus, my fellow prisoner, greets you, as well as Mark, the cousin of Barnabas (about whom you received orders; if he comes to you, receive him), **11** and also Jesus who is called Justus. These alone of the circumcision are my fellow workers for the kingdom of God. They have been a comfort to me. **12** Epaphras greets you. He is one of you and a slave of Christ Jesus. He always strives for you in prayer, so that you may stand complete and fully assured in all the will of God. **13** For I can testify that he works hard for you, for those in Laodicea, and for those in Hierapolis. **14** Luke the beloved physician and Demas greet you. **15** Greet the brothers in Laodicea, and Nympha, and the church that is in her house. **16** When this letter has been read among you, have it read also in the church of the Laodiceans, and see that you also read the letter from Laodicea. **17** Say to Archippus, "Look to the ministry that you have received in the Lord, that you should fulfill it."

**18** This greeting is with my own hand—Paul. Remember my chains. May grace be with you.

#### Footnotes

4:8 *[1]*There are some important and ancient Greek copies, along with some ancient translations of the Greek that read,

# Colossians 4 General Notes

### Structure and formatting

Colossians 4:1 appears to belong with the topics of Chapter 3 instead of Chapter 4.

### Special concepts in this chapter

#### "In my own hand"

It was common in the ancient Near East for the author to speak and someone else to write down the words. Many of the New Testament letters were written this way. Paul wrote the final greeting himself.

### Other possible translation difficulties in this chapter

#### Secret truth

Paul refers to a "secret truth" in this chapter. The role of the church in the plans of God was once unknown. But God has now revealed it. Part of this involves the Gentiles having equal standing with the Jews in the plans of God. (See: reveal)

#### Colossians 01

##### Connecting Statement:

After speaking to masters, Paul ends his special instructions to the different kinds of believers in the church at Colossae.

##### right and fair

These words mean almost the same thing and are used to emphasize the things that are morally correct.

##### you also have a Master in heaven

Paul implies that God, as the Master in heaven, will give his servants what is right and fair. This could be blessing for the earthly master who treats his servants kindly or punishment for the earthly master who treats his servants unkindly. Alternate translation: "you also have a Master, who is God in heaven"

#### Colossians 02

##### Connecting Statement:

Paul continues to give instructions to believers on how to live and speak.

##### Continue steadfastly in prayer

"Keep praying faithfully" or "Keep praying consistently"

#### Colossians 03

##### General Information:

Here the word "us" refers to Paul and Timothy but not the Colossians.

##### God would open a door to us

Opening a door for someone is a metaphor for giving that person the opportunity to do something. Alternate translation: "God would provide opportunities for us"

##### open a door to us for the word

"make an opportunity for us to preach his message"

##### the mystery of Christ

This refers to the gospel of Jesus Christ, which was not understood before Christ came.

##### for which also I have been in chains

Here "in chains" is a metonym for being in prison, though Paul probably also was physically attached to a chain. Paul was in chains because he told people about the mystery of Christ. Alternate translation: "It is for proclaiming the message of Jesus Christ that I am now in prison"

#### Colossians 04

##### Pray that I may make it clear

"Pray that I might be able to speak the message of Jesus Christ clearly"

#### Colossians 05

##### Walk in wisdom toward those outside

The idea of walking is often used for the idea of conducting one's life. Alternate translation: "Live in such a way that those who are not believers will see that you are wise"

##### redeem the time

To "redeem" something means to restore it to its rightful owner. Here time is spoken of as something that can be restored and used to serve God. Alternate translation: "do the best things you can with your time" or "put the time to its best use"

#### Colossians 06

##### Let your words always be with grace. Let them be seasoned with salt

Food with salt is a metaphor for words that teach others and that others enjoy hearing. Alternate translation: "Let your conversation always be gracious and attractive"

##### so that you may know how you should answer

"so that you may know how to answer questions from anyone about Jesus Christ" or "so that you may be able to treat every person well"

#### Colossians 07

##### Connecting Statement:

Paul closes with special instructions about certain people as well as greetings to and from individual believers.

##### all the things concerning me

"everything that has been happening to me"

##### fellow slave

"fellow servant." Though Paul is a free man, he sees himself as a servant of Christ and sees Tychicus as a fellow servant.

#### Colossians 08

##### about us

These words do not include the Colossians.

##### may encourage your hearts

The heart was thought to be the center of many emotions. Alternate translation: "may encourage you"

#### Colossians 09

##### General Information:

Onesimus was a slave of Philemon in Colossae. He had stolen money from Philemon and run away to Rome where he became a Christian through the ministry of Paul. Now Tychicus and Onesimus are the ones bringing Paul's letter to Colossae along with a letter from Paul to Philemon asking him to send Onesimus back to Paul.

##### the faithful and beloved brother

Paul calls Onesimus a fellow Christian and servant of Christ.

##### They will make known

"Tychicus and Onesimus will make known"

##### everything that has happened here

All that is taking place where Paul is currently living. Tradition says Paul was in Rome under house arrest or in prison at this time.

#### Colossians 10

##### Aristarchus

He was in prison with Paul in Ephesus when Paul wrote this letter to the Colossians.

##### if he comes

"if Mark comes"

#### Colossians 11

##### Jesus who is called Justus

This is a man who also worked with Paul.

##### These alone of the circumcision are my fellow workers for the kingdom of God

Paul uses "circumcision" here to refer to Jews because, under the Old Testament law, all male Jews had to be circumcised. Alternate translation: "These three men are the only Jewish believers working with me to proclaim God as king through Christ Jesus"

##### These alone of the circumcision

"These men—Aristarchus, Mark, and Justus—alone of the circumcision"

#### Colossians 12

##### Epaphras

Epaphras was the man who had preached the good news to the people in Colossae (Colossians 1:7).

##### one of you

"from your city" or "your fellow townsman"

##### a slave of Christ Jesus

"a committed disciple of Christ Jesus"

##### always strives for you in prayer

"earnestly prays for you"

##### you may stand complete and fully assured

"you may stand mature and confident"

#### Colossians 13

##### General Information:

Laodicea and Hierapolis were towns close to Colossae.

#### Colossians 14

##### Demas

This man was one of Paul's co-workers.

#### Colossians 15

##### brothers

Here this means fellow Christians, including both men and women.

##### in Laodicea

a city very close to Colossae where there was also a church

##### Nympha, and the church that is in her house

A woman named Nympha hosted a house church. Alternate translation: "Nympha and the group of believers that meets in her house"

#### Colossians 16

##### General Information:

This page has intentionally been left blank.

#### Colossians 17

##### Say to Archippus, "Look to the ministry that you have received in the Lord, that you should fulfill it

Paul reminds Archippus of the task God had given him and that he, Archippus, was under obligation to the Lord to fulfill it. The words "Look," "you have received," and "you should fulfill" all refer to Archippus and should be singular.

#### Colossians 18

##### Connecting Statement:

Paul closes his letter with a greeting written in his own handwriting.

##### Remember my chains

The word "chains" is a metaphor that Paul uses to indicate that he is in prison, but it is also likely that he was literally attached to a chain. Alternate translation: "Remember me and pray for me while I am in prison"

##### May grace be with you

Here "grace" stands for God, who shows grace or acts kindly to believers. Alternate translation: "I pray that our Lord Jesus Christ would continue to act graciously toward you all"

## 1 Thessalonians

### Chapter 1

**1** Paul, Silvanus, and Timothy to the church of the Thessalonians in God the Father and the Lord Jesus Christ. May grace and peace be to you. *[*[1](#fn-052-001-001-1)*]*

**2** We always give thanks to God for all of you as we mention you continually in our prayers. **3** We remember before our God and Father your work of faith, labor of love, and patient endurance of hope in our Lord Jesus Christ. **4** Brothers loved by God, we know he has chosen you, **5** because our gospel came to you not in word only, but also in power, in the Holy Spirit, and in much assurance. In the same way, you also know what kind of men we were among you for your sake. **6** You became imitators of us and of the Lord when you received the word in much tribulation with joy from the Holy Spirit. **7** As a result, you became an example to all in Macedonia and Achaia who believe. **8** For from you the word of the Lord has rung out, and not only in Macedonia and Achaia, but your faith in God has gone out everywhere. Therefore we do not need to say anything about it. **9** For they themselves report concerning us what kind of reception we had among you, and how you turned to God from the idols to serve the living and true God, **10** and to wait for his Son from heaven, whom he raised from the dead—Jesus, who rescues us from the wrath to come.

#### Footnotes

1:1 *[1]*Some important and ancient Greek copies read,

# 1 Thessalonians 1 General Notes

### Structure and formatting

Verse 1 formally introduces this letter. Letters in the ancient Near East commonly had introductions of this type.

### Special concepts in this chapter

#### Hardship

Other people persecuted the Christians in Thessalonica. But the Christians there handled it well.

#### 1 Thessalonians 01

##### General Information:

Paul identifies himself as the writer of the letter and greets the church at Thessalonica.

##### Paul, Silvanus, and Timothy to the church

The UDB makes clear that it was Paul who wrote this letter.

##### May grace and peace be to you

The terms "grace" and "peace" are metonyms for the person who acts toward people in a kindly and peaceful manner. Alternate translation: "May God be kind to you and give you peace"

##### peace be to you

The word "you" refers to the Thessalonian believers.

#### 1 Thessalonians 02

##### General Information:

In this letter the words "we" and "us" refer to Paul, Silvanus, and Timothy, unless otherwise noted. Also, the word "you" is plural and refers to the believers at the church of Thessalonica.

##### We always give thanks to God

Here "always" suggests that when Paul prays to God, he consistently presents the Thessalonians to God in his prayers.

##### we mention you continually in our prayers

"we continually pray for you"

#### 1 Thessalonians 03

##### your work of faith, labor of love, and patient endurance of hope in our Lord Jesus Christ

"what you have done because you have faith in God, the hard work you have done because you love others, and how you always continued to hope in our Lord Jesus Christ"

##### patient endurance of hope in our Lord Jesus Christ

The Thessalonians confidently expected that Jesus would do all that he promised to do. Alternate translation: "firmness of your trust in our Lord Jesus Christ" or "continual trust in our Lord Jesus Christ"

#### 1 Thessalonians 04

##### Connecting Statement:

Paul continues to give thanks for the believers at Thessalonica and praises them for their faith in God.

##### Brothers

Here this means fellow Christians, including both men and women.

##### we know

The word "we" refers to Paul, Silvanus, and Timothy but not the Thessalonian believers.

#### 1 Thessalonians 05

##### not in word only

"not only in what we said"

##### but also in power, in the Holy Spirit

Possible meanings are 1) the Holy Spirit gave Paul and his companions the ability to preach the gospel powerfully or 2) the Holy Spirit made the preaching of the gospel have a powerful effect among the Thessalonian believers or 3) the Holy Spirit demonstrated the truth of the gospel preaching by means of miracles, signs, and wonders.

##### power, in the Holy Spirit, and in much assurance

The abstract noun "assurance" can be translated as a verb. Alternate translation: "power and in the Holy Spirit, and God made you sure that it was true"

##### what kind of men

"how we conducted ourselves when"

#### 1 Thessalonians 06

##### You became imitators

To "imitate" means to act like or to copy the behavior of another.

##### received the word

"welcomed the message" or "accepted what we had to say"

##### in much tribulation

"during a time of great suffering" or "in much persecution"

#### 1 Thessalonians 07

##### Achaia

This is an ancient district in what is present-day Greece.

#### 1 Thessalonians 08

##### the word of the Lord has rung out

"Word" here is a metonym for "message." Alternate translation: "the Lord's teachings have rung out"

##### has rung out

Here Paul speaks of the Christian witness produced by the Thessalonian believers as if it were a bell that was rung or a musical instrument that was being played.

#### 1 Thessalonians 09

##### For they themselves

Paul is referring to the churches that already existed in the surrounding regions, who have heard about the Thessalonian believers.

##### they themselves

Here "themselves" is used to emphasize those people who had heard about the Thessalonian believers.

##### what kind of reception we had among you

The abstract noun "reception" can be expressed as the verb "receive" or "welcome." Alternate translation: "how warmly you received us" or "how warmly you welcomed us"

##### you turned to God from the idols to serve the living and true God

Here "turned to ... from" is a metaphor that means to start being loyal to one person and stop being loyal to someone else. Alternate translation: "you stopped worshiping idols and started serving the living and true God"

#### 1 Thessalonians 10

##### his Son

This is an important title for Jesus that describes his relationship to God.

##### whom he raised from the dead

"whom God caused to live again so that he was no longer dead." The expression "the dead" describes all dead people together in the underworld. To come back from among them speaks of becoming alive again.

##### who rescues us

Here Paul includes the Thessalonian believers.

### Chapter 2

**1** For you yourselves know, brothers, that our coming to you was not useless. **2** Rather, as you know, though we previously suffered and were shamefully treated at Philippi, we were bold in our God to speak to you the gospel of God in much struggling. **3** For our exhortation was not from error, nor from uncleanness, nor from deceit. **4** Instead, just as we have been approved by God to be trusted with the gospel, so we speak, not to please men, but God. He is the one who examines our hearts. **5** For we never came with words of flattery, as you know, nor with a pretext to cover up greed—God is our witness. **6** Nor did we seek glory from people, either from you or from others. **7** We could have claimed privileges as apostles of Christ. *[*[1](#fn-052-002-007-1)*]* Instead, we were as gentle among you as a mother comforting her own children. *[*[2](#fn-052-002-007-2)*]***8** In this way we had affection for you. We were pleased to share with you not only the gospel of God but also our own lives. For you had become very dear to us. **9** For you remember, brothers, our labor and toil. Night and day we were working so that we might not be a burden to any of you as we preached to you the gospel of God. **10** You are witnesses, and God also, how holy, righteous, and blameless was our behavior toward you who believe. **11** In the same way you know how we were with each one of you, as a father with his own children, **12** exhorting you and comforting you and urging you to walk in a manner that is worthy of God, who calls you into his own kingdom and glory.

**13** For this reason we also thank God constantly, that when you received God's message that you heard from us, you accepted it not as the word of man, but just as it truly is, the word of God, which is also at work in you who believe. **14** For you, brothers, became imitators of the churches of God that are in Judea in Christ Jesus. For you also suffered the same things from your own countrymen, as they did from the Jews **15** who killed both the Lord Jesus and the prophets, and who drove us out. They do not please God. Instead, they are hostile to all people. **16** They forbid us to speak to the Gentiles for them to be saved. The result is that they always fill up their sins to the limit. But wrath will overtake them in the end.

**17** But we, brothers, were separated from you for a short time, in person not in heart. We were especially eager, with great desire, to see your faces. **18** For we wished to come to you—indeed I, Paul, once and again—but Satan stopped us. **19** For what is our hope, or joy, or crown of pride in front of our Lord Jesus at his coming? Is it not you? **20** For you are our glory and joy.

#### Footnotes

2:7 *[1]*Many copies include this sentence in verse 6. 2:7 *[2]*Some important and ancient Greek copies read,

# 1 Thessalonians 2 General Notes

### Special concepts in this chapter

#### Christian witness

Paul values his "Christian witness" as evidence that the gospel is true. Paul says that being godly or holy bears witness to the non-Christian. Paul defends his character so that his witness is not affected. (See: testimony and godly and holy)

#### 1 Thessalonians 01

##### Connecting Statement:

Paul begins to remind the Thessalonians of how he behaved when he was with them.

##### you yourselves

The words "you" and "yourselves" refer to the Thessalonian believers.

##### brothers

Here this means fellow Christians, including both men and women.

##### our coming

The word "our" refers to Paul, Silvanus, and Timothy but not the Thessalonian believers.

##### was not useless

This can be expressed in a positive manner. Alternate translation: "was very worthwhile"

#### 1 Thessalonians 02

##### previously suffered and were shamefully treated

"were mistreated and insulted"

##### in much struggling

"while struggling under great opposition"

#### 1 Thessalonians 03

##### was not from error, nor from uncleanness, nor from deceit

"was truthful, pure, and honest"

##### uncleanness

Ritual uncleanness here is a metaphor for guilt from having committed sin.

#### 1 Thessalonians 04

##### approved by God to be trusted

Paul was tested and proven trustworthy by God.

##### we speak

Paul is referring to preaching the gospel message.

##### who examines our hearts

The word "hearts" is a metonym for a person's desires and thoughts. Alternate translation: "who knows our desires and thoughts"

#### 1 Thessalonians 05

##### General Information:

Paul tells the Thessalonian believers that his conduct was not based in flattery, greed, or self glory.

##### we never came with words of flattery

"we never spoke to you with false praise"

#### 1 Thessalonians 06

##### Nor did we seek glory from people

"And we did not try to make people praise us"

#### 1 Thessalonians 07

##### as a mother comforting her own children

Just as a mother gently comforts her children, so Paul, Silvanus, and Timothy spoke gently to the Thessalonian believers.

#### 1 Thessalonians 08

##### In this way we had affection for you

"This is how we demonstrated our affection for you"

##### we had affection for you

"we loved you"

##### We were pleased to share with you not only the gospel of God but also our own lives

Paul speaks of the gospel message and his life and the lives of those with him as if they were a physical object that one could share with others. Alternate translation: "We were pleased not only to tell you the gospel of God but also to spend time with you and to help you"

##### you had become very dear to us

"we cared for you deeply"

#### 1 Thessalonians 09

##### brothers

Here this means fellow Christians, including both men and women.

##### our labor and toil

The words "labor" and "toil" mean basically the same thing. Paul uses them to emphasize how hard they worked. Alternate translation: "how hard we worked"

##### Night and day we were working so that we might not be a burden to any of you

"We worked hard to make our own living so you would not need to support us"

#### 1 Thessalonians 10

##### holy, righteous, and blameless

Paul uses three words that describe their good behavior toward the Thessalonian believers.

#### 1 Thessalonians 11

##### as a father with his own children

Paul compares how he encouraged the Thessalonians to a father gently teaching his children how to behave.

#### 1 Thessalonians 12

##### exhorting you and comforting you and urging you

The words "exhorting," "comforting," and "urging" are used together to express how passionately Paul's group exhorted the Thessalonians. Alternate translation: "strongly exhorted you"

##### into his own kingdom and glory

The word "glory" describes the word "kingdom." Alternate translation: "into his own glorious kingdom"

##### to walk in a manner that is worthy of God

"Walk" here is an metaphor for "live." Alternate translation: "to live so that people will think well of God"

#### 1 Thessalonians 13

##### General Information:

Paul continues to use "we" to refer to himself and his traveling companions and "you" to the Thessalonian believers.

##### we also thank God constantly

Paul often thanks God for their acceptance of the gospel message he shared with them.

##### not as the word of man

"Word of man" here is a synecdoche for "a message that comes simply from a man." Alternate translation: "not a message that is made up by a man"

##### the word of God

"Word" here is a metonym for "message." Alternate translation: "the message that comes from God"

##### which is also at work in you who believe

Paul speaks of God's gospel message as if it were a person who was doing work. Alternate translation: "which those of you who believe are listening to and beginning to obey"

#### 1 Thessalonians 14

##### brothers

Here this means fellow Christians, including both men and women.

##### became imitators of the churches

"became like the churches." The Thessalonian believers endured persecutions similar to those of the Judean believers.

##### from your own countrymen

"from other Thessalonians"

#### 1 Thessalonians 15

##### General Information:

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#### 1 Thessalonians 16

##### They forbid us to speak

"They try to make us stop speaking"

##### they always fill up their sins

Paul speaks as though someone can fill a container with his sins as with liquid.

##### wrath will overtake them in the end

This refers to God finally judging and punishing people for their sins.

#### 1 Thessalonians 17

##### brothers

This means fellow Christians, including both men and women.

##### in person not in heart

Here "heart" represents thoughts and emotions. Though Paul and those traveling with him were not present physically in Thessalonica, they continued to care and think about the believers there. Alternate translation: "in person, but we continued to think about you"

##### to see your faces

Here "face" represents the entire person. Alternate translation: "to see you" or "to be with you"

#### 1 Thessalonians 18

##### General Information:

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#### 1 Thessalonians 19

##### For what is our hope, or joy, or crown of pride in front of our Lord Jesus at his coming? Is it not you?

Paul uses rhetorical questions to emphasize the reasons he wants to come see the Thessalonian believers. Alternate translation: "For you are our hope, our joy, and our crown of pride in front our Lord Jesus at his coming."

##### For what is our hope, or joy, or crown of pride in front of our Lord Jesus at his coming? Is it not you?

The Thessalonians are the reason that Paul and his fellow workers have hope and joy. Here "hope" means "certain expectation." Paul is certain that his work among them will be succesful and that they will be with him at Christ's return. Alternate translation: "For what is the reason that we can be hopeful or joyful? What is our crown of pride in front of our Lord Jesus at his coming? Is it not you?" or "For you are the reason that we are hopeful and joyful. You are our crown of pride in front of our Lord Jesus at his coming."

##### For what is our hope, or joy, or crown of pride in front of our Lord Jesus at his coming? Is it not you?

Here "crown" refers to a laurel wreath awarded to victorious athletes. Here it is a metaphor meaning that the Thessalonians are the the symbol that Paul's work was successful. Paul will be proud of them when they stand before Christ. Alternate translation: "For what is the reason we are hopeful and joyful. What is the reason that we can be proud of what we accomplished when we stand before our Lord Jesus at his coming? Is it not you?" or "For you are the reason that we are hopeful and joyful. You are our reason for being proud of what we accomplished when we stand before our Lord Jesus at his coming."

#### 1 Thessalonians 20

##### General Information:

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### Chapter 3

**1** Therefore, when we could no longer bear it, we thought it was good to be left behind at Athens alone. **2** We sent Timothy, our brother and fellow worker for God in the gospel of Christ, to strengthen and comfort you regarding your faith, *[*[1](#fn-052-003-002-1)*]***3** so that no one would be shaken by these tribulations. For you yourselves know that for this we have been appointed. **4** Truly, when we were with you, we told you in advance that we were about to suffer affliction, and it happened just so, as you know. **5** For this reason, when I could no longer endure it, I sent that I might know about your faith. Perhaps the tempter had somehow tempted you, and our labor was in vain. **6** But Timothy came to us from you and brought us the good news of your faith and love. He told us that you always have good memories of us, and that you long to see us just as we also long to see you. **7** Because of this, brothers, we were comforted by you because of your faith, in all our distress and affliction. **8** For now we live, if you stand firm in the Lord. **9** For what thanks can we give to God for you, for all the joy that we have before our God over you? **10** Night and day we pray very hard that we may see your face and provide what is lacking in your faith.

**11** May our God and Father himself, and our Lord Jesus, direct our way to you. **12** May the Lord make you increase and abound in love one for another and toward all people, as we also do for you. **13** May he strengthen your hearts so that they will be blameless in holiness before our God and Father at the coming of our Lord Jesus with all his holy people.

#### Footnotes

3:2 *[1]*Some important and ancient Greek copies read,

# 1 Thessalonians 3 General Notes

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#### 1 Thessalonians 01

##### we could no longer bear it

"we could no longer endure worrying about you"

##### good to be left behind at Athens alone

"good for Silvanus and me to stay behind in Athens"

##### it was good

"it was proper" or "it was reasonable"

##### Athens

Athens was a city in the the Roman province of Achaia [1 Thessalonians 1:7-8]

#### 1 Thessalonians 02

##### Connecting Statement:

Paul tells the believers he has sent Timothy to strengthen their faith.

##### our brother and fellow worker

These two expressions both describe Timothy.

#### 1 Thessalonians 03

##### no one would be shaken

To be shaken is an idiom for being afraid. Alternate translation: "no one would be frightened away from trusting in Christ"

##### we have been appointed

Paul assumes that everyone knows that it was God who appointed them. This can be made explicit. Alternate translation: "God has appointed us"

#### 1 Thessalonians 04

##### Truly

This word marks that there is more to the truth than what has just been said. Alternate translation: "Moreover"

##### to suffer affliction

"to be mistreated by others"

#### 1 Thessalonians 05

##### I could no longer endure it

Paul is describing his own emotions by using an idiom. Alternate translation: "I could not continue to wait patiently"

##### I sent

It is implied that Paul sent Timothy. This can be made explicit. Alternate translation: "I sent Timothy"

##### our labor

"our hard work among you" or "our teaching among you"

##### in vain

"useless"

#### 1 Thessalonians 06

##### Connecting Statement:

Paul tells his readers what Timothy reported when he returned from visiting them.

##### came to us

The word "us" refers to Paul and Silvanus.

##### the good news of your faith

It is understood that this refers to faith in Christ. This can be made explicit. Alternate translation: "a good report of your faith"

##### you always have good memories

When they think of Paul, they always have good thoughts about him.

##### you long to see us

"you desire to see us"

#### 1 Thessalonians 07

##### brothers

Here "brothers" means fellow Christians.

##### because of your faith

This refers to faith in Christ. This can be made explicit. Alternate translation: "because of your faith in Christ"

##### in all our distress and affliction

The word "affliction" explains why they are in "distress." Alternate translation: "in all our distress caused by our afflictions"

#### 1 Thessalonians 08

##### we live

This is an idiom that expresses living a satisfied life. Alternate translation: "we are very encouraged"

##### if you stand firm in the Lord

To "stand firm" is an idiom meaning to continue being faithful. Alternate translation: "if you continue to trust in the Lord"

#### 1 Thessalonians 09

##### For what thanks can we give to God for you, for all the joy that we have before our God over you?

This rhetorical question can be expressed as a statement. Alternate translation: "We cannot thank God enough for what he has done for you! We greatly rejoice over you when we pray to our God!"

##### before our God

Paul speaks as if he and his companions were physically in God's presence. He is probably referring to the activity of praying.

#### 1 Thessalonians 10

##### very hard

"fervently"

##### see your face

The word "face" refers to their whole person. Alternate translation: "visit you"

#### 1 Thessalonians 11

##### May our God ... our Lord Jesus

Paul includes the Thessalonian believers with his ministry team.

##### May our God

"We pray that our God"

##### direct our way to you

Paul speaks as if he wants God to show him and his companions the route to take to visit the Thessalonian Christians. He means that he wants God to make it possible for them to do so.

##### direct our way to you

The word "our" refers to Paul, Silvanus, and Timothy but not the Thessalonian believers.

##### Father himself

Here "himself" refers back to "Father" for emphasis.

#### 1 Thessalonians 12

##### increase and abound in love

Paul speaks of love as an object that one could obtain more of.

#### 1 Thessalonians 13

##### strengthen your hearts so that they will be

Here "heart" is a metonym for one's beliefs and convictions. Alternate translation: "strenghten you so that you will be"

##### at the coming of our Lord Jesus

"when Jesus comes back to earth"

##### with all his holy people

"with all those who belong to him"

### Chapter 4

**1** Finally, brothers, we earnestly appeal to you and exhort you in the Lord Jesus. As you received instructions from us about how you must walk and please God, also in this way walk, so that you do so even more. **2** For you know what instructions we gave you through the Lord Jesus. **3** For this is the will of God, your sanctification, that you avoid sexual immorality, **4** that each of you knows how to possess his own vessel in holiness and honor, **5** not in the passion of lust (as the Gentiles who do not know God). **6** Let no man transgress and wrong his brother in this matter. For the Lord is an avenger in all these things, just as we forewarned you and testified. **7** For God did not call us to uncleanness, but to holiness. **8** Therefore, he who rejects this rejects not people, but God, who gives his Holy Spirit to you.

**9** Regarding brotherly love, you have no need for anyone to write to you, for you yourselves are taught by God to love one another. **10** Indeed, you do this for all the brothers who are in all Macedonia. But we exhort you, brothers, to do this even more. **11** We also exhort you to aspire to live quietly, take care of your own responsibilities, and labor with your hands, just as we commanded you, **12** so that you may walk properly before outsiders and not be in any need.

**13** We do not want you to be uninformed, brothers, about those who sleep, so that you do not grieve like the rest, who do not have hope. **14** For if we believe that Jesus died and rose again, even so God will bring with Jesus those who have fallen asleep in him. **15** For this we say to you by the word of the Lord, that we who are alive, who are left at the coming of the Lord, will surely not go before those who have fallen asleep. **16** For the Lord himself will descend from heaven. He will come with a shout, with the voice of the archangel, and with the trumpet of God, and the dead in Christ will rise first. **17** Then we who are alive, who are left, will together with them be caught up in the clouds to meet the Lord in the air. In this way we will always be with the Lord. **18** Therefore, comfort one another with these words.

# 1 Thessalonians 4 General Notes

### Special concepts in this chapter

#### Sexual immorality

Different cultures have different standards of sexual morality. These different cultural standards may make translating this passage difficult. Translators must also be aware of cultural taboos. These are topics considered improper to discuss.

#### Dying before the return of Christ

In the early church, people apparently wondered what would happen if a believer died before Christ returned. They may have worried whether those dying before Christ returned would be part of the kingdom of God. Paul answers that concern.

#### "Caught up in the clouds to meet the Lord in the air"

This passage refers to a time when Jesus calls to himself those who have believed in him. Scholars differ on whether or not this refers to Christ's final glorious return. (See: believe)

#### 1 Thessalonians 01

##### brothers

Here "brothers" means fellow Christians.

##### we earnestly appeal to you and exhort you

Paul uses "earnestly appeal to" and "exhort" to emphasize how strongly they exhort the believers. Alternate translation: "we strongly exhort you"

##### you received instructions from us

This can be stated in active form. Alternate translation: "we taught you"

##### you must walk

Here "walk" is an expression for the way one is to live. Alternate translation: "you ought to live"

#### 1 Thessalonians 02

##### through the Lord Jesus

Paul speaks of his instructions as if they were given by Jesus himself.

#### 1 Thessalonians 03

##### you avoid sexual immorality

"you stay away from sexually immoral acts"

#### 1 Thessalonians 04

##### knows how to possess his own vessel

Possible meanings are 1) "know how to live with his own wife" or 2) "know how to control his own body"

#### 1 Thessalonians 05

##### in the passion of lust

"with wrongful sexual desire"

#### 1 Thessalonians 06

##### no man

Here "man" refers to a man or a woman. "no one" or "no person"

##### transgress and wrong his brother

Possible meanings: 1) The words "transgress" and "wrong" are a doublet that emphasizes the idea of harming the brother. Alternate translation: "do very wrong things to his brother" 2) The word "transgress" refers to sinning against God, and "wrong his brother" refers to harming the brother. Alternate translation: "do what God had forbidden and wrong his brother"

##### the Lord is an avenger

This can be made explicit. Alternate translation: "the Lord will punish the one who transgressed and will defend the one who was wronged"

##### forewarned you and testified

"told you beforehand and strongly warned against"

#### 1 Thessalonians 07

##### God did not call us to uncleanness, but to holiness

This can be stated in positive form. Alternate translation: "God called us to cleanness and holiness"

##### God did not call us

The word "us" refers to all believers.

#### 1 Thessalonians 08

##### he who rejects this

"whoever disregards this teaching" or "whoever ignores this teaching"

##### rejects not people, but God

Paul stresses that this teaching is not from man, but from God.

#### 1 Thessalonians 09

##### brotherly love

"love for fellow believers"

#### 1 Thessalonians 10

##### you do this for all the brothers who are in all Macedonia

"you show love to the believers throughout Macedonia"

##### brothers

Here "brothers" means fellow Christians.

#### 1 Thessalonians 11

##### to aspire

"to try to"

##### live quietly

Paul uses the word "quietly" as a metaphor to describe living at peace in one's community and not causing strife. Alternate translation: "live in a calm and orderly way"

##### take care of your own responsibilities

"do your own work" or "take care of the things that you are responsible for" or "do the things that you are responsible to do." This may also imply that we should not gossip and interfere in other people's concerns.

##### labor with your hands

This is a metaphor for living a productive life. Alternate translation: "work at your own jobs to earn what you need to live"

#### 1 Thessalonians 12

##### walk properly

Here "walk" is a metaphor for "live" or "behave." Alternate translation: "behave properly"

##### properly

in a way that shows respect to others and earns their respect

##### before outsiders

Paul speaks of those who do not believe in Christ as if they are outside, in a place away from the believers. Alternate translation: "in the sight of those who do not believe in Christ"

#### 1 Thessalonians 13

##### General Information:

Paul talks about believers who have died, those who are now alive, and those who will be alive when Christ returns.

##### We do not want you to be uninformed

This can be stated in positive form. Alternate translation: "We want you to be informed" or "We want you to know"

##### brothers

Here "brothers" means fellow Christians.

##### those who sleep

Here "sleep" is a euphemism for being dead. Alternate translation: "those who have died"

##### so that you do not grieve like the rest

"because we do not want you grieve like the rest"

##### grieve

mourn, be sad about something

##### like the rest, who do not have hope

Here "hope" means a certainty about the future. What those people do not have confidence about can be stated clearly. Alternate translation: "like people who do not have confidence in the future promise" or "like the people who are not sure that they will rise from the dead"

#### 1 Thessalonians 14

##### if we believe

Here "we" refers to Paul and his audience.

##### rose again

"rose to live again"

##### those who have fallen asleep in him

Here "fallen asleep" is a polite way to refer to having died.

#### 1 Thessalonians 15

##### by the word of the Lord

"Word" here is a metonym for "message." Alternate translation: "by means of understanding the teachings of the Lord"

##### at the coming of the Lord

"when the Lord returns"

#### 1 Thessalonians 16

##### the Lord himself will descend

"the Lord himself will come down"

##### the archangel

"the chief angel"

##### the dead in Christ will rise first

The "dead in Christ" are those believers who have passed away. Alternate translation: "those who believe in Jesus Christ, but who have already died, will rise first"

#### 1 Thessalonians 17

##### we who are alive

Here "we" refers to all believers who have not died.

##### with them

The word "them" refers to the dead believers who were made alive again.

##### be caught up in the clouds to meet the Lord in the air

"meet the Lord Jesus in the sky"

#### 1 Thessalonians 18

##### General Information:

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### Chapter 5

**1** Now concerning the times and seasons, brothers, you have no need that anything be written to you. **2** For you yourselves know perfectly well that the day of the Lord is coming like a thief in the night. **3** When they say, "Peace and safety," then sudden destruction will come on them. It will be like birth pains in a pregnant woman. They will in no way escape. **4** But you, brothers, are not in darkness so that the day would overtake you like a thief. **5** For you are all sons of the light and sons of the day. We are not sons of the night or the darkness. **6** So then, let us not sleep as the rest do. Instead, let us keep watch and be sober. **7** For those who sleep do so at night, and those who get drunk do so at night. **8** But since we belong to the day, we must stay sober and put on faith and love as a breastplate, and the hope of salvation for our helmet. **9** For God did not appoint us for wrath, but to obtain salvation through our Lord Jesus Christ, **10** who died for us so that, whether we are awake or asleep, we may live together with him. **11** Therefore comfort one another and build each other up, just as you are already doing.

**12** We earnestly appeal to you, brothers, to acknowledge those who labor among you and who rule over you in the Lord and who instruct you, **13** and to esteem them highly in love because of their work. Be at peace among yourselves. **14** We exhort you, brothers: Warn those who are lazy, encourage the discouraged, help the weak, and be patient toward all. **15** See that no one pays back evil for evil to anyone. Instead, pursue what is good for one another and for all. **16** Rejoice always. **17** Pray without ceasing. **18** In everything give thanks. For this is the will of God in Christ Jesus for you. **19** Do not quench the Spirit. **20** Do not despise prophecies. **21** Test all things. Hold firmly to what is good. **22** Keep away from every kind of evil.

**23** May the God of peace sanctify you completely. May your whole spirit, soul, and body be preserved blameless for the coming of our Lord Jesus Christ. **24** Faithful is he who calls you, the one who will also do it.

**25** Brothers, pray also for us.

**26** Greet all the brothers with a holy kiss. **27** I command you by the Lord to have this letter read to all the brothers.

**28** The grace of our Lord Jesus Christ be with you.

# 1 Thessalonians 5 General Notes

### Structure and formatting

Paul concludes his letter in a way that was typical of letters in the ancient Near East.

### Special concepts in this chapter

#### Day of the Lord

The exact time of the coming day of the Lord will be a surprise to the world. This is what the simile "like a thief in the night" means. Because of this, Christians are to live prepared for the coming of the Lord.

#### Quench the Spirit

To quench the Spirit is to ignore or work against the Holy Spirit's guidance and work.

#### 1 Thessalonians 01

##### General Information:

In this chapter the words "we" and "us" refer to Paul, Silvanus, and Timothy, unless otherwise noted. Also, the word "you" is plural and refers to the believers at the church of Thessalonica.

##### Connecting Statement:

Paul continues talking about the day Jesus will come back.

##### concerning the times and seasons

This is a figurative expression which states the same idea twice. It refers to the time when the Lord Jesus will return. Alternate Translation: "the exact time that the Lord will return."

##### brothers

Here "brothers" means fellow Christians.

#### 1 Thessalonians 02

##### perfectly well

"very well" or "accurately"

##### like a thief in the night

Just as one does not know which night a thief may come, we do not know when the day of the Lord will come. Alternate translation: "unexpectedly"

#### 1 Thessalonians 03

##### When they say

"When the people say"

##### then sudden destruction

"then unexpected destruction"

##### like birth pains in a pregnant woman

Just as a pregnant woman's birth pains come suddenly and do not stop until the birth is complete, the destruction will come, and people will not escape.

#### 1 Thessalonians 04

##### you, brothers

Here "brothers" means fellow Christians.

##### are not in darkness

Paul speaks of evil and ignorance about God as if they were darkness. Alternate translation: "you are not unknowing, like people who live in the dark"

##### so that the day would overtake you like a thief

The Lord will come on a day when believers will not expect him to come, but that day will not "overtake" them—God will not destroy them on that day—because they will be ready for Jesus to return.

#### 1 Thessalonians 05

##### For you are all sons of the light and sons of the day

Paul speaks of the truth as if it were light and day. Alternate translation: "For you know the truth, like people who live in the light, like people during the day"

##### We are not sons of the night or the darkness

Paul speaks of evil and ignorance about God as if they were darkness. Alternate translation: We are not unknowing, like people who live in the darkness, like people at night"

#### 1 Thessalonians 06

##### let us not sleep as the rest do

Paul speaks of spiritual unawareness as if it were sleep. Alternate translation: "let us not be like others who are not aware that Jesus is coming back"

##### let us

The word "us" refers to all believers.

##### keep watch and be sober

Paul describes spiritual awareness as the opposite of sleep and drunkenness.

#### 1 Thessalonians 07

##### For those who sleep do so at night

Just as when people sleep and do not know what is happening, so the people of this world do not know that Christ will return.

##### those who get drunk do so at night

Paul is stating that it is at night when people become drunk, so when people are unaware of Christ's return they do not live a self-controlled life.

#### 1 Thessalonians 08

##### General Information:

In verses 8-10 the word "we" refers to all believers.

##### we belong to the day

Paul speaks of knowing the truth about God as belonging to the day. Alternate translation: "we know the truth" or "we have received the light of truth"

##### we must stay sober

Paul compares being sober to exercising self-control. Alternate translation: "let us exercise self-control"

##### put on faith and love as a breastplate

As a soldier would put on a breastplate to protect his body, a believer who lives by faith and love will find protection. Alternate translation: "protect ourselves with faith and love" or "protect ourselves by trusting Christ and loving him"

##### the hope of salvation for our helmet

Here "hope of salvation" means a certainty that Jesus will save his people. Here "helmet" is a metaphor. As a helmet protects a soldier's head, assurance of salvation protects the believer. Alternate translation: "protect ourselves by being certain that Christ will save us"

#### 1 Thessalonians 09

##### General Information:

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#### 1 Thessalonians 10

##### whether we are awake or asleep

These are polite ways of saying alive or dead. Alternate translation: "whether we are alive or dead"

#### 1 Thessalonians 11

##### build each other up

Here "build" is a metaphor that means encourage. Alternate translation: "encourage each other"

#### 1 Thessalonians 12

##### General Information:

Paul begins to give his final instructions to the church in Thessalonica.

##### brothers

Here "brothers" means fellow believers.

##### to acknowledge those who labor

"to esteem and appreciate those who are involved in leading"

##### who rule over you in the Lord

This refers to people God appointed to serve as leaders of the local group of believers.

#### 1 Thessalonians 13

##### esteem them highly in love because of their work

Paul exhorts the believers to respect and love their church leaders.

#### 1 Thessalonians 14

##### General Information:

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#### 1 Thessalonians 15

##### General Information:

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#### 1 Thessalonians 16

##### Rejoice always

Paul is exhorting the believers to maintain a spiritual attitude of rejoicing in all things.

#### 1 Thessalonians 17

##### Pray without ceasing

Paul is exhorting the believers to be vigilant in prayer.

#### 1 Thessalonians 18

##### In everything give thanks

Paul is exhorting the believers to express thankfulness in all things.

##### In everything

In all circumstances

##### For this is the will of God

Paul is referring to the behavior he just mentioned as being God's will for the believers.

#### 1 Thessalonians 19

##### Do not quench the Spirit

"Do not stop the Holy Spirit from working among you"

#### 1 Thessalonians 20

##### Do not despise prophecies

"Do not have contempt for prophecies" or "Do not hate anything the Holy Spirit tells someone"

#### 1 Thessalonians 21

##### Test all things

"Make sure that all messages that seem to come from God truly come from him"

##### Hold firmly to what is good

Paul speaks of messages from the Holy Spirit as if they were objects that one could grasp in his hands.

#### 1 Thessalonians 22

##### General Information:

This page has intentionally been left blank.

#### 1 Thessalonians 23

##### sanctify you completely

This refers to God making a person sinless and perfect in his sight.

##### May your whole spirit, soul, and body be preserved blameless

Here the phrase "spirit, soul, and body" represents the whole person. If your language does not have three words for these parts you can state it as "your whole life" or "you." This can be stated in active form. Alternate translation: "May God make your whole life without sin" or "May God keep you completely blameless"

#### 1 Thessalonians 24

##### Faithful is he who calls you

"He is faithful who calls you"

##### the one who will also do it

"he will be helping you"

#### 1 Thessalonians 25

##### General Information:

Paul gives his closing statements.

#### 1 Thessalonians 26

##### brothers

Here "brothers" means fellow Christians.

#### 1 Thessalonians 27

##### I command you by the Lord to have this letter read

This can be stated in active form. Alternate translation: "I urge you, as if the Lord were speaking to you, to have people read this letter" or "With the authority of the Lord, I direct you to read this letter"

#### 1 Thessalonians 28

##### General Information:

This page has intentionally been left blank.

## 2 Thessalonians

### Chapter 1

**1** Paul, Silvanus, and Timothy, to the church of the Thessalonians in God our Father and the Lord Jesus Christ.

**2** Grace to you and peace from God our Father and the Lord Jesus Christ.

**3** We should always give thanks to God for you, brothers, as is appropriate, because your faith is growing more and more, and the love each of you has for one another increases. **4** So we ourselves boast about you in the churches of God for your patience and faith in all your persecutions, and in the tribulations that you are enduring. **5** This is evidence of God's righteous judgment, so that you will be considered worthy of the kingdom of God, for which you are also suffering. **6** For indeed, it is righteous for God to return affliction to those who afflict you, **7** and relief to you who are afflicted and to us as well, when the Lord Jesus is revealed from heaven with his mighty angels **8** in flaming fire, inflicting vengeance on those who do not know God and on those who do not obey the gospel of our Lord Jesus. **9** They will suffer the punishment of eternal destruction away from the presence of the Lord and from the glory of his power. **10** He will do this when he comes on that day to be glorified in his holy people and to be marveled at by all those who believed, because our testimony to you was believed. **11** Because of this we also pray continually for you, that our God may consider you worthy of your calling and with his power he may fulfill every good purpose and every work of faith. **12** We pray this so that the name of our Lord Jesus may be glorified in you, and you in him, according to the grace of our God and the Lord Jesus Christ.

# 2 Thessalonians 1 General Notes

### Structure and formatting

Verses 1-2 formally introduce this letter. Letters in the ancient Near East commonly had introductions of this type.

### Other possible translation difficulties in this chapter

#### Paradox

A paradox is a true statement that appears to describe something impossible. A paradox occurs in verses 4-5: "We talk about your patience and faith in all your persecutions. We talk about the afflictions that you endure. This is a sign of God's righteous judgment." People would not normally think that believing in God while being persecuted is a sign of God's righteous judgment. But in verses 5-10, Paul explains how God will reward those who believe in him and how he will judge those who afflict them. (2 Thessalonians 1:4-5)

#### 2 Thessalonians 01

##### General Information:

Paul is the author of this letter, but he includes Silvanus and Timothy as senders of the letter. He begins by greeting the church at Thessalonica. The words "we" and "us" refer to Paul, Silvanus, and Timothy, unless otherwise noted. Also, the word "you" is plural and refers to the believers at the church of Thessalonica.

##### Silvanus

This is the Latin form of "Silas." He is the same person listed in the book of Acts as Paul's fellow traveler.

#### 2 Thessalonians 02

##### Grace to you

Paul commonly uses this greeting in his letters.

#### 2 Thessalonians 03

##### General Information:

Paul gives thanks for the believers in Thessalonica.

##### We should always give thanks to God

Paul uses "always" as a generalization meaning "often" or "regularly. The sentence emphasizes the greatness of what God is doing in the lives of the Thessalonian believers. Alternate translation: "We should often give thanks to God"

##### brothers

Here "brothers" means fellow Christians, including both men and women. Alternate translation: "brothers and sisters"

##### the love each of you has for one another increases

"you sincerely love one another"

##### one another

Here "one another" means fellow Christians.

#### 2 Thessalonians 04

##### we ourselves

Here "ourselves" is used to emphasize Paul's boasting.

#### 2 Thessalonians 05

##### you will be considered worthy of the kingdom of God

This can be stated in active form. Alternate translation: "God will consider you worthy to be part of his kingdom"

#### 2 Thessalonians 06

##### Connecting Statement:

As Paul continues, he talks about God being just.

##### it is righteous for God

"God is right" or "God is just"

##### for God to return affliction to those who afflict you

Here "to return" is a metaphor that means to cause someone to experience the same thing they did to someone else. Alternate translation: "for God to afflict those who afflict you"

#### 2 Thessalonians 07

##### and relief to you

These words continue the description of what God is right "to return" to people

##### relief to you

"for God to provide relief to you"

#### 2 Thessalonians 08

##### in flaming fire, inflicting vengeance on those who do not know God and on those who

"punishing with blazing fire those who do not know God and those who"

#### 2 Thessalonians 09

##### General Information:

This page has intentionally been left blank.

#### 2 Thessalonians 10

##### when he comes on that day

Here "that day" is the day when Jesus will return to the world.

##### to be glorified in his holy people and to be marveled at by all those who believed

This can be stated in active form. Alternate translation: "so that his holy people will glorify him and all those who believed will marvel at him" or "so that his people will glorify him and all those who believed will stand in awe of him"

#### 2 Thessalonians 11

##### we also pray continually for you

Paul is emphasizing how often he prays for them. Alternate translation: "we also pray regularly for you" or "we continue to pray for you"

##### calling

Here "calling" refers to God appointing or choosing people to be his children and servants and to proclaim his message of salvation through Jesus.

##### fulfill every good purpose

"make you able to do good in every way that you desire"

#### 2 Thessalonians 12

##### that the name of our Lord Jesus may be glorified in you

This can be stated in active form. Alternate translation: "that you may glorify the name of our Lord Jesus"

##### and you in him

You may need to make explicit who will glorify the readers. This can be stated in active form. Alternate translation: "and Jesus will glorify you"

##### according to the grace of our God and the Lord Jesus Christ

"because God and the Lord Jesus Christ have given grace to you"

### Chapter 2

**1** Now about the coming of our Lord Jesus Christ and our being gathered together to be with him, we earnestly appeal to you, brothers, **2** that you not be easily disturbed or troubled, either by a spirit or by a message, or by a letter that seems to be coming from us, to the effect that the day of the Lord has already come. **3** Let no one deceive you in any way. For it will not come until after the falling away comes and the man of lawlessness is revealed, the son of destruction. *[*[1](#fn-053-002-003-1)*]***4** This is he who opposes and exalts himself against all that is called God or that is worshiped. As a result, he sits in the temple of God and exhibits himself as God. **5** Do you not remember that when I was with you I told you these things? **6** Now you know what restrains him, so that he will be revealed only at the right time. **7** For the mystery of lawlessness is already working, only there is someone who restrains him now until he is taken out of the way. **8** Then the lawless one will be revealed, whom the Lord Jesus will kill with the breath of his mouth and bring him to nothing by the revelation of his coming. **9** The coming of the lawless one will be due to the work of Satan with all power, signs, and false wonders, **10** and with every kind of evil that deceives those who are perishing, because they refused to love the truth and so be saved. **11** For this reason God is sending them a powerful delusion so that they will believe a lie **12** and so that they all may be condemned who did not believe the truth but instead took pleasure in unrighteousness.

**13** But we should always give thanks to God for you, brothers loved by the Lord, because God chose you as the firstfruits to be saved through the sanctification by the Spirit and belief in the truth. *[*[2](#fn-053-002-013-2)*]***14** He called you to this through our gospel, so that you might obtain the glory of our Lord Jesus Christ. **15** So then, brothers, stand firm and hold tightly to the traditions that you were taught, whether by word or by our letter.

**16** Now may our Lord Jesus Christ himself and God our Father, who loved us and gave us eternal comfort and good hope through grace, **17** comfort and strengthen your hearts in every good work and word.

#### Footnotes

2:3 *[1]*Some important and ancient Greek copies read, 2:13 *[2]*Some important and ancient Greek copies read,

# 2 Thessalonians 2 General Notes

### Special concepts in this chapter

#### "Being gathered together to be with him"

This passage refers to a time when Jesus calls to himself those who have believed in him. Scholars differ on whether or not this refers to Christ's final glorious return. (See: believe)

#### Man of lawlessness

This is the same as "son of destruction" and "lawless one" in this chapter. Paul associates him with Satan, who is actively working in the world. (See: antichrist)

#### Sits in the temple of God

Paul could be referring to the Jerusalem temple that the Romans destroyed several years after he wrote this letter. Or he could be referring to a future physical temple, or to the church as the spiritual temple of God.

#### 2 Thessalonians 01

##### General Information:

Paul exhorts believers not to be deceived about the day Jesus will come back.

##### Now

The word "Now" marks a change of topic in Paul's instructions.

##### brothers

Here "brothers" means fellow Christians, including both men and women. Alternate translation: "brothers and sisters"

#### 2 Thessalonians 02

##### that you not be easily disturbed or troubled, either by a spirit or by a message

This can be translated in active form. Alternate translation: "that no spirit or person easily disturb or trouble you, either by a message"

##### by a message, or by a letter that seems to be coming from us

"by spoken word or by written letter that pretends to be coming from us"

##### to the effect that

"saying that"

##### the day of the Lord

This refers to the time when Jesus will come back to the earth for all believers.

#### 2 Thessalonians 03

##### General Information:

Paul teaches about the man of lawlessness.

##### it will not come

"the day of the Lord will not come"

##### the falling away

This refers to a future time when many people will turn away from God.

##### the man of lawlessness is revealed

This can be stated in active form. Alternate translation: "God reveals the man of lawlessness"

##### the son of destruction

Paul speaks of destruction as a person who bore a son whose goal is to totally destroy everything. Alternate translation: "the one who destroys everything he can"

#### 2 Thessalonians 04

##### all that is called God or that is worshiped

This can be stated in active form. Alternate translation: "everything that people consider to be God or everything that people worship"

##### exhibits himself as God

"shows himself as God"

#### 2 Thessalonians 05

##### Do you not remember ... these things?

Paul uses a rhetorical question to remind them of his teaching when he was with them previously. This can be expressed as a statement. Alternate translation: "I am sure you remember ... these things."

##### these things

This refers to the return of Jesus, the day of the Lord, and the man of lawlessness.

#### 2 Thessalonians 06

##### what restrains him

"what holds him back" or "what keeps him from doing what he wants to do"

##### he will be revealed only at the right time

This can be stated in active form. Alternate translation: "God will reveal the man of lawlessness when the time is right"

#### 2 Thessalonians 07

##### mystery of lawlessness

This refers to a sacred secret that only God knows.

##### who restrains him

To restrain someone is to hold him back or to keep him from doing what he wants to do.

#### 2 Thessalonians 08

##### Then the lawless one will be revealed

This can be stated in active form. Alternate translation: "Then God will allow the lawless one to show himself"

##### with the breath of his mouth

Here "breath" represents the power of God. Alternate translation: "by the power of his spoken word"

##### bring him to nothing by the revelation of his coming

When Jesus returns to earth and shows himself, he will defeat the lawless one.

#### 2 Thessalonians 09

##### with all power, signs, and false wonders

"with all kinds of power, signs, and false wonders"

#### 2 Thessalonians 10

##### with every kind of evil that deceives those who are perishing

This man who is given power by Satan will deceive everyone who does not believe in Jesus.

##### who are perishing

Here "perishing" has the concept of everlasting or eternal destruction.

##### they refused to love the truth

This metaphor speaks of these people as if someone had offered them a physical object, like good food, and they had refused to accept or receive it. The abstract noun "love" can be translated as a verb.

#### 2 Thessalonians 11

##### For this reason

"Because the people do not love the truth"

##### God is sending them a powerful delusion so that they will believe a lie

The powerful delusion is a metonym for the person who will delude the people. Alternate translation: "God is sending the man of lawlessness to delude them"

##### a powerful delusion

a lie that sounds so true that many people believe it

#### 2 Thessalonians 12

##### they all may be condemned

This can be stated in active form. Alternate translation: "God will judge all of them"

##### who did not believe the truth but instead took pleasure in unrighteousness

"who took pleasure in unrighteousness because they did not believe the truth" or "who enjoyed doing evil deeds because they did not believe the truth"

#### 2 Thessalonians 13

##### General Information:

Paul gives thanks to God for the believers and encourages them.

##### Connecting Statement:

Paul now changes topics.

##### But

Paul uses this word here to mark a change in topic.

##### we should always give thanks

The word "always" is a generalization. Alternate translation: "we should continually give thanks"

##### we should

Here "we" refers to Paul, Silvanus, and Timothy.

##### brothers loved by the Lord

This can be stated in active form. Alternate translation: "for the Lord loves you, brothers"

##### brothers

Here "brothers" means fellow Christians, including both men and women. Alternate translation: "brothers and sisters"

##### as the firstfruits to be saved through the sanctification by the Spirit and belief in the truth

Being among the first people to be saved is spoken of as if the Thessalonian believers were "firstfruits." This can also be stated to remove the abstract nouns "salvation," "sanctification," "belief," and "truth." Alternate translation: "to be among the first people who believe what is true, whom God has saved and set apart for himself by his Spirit"

#### 2 Thessalonians 14

##### General Information:

This page has intentionally been left blank.

#### 2 Thessalonians 15

##### So then, brothers, stand firm

Paul exhorts the believers to hold fast to their faith in Jesus.

##### hold tightly to the traditions

Here "traditions" refers to the truths of Christ that Paul and the other apostles taught. Paul speaks of them as if his readers could hold on to them with their hands. Alternate translation: "remember the traditions" or "believe the truths"

##### you were taught

This can be stated in active form. Alternate translation: "we have taught you"

##### whether by word or by our letter

"By word" here is a synecdoche for "by instructions" or "by teachings." You can make clear the implicit information. Alternate translation: "whether by what we taught you in person or by what we wrote to you in a letter"

#### 2 Thessalonians 16

##### Connecting Statement:

Paul ends with a blessing from God.

##### Now

Paul uses this word here to mark a change in topic.

##### Lord Jesus Christ himself

Here "himself" gives additional emphasis to the phrase "Lord Jesus Christ."

##### may our Lord ... who loved us and gave us

The words "our" and "us" refer to all believers.

##### gave us eternal comfort and good hope through grace

"caused us to have eternal comfort and good hope through grace"

##### eternal comfort

"comfort that never ends" or "unceasing encouragement"

##### good hope

Here "hope" means a "certain expectation." Alternate translation: "certainty that we will receive good things from him" or "confidence that we will good things from him"

##### through grace

"because of his kindness"

#### 2 Thessalonians 17

##### comfort and strengthen your hearts in

Here "hearts" represents the seat of emotions. Alternate translation: "comfort you and strengthen you for"

##### every good work and word

"every good thing you do and say"

### Chapter 3

**1** Now, brothers, pray for us, that the word of the Lord may rush and be glorified, as it also is with you, **2** and that we may be delivered from unrighteous and evil people, for not all have faith. **3** But the Lord is faithful, who will strengthen you and guard you from the evil one. **4** We have confidence in the Lord about you, that you both do and will continue to do the things that we command. **5** May the Lord direct your hearts to the love of God and to the endurance of Christ.

**6** Now we command you, brothers, in the name of our Lord Jesus Christ, that you avoid every brother who is idle and does not live according to the traditions you received from us. **7** For you yourselves know it is proper for you to imitate us, because we were not idle when we were with you. **8** We did not eat anyone's bread without paying for it, but we worked night and day in labor and toil, so we might not be a burden to any of you. **9** We did this not because we have no authority, but we did this in order to be an example to you, so that you may imitate us. **10** For when we were with you, we commanded you, "The one who is unwilling to labor must not eat." **11** For we hear that some among you are idle, not busy at labor, but busybodies. **12** Now such ones we command and exhort in the Lord Jesus Christ, that they should labor with quietness and eat their own bread. **13** But you, brothers, do not become tired of doing well. **14** And if anyone does not obey our word in this letter, take note of him and have no association with him, so that he may be ashamed. **15** Yet do not consider him as an enemy, but warn him as a brother.

**16** Now may the Lord of peace himself give you peace at all times in all ways. The Lord be with you all. **17** I, Paul, write this with my own hand, which is the mark on every letter I write. **18** The grace of our Lord Jesus Christ be with you all. Amen.

# 2 Thessalonians 3 General Notes

### Special concepts in this chapter

#### Idle and lazy persons

In Thessalonica, there apparently was a problem with people in the church who were able to work but refused to do so.

#### What should you do if your brother sins?

In this chapter, Paul teaches that Christians need to live in a way that honors God. Christians should also encourage one another and hold each other accountable for what they do. The church is also responsible for encouraging believers to repent if they sin. (See: repent and sin)

#### 2 Thessalonians 01

##### General Information:

Paul asks the believers to pray for him and his companions.

##### Now

Paul uses the word "now" to mark a change in topic.

##### brothers

Here "brothers" means fellow Christians, including both men and women. Alternate translation: "brothers and sisters"

##### that the word of the Lord may rush and be glorified, as it also is with you

Paul speaks of God's word spreading as if it were running from place to place. This can be stated in active form. Alternate translation: "that more and more people will soon hear our message about our Lord Jesus and honor it, as happened with you"

#### 2 Thessalonians 02

##### that we may be delivered

This can be stated in active form. Alternate translation: "that God may save us" or "that God may rescue us"

##### for not all have faith

"for many people do not believe in Jesus"

#### 2 Thessalonians 03

##### the evil one

"Satan"

#### 2 Thessalonians 04

##### We have confidence

"We have faith" or "We trust"

#### 2 Thessalonians 05

##### direct your hearts to

Here "heart" is a metonym for a person's thoughts or mind. Alternate translation: "cause you to understand"

##### the love of God and to the endurance of Christ

Paul speaks of God's love and Christ's endurance as if they were destinations on a path. Alternate translation: "how much God loves you and how much Christ has endured for you"

#### 2 Thessalonians 06

##### General Information:

Paul gives the believers some final instructions about working and not being idle.

##### Now

Paul uses this word to mark a change in topic.

##### brothers

Here "brothers" means fellow Christians, including both men and women. Alternate translation: "brothers and sisters"

##### in the name of our Lord Jesus Christ

"Name" here is a metonym for the person of Jesus Christ. Alternate translation: "as if our Lord Jesus Christ himself were speaking"

##### our Lord

Here "our" refers to all believers.

##### is idle

This person is not working hard, but is lazy. Alternate translation: "does not do what is right"

#### 2 Thessalonians 07

##### to imitate us

"to act the way that my fellow workers and I act"

##### we were not idle

"we lived disciplined lives"

#### 2 Thessalonians 08

##### anyone's bread

Bread here is a synecdoche for any kind of food. Alternate translation: "anyone's food"

##### we worked night and day

"we worked during the night and during the day." Here "night" and "day" are a merism and they mean "all the time." Alternate translation: "we worked all the time"

##### in labor and toil

Paul emphasizes how hard his circumstances were. The words "difficult labor" imply that Paul and his companions did work that requires great effort. The word "hardship" implies they endured pain and suffering. Alternate translation: "in very difficult circumstances"

#### 2 Thessalonians 09

##### We did this not because we have no authority, but we did this

Paul uses a double negative to correct a misunderstanding that his readers may have had. It can be stated positively. Alternate translation: "Even though we have authority, we did this"

#### 2 Thessalonians 10

##### The one who is unwilling to labor must not eat

This can be stated in positive form. Alternate translation: "Only the one who is willing to work should eat" or "Only people who are willing to work should eat"

#### 2 Thessalonians 11

##### you are idle

"live a lazy life"

##### but busybodies

Busybodies are people who interfere in the affairs of others without being asked to help.

#### 2 Thessalonians 12

##### with quietness

"in a quiet, peaceful, and mild manner." Paul exhorts the meddlers to stop getting involved in other people's affairs.

##### eat their own bread

Bread here is a synecdoche for any kind of food. See how "bread" is translated in [2 Thessalonians 3:8]

#### 2 Thessalonians 13

##### But

Paul uses this word to contrast the lazy believers with the hardworking believers.

##### you, brothers

The word "you" refers to all the Thessalonian believers.

##### brothers

Here "brothers" means fellow Christians, including both men and women. Alternate translation: "brothers and sisters"

#### 2 Thessalonians 14

##### if anyone does not obey our word

"if anyone does not obey our instructions"

##### take note of him

Notice who he is. Alternate translation: "publicly identify that person"

#### 2 Thessalonians 15

##### General Information:

This page has intentionally been left blank.

#### 2 Thessalonians 16

##### General Information:

Paul makes closing remarks to the believers at Thessalonica.

##### may the Lord of peace himself give you

You can make explicit that this is Paul's prayer for the Thessalonians. Alternate translation: "I pray that the Lord of peace himself gives you"

##### the Lord of peace himself

Here "himself" emphasizes that the Lord will personally give peace to believers.

#### 2 Thessalonians 17

##### I, Paul, write this with my own hand

Paul makes it clear that this letter is from him and is not a forgery.

#### 2 Thessalonians 18

##### General Information:

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## 1 Timothy

### Chapter 1

**1** Paul, an apostle of Christ Jesus according to the commandment of God our Savior and Christ Jesus our hope,

**2** to Timothy, a true son in the faith: Grace, mercy, and peace from God the Father and Christ Jesus our Lord.

**3** As I urged you to do when I was leaving for Macedonia, remain in Ephesus so that you can command certain people not to teach a different doctrine. **4** Neither should they pay attention to stories and endless genealogies. These promote arguments rather than the plan of God, which is by faith. **5** Now the goal of the commandment is love from a pure heart, from a good conscience, and from a sincere faith. **6** Some people have gone astray from these things and have turned to worthless talk. **7** They want to be teachers of the law, but they do not understand what they are saying or what they so confidently affirm. **8** But we know that the law is good if one uses it lawfully. **9** We know this, that law is not set in place for a righteous man, but for lawless and rebellious people, for ungodly people and sinners, and for those who are unholy and profane, for those who kill their fathers and mothers, for murderers, **10** for sexually immoral people, for those who practice homosexuality, for those who kidnap people for slaves, for liars, for false witnesses, and for whatever else is opposed to truthful teaching. **11** This instruction is according to the glorious gospel of the blessed God with which I have been entrusted.

**12** I thank Christ Jesus our Lord. He strengthened me, for he considered me faithful, and he appointed me to service. **13** I was a blasphemer, a persecutor, and a violent man. But I received mercy because I acted ignorantly in unbelief. **14** And the grace of our Lord overflowed with the faith and the love that is in Christ Jesus. **15** This message is reliable and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief. **16** But for this reason I was given mercy, so that in me, the chief, Christ Jesus might demonstrate all patience. He did this as an example for those who would believe in him for eternal life. **17** Now to the king of the ages, the immortal, invisible, the only God, be honor and glory forever and ever. Amen.

**18** I am placing this command before you, Timothy, my child, in accordance with the prophecies previously made about you, that you might fight the good fight, **19** holding faith and a good conscience. By rejecting this, some have shipwrecked their faith. **20** Such are Hymenaeus and Alexander, whom I delivered over to Satan so that they may be taught not to blaspheme.

# 1 Timothy 1 General Notes

### Structure and formatting

Paul formally introduces this letter in verses 1-2. Writers often began letters in this way in the ancient Near East.

### Special concepts in this chapter

#### Spiritual children

In this chapter, Paul calls Timothy a "son" and his "child." Paul discipled Timothy as a Christian and a church leader. Paul may also have led him to believe in Christ. Therefore, Paul called Timothy his "son in the faith."

#### Genealogies

Genealogies are lists that record a person's ancestors or descendants. Jews used genealogies to choose the right man to become king. They did this because only a son of a king could normally become king. They also showed from what tribe and family they came. For example, priests came from the tribe of Levi and the family of Aaron. Most important people had records of their genealogies.

### Important figures of speech in this chapter

#### Play on words

The phrase "the law is good if one uses it lawfully" (1 Timothy 1:8) is a play on words. The English words "law" and "lawfully" come from the same root, and they translate words that come from the same root in the original language, so it would be well to translate the clause so as to preserve this word play.

#### 1 Timothy 01

##### General Information:

In this book, unless otherwise noted, the word "our" refers to Paul and Timothy

##### Paul, an apostle

"I, Paul, wrote this letter. I am an apostle." Your language may have a particular way of introducing the author of a letter. Immediately after introducing the writer, you may want to indicate to whom the letter was written, as in the UDB.

##### according to the commandment of

"by the command of" or "by the authority of"

##### God our Savior

"God who saves us"

##### Christ Jesus our hope

Here "our hope" refers to the person in whom we have confidence. Alternate translation: "Christ Jesus, who is the one in whom we have confidence" or "Christ Jesus, whom we trust"

#### 1 Timothy 02

##### true son in the faith

Paul speaks of his close relationship to Timothy as though they were father and son. This shows Paul's sincere love and approval of Timothy. It is also likely that Timothy was converted to Christ by Paul, and so this is why Paul considers him like his own child. Alternate translation: "who is truly like a son to me"

##### Grace, mercy, and peace

"May grace, mercy, and peace be yours," or "May you experience kindness, mercy, and peace"

##### God the Father and

"God, who is our Father, and." Here "Father" is an important title for God.

##### Christ Jesus our Lord

"Christ Jesus, who is our Lord"

#### 1 Timothy 03

##### General Information:

The word "you" in this letter is singular and refers to Timothy.

##### Connecting Statement:

Paul encourages Timothy to reject the wrong use of the law and instead to use good teaching from God.

##### As I urged you

"As I pleaded with you" or "As I asked you very strongly"

##### remain in Ephesus

"wait for me there in the city of Ephesus"

##### a different doctrine

The implied information can be stated explicitly. Alternate translation: "a different doctrine from what we teach"

#### 1 Timothy 04

##### Neither should they pay attention

"And I also want you to command them not to pay attention"

##### to stories

These may have been stories about their ancestors.

##### endless genealogies

With the word "endless" Paul uses exaggeration to emphasize that the genealogies are very long.

##### genealogies

the written or verbal record of a person's parents and ancestors

##### These promote arguments

"These make people angrily disagree." The people debated about stories and genealogies about which no one could know the truth for certain.

##### rather than the plan of God, which is by faith

Possible meanings are 1) "rather than helping people to understand God's plan to save us, which we learn by faith" or 2) "rather than helping us to do God's work, which we do by faith."

#### 1 Timothy 05

##### Now

This word is used here to mark a break in the main teaching. Here Paul explains the purpose of what he is commanding Timothy.

##### the commandment

Here this does not mean the Old Testament or the Ten Commandments but rather the instructions that Paul gives in 1 Timothy 1:3 and 1 Timothy 1:4.

##### is love

Possible meanings are 1) "is to love God" or 2) "is to love people."

##### from a pure heart

Here "pure" means the person does not have hidden motives to do wrong. Here "heart" refers to a person's mind and thoughts. Alternate translation: "from a mind that is honest"

##### good conscience

"a conscience that chooses right instead wrong"

##### sincere faith

"genuine faith" or "a faith without hypocrisy"

#### 1 Timothy 06

##### have gone astray from these things

Paul speaks of people who no longer try to "love from a pure heart, from a good conscience, and from a sincere faith"

##### turned to worthless talk

"begun to have useless discussions"

#### 1 Timothy 07

##### teachers of the law

Here "law" refers to the law of Moses.

##### but they do not understand

"even though they do not understand" or "and yet they do not understand"

##### what they so confidently affirm

"what they so confidently state is true"

#### 1 Timothy 08

##### we know that the law is good

"we understand that the law is useful" or "we understand that the law is beneficial"

##### if one uses it lawfully

"if a person uses it correctly" or "if a person uses it the way God intended"

#### 1 Timothy 09

##### We know this

"Because we realize this" or "We also know this"

##### that law is not set in place for a righteous man

This can be stated in active form. Alternate translation: "that God did not set the law in place for the righteous man"

##### a righteous man

Here "man" includes both male and female. Alternate translation: "a righteous person" or "a good person"

#### 1 Timothy 10

##### sexually immoral people

This refers to anyone who sleeps with someone to whom they are not married.

##### homosexuality

"sexual activity with other members of the same sex." The Greek word specifies males, but it probably is intended here to includes females as well.

##### those who kidnap people for slaves

"those who kidnap people to sell as slaves" or "those who take people to sell as slaves"

##### whatever else is opposed to truthful teaching

The Greek has "healthy" but that term is a figure for "truthful" here. It is a dead metaphor for true, trustworthy, and morally good. Alternate translation: "whatever other things people do that we teach is wrong"

#### 1 Timothy 11

##### the glorious gospel of the blessed God

"the gospel about the glory that belongs to the blessed God" or "the gospel of the glorious and blessed God"

##### with which I have been entrusted

This can be stated in active form. Alternate translation: "which God has given me and made me responsible for"

#### 1 Timothy 12

##### he considered me faithful

"he considered me trustworthy" or "he regarded me as reliable"

##### he appointed me to service

"he assigned me to serve him" or "he appointed me as his servant"

#### 1 Timothy 13

##### Connecting Statement:

Paul begins to tell how he acted in the past.

##### I was a blasphemer

"I was a person who spoke evil against Christ." Paul is referring to his character before he was a Christian.

##### a persecutor

"a person who persecuted those who believed in Christ"

##### a violent man

"a person who was cruel to other people" or "a person who believed I had the right to hurt others"

##### But I received mercy because I acted ignorantly in unbelief

"But because I did not believe in Jesus, and I did not know what I was doing, I received mercy from Jesus"

##### I received mercy

"Jesus showed me mercy" or "Jesus had mercy on me"

#### 1 Timothy 14

##### the grace of our Lord overflowed

Paul speaks of God's grace as if it were a liquid that could fill a container and spill out of the top when the container is full. Alternate translation: "God showed me much grace"

##### overflowed with the faith and the love that is in Christ Jesus

This is the result of God showing much grace to Paul. Alternate translation: "overflowed, which caused me to trust in Christ Jesus and love him"

##### that is in Christ Jesus

This speaks about Jesus as if he were a container that holds a liquid. Here "in Christ Jesus" refers to having a relationship with Jesus. Alternate translation: "that Christ Jesus enables me to give to God because I am united to him"

#### 1 Timothy 15

##### This message is reliable

"This statement is true"

##### worthy of all acceptance

"we should receive it without any doubt" or "deserves for us to accept it with full confidence"

##### sinners, of whom I am chief

"sinners, of whom I am the chief sinner" or "sinners, of whom I am the worst." Paul is saying that he has sinned more than any other sinner, not that he has been the leader of a group of sinners.

#### 1 Timothy 16

##### I was given mercy

This can be stated in active form. Alternate translation: "God showed me mercy" or "I obtained mercy from God"

##### the chief

"the chief sinner" or "the worst sinner." Paul is saying that he has sinned more than any other sinner, not that he has been the leader of a group of sinners. See how you translated this in 1 Timothy 1:15.

#### 1 Timothy 17

##### Now ... Amen

The word "Now" is used here to mark a break in the main teaching. Here Paul praises God.

##### the king of the ages

"the eternal king" or "the chief ruler forever"

##### Now to the king of the ages, the immortal, invisible, the only God, be honor and glory forever and ever

The abstract nouns "honor" and "glory" can be stated as verbs. Alternate translation: "Now may people forever honor and glorify the king of the ages, who is immortal, invisible, and the only God"

#### 1 Timothy 18

##### Connecting Statement:

Paul begins to encourage Timothy to trust God.

##### I am placing this command before you

Paul speaks of his instructions as if he could physically put them in front of Timothy. Alternate translation: "I am entrusting you with this command" or "This is what I am commanding you"

##### my child

Paul speaks of his close relationship to Timothy as though Paul is the father and Timothy is the child. It is also likely that Timothy was converted to Christ by Paul, and so this is why Paul considered him like his own child. Alternate translation: "who is truly like my child"

##### in accordance with the prophecies previously made about you

This can be stated in active form. Alternate translation: "in agreement with what other believers prophesied about you"

##### fight the good fight

Paul speaks about Timothy working for the Lord as if he were a soldier fighting a battle. Alternate translation: "continue to work hard for the Lord"

#### 1 Timothy 19

##### a good conscience

"a conscience that chooses right instead wrong." See how you translated this in 1 Timothy 1:5.

##### some have shipwrecked their faith

Paul speaks of these people's faith as if it were a ship that could be wrecked at sea. He means that they have ruined their faith and no longer believe in Jesus. You should use this or a similar metaphor if it will be understood in the project language.

#### 1 Timothy 20

##### Hymenaeus ... Alexander

These are names of men.

##### whom I delivered over to Satan

Paul has cast the men out of the community, so Satan now has power over them and can harm them.

##### they may be taught

This can be stated in active form. Alternate translation: "God may teach them"

### Chapter 2

**1** Therefore, first of all, I urge that humble requests, prayers, petitions, and thanksgivings be made for all people, **2** for kings and all who are in authority, in order that we may live a peaceful and quiet life in all godliness and dignity. **3** This is good and acceptable before God our Savior. **4** He desires all people to be saved and to come to the knowledge of the truth. **5** For there is one God, and there is one mediator for God and man, the man Christ Jesus. **6** He gave himself as a ransom for all, as the testimony at the right time. **7** For this purpose I was appointed a herald and an apostle—I am telling the truth, I am not lying—and a teacher of the Gentiles in faith and truth.

**8** Therefore, I want men in every place to pray and to lift up holy hands without anger or arguing. **9** In the same way, the women are to dress with proper clothing, with modesty and self-control, not with braided hair or gold or pearls or expensive clothing, **10** but with what is proper for women who proclaim godliness through good works. **11** A woman should learn in silence and with all submission. **12** I do not permit a woman to teach or to exercise authority over a man, but to live in quietness. **13** For Adam was formed first, then Eve. **14** Adam was not deceived, but the woman was deceived and became a transgressor. **15** However, she will be saved through bearing children, if they continue in faith and love and sanctification with self-control.

# 1 Timothy 2 General Notes

### Special concepts in this chapter

#### Peace

Paul encourages Christians to pray for everyone. They should pray for rulers so that Christians can live peacefully, in a godly and dignified way.

#### Women in the church

Scholars are divided over how to understand this passage in its historical and cultural context. Some scholars believe men and women are perfectly equal in all things. Other scholars believe God created men and women to serve in distinctly different roles in marriage and the church. Translators should be careful not to let how they understand this issue affect how they translate this passage.

### Other possible translation difficulties in this chapter

#### "Prayers, intercessions, and thanksgivings"

These terms overlap each other in what they mean. It is not necessary to view them as distinct categories.

#### 1 Timothy 01

##### Connecting Statement:

Paul encourages Timothy to pray for all people.

##### first of all

"most importantly" or "before anything else"

##### I urge that humble requests, prayers, petitions, and thanksgivings be made

This can be stated in active form. Alternate translation: "I urge all believers to make requests, prayers, intercessions, and thanksgiving to God"

##### I urge

"I plead" or "I ask"

#### 1 Timothy 02

##### a peaceful and quiet life

Here "peaceful" and "quiet" mean the same thing. Paul wants all believers to be able to live calm lives without trouble from the authorities.

##### in all godliness and dignity

"that honors God and that other people will respect"

#### 1 Timothy 03

##### General Information:

This page has intentionally been left blank.

#### 1 Timothy 04

##### He desires all people to be saved and to come to the knowledge of the truth

This can be stated in active form. Alternate translation: "God desires to save all people and for them to come to the knowledge of the truth"

##### to come to the knowledge of the truth

Paul speaks of learning the truth about God as if it were a place to which people could go. Alternate translation: "to know and accept what is true"

#### 1 Timothy 05

##### one mediator for God and man

A mediator is a person who helps negotiate a peaceful settlement between two parties who disagree with each other. Here Jesus helps sinners enter into a peaceful relationship with God.

#### 1 Timothy 06

##### gave himself

"died willingly"

##### as a ransom

"as a price of freedom" or "as a payment to obtain freedom"

##### as the testimony at the right time

It can be made explicit that this was the testimony that God wants to save all people. Alternate translation: "as the proof at the right time that God wants to save all people"

##### at the right time

This means that this was the time that God had chosen.

#### 1 Timothy 07

##### For this purpose

"For this" or "For this reason"

##### I was appointed a herald and an apostle

This can be stated in active form. Alternate translation: "Christ appointed me to be a herald and an apostle" or "Christ made me a preacher and an apostle"

##### a herald

"an official messenger." A herald is an official messenger who is sent to bring news.

##### I am telling the truth, I am not lying

With these two comments Paul emphasizes that he is telling the truth when he says that he was appointed to be a herald, an apostle, and a teacher. Some translators may prefer to put these comments at the end of the verse.

##### in faith and truth

This probably refers to what Paul was to teach about. He may be using "faith" and truth" to express one idea. Alternate translation: "about the message of faith and truth" or "about the true faith"

#### 1 Timothy 08

##### Connecting Statement:

Paul finishes his instructions on prayer and then gives some special instructions for women.

##### I want men in every place to pray and to lift up holy hands

Here "holy hands" is a metonym for a holy person. Alternate translation: "I want holy men in every place to lift up their hands and pray"

##### men in every place

"the males in all places" or "the males everywhere." Here the word "men" refers specifically to males.

##### lift up holy hands

It was a normal posture for people to raise their hands while praying.

#### 1 Timothy 09

##### with modesty and self-control

Both of these words mean basically the same thing. Paul is emphasizing that women should wear clothes that are appropriate and do not attract improper attention from men.

##### not with braided hair

During Paul's time, many Roman women braided their hair to make themselves attractive. Braiding is only one way a woman can give undue attention to her hair. If braided hair is unknown, it can be stated in a more general way. Alternate translation: "not having fancy hairstyles" or "not having elaborate hairstyles that attract attention"

##### pearls

These are beautiful and valuable white balls that people use as jewelry. They are formed inside the shell of a certain kind of small animal that lives in the ocean.

#### 1 Timothy 10

##### General Information:

Possible meanings of this verse are 1) the words "through good works" tell how the women Paul is talking about "proclaim godliness" or 2) those words tell how women are to "dress," a metaphor that refers to what people are to see and think about when they look at the women to whom Paul is writing. Alternate translation: "but with good works, as is proper for women who proclaim godliness"

##### who proclaim godliness through good works

"who want to show that they honor God by doing good deeds"

#### 1 Timothy 11

##### in silence

"in quietness"

##### and with all submission

"and submit to what is taught"

#### 1 Timothy 12

##### I do not permit a woman

"I do not allow a woman"

#### 1 Timothy 13

##### Adam was formed first

This can be stated in active form. Alternate translation: "Adam is the one God formed first" or "God created Adam first"

##### then Eve

The understood information can be stated clearly. Alternate translation: "and then God formed Eve" or "and then God created Eve"

#### 1 Timothy 14

##### Adam was not deceived

This can be stated in active form. Alternate translation: "And Adam was not the one whom the serpent deceived"

##### but the woman was deceived and became a transgressor

This can be stated in active form. Alternate translation: "but it was the woman who disobeyed God when the serpent deceived her"

#### 1 Timothy 15

##### she will be saved through bearing children

Here "she" refers to women in general. Possible meanings are 1) God will keep women physically safe as they give birth to children, or 2) God will save women from their sins through their role as child bearers.

##### she will be saved

This can be stated in active form. Alternate translation: "God will save her" or "God will save women"

##### if they continue

"if they remain" or "if they continue living." Here "they" refers to women.

##### in faith and love and sanctification

The abstract nouns here can be translated with verbal phrases. Alternate translation: "in trusting Jesus and loving others and living a holy life"

##### with self-control

Other possible meanings are 1) "with good judgment" or 2) "with modesty."

### Chapter 3

**1** This saying is trustworthy: If someone desires to be an overseer, he desires a good work. **2** Therefore the overseer must have a good reputation. He must be a husband of one wife. He must be moderate, sensible, orderly, and hospitable. He must be able to teach. **3** He must not be addicted to wine, not a brawler, but instead, gentle, peaceful. He must not be a lover of money. **4** He should manage his own household well, and he should make sure his children obey and respect him in every way. **5** For if a man does not know how to manage his own household, how will he care for a church of God? **6** He should not be a new convert, so that he does not swell with pride and might fall into condemnation as the devil. **7** He must also have a good reputation with those outside, so that he does not fall into disgrace and the trap of the devil. **8** In the same way, deacons should be dignified, not double-talkers. They should not drink too much wine or be greedy. **9** They should keep the mystery of the faith with a clean conscience. **10** They should also be approved first, and then they should serve because they are blameless. **11** In the same way, their wives should be dignified, not slanderers, but sober and faithful in all things. **12** Deacons must be husbands of one wife. They must manage well their children and household. **13** For those who have served well acquire for themselves a good standing and great confidence in the faith that is in Christ Jesus.

**14** As I write these things to you, I hope to come to you soon. **15** But if I delay, I am writing so that you may know how to conduct yourself in the household of God, which is the church of the living God, the pillar and support of the truth. **16** We all agree that the mystery of godliness is great:

"He was revealed in the flesh,

was vindicated by the Spirit,

was seen by angels,

was proclaimed among nations,

was believed on in the world,

and was taken up in glory."

# 1 Timothy 3 General Notes

### Structure and formatting

1 Timothy 3:16 was probably a song, poem, or creed the early church used to list important doctrines that believers all shared.

### Special concepts in this chapter

#### Overseers and deacons

The church has used different titles for church leaders. Some titles include elder, pastor, and bishop. The word "overseer" reflects the meaning of the original language in verses 1-2. Paul writes about "deacons" in verses 8 and 12 as another kind of church leader.

### Other possible translation difficulties in this chapter

#### Character qualities

This chapter lists several qualities that a man must have if he is to be an overseer or deacon in the church.

#### 1 Timothy 01

##### Connecting Statement:

Paul gives some special instructions on how the overseers of the church should act and be.

##### a good work

"an honorable task"

#### 1 Timothy 02

##### husband of one wife

An overseer must have only one wife. It is unclear if this excludes men who have been previously widowed or divorced, or never married.

##### He must be moderate, sensible, orderly, and hospitable

"He must not do anything to excess, must be reasonable and behave well, and must be friendly to strangers"

#### 1 Timothy 03

##### He must not be addicted to wine, not a brawler, but instead, gentle, peaceful

"He must neither drink too much alcohol nor like to fight and argue, but instead he must be gentle and peaceful"

##### a lover of money

"greedy for money"

#### 1 Timothy 04

##### He should manage

"He should lead" or "He should take care of"

##### he should make sure his children obey and respect him in every way

Possible meanings are 1) the overseer's children should obey and show respect to their father or 2) the overseer's children should show respect to everyone or 3) the overseer should show respect to those in his household as he leads them.

#### 1 Timothy 05

##### For if a man does not know how to manage

"For when a man cannot manage"

##### how will he care for a church of God?

Paul uses a question to teach Timothy. Alternate translation: "he cannot take care of a church of God." or "he will not be able to lead a church of God."

##### a church of God

Here "church" refers to a local group of God's people. Alternate translation: "a group of God's people" or "the believers over whom he is in charge"

#### 1 Timothy 06

##### He should not be a new convert

"He should not be a new believer" or "He must be a mature believer"

##### fall into condemnation as the devil

Paul speaks of a person being condemned for having done wrong as if he were falling into a hole. Alternate translation: "have God condemn him as he condemned the devil"

#### 1 Timothy 07

##### those outside

"those outside of the church." Paul speaks of the church as though it were a place, and of unbelievers as though they were physically outside of it. Alternate translation: "those who are not Christians"

##### he does not fall into disgrace and the trap of the devil

Paul speaks of disgrace and the devil causing someone to sin as if they were a hole or a trap into which a person falls. Here "fall into" means to experience. Alternate translation: "nothing causes him shame before the unbelievers and so that the devil does not cause him to sin"

#### 1 Timothy 08

##### Connecting Statement:

Paul gives some special instructions on how the deacons of the church and their wives should act and be.

##### In the same way, deacons

"Deacons, like overseers,"

##### should be dignified, not double-talkers

Paul speaks about some people as if they were "double-talkers" who could say two things at once. He is talking about people who say one thing but mean something else. Alternate translation: "should act properly and mean what they say"

#### 1 Timothy 09

##### They should keep the mystery of the faith with a clean conscience

"They must continue to believe, with a clean conscience, the true message God has revealed to us." This refers to a truth that had existed for some time but that God was showing to them at that moment. Paul speaks of true teaching about God as if it were an object that a person could keep with himself.

##### the mystery of the faith

This can be stated in active form. Alternate translation: "the truth of the faith that God revealed"

##### faith with a clean conscience

Paul speaks of a person's knowledge that he has done no wrong as if that knowledge or conscience were clean. Alternate translation: "faith, knowing they have tried their hardest to do what is right"

#### 1 Timothy 10

##### They should also be approved first

This can be stated in active form. Alternate translation: "Other believers should approve of them first" or "They should prove themselves first"

##### be approved

This means other believers should evaluate those who want to be a deacon and determine if they are fit to serve in the church.

#### 1 Timothy 11

##### In the same way, their wives

Possible meanings of "their wives" are 1) the wives of deacons or 2) female deacons or 3) women in general.

##### be dignified

"act properly" or "be worthy of respect"

##### should be dignified, not slanderers, but sober and faithful

"should be dignified; they should not speak evil about other people, and they should not do anything to excess; rather, they should be faithful"

##### sober

"moderate." See how you translated "moderate" in 1 Timothy 3:2.

#### 1 Timothy 12

##### husbands of one wife

A man must have only one wife. It is unclear if this excludes men who have been previously widowed, divorced, or never married. See how you translated this in 1 Timothy 3:2.

##### manage well their children and household

"properly take care of and lead their children and others who live in their homes"

#### 1 Timothy 13

##### For those

"For those deacons" or "For these church leaders"

##### acquire for themselves

"receive for themselves" or "gain for themselves"

##### a good standing

The implied meaning may be stated explicitly. Alternate translation: "a good reputation among other believers"

##### great confidence in the faith that is in Christ Jesus

Possible meanings are 1) they will trust in Jesus with even more confidence or 2) they will speak confidently to other people about their faith in Jesus.

#### 1 Timothy 14

##### Connecting Statement:

Paul tells Timothy the reason he wrote to him and then describes Christ's godliness.

##### I hope to come to you soon

Paul expected that his desire to visit them soon would happen. Alternate translation: "I expect to come to you soon"

#### 1 Timothy 15

##### But if I delay

"But in case I cannot go there soon" or "But if something prevents me for being there soon"

##### so that you may know how to conduct yourself in the household of God

Paul speaks of the group of believers as if they were a family. Possible meanings are 1) Paul is referring only to Timothy's behavior in the church. Or 2) Paul is referring to believers in general. Alternate translation: "so that you all may know how to conduct yourselves as members of God's family"

##### household of God, which is the church of the living God

This phrase gives us information about "the household of God" rather than making a distinction between a household of God which is the church and one that is not the church. This can be stated as a new sentence. Alternate translation: "household of God. Those who belong to the family of God are the community of believers in the living God"

##### which is the church of the living God, the pillar and support of the truth

Paul speaks of the believers bearing witness to the truth about Christ as if they were a pillar and a base supporting a building. This can be stated as a new sentence. Alternate translation: "which is the church of the living God. And, by keeping and teaching God's truth, these members of the church support the truth just as a pillar and base support a building"

##### the living God

Here this expression may be speaking of God as the one who gives life to all, as in the UDB.

#### 1 Timothy 16

##### We all agree

"No one can deny"

##### that the mystery of godliness is great

"that the truth that God has revealed is great"

##### He was revealed ... up in glory

This is most likely a song or poem that Paul is quoting. If your language has a way of indicating that this is poetry you could use it here. If not, you could translate this as regular prose rather than poetry.

##### He was revealed

Some modern translations read, "God was revealed" or "God appeared." If Paul is quoting a song or poem, the word "he" refers to Jesus Christ. If he is not quoting, the word "he" could refer to either God or Jesus Christ.

##### in the flesh

Paul uses "flesh" here to mean a human being. Alternate translation: "as a true human being"

##### was vindicated by the Spirit

This can be stated in active form. Alternate translation: "the Holy Spirit confirmed that he was who he said he was"

##### was seen by angels

This can be stated in active form. Alternate translation: "the angels saw him"

##### was proclaimed among nations

This can be stated in active form. Alternate translation: "people in many nations told others about him"

##### was believed on in the world

This can be stated in active form. Alternate translation: "people in many parts of the world believed in him"

##### was taken up in glory

This can be stated in active form. Alternate translation: "God the Father took him up to heaven in glory"

##### in glory

This means he received power from God the Father and he is worthy of honor.

### Chapter 4

**1** Now the Spirit clearly says that in later times some people will leave the faith and pay attention to deceitful spirits and the teachings of demons **2** by the hypocrisy of liars, their own consciences having been seared. **3** They will forbid people to marry and require them to abstain from foods that God created to be received with thanksgiving by those who believe and know the truth. **4** For every creation of God is good, and nothing received with thanksgiving is to be rejected. **5** For it is sanctified by the word of God and prayer.

**6** If you place these things before the brothers, you will be a good servant of Jesus Christ. For you are being nourished by the words of faith and by the good teaching that you have followed. **7** But reject profane stories loved by old women. Instead, train yourself in godliness. **8** For bodily training is a little useful, but godliness is useful for all things. It holds promise for this life now and the life to come. **9** This message is trustworthy and worthy of full acceptance. **10** For it is for this that we labor and struggle. For we hope in the living God, who is the Savior of all people, but especially of believers. **11** Instruct the people and teach these things. **12** Let no one despise your youth, but be an example for the believers in speech, conduct, love, faithfulness, and purity. **13** Until I come, attend to the reading, to the exhortation, and to the teaching. **14** Do not neglect the gift that is in you, which was given to you through prophecy, with the laying on of the hands of the elders. **15** Care for these things. Be in them, so that your progress may be evident to all people. **16** Give careful attention to yourself and to the teaching. Continue in these things. For by doing so, you will save yourself and those who listen to you.

# 1 Timothy 4 General Notes

### Structure and formatting

1 Timothy 4:1 is a prophecy. (See: prophet)

### Other possible translation difficulties in this chapter

#### Later times

This is another way of referring to the last days. (See: lastday)

#### 1 Timothy 01

##### Connecting Statement:

Paul tells Timothy what the Spirit says will happen and encourages him in what he should teach.

##### Now

This word is used here to mark a break in the main teaching. Here Paul starts to tell a new part of the teaching.

##### in later times

These words could refer to 1) a time after Paul dies or 2) a later time in Paul's own life.

##### leave the faith

Paul speaks of people ceasing to trust in Christ as if they were physically leaving a place or an object. Alternate translation: "stop trusting in Jesus"

##### and pay attention

"and give attention" or "because they are paying attention"

##### deceitful spirits and the teachings of demons

"spirits who trick people and the things that demons teach"

#### 1 Timothy 02

##### by the hypocrisy of liars

This can be stated as a separate sentence if verse 1 is ended with a period. Alternate translation: "They will learn these things by the hypocrisy of liars" or "They will learn these things from hypocrital liars"

##### their own consciences having been seared

Possible meanings are 1) Paul is speaking of people who can no longer tell that they are doing wrong as if their minds were ruined. He speaks of their minds being ruined as if their minds were skin that someone had burned with a hot iron. Or 2) Paul is speaking of these people as if Satan had put a mark on them with a hot iron to indicate that they belong to him.

##### seared

touched with a hot object until it burns brown or black

#### 1 Timothy 03

##### They will

"These people will"

##### forbid people to marry

It is implied that they will forbid believers to marry. Alternate translation: "forbid believers to marry"

##### require them to abstain from foods

It is implied that they will forbid only certain foods. Alternate translation: "they will not allow people to eat certain foods"

#### 1 Timothy 04

##### For every creation of God is good

This can be stated in active form. Alternate translation: "everything that God has created is good"

##### nothing received with thanksgiving is to be rejected

This can be stated in active form. Alternate translation: "we should not refuse anything for which we give thanks to God" or "everything that we eat with thanksgiving is acceptable"

#### 1 Timothy 05

##### it is sanctified by the word of God and prayer

Here "word of God" and "prayer" are used together to express one idea. The prayer is in agreement with the truth that God has revealed. Alternate translation: "it is dedicated for God's use by praying in agreement with his word"

##### it is sanctified

This can be stated in active form. Alternate translation: "we sanctify it" or "we have set it apart"

##### word of God

Here "word" refers to God's message or what he has revealed.

#### 1 Timothy 06

##### If you place these things before the brothers

Paul speaks of his instructions as if they were objects that could be physically presented to the believers. Here, to place before means to instruct or to remind. Alternate translation: "If you help the believers remember these things"

##### these things

This refers to the teaching that started in 1 Timothy 3:16.

##### the brothers

This refers to all believers whether male or female.

##### you are being nourished by the words of faith and by the good teaching that you have followed

Paul speaks of God's word and its teaching as if it could physically feed Timothy and make him strong. This can be stated in active form. Alternate translation: "the words of faith and the good teaching that you have followed are causing you to trust more strongly in Christ"

##### words of faith

"words that cause people to believe"

#### 1 Timothy 07

##### profane stories loved by old women

"ungodly stories and old wives' tales." "Profane" here refers to stories that purposely dishonor God. Translate "stories" as you did in 1 Timothy 1:4.

##### loved by old women

This is probably an expression that means "silly" or "absurd." Paul is not purposely insulting women in his reference to "old women." Instead, he and his audience knew that men die younger than women, so there are more women than men whose minds have become feeble due to old age.

##### train yourself in godliness

"train yourself to honor God" or "train yourself to act in ways that please God"

#### 1 Timothy 08

##### bodily training

"physical exercise"

##### holds promise for this life

"is beneficial to this life"

#### 1 Timothy 09

##### worthy of full acceptance

"worthy of your complete belief" or "worthy of your full trust"

#### 1 Timothy 10

##### For it is for this

"This is the reason"

##### labor and struggle

The word "labor" here refers to working very hard, and "struggle" is a metaphor for dealing with difficulties and dangers.

##### For we hope in the living God ... believers

Paul and his fellow workers confidently expect that God will do all that he has promised to do. Alternate translation: "For we confidently expect that the living God... believers, will do what he promised to do" or "For we fully trust in the living God ... believers"

##### the living God

Possible meanings are 1) "the God who is alive," as opposed to idols, who are not alive, or 2) "God, who acts," as opposed to idols that do nothing, or 3) "God, who gives life to all living beings."

##### but especially of believers

The ellipsis can be filled in. Alternate translation: "but he is especially the Savior of those people who believe"

#### 1 Timothy 11

##### Instruct the people and teach these things

"Command and teach these things" or "Instruct and teach these things I just mentioned"

#### 1 Timothy 12

##### Let no one despise your youth

"Do not let anyone consider you less important because you are young"

##### in speech, conduct, love, faithfulness, and purity

Paul wanted Timothy to be an example in these things. Alternate translation: "by speaking and doing what is right, by loving others, and by being faithful and pure"

#### 1 Timothy 13

##### attend to the reading, to the exhortation, and to the teaching

The words "reading," "exhortation," and "teaching" can be translated with verbal phrases. The implied information can also be supplied in translation Alternate translation: "continue reading the scripture to the people, exhorting the people, and teaching the people"

#### 1 Timothy 14

##### Do not neglect the gift that is in you

Paul speaks of Timothy as if he were a container that could hold God's gifts. This can be stated in positive form. Alternate translation: "Do not neglect your spiritual gift"

##### Do not neglect

This can be stated in positive form. Alternate translation: "Be sure to use"

##### which was given to you through prophecy

This can be stated in active form. Alternate translation: "which you received when leaders of the church spoke God's word"

##### laying on of the hands of the elders

This was a ceremony in which the church leaders put their hands on Timothy and prayed that God would enable him to do the work he had commanded him to do.

#### 1 Timothy 15

##### Care for these things. Be in them

Paul speaks of God's gifts to Timothy as if he could physically be in them. Alternate translation: "Do all these things and live according to them"

##### so that your progress may be evident to all people

Paul speaks of Timothy's increasing ability to serve God as if it were a physical object that others could look at. Alternate translation: "so other people will know that you are serving God better and better"

#### 1 Timothy 16

##### Give careful attention to yourself and to the teaching

"Conduct yourself carefully and give attention to the teaching" or "Control your own behavior and give attention to the teaching"

##### Continue in these things

"Continue to do these things"

##### you will save yourself and those who listen to you

Possible meanings are 1) Timothy will save himself and those who hear him from God's judgment or 2) Timothy will save himself and those who hear him from the influence of false teachers.

### Chapter 5

**1** Do not rebuke an older man. Instead, exhort him as if he were a father. Exhort younger men as brothers, **2** older women as mothers, and younger women as sisters, in all purity. **3** Honor widows, the real widows. **4** But if a widow has children or grandchildren, let them first learn to show honor in their own household. Let them repay their parents, because this is pleasing to God. **5** But she who is a real widow, who is left all alone, has set her hope in God and continues in offering earnest appeals and prayers night and day, **6** but the woman who lives for pleasure is dead even while she lives. **7** Instruct them in these things as well, so that they may be blameless. **8** But if someone does not provide for his own relatives, especially for those of his own household, he has denied the faith and is worse than an unbeliever. **9** Let a woman be enrolled as a widow who is not younger than sixty years old, a wife of one husband. **10** She must have a reputation for doing good deeds, whether it is that she has cared for children, or has been hospitable to strangers, or has washed the feet of God's holy people, or has relieved the afflicted, or has been devoted to every good work. **11** But as for younger widows, refuse to enroll them in the list. For when they give in to bodily desires against Christ, they want to marry. **12** In this way they incur condemnation because they set aside their first commitment. **13** At the same time, they also learn to be lazy and they go around from house to house. They not only become lazy, but they also talk nonsense and are busybodies, saying things they should not say. **14** I therefore want younger widows to marry, to bear children, to manage the household, and to give no opportunity for the enemy to slander us. **15** For some have already turned aside after Satan. **16** If any believing woman has widows, let her help them, so that the church will not be burdened, so that it might help the real widows.

**17** Let the elders who rule well be considered worthy of double honor, especially those who labor with the word and in teaching. **18** For the scripture says, "You must not put a muzzle on an ox while it threshes the grain" and "The laborer is worthy of his wages." **19** Do not receive an accusation against an elder unless there are two or three witnesses. **20** Correct sinners before all so that the rest may be afraid. **21** I solemnly command you, before God and Christ Jesus and the chosen angels, to keep these commands without partiality, and to do nothing out of favoritism. **22** Place hands hastily on no one. Do not share in the sins of another person. You should keep yourself pure. **23** You should no longer drink water. Instead, you should take a little wine for the stomach and your frequent sicknesses. **24** The sins of some people are openly known, and they go before them into judgment. But some sins follow later. **25** In the same way, some good works are openly known, but even the others cannot be hidden.

# 1 Timothy 5 General Notes

### Special concepts in this chapter

#### Honor and respect

Paul encourages younger Christians to honor and respect older Christians. Cultures honor and respect older people in different ways.

#### Widows

In the ancient Near East, it was important to care for widows, because they could not provide for themselves.

#### 1 Timothy 01

##### General Information:

Paul was giving these commands to one person, Timothy. Languages that have different forms of "you" or different forms for commands would use the singular form here.

##### Connecting Statement:

Paul continues to tell Timothy how to treat the men, women, widows, and younger women in the church.

##### Do not rebuke an older man

"Do not speak harshly to an older man"

##### Instead, exhort him

"Instead, encourage him"

##### as if he were a father ... as brothers

Paul uses these similes to tell Timothy that he should treat fellow believers with sincere love and respect.

#### 1 Timothy 02

##### older women ... younger women

You can state clearly the understood information. Alternate translation: "exhort older women ... exhort younger women" or "encourage older women ... encourage younger women"

##### in all purity

"with pure thoughts and actions" or "in a holy way"

#### 1 Timothy 03

##### Honor widows

"Respect and provide for widows"

##### the real widows

"widows with no one to provide for them"

#### 1 Timothy 04

##### let them first learn

"first of all they should learn" or "let them make it a priority to learn"

##### in their own household

"to their own family" or "to those living in their homes"

##### Let them repay their parents

"Let them do good to their parents in return for the good things their parents have given them"

#### 1 Timothy 05

##### But she who is a real widow, who is left all alone

"But one who is truly a widow, who has no family"

##### has set her hope in God

The widow confidently expected that God would do what he promised to do. Alternate translation: "confidently expects that God will do what he promised to do" or "fully trusts in God"

##### continues in offering earnest appeals and prayers

"continues to make requests and prayers"

##### offering earnest appeals and prayers

These two phrases mean basically the same thing. Paul uses them together to emphasize how much these widows pray.

##### night and day

The words "night" and "day" are used together to mean "at all times." Alternate translation: "all the time"

#### 1 Timothy 06

##### is dead

Paul speaks about people who do not seek to please God as if they were dead. Alternate translation: "is like a dead person; she does not respond to God"

##### she lives

This refers to physical life.

#### 1 Timothy 07

##### Instruct them in these things

"Teach them these things, too" or "Command them to do these things, too"

##### so that they may be blameless

"so that no one can find fault with them." Possible meanings of "they" are 1) "these widows and their families" or 2) "the believers." It might be best to leave the subject as "they."

#### 1 Timothy 08

##### does not provide for his own relatives, especially for those of his own household

"does not help with his relatives' needs, especially for those family members living in his home"

##### he has denied the faith

"he has acted contrary to the truth we believe"

##### is worse than an unbeliever

"is worse than those who do not believe in Jesus." Paul means this person is worse than an unbeliever because even unbelievers take care of their relatives. Therefore, a believer should certainly take care of his relatives.

#### 1 Timothy 09

##### be enrolled as a widow

There seems to have been a list, written or not, of widows. The church members met these women's needs for shelter, clothing, and food, and these women were expected to devote their lives to serving the Christian community.

##### who is not younger than sixty

As Paul will explain in 5:11-16, widows who were younger than 60 years old might get married again. Therefore the Christian community was to care only for widows who were older than 60.

##### a wife of one husband

Possible meanings are 1) she was always faithful to her husband or 2) she had not divorced her husband and then married another man.

#### 1 Timothy 10

##### She must have a reputation for doing good deeds

This can be stated in active form. Alternate translation: "People must be able to tell others about her good deeds"

##### has been hospitable to strangers

"has welcomed strangers into her home"

##### has washed the feet of God's holy people

Washing the dirty feet of people who have been walking in the dirt and mud is one way of meeting other people's needs and making life more enjoyable for them. This probably means she did humble work in general. Alternate translation: "has done common work to help other believers"

##### God's holy people

Some versions translate this word as "the believers" or "saints." The essential idea is to refer to Christian believers.

##### has relieved the afflicted

Here "the afflicted" is a nominal adjective that can be stated as an adjective. Alternate translation: "has helped those who are suffering"

##### has been devoted to every good work

"has given herself to doing all kinds of good deeds"

#### 1 Timothy 11

##### But as for younger widows, refuse to enroll them in the list

"But do not include younger widows in the list." The list was of widows aged 60 years and older whom the Christian community would help.

##### For when they give in to bodily desires against Christ, they want to marry

"For when they prefer to fulfill their sensual desires and get married, they go against their promise to serve Christ as widows"

#### 1 Timothy 12

##### set aside their first commitment

"do not keep their prior commitment" or "do not do what they promised before to do"

##### commitment

The commitment of the widows was their agreement to serve the Christian community for the rest of their lives if the community would supply the widows' needs.

#### 1 Timothy 13

##### learn to be lazy

"get into the habit of doing nothing"

##### talk nonsense and are busybodies, saying things they should not say

These three phrases are probably three ways of speaking of the same activity. These people should not be looking into other people's private lives and telling about them to others who are no better off after hearing.

##### nonsense

words that do not help those who hear them

##### busybodies

people who look into other people's private lives for their own good and not for the good of the other people

#### 1 Timothy 14

##### to manage the household

"to take care of everyone in her house"

##### the enemy

These words could refer to 1) Satan or 2) unbelievers who are hostile to Christians.

##### to slander us

Here "us" refers to the entire Christian community, including Timothy.

#### 1 Timothy 15

##### turned aside after Satan

Paul speaks of living in faithfulness to Christ as if it were a path to be followed. This means the women stopped obeying Jesus and started obeying Satan. Alternate translation: "left the path of Christ to follow Satan" or "decided to obey Satan instead of Christ"

#### 1 Timothy 16

##### any believing woman

"any Christian woman" or "any woman who believes in Christ"

##### has widows

"has widows among her relatives"

##### so that the church will not be burdened

Paul speaks of the community having to help more people than they are able as if they were carrying too much weight on their backs. This can be stated in active form. Alternate translation: "so that the church will not have more work to do than they can" or "so that the Christian community will not have to help widows whose families could provide for them"

##### real widows

"those women who have no one to provide for them"

#### 1 Timothy 17

##### Connecting Statement:

Paul again talks of how elders (overseers) should be treated and then gives Timothy some personal instructions.

##### Let the elders who rule well be considered worthy

This can be stated in active form. Alternate translation: "All believers should think of the elders who are good leaders as worthy"

##### double honor

Possible meanings are 1) "respect and payment" or 2) "more respect than others receive"

##### those who labor with the word and in teaching

Paul speaks about the word as if it is an object that a person can work with. Alternate translation: "those who work hard preaching and those who teach God's word"

#### 1 Timothy 18

##### For the scripture says

This is personification that means that this is what someone has written in the scriptures. Alternate translation: "For we read in the scriptures that"

##### You must not put a muzzle on an ox while it threshes the grain

Paul is using this quotation as a metaphor meaning that church leaders deserve to receive payment from the Christian community for their work.

##### muzzle

place a sleeve over an animal's snout and mouth to prevent it from eating

##### threshes the grain

An ox "threshes the grain" when it walks on or pulls a heavy object over the cut grain to separate the grain from the stalks. The ox was allowed to eat some of the grain as it worked.

##### is worthy of

"deserves"

#### 1 Timothy 19

##### Do not receive an accusation

Paul speaks of accusations as if they were objects that could be physically accepted by people. Alternate translation: "Do not accept as true any accusation that someone speaks"

##### two or three

"at least two" or "two or more"

#### 1 Timothy 20

##### sinners

This refers to anyone doing anything that disobeys or displeases God, even things that other people do not know about.

##### before all

"where everyone can see"

##### so that the rest may be afraid

"so that others will be afraid to sin"

#### 1 Timothy 21

##### the chosen angels

This means the angels whom God and Jesus have chosen to serve them in a special way.

##### to keep these commands without partiality, and to do nothing out of favoritism

The words "partiality" and "favoritism" mean basically the same thing. Paul is emphasizing that Timothy must judge honestly and be fair to everyone. Alternate translation: "to keep these rules without being partial or showing favor to anyone"

##### these commands

The phrase "these commands" could refer to 1) the rules Paul just told Timothy or 2) the rules Paul is about to tell Timothy.

#### 1 Timothy 22

##### Place hands

The placing of hands was a ceremony in which one or more church leaders would place their hands on people and pray that God would enable those people to serve the church in a way that would please God. Timothy was to wait until the person had shown good character for a long time before officially setting that person apart to serve the Christian community.

##### Do not share in the sins of another person

Paul speaks of someone's sin as if it were an object that could be shared with others. Alternate translation: "do not join in another person's sin" or "do not participate when another person sins"

##### Do not share in the sins of another person

Possible meanings are 1) if Timothy chose someone who was guilty of sin to be a church worker, God would hold Timothy responsible for that person's sin or 2) Timothy should not commit sins he saw others committing.

#### 1 Timothy 23

##### You should no longer drink water

It is implied that Timothy should not drink only water. Paul is telling Timothy to use wine as medicine. The water in that area often caused sickness.

##### for the stomach and your frequent sicknesses

"because of your stomach and your frequent sicknesses" or "to help your stomach and to stop your frequent illnesses"

#### 1 Timothy 24

##### The sins of some people are openly known

This can be stated in active form. Alternate translation: "The sins of some people are very obvious"

##### they go before them into judgment

"their sins go before those people into judgment." Paul speaks of sins as if they were moving. Possible meanings are 1) Their sins are so obvious that everyone will know they are guilty even before anyone testifies against them or 2) Their sins are evident, and God judges them now.

##### But some sins follow later

"But some sins follow people later." Paul speaks of sins as if they were moving. Possible meanings are 1) Timothy and the Christian community will not know about certain sins until later or 2) God will not judge some sins until the final judgment.

#### 1 Timothy 25

##### some good works are openly known

"some good works are obvious"

##### good works

The works are considered "good" because they fit with God's character, purposes, and will.

##### but even the others cannot be hidden

Paul speaks of good works as if they were objects that someone cannot hide. This can be stated in active form. Alternate translation: "but people will later find out about even the good deeds that are not obvious"

### Chapter 6

**1** Let all who are under the yoke as slaves regard their own masters as worthy of all honor. They should do this so that the name of God and the teaching might not be blasphemed. **2** The slaves who have believing masters should not show them disrespect because they are brothers. Instead, they should serve them all the more. For those who receive the benefit are believers and beloved. Teach and declare these things.

**3** If anyone teaches false doctrine and does not agree with the truthful words of our Lord Jesus Christ and with godly teaching, **4** he is proud and understands nothing. He has an unhealthy interest in controversies and arguments about words that result in envy, strife, insults, evil suspicions, **5** and constant conflict between people who have morally corrupt minds. They have lost the truth and they think that godliness is a way to get more money. *[*[1](#fn-054-006-005-1)*]***6** Now godliness with contentment is great gain, **7** for we brought nothing into the world, and we can take nothing out of it. **8** Instead, let us be satisfied with food and clothing. **9** Now those who desire to become wealthy fall into temptation, into a trap. They fall into many foolish and harmful desires, and into whatever else sinks people into ruin and destruction. **10** For the love of money is a root of all kinds of evil. Some people who desire it have been misled away from the faith and have pierced themselves with much grief.

**11** But you, man of God, flee from these things. Pursue righteousness, godliness, faithfulness, love, endurance, and gentleness. **12** Fight the good fight of faith. Take hold of the everlasting life to which you were called, and about which you gave the good confession before many witnesses. **13** I give these orders to you before God, who gives life to all things, and before Christ Jesus, who testified before Pontius Pilate and made the good confession, **14** to keep the command without spot or blame until the appearance of our Lord Jesus Christ. **15** God will reveal Christ's appearing at the right time—God, the blessed and only Sovereign, the King who reigns and the Lord who rules. **16** Only he has immortality and dwells in inapproachable light. No man sees him or is able to view him. To him be honor and eternal dominion. Amen.

**17** Instruct the rich in this world not to be proud and not to hope in riches, which are uncertain. Instead, they should hope in God. He offers to us all the true riches to enjoy. **18** Tell them to do good, to be rich in good works, and to be generous and willing to share. **19** In that way they will store up for themselves a good foundation for what is to come, so that they will take hold of real life.

**20** Timothy, protect what was given to you. Avoid the profane and empty talk and the conflicting ideas of what is falsely called knowledge. **21** Some men proclaim these things and so they have gone astray from the faith. May grace be with you.

#### Footnotes

6:5 *[1]*Some old copies add the exhortation,

# 1 Timothy 6 General Notes

### Special concepts in this chapter

#### Slavery

Paul does not write in this chapter about whether slavery is good or bad. Paul teaches about honoring, respecting, and diligently serving masters. Paul teaches all believers to be godly and content in every situation.

#### 1 Timothy 01

##### Connecting Statement:

Paul gives some specific instructions to slaves and masters and then continues with instructions on living in a godly way.

##### Let all who are under the yoke as slaves

Paul speaks of people working as slaves as if they are oxen carrying a yoke. Alternate translation: "Let all who are working as slaves"

##### Let all who are

It is implied that Paul is speaking about believers. Alternate translation: "Let all who are believers"

##### the name of God and the teaching might not be blasphemed

This can be stated in active and positive form. Alternate translation: "the unbelievers might always speak respectfully about the name of God and the teaching"

##### the name of God

Here "name" refers to God's nature or character. Alternate translation: "the character of God" or "God"

##### the teaching

"the faith" or "the gospel"

#### 1 Timothy 02

##### The slaves who have believing masters should not show them disrespect because they are brothers

Possible meanings are 1) it is because the believing masters are brothers that their slaves should not show them disrespect or 2) slaves should not think that because their masters are believers they can therefore show them disrespect.

##### they are brothers

Here "brothers" means "fellow believers."

##### those who receive the benefit

You may need to add the words omitted by the ellipsis. Alternate translation: "the masters whom the slaves help with their good work"

##### and beloved

This can be stated in active form. Possible meanings are 1) "and the slaves should love them" or 2) "whom God loves"

#### 1 Timothy 03

##### the truthful words of our Lord Jesus Christ

The word "truthful" is a figure of speech from the Greek word for "healthy."

##### truthful words

The word translated as "truthful" comes from the term "healthy" here, and it is a dead metaphor for true, trustworthy, and morally good. See how you translated the word "healthy" in [1 Timothy 1:10]

#### 1 Timothy 04

##### he is proud ... He has an unhealthy interest

Here "he" refers to anyone in general that teaches what is not correct. To make this clear, you can translate "he" as "they."

##### understands nothing

"understands nothing about God's truth"

##### He has an unhealthy interest in controversies and arguments

Paul speaks of people who feel compelled to engage in useless arguments as if they were ill. Such people greatly desire to argue, and they do not really want to find a way to agree. Alternate translation: "All he wants to do is argue" or "He craves arguments"

##### controversies and arguments about words that result in envy

"controversies and arguments about words, and these controversies and arguments result in envy"

##### about words

"about the meanings of words"

##### strife

arguments, fights

##### insults

bad things that people falsely say about each other

##### evil suspicions

evil beliefs that innocent people have done something wrong or are planning on doing something wrong

#### 1 Timothy 05

##### morally corrupt minds

"wicked minds"

##### They have lost the truth

Here the word "They" refers to anyone who teaches anything that does not agree with the teaching of Jesus. The phrase "have lost the truth" represents ignoring it or forgetting it. Alternate translation: "They have ignored the truth" or "They have forgotten the truth"

#### 1 Timothy 06

##### Now

This marks a break in the teaching. Here Paul begins to contrast the kind of riches the wicked people seek through godliness (1 Timothy 6:5) and the true kind of gain people receive through godliness. Alternate translation: "Of course"

##### godliness with contentment is great gain

The words "godliness" and "contentment" are abstract nouns. Alternate translation: "it is great gain for people to do what is godly and to be content with what they have"

##### is great gain

"provides great benefits" or "does many good things for us"

#### 1 Timothy 07

##### we brought nothing into the world

"we brought nothing into the world when we were born"

##### we can take nothing out of it

"we can take nothing out of the world when we die"

#### 1 Timothy 08

##### let us

"we should"

#### 1 Timothy 09

##### Now

This word marks a break in the teaching. Here Paul returns to the topic about those who think being godly will make them wealthy (1 Timothy 6:5).

##### to become wealthy fall into temptation, into a trap

Paul speaks about those who let the temptation of money cause them to sin as if they were animals that fall into holes that hunters use as traps. Alternate translation: "to become wealthy will encounter more temptation than they can resist, and they will be like an animal in a trap"

##### They fall into many foolish and harmful desires, and into whatever else sinks

Paul continues the trap metaphor and speaks of people who give in to their foolish and harmful desires and do evil as if they were animals who fall into a trap. Alternate translation: "They desire many foolish and harmful things and then do things that sink"

##### harmful desires

These are probably desires to do things that will harm those who do them as much as or more than they will harm other people.

##### into whatever else sinks people into ruin and destruction

Paul speaks about people who suffer because of their sins as if sin were a person who had put them under water or in mud. Alternate translation: "into other kinds of evil that ruin and destroy people"

#### 1 Timothy 10

##### For the love of money is a root of all kinds of evil

Paul speaks of the love of money as if it were the root of a plant whose fruit is all kinds of evil. Alternate translation: "This happens because loving money is a cause of all kinds of evil"

##### who desire it

"who desire money"

##### have been misled away from the faith

Paul speaks of wrong desires as if they were evil guides who intentionally guide people down the wrong path. This can be stated in active form. Alternate translation: "have let their desires lead them away from the truth" or "have stopped believing the truth"

##### have pierced themselves with much grief

Paul speaks about grief as if it were swords that people have used to stab themselves. Alternate translation: "have caused themselves to be very sorrowful"

#### 1 Timothy 11

##### But you

Here "you" is singular and refers to Timothy.

##### man of God

"servant of God" or "person who belongs to God"

##### flee from these things

Paul speaks of these temptations and sins as if they were things that a person could physically run away from. Alternate translation: "completely avoid these things"

##### these things

Possible meanings of "these things" are 1) the "love of money" or 2) the different teachings, pride, arguments, and the love of money.

##### Pursue righteousness

"Run after righteousness" or "Chase righteousness." Paul speaks of righteousness and other good qualities as if they were things that a person could run after. This metaphor is the opposite of "flee from." It means to try your best to obtain something. Alternate translation: "Seek to gain" or "Do your best to act in"

#### 1 Timothy 12

##### Fight the good fight of faith

Here Paul speaks about a person continuing in faith as if he were an athlete fighting to win a contest or a warrior fighting a battle. Alternate translation: "Try your hardest to obey Christ's teachings with as much energy as an athlete uses in a contest"

##### Take hold of the everlasting life

This continues the metaphor. Paul speaks about a person receiving eternal life as if he were a victorious athlete or warrior taking their prize. Alternate translation: "Take eternal life as your reward as a victorious athlete takes his prize"

##### to which you were called

This can be stated in active form. Alternate translation: "to which God has called you"

##### you gave the good confession

"you confessed what is good" or "you confessed the truth"

##### before many witnesses

Paul expresses the idea of location in order to signal the idea of the people to whom Timothy was speaking. Alternate translation: "to many witnesses"

#### 1 Timothy 13

##### Connecting Statement:

Paul talks of Christ's coming, gives specific instructions to the rich, and lastly closes with a special message to Timothy.

##### I give these orders to you

"This is what I command you"

##### before God, who gives life to all things

"in the presence of God, who causes all things to live." It is implied that Paul as asking God to be his witness. Alternate translation: "with God, who causes all things to live, as my witness"

##### and before Christ Jesus, who testified before Pontius Pilate

"in the presence of Christ Jesus, who spoke ... Pilate." It is implied that Paul is asking Jesus to be his witness. Alternate translation: "with Christ Jesus, who spoke ... Pilate, as my witness"

#### 1 Timothy 14

##### without spot or blame

The phrase "without spot" is a metaphor for being without moral fault. Possible meanings are 1) Jesus will not find fault with Timothy or blame him for doing wrong or 2) other people will not find fault with Timothy or blame him for doing wrong.

##### until the appearance of our Lord Jesus Christ

"until our Lord Jesus Christ comes again"

#### 1 Timothy 15

##### God will reveal Christ's appearing

It is implied that God will reveal Jesus. Alternate translation: "God will reveal Jesus"

##### the blessed and only Sovereign

"the One worthy of praise who rules over the world"

#### 1 Timothy 16

##### Only he has immortality

"Only he has the power to live forever"

##### dwells in inapproachable light

"dwells in a light so bright that no one can approach him"

#### 1 Timothy 17

##### Instruct the rich in this world

Here "rich" is a nominal adjective. It can be stated as an adjective. Alternate translation: "Solemnly charge those who are rich in this world"

##### not to hope in riches, which are uncertain

Paul tells rich people not to confidently expect that their wealth will always provide what they need. Alternate translation: "not to confidently expect that they will always have what they need, because it is uncertain how long they may have their many possession"

##### they should hope in God

Paul tells rich people that they should confidently expect God to do what he has promised to do. Alternate translation: "they should confidently expect that God will do what he has promised to do" or "they should fully trust in God"

##### all the true riches

"all the things that will make us truly happy." The reference here may include physical objects, but it more likely refers to states like love, joy, and peace that people try to obtain by means of physical objects.

#### 1 Timothy 18

##### be rich in good works

Paul speaks of spiritual blessings as if they were earthly wealth. Alternate translation: "serve and help others in many ways"

#### 1 Timothy 19

##### they will store up for themselves a good foundation for what is to come

Here Paul speaks about the blessings that God gives in heaven as if they were riches that a person is storing away for later use. Also, the certainty of these blessings that people will never lose is spoken of as if it were the foundation of a building. Alternate translation: "it will be as though they were storing up for themselves many things that God will give them"

##### take hold of real life

This recalls the sports metaphor of 1 Timothy 6:12, where the prize is something that the winner can actually hold in his hands. Here the "prize" is "real" life.

#### 1 Timothy 20

##### protect what was given to you

This can be stated in active form. Alternate translation: "faithfully proclaim the true message that Jesus has given to you"

##### Avoid the profane and empty talk

"Do not pay attention to the ungodly and useless talk"

##### of what is falsely called knowledge

This can be stated in active form. Alternate translation: "of what some people falsely call knowledge"

#### 1 Timothy 21

##### they have gone astray from the faith

Paul speaks of those who stop obeying Christ as if they were children or animals who have gone away from where they belong and are safe. Alternate translation: "they have stopped believing the truth"

##### May grace be with you

"May God give grace to all of you." The "you" is plural and refers to the whole Christian community.

## 2 Timothy

### Chapter 1

**1** Paul, an apostle of Christ Jesus through the will of God, according to the promise of the life that is in Christ Jesus,

**2** to Timothy, beloved child: Grace, mercy, and peace from God the Father and Christ Jesus our Lord.

**3** I thank God, whom I serve from my forefathers, with a clean conscience, as I constantly remember you in my prayers night and day. **4** As I remember your tears, I long to see you, that I may be filled with joy. **5** I have been reminded of your genuine faith, which lived first in your grandmother Lois and your mother Eunice, and I am convinced that it lives in you also. **6** This is the reason I am reminding you to rekindle the gift of God which is in you through the laying on of my hands. **7** For God did not give us a spirit of fear, but of power and love and discipline. **8** So do not be ashamed of the testimony about our Lord, nor of me, Paul, his prisoner. Instead, share in suffering for the gospel according to the power of God, **9** who saved us and called us with a holy calling. He did this, not according to our works, but according to his own plan and grace, which he gave us in Christ Jesus before times ever began. **10** But now God's salvation has been revealed by the appearing of our Savior Christ Jesus, who put an end to death and brought life and immortality to light through the gospel. **11** Because of this, I was appointed a herald, an apostle, and a teacher. *[*[1](#fn-055-001-011-1)*]***12** For this cause I also suffer these things. But I am not ashamed, for I know him whom I have believed. I am convinced that he is able to keep that which I have entrusted to him until that day. **13** Keep the example of the truthful words that you heard from me, with the faith and love that are in Christ Jesus. **14** The good thing that God committed to you, guard it through the Holy Spirit, who lives in us.

**15** You know this, that all who live in Asia turned away from me. In this group are Phygelus and Hermogenes. **16** May the Lord grant mercy to the household of Onesiphorus, for he often refreshed me and was not ashamed of my chain. **17** Instead, when he was in Rome, he sought me diligently, and he found me. **18** May the Lord grant to him to find mercy from him on that day. All the ways he served me in Ephesus, you know very well.

#### Footnotes

1:11 *[1]*Some important and ancient Greek copies add,

# 2 Timothy 1 General Notes

### Structure and formatting

Paul formally introduces this letter in verses 1-2. Writers often began letters in this way in the ancient Near East.

### Special concepts in this chapter

#### Spiritual children

Paul discipled Timothy as a Christian and a church leader. Paul may also have led him to believe in Christ. Therefore, Paul calls Timothy "beloved child." (See: disciple and spirit)

### Other possible translation difficulties in this chapter

#### Persecution

Paul was in prison when he wrote this letter. Paul encourages Timothy to be willing to suffer for the gospel.

#### 2 Timothy 01

##### General Information:

In this book, unless otherwise noted, the word "our" refers to Paul and Timothy

##### Paul

Your language may have a particular way of introducing the author of a letter. Also, immediately after introducing the author, you may need to tell to whom the letter is written, as in the UDB.

##### through the will of God

"because of God's will" or "because God wanted it." Paul became an apostle because God wanted him to be an apostle and not because a human being chose him.

##### according to

Possible meanings are 1) "for the purpose of." This means that God appointed Paul to tell others about God's promise of life in Jesus or 2) "in keeping with." This means that just as God promises that Jesus gives life, he has made Paul an apostle.

##### of the life that is in Christ Jesus

Paul speaks of "the life" as if it were an object inside of Jesus. This refers to the life people receive as a result of belonging to Christ Jesus. Alternate translation: "of the life that we receive as a result of belonging to Christ Jesus"

#### 2 Timothy 02

##### to Timothy

Your language may have a particular way of introducing the person who receives a letter. Also, immediately after introducing the author, you may need to tell to whom the letter is written.

##### beloved child

"dear child" or "child whom I love."" Here "child" is a term of great love and approval. It is also likely that Timothy was converted to Christ by Paul, and so this is why Paul considered him like his own child. Alternate translation: "who is like my beloved child"

##### Grace, mercy, and peace from

"May grace, mercy, and peace be yours from" or "May you experience kindness, mercy, and peace within from"

##### God the Father and

"God, who is our Father, and." This is an important title for God.

##### Christ Jesus our Lord

"Christ Jesus, who is our Lord"

#### 2 Timothy 03

##### whom I serve from my forefathers

"whom I serve as my ancestors did"

##### with a clean conscience

Paul speaks of his conscience as if it could be physically clean. This means that a person does not feel guilty because he has always tried to do what was right. Alternate translation: "knowing I have tried my hardest to do what is right"

##### as I constantly remember you

"when I remember you continually" or "while I remember you all the time"

##### night and day

Here "night and day" are used together to mean "always." Alternate translation: "always" or "constantly"

#### 2 Timothy 04

##### I long to see you

"I want very much to see you"

##### I may be filled with joy

Paul speaks of himself as if he were a container that someone could fill. This can be stated in active form. Alternate translation: "I may be full of joy" or "I may have complete joy"

##### I remember your tears

Here "tears" represents crying. Alternate translation: "I remember how you cried for me"

#### 2 Timothy 05

##### I have been reminded of your

This can be stated in active form. Alternate translation: "I also remember your" or "I also recall your"

##### your genuine faith

"your faith that is real" or "your faith that is sincere"

##### faith, which lived first in your grandmother Lois and your mother Eunice, and I am convinced that it lives in you also

Paul is speaking of their faith as if it were something that is alive and lives in them. Paul means they have the same sort of faith. This can be stated as a new sentence. Alternate translation: "faith. Lois, your grandmother, and Eunice, your mother, first had genuine faith, and I am confident that you have genuine faith as well"

##### Lois ... Eunice

These are names of women.

#### 2 Timothy 06

##### Connecting Statement:

Paul encourages Timothy to live in power, love, and discipline and not to be ashamed because of Paul's suffering in prison because of his (Paul's) faith in Christ.

##### This is the reason I am

"For this reason I am" or "Because of your sincere faith in Jesus, I am"

##### to rekindle the gift

Paul speaks about Timothy's need to start using his gift again as if he were restarting a fire. Alternate translation: "to start using again the gift"

##### the gift of God which is in you through the laying on of my hands

"the gift of God that you received when I laid my hands on you." This refers to a ceremony in which Paul placed his hands on Timothy and prayed that God would enable him to do the work he had commanded him to do.

#### 2 Timothy 07

##### God did not give us a spirit of fear, but of power and love and discipline

Possible meanings are 1) "spirit" refers to the "Holy Spirit." Alternate translation: "God's Holy Spirit does not cause us to be afraid. He causes us to have power and love and discipline" or 2) "spirit" refers to a characteristic. Alternate translation: "God does not cause us to be afraid but to have power and love and discipline"

##### discipline

Possible meanings are 1) the power to control ourselves or 2) the power to correct other people who are doing wrong.

#### 2 Timothy 08

##### of the testimony

"of testifying" or "of telling others"

##### his prisoner

"a prisoner for his sake" or "a prisoner because I testify about the Lord"

##### share in suffering for the gospel

Paul speaks of suffering as if it were an object that could be shared or distributed among people. Alternate translation: "suffer with me for the gospel"

##### gospel according to the power of God

"gospel, allowing God to make you strong"

#### 2 Timothy 09

##### with a holy calling

"with a calling that set us apart as his people" or "to be his holy people"

##### He did this

"He saved and called us"

##### not according to our works

"not because we did anything to deserve it"

##### but according to his own plan and grace

"but because he planned to show us kindness"

##### in Christ Jesus

"through our relationship to Christ Jesus"

##### before times ever began

"before the world began" or "before time began"

#### 2 Timothy 10

##### God's salvation has been revealed by the appearing of our Savior Christ Jesus

Paul speaks of salvation as if it were an object that could uncovered and shown to people. This can be stated in active form. Alternate translation: "God has shown how he will save us by sending our Savior Christ Jesus"

##### who put an end to death

Paul speaks of death as if it were an independent process instead of the event of people dying. Alternate translation: "who destroyed death" or "who made it possible for people not to remain dead forever"

##### brought life and immortality to light through the gospel

Paul speaks of teaching about eternal life as if it were an object that could be brought from darkness into light so that people could see it. Alternate translation: "taught what life that never ends is by preaching the gospel"

#### 2 Timothy 11

##### I was appointed a herald

This can be stated in active form. Alternate translation: "God chose me to be a herald"

##### a herald

a person who proclaims important or official messages

#### 2 Timothy 12

##### For this cause

"Because I am an apostle"

##### I also suffer these things

Paul is referring to being a prisoner.

##### to keep that which I have entrusted to him

Paul is using a metaphor of a person leaving something with another person who is supposed to protect it until he gives it back to the first person. Possible meanings are 1) Paul is trusting Jesus to help him remain faithful, or 2) Paul is trusting that Jesus will ensure that people continue spreading the gospel message.

##### I am convinced

"I am certain" or "I know for sure"

##### that day

This refers to the day when God judges all people.

#### 2 Timothy 13

##### Keep the example of the truthful words that you heard from me

"Keep teaching the correct ideas I have taught you" or "Use how I taught you as a pattern for what and how you should teach"

##### truthful words

The Greek word translated "truthful, is a word meaning "healthy" and here is a dead metaphor for true, trustworthy, and morally good. Alternate translation: "trustworthy words"

##### with the faith and love that are in Christ Jesus

"as you trust in Jesus Christ and love him"

#### 2 Timothy 14

##### The good thing

This refers to the work of proclaiming the gospel correctly.

##### guard it

Timothy needs to be alert because people will oppose his work, try to make him stop, and distort what he says.

##### through the Holy Spirit

"with the power of the Holy Spirit"

#### 2 Timothy 15

##### turned away from me

This is a metaphor that means they stopped helping Paul. They abandoned Paul because the authorities had thrown him into prison. Alternate translation: "have stopped helping me"

##### Phygelus and Hermogenes

These are names of men.

#### 2 Timothy 16

##### Onesiphorus

This is the name of a man.

##### to the household

"to the family"

##### was not ashamed of my chain

Here "chain" is a metonym for being in prison. Onesiphorus was not ashamed that Paul was in prison but came to visit him frequently. Alternate translation: "was not ashamed that I was in prison"

#### 2 Timothy 17

##### General Information:

This page has intentionally been left blank.

#### 2 Timothy 18

##### May the Lord grant to him to find mercy from him

"May Onesiphorus receive mercy from the Lord" or "May the Lord show him mercy"

##### to find mercy from him

Paul speaks of mercy as if it were an object that could be found.

##### on that day

This refers to the day when God will judge all people.

### Chapter 2

**1** You therefore, my child, be strengthened in the grace that is in Christ Jesus. **2** The things you heard from me among many witnesses, entrust them to faithful people who will be able to teach others also. **3** Suffer hardship with me as a good soldier of Christ Jesus. **4** No soldier serves while entangled in the affairs of this life, so that he may please his superior officer. **5** Also, if someone competes as an athlete, he is not crowned unless he competes by the rules. **6** It is necessary that the hard-working farmer receive his share of the crops first. **7** Think about what I am saying, for the Lord will give you understanding in everything. **8** Remember Jesus Christ, a descendant of David, who was raised from the dead. This is according to my gospel message, **9** for which I am suffering to the point of being bound with chains as a criminal. But the word of God is not bound. **10** Therefore I endure all things for those who are chosen, so that they also may obtain the salvation that is in Christ Jesus, with eternal glory. **11** This is a trustworthy saying:

"If we have died with him, we will also live with him.

**12** If we endure, we will also reign with him.

If we deny him, he also will deny us.

**13** If we are unfaithful, he remains faithful,

for he cannot deny himself."

**14** Keep reminding them of these things. Command them before God not to quarrel about words; it is of no value and only ruins those who listen. *[*[1](#fn-055-002-014-1)*]***15** Do your best to present yourself to God as one approved, a laborer who has no reason to be ashamed, who accurately teaches the word of truth. **16** Avoid profane and empty talk, which leads to more and more godlessness. **17** Their talk will spread like cancer. Among them are Hymenaeus and Philetus, **18** who have gone astray from the truth. They say that the resurrection has already happened, and they destroy the faith of some. **19** However, the firm foundation of God stands. It has this inscription: "The Lord knows those who are his" and "Everyone who names the name of the Lord must depart from unrighteousness." **20** In a wealthy home there are not only containers of gold and silver. There are also containers of wood and clay. Some of these are for honorable use, and some for dishonorable. **21** If someone cleans himself from dishonorable use, he is an honorable container. He is set apart, useful to the Master, and prepared for every good work. **22** Flee youthful lusts. Pursue righteousness, faith, love, and peace with those who call on the Lord out of a clean heart. **23** But refuse foolish and ignorant questions. You know that they give birth to quarrels. **24** The Lord's servant must not quarrel. Instead he must be gentle toward all, able to teach, and patient, **25** correcting his opponents with gentleness. Perhaps God may give them repentance for the knowledge of the truth. **26** They may become sober again and leave the devil's trap, after they have been captured by him for his will.

#### Footnotes

2:14 *[1]*Some important and ancient Greek copies read,

# 2 Timothy 2 General Notes

### Structure and formatting

Some translations set words farther to the right on the page than the rest of the text. The ULB does this with verses 11-13. Paul may be quoting a poem or hymn in these verses.

### Special concepts in this chapter

#### We will reign with him

Faithful Christians will reign with Christ in the future. (See: faithful)

### Important figures of speech in this chapter

#### Analogies

In this chapter, Paul makes several analogies to teach about living as a Christian. He uses analogies of soldiers, athletes, and farmers. Later in the chapter, he uses the analogy of different kinds of containers in a house.

#### 2 Timothy 01

##### Connecting Statement:

Paul pictures Timothy's Christian life as a soldier's life, as a farmer's life, and as an athlete's life.

##### my child

Here "child" is a term of great love and approval. It is also likely that Timothy was converted to Christ by Paul, and so this is why Paul considered him like his own child. Alternate translation: "who is like my child"

##### be strengthened in the grace that is in Christ Jesus

Paul speaks about the motivation and determination that God's grace allows believers to have. Alternate translation: "let God use the grace he gave you through your relationship to Christ Jesus to make you strong"

#### 2 Timothy 02

##### among many witnesses

"with many witnesses there to agree that what I said is true"

##### entrust them to faithful people

Paul speaks of his instructions to Timothy as if they were objects that Timothy could give to other people and trust them to use correctly. Alternate translation: "commit them" or "teach them"

#### 2 Timothy 03

##### Suffer hardship with me

Possible meanings are 1) "Endure suffering as I do" or 2) "Share in my suffering"

##### as a good soldier of Christ Jesus

Paul compares suffering for Christ Jesus to the suffering that a good soldier endures.

#### 2 Timothy 04

##### No soldier serves while entangled in the affairs of this life

"No soldier serves when he is involved in the everyday business of this life" or "When soldiers are serving, they do not get distracted by the ordinary things that people do." Christ's servants should not allow everyday life to keep them from working for Christ.

##### while entangled

Paul speaks of this distraction as if it were a net that tripped people up as they were walking.

##### his superior officer

"his leader" or "the one who commands him"

#### 2 Timothy 05

##### as an athlete, he is not crowned unless he competes by the rules

Paul is implicitly speaking of Christ's servants as if they were athletes.

##### he is not crowned unless he competes by the rules

This can be stated in active form. Alternate translation: "they will crown him as winner only if he competes by the rules"

##### he is not crowned

"he does not win the prize." Athletes in Paul's time were crowned with wreaths made from the leaves of plants when they won competitions.

##### competes by the rules

"competes according to the rules" or "strictly obeys the rules"

#### 2 Timothy 06

##### It is necessary that the hard-working farmer receive his share of the crops first

This is the third metaphor Paul gives Timothy about working. The reader should understand that Christ's servants need to work hard.

#### 2 Timothy 07

##### Think about what I am saying

Paul gave Timothy word pictures, but he did not completely explain their meanings. He expected Timothy to figure out what he was saying about Christ's servants.

##### in everything

"about everything"

#### 2 Timothy 08

##### Connecting Statement:

Paul gives Timothy instructions on how to live for Christ, how to suffer for Christ, and how to teach others to live for Christ.

##### who was raised from the dead

Here to raise up is an idiom for causing someone who has died to become alive again. This can be stated in active form. Alternate translation: "whom God caused to live again" or "whom God raised from the dead"

##### according to my gospel message

Paul speaks of the gospel message as if it were especially his. He means that this is the gospel message that he proclaims. Alternate translation: "according to the gospel message that I preach"

#### 2 Timothy 09

##### to the point of being bound with chains as a criminal

Here "being chained" represents being a prisoner. This can be stated in active form. Alternate translation: "to the point of wearing chains as a criminal in prison"

##### the word of God is not bound

Here "bound" speaks of what happens to a prisoner, and the phrase is a metaphor that means no one can stop God's message. This can be translated in active form. Alternate translation: "no one can put the word of God in prison" or "no one can stop the word of God"

#### 2 Timothy 10

##### for those who are chosen

This can be stated in active form. Alternate translation: "for the people whom God has chosen"

##### may obtain the salvation that is in Christ Jesus

Paul speaks of salvation as if it were an object that could be physically grasped. Alternate translation: "will receive salvation from Christ Jesus"

##### with eternal glory

"and that they will be forever with him in the glorious place where he is"

#### 2 Timothy 11

##### This is a trustworthy saying

"These are words you can trust"

##### If we have died with him, we will also live with him

This is most likely the beginning of a song or poem that Paul is quoting. If your language has a way of indicating that this is poetry, you could use it here. If not, you could translate this as regular prose rather than poetry.

##### died with him

Paul uses this expression to mean that people share in Christ's death when they trust in him, deny their own wants, and obey him.

#### 2 Timothy 12

##### General Information:

This page has intentionally been left blank.

#### 2 Timothy 13

##### if we are unfaithful ... he cannot deny himself

This is most likely the end of a song or poem that Paul is quoting. If your language has a way of indicating that this is poetry you could use it here. If not, you could translate this as regular prose rather than poetry.

##### if we are unfaithful

"even if we fail God" or "even if we do not do what we believe God wants us to do"

##### he cannot deny himself

"he must always act according to his character" or "he cannot act in ways that are the opposite of his real character"

#### 2 Timothy 14

##### General Information:

The word "them" may refer to "the teachers" or "the people of the church"

##### before God

Paul speaks of God's awareness of Paul as if he is in God's physical presence. This implies that God will be Timothy's witness. Alternate translation: "in God's presence" or "with God as your witness"

##### not to quarrel about words

Possible meanings are 1) "not to argue about foolish things that people say" or 2) "not to quarrel about what words mean"

##### it is of no value

"this does not benefit anyone"

#### 2 Timothy 15

##### to present yourself to God as one approved, a laborer who has no reason to be ashamed

"to present yourself to God as a person who has proven to be worthy and has no cause for shame"

##### a laborer

Paul presents the idea of Timothy correctly explaining God's word as if he were a skilled workman. Alternate translation: "like a workman" or "like a worker"

##### accurately teaches the word of truth

Possible meanings are 1) "explains the message about the truth correctly" or 2) "explains the true message correctly."

#### 2 Timothy 16

##### Avoid profane and empty talk

"Do not pay attention to ungodly and useless talk"

##### which leads to more and more godlessness

Paul speaks of this kind of talk as if it were something that could physically move to another location, and he speaks of godlessness as if it were that new location. Alternate translation: "which causes people to become more and more ungodly"

#### 2 Timothy 17

##### Their talk will spread like cancer

Cancer quickly spreads in a person's body and destroys it. This is a metaphor that means what those people were saying would spread from person to person and harm the faith of those who heard it. Alternate translation: "What they say will spread like an infectious disease" or "Their talk will spread quickly and cause destruction like cancer"

##### Hymenaeus and Philetus

These are names of men.

#### 2 Timothy 18

##### who have gone astray from the truth

Here "gone astray from the truth" is a metaphor for no longer believing or teaching what is true. Alternate translation: "who have started saying things that are not true"

##### the resurrection has already happened

"God has already raised dead believers to eternal life"

##### they destroy the faith of some

"they cause some people to stop believing"

#### 2 Timothy 19

##### General Information:

Just as precious and common containers can be used for honorable ways in a wealthy house, any person who turns to God can be used by God in honorable ways in doing good works.

##### the firm foundation of God stands

Possible meanings are 1) "God's truth is like a firm foundation" or 2) "God has established his people like a building on a firm foundation" or 3) "God's faithfulness is like a firm foundation." In any case, Paul speaks of this idea as if it were a building's foundation laid in the ground.

##### this inscription

Possible meanings of "inscription" are 1) words written into stone with a chisel or 2) words impressed in wax by a king's ring.

##### who names the name of the Lord

"who calls on the name of the Lord." Here "name of the Lord" refers to the Lord himself. Alternate translation: "who calls on the Lord" or "who says he is a believer in Christ"

##### depart from unrighteousness

Paul speaks of unrighteousness as if it were a place from which one could leave. Alternate translation: "stop being evil" or "stop doing wrong things"

#### 2 Timothy 20

##### containers of gold and silver ... containers of wood and clay

Here "containers" is a general word for bowls, plates, and pots, which people put food or drink into or on. If your language does not have a general word, use the word for "bowls" or "pots." Paul is using this as a metaphor to describe different types of people.

##### honorable use ... dishonorable

Possible meanings are 1) "special occasions ... ordinary times" or 2) "the kinds of activities people do in public ... the kinds of activities people do in private."

#### 2 Timothy 21

##### cleans himself from dishonorable use

Possible meanings are 1) "separates himself from dishonorable people" or 2) "makes himself pure." In any case, Paul speaks of this process as if it were a person washing himself.

##### he is an honorable container

Paul speaks about this person as if he were an honorable container. Alternate translation: "he is like the container that is useful for special occasions" or "he is like the container that is useful for activities good people do in public"

##### He is set apart, useful to the Master, and prepared for every good work

This can be stated in active form. Alternate translation: "The Master sets him apart, and he is ready for the Master to use him for every good work"

##### He is set apart

He is not set apart physically or in the sense of location, but instead to fulfill a purpose. Some versions translate this "sanctified," but the text signals the essential idea of being set apart.

#### 2 Timothy 22

##### Flee youthful lusts

Paul speaks about youthful lusts as if they were a dangerous person or animal that Timothy should run away from. Alternate translation: "Completely avoid youthful lusts" or "Absolutely refuse to do the wrong things that young people strongly desire to do"

##### Pursue righteousness

Here "Pursue" means the opposite of "Flee." Paul speaks of righteousness as if it were an object that Timothy should run towards because it will do him good. Alternate translation: "Try your best to obtain righteousness" or "Seek after righteousness"

##### with those

Possible meanings are 1) Paul wants Timothy to join with other believers in pursuing righteousness, faith, love, and peace, or 2) Paul wants Timothy to be at peace and not argue with other believers.

##### those who call on the Lord

Here "call on the Lord" is an idiom that means to trust and worship the Lord. Alternate translation: "those who worship the Lord"

##### out of a clean heart

Here "clean" is a metaphor for something pure or sincere. And, "heart" here is a metonym for "thoughts" or "emotions." Alternate translation: "with a sincere mind" or "with sincerity"

#### 2 Timothy 23

##### refuse foolish and ignorant questions

"refuse to answer foolish and ignorant questions." Paul means that the people who ask such questions are foolish and ignorant. Alternate translation: "refuse to answer the questions that foolish people who do not want to know the truth ask"

##### they give birth to quarrels

Paul speaks of ignorant questions as if they were women giving birth to children. Alternate translation: "they cause arguments"

#### 2 Timothy 24

##### General Information:

This page has intentionally been left blank.

#### 2 Timothy 25

##### correcting his opponents with gentleness

"gently correcting those who oppose him"

##### his opponents

"people who say that what he teaches is not true"

##### Perhaps God may give them repentance

Paul speaks of repentance as if it were an object that God could give people. Alternate translation: "God may give them the opportunity to repent"

##### for the knowledge of the truth

"so that they will know the truth"

#### 2 Timothy 26

##### They may become sober again

Paul speaks of sinners learning to think correctly about God as if they were drunk people becoming sober again. Alternate translation: "They may think correctly again"

##### leave the devil's trap

Paul speaks of the devil's ability to convince Christians to sin as if it were a trap. Alternate translation: "stop doing what the devil wants"

##### after they have been captured by him for his will

Convincing Christians to sin is spoken of as if the devil had physically captured them and made them his slaves. This can be stated in active form. Alternate translation: "after he has deceived them into obeying his will"

### Chapter 3

**1** But know this: In the last days there will be difficult times. **2** For people will be lovers of themselves, lovers of money, boastful, proud, blasphemers, disobedient to parents, ungrateful, and unholy. **3** They will be without natural affection, unable to reconcile, slanderers, without self-control, violent, not lovers of good. **4** They will be betrayers, reckless, prideful, lovers of pleasure rather than lovers of God. **5** They will have a shape of godliness, but they will deny its power. Turn away from these people. **6** For some of them are men who enter into households and captivate foolish women. These are women who are loaded up with sins and are led away by various desires. **7** These women are always learning, but they are never able to come to the knowledge of the truth. **8** In the same way that Jannes and Jambres stood against Moses, these false teachers also stand against the truth. They are men corrupt in mind, and with regard to the faith they are rejected. **9** But they will not advance very far. For their foolishness will be obvious to all, just like that of those men. **10** But as for you, you have followed my teaching, conduct, purpose, faith, longsuffering, love, patience, **11** persecutions, sufferings, and what happened to me at Antioch, at Iconium, and at Lystra. I endured persecutions. Out of them all, the Lord rescued me. **12** All those who want to live in a godly manner in Christ Jesus will be persecuted. **13** Evil people and impostors will go from bad to worse, leading others astray and being led astray. **14** But as for you, remain in the things that you have learned and have firmly believed. You know from whom you have learned. **15** You know that from childhood you have known the sacred writings. These are able to make you wise for salvation through faith in Christ Jesus. **16** All scripture has been inspired by God. It is profitable for doctrine, for conviction, for correction, and for training in righteousness. **17** This is so that the man of God may be competent, equipped for every good work.

# 2 Timothy 3 General Notes

### Structure and formatting

The "last days" could mean in the future just before Jesus returns. If so, Paul is prophesying in verses 1-9 and 13 about those days. The "last days" could also mean the Christian age, including Paul's time. If so, what Paul teaches about being persecuted applies to all Christians. (See: prophet and lastday)

#### 2 Timothy 01

##### Connecting Statement:

Paul lets Timothy know that in the future people will stop believing the truth, but he should continue trusting God's word even when he is persecuted.

##### In the last days

Possible meanings are 1) this is a time later than Paul's time. Alternate translation: "in the future just before Jesus returns" or 2) this refers to the Christian age, including Paul's time. Alternate translation: "during this period of time before the end"

##### difficult times

These will be days, months, or even years when Christians will endure suffering and danger.

#### 2 Timothy 02

##### lovers of themselves

Here "lovers" refers to brotherly love or love for a friend or family member, a natural human love between friends or relatives. This is not the kind of love that comes from God. Alternate translation: "self-centered"

#### 2 Timothy 03

##### without natural affection

"unloving even to their own families"

##### unable to reconcile

"unwilling to live peacefully with others"

##### not lovers of good

This can be stated in positive form. Alternate translation: "haters of good"

#### 2 Timothy 04

##### reckless

doing things either without thinking about what bad things could happen or without even knowing that bad things could happen

##### prideful

thinking they are better than other people

#### 2 Timothy 05

##### They will have a shape of godliness, but they will deny its power

Paul speaks of godliness, the habit of honoring God, as if it were a physical object that had a shape and had physical power. Alternate translation: "They will appear to honor God, but they way they act will show that they do not really believe in God's power"

##### have a shape of godliness

"appear to have godliness" or "appear to honor God"

##### Turn away from these people

"Turn away" here is a metaphor for avoiding someone. Alternate translation: "Avoid these people"

#### 2 Timothy 06

##### enter into households and captivate

"enter into houses and greatly influence"

##### foolish women

"women who are spiritually weak." These women may be spiritually weak because they fail to work at becoming godly or because they are idle and have many sins.

##### who are loaded up with sins

Paul speaks of the attraction of sin as if sin were loaded on the backs of these women. Possible meanings are 1) "who sin often" or 2) "who feel terrible guilt because they continue to sin." The idea is that these men can easily influence these women because the women are unable to stop sinning.

##### are led away by various desires

Paul speaks about these various desires as if they could lead another person away. This can be stated in active form. Alternate translation: "they desire to sin in various ways rather than obey Christ"

#### 2 Timothy 07

##### General Information:

This page has intentionally been left blank.

#### 2 Timothy 08

##### Connecting Statement:

Paul gives an example of two false teachers from the time of Moses—men who are not mentioned in the Old Testament—and applies it to the way people will be. Paul encourages Timothy to follow his own example and stay in God's word.

##### Jannes and Jambres

These are names of men.

##### stood against

Paul speaks of those who argued against Moses as if they had stood against him. Alternate translation: "opposed"

##### stand against the truth

"oppose the gospel of Jesus"

##### They are men corrupt in mind

"Their minds are corrupt" or "They cannot think rightly"

##### and with regard to the faith they are rejected

Possible meanings are 1) here "the faith" represents the false teachers' personal faith in God. Alternate translation: "and they have shown that their faith is not sincere" or 2) here "the faith" represents the true Christian teachings about God. Alternate translation: "and, according to the true teachings of the Christian faith, God has rejected them"

#### 2 Timothy 09

##### they will not advance very far

Paul uses an expression about physical movement to mean that the false teachers will not have much success among the believers. Alternate translation: "they will not have much success"

##### obvious to all

"easily seen by all" or "something everyone will see"

##### of those men

"of Jannes and Jambres"

#### 2 Timothy 10

##### you have followed my teaching

Paul speaks of giving close attention to these things as if one were physically following them as they moved. Alternate translation: "you have observed my teaching" or "you have paid close attention to my teaching"

##### my teaching

"what I have taught you to do"

##### conduct

the way a person lives his life

##### longsuffering

one person being patient with those people who do things of which he does not approve

#### 2 Timothy 11

##### Out of them all, the Lord rescued me

Paul speaks of God having stopped him from suffering these hardships and dangers as if God had carried him out of a physical location.

#### 2 Timothy 12

##### to live in a godly manner in Christ Jesus

"to live godly lives as followers of Jesus"

##### will be persecuted

This can be stated in active form. Alternate translation: "will certainly have to endure persecution"

#### 2 Timothy 13

##### impostors

An imposter is a person who wants other people to think he is someone other, usually more important, than who he is.

##### will go from bad to worse

"will become even more evil"

##### leading others astray and being led astray

Here, to lead someone astray is a metaphor for persuading someone to believe something that is not true. Alternate translation: "deceiving and being deceived" or "teaching lies and believing lies"

#### 2 Timothy 14

##### remain in the things that you have learned

Paul speaks of biblical instruction as if it were a place that Timothy could stay in. Alternate translation: "do not forget what you learned" or "continue doing what you have learned"

#### 2 Timothy 15

##### the sacred writings. These are able to make you wise for salvation through faith in Christ Jesus

Paul speaks of the message contained in the sacred writings as if it were the writings themselves and of those writings as if they were a person whose words could make a person wise. Alternate translation: "what is in the sacred writings. When you read the word of God, you can become wise so as to receive salvation from Christ Jesus by faith"

#### 2 Timothy 16

##### All scripture has been inspired by God

Some Bibles translate this as "All scripture is God-breathed." This means God produced the scripture through his Spirit by telling people what to write. This can be stated in active form. Alternate translation: "God has spoken all scripture by his Spirit"

##### It is profitable

"It is useful" or "It is beneficial"

##### for conviction

"for pointing out errors"

##### for correction

"for fixing errors"

##### for training in righteousness

"for training people to be righteous"

#### 2 Timothy 17

##### the man of God

This means any believer in God whether male or female. Alternate translation: "all believers"

##### may be competent, equipped

"may be completely prepared"

### Chapter 4

**1** I give this solemn command before God and Christ Jesus, who will judge the living and the dead, and because of his appearing and his kingdom: **2** Preach the word; be ready when it is convenient and when it is not. Reprove, rebuke, exhort, with all patience and teaching. **3** For the time will come when people will not endure sound teaching. Instead, they will heap up for themselves teachers according to their own desires, who say what their itching ears want to hear. **4** They will turn their hearing away from the truth, and they will turn aside to myths. **5** But you, be sober-minded in all things. Suffer hardship; do the work of an evangelist; fulfill your ministry. **6** For I am already being poured out. The time of my departure has come. **7** I have fought the good fight; I have finished the race; I have kept the faith. **8** The crown of righteousness has been reserved for me, which the Lord, the righteous judge, will give to me on that day, and not to me only, but also to all those who have loved his appearing.

**9** Do your best to come to me quickly. **10** For Demas has left me. He loves this present world and has gone to Thessalonica. Crescens went to Galatia, and Titus went to Dalmatia. **11** Only Luke is with me. Get Mark and bring him with you because he is useful to me in the service. **12** Tychicus I sent to Ephesus. **13** The cloak that I left at Troas with Carpus, bring it when you come, and the books, especially the parchments. **14** Alexander the coppersmith displayed many evil deeds against me. The Lord will repay him according to his deeds. **15** You also should guard yourself against him, because he greatly opposed our words. **16** At my first defense, no one stood with me. Instead, everyone left me. May it not be counted against them. **17** But the Lord stood by me and strengthened me so that, through me, the proclamation of the message might be fully accomplished, and that all the Gentiles might hear it. And I was rescued out of the lion's mouth. **18** The Lord will rescue me from every evil deed and will save me for his heavenly kingdom. To him be the glory forever and ever. Amen.

**19** Greet Priscilla, Aquila, and the house of Onesiphorus. **20** Erastus remained at Corinth, but Trophimus I left sick at Miletus. **21** Do your best to come before winter. Eubulus greets you, also Pudens, Linus, Claudia, and all the brothers.

**22** May the Lord be with your spirit. May grace be with you.

# 2 Timothy 4 General Notes

### Structure and formatting

#### "I give this solemn command"

Paul begins to give personal instructions to Timothy.

### Special concepts in this chapter

#### Crown

Scripture uses different kinds of crowns as images for different things. It appears Christ will award the crown in this chapter to believers as a reward for living rightly.

#### 2 Timothy 01

##### Connecting Statement:

Paul continues to remind Timothy to be faithful and that he, Paul, is ready to die.

##### this solemn command before God and Christ Jesus

"this solemn command in the presence of God and Christ Jesus." It is implied that God and Jesus will be Paul's witnesses. Alternate translation: "this solemn command, having as my witnesses God and Christ Jesus"

##### solemn command

"serious command"

##### the living and the dead

Here "the living" and "the dead" are used together to mean all people. Alternate translation: "all people who have ever lived"

##### the dead, and because of his appearing and his kingdom

Here "kingdom" stands for Christ's rule as king. Alternate translation: "the dead when he returns to rule as king"

#### 2 Timothy 02

##### the word

"Word" here is a metonym for "message." Alternate translation: "the message about Christ"

##### when it is not

Here the word "convenient" is understood. Alternate translation: "when it is not convenient"

##### Reprove

tell someone he is guilty of doing wrong

##### exhort, with all patience and teaching

"exhort, and teach the people, and always be patient with them"

#### 2 Timothy 03

##### For the time will come when

"Because at some time in the future"

##### people

The context indicates that these will be people who are a part of the community of believers.

##### will not endure sound teaching

"will no longer want to listen to true teaching" or "will not want to listen to reliable teaching"

##### they will heap up for themselves teachers according to their own desires

Paul speaks of people obtaining many teachers as if they were putting them into a heap or pile. Alternate translation: "they will listen to many teachers who assure them that there is nothing wrong with their sinful desires"

##### who say what their itching ears want to hear

Paul speaks of people strongly wanting to hear something as if their ears itched and could only be satisfied if teachers taught them what they wanted to hear. Alternate translation: "who say only what they want so much to hear"

#### 2 Timothy 04

##### They will turn their hearing away from the truth

Paul speaks about people no longer paying attention as if they were physically turning away so they cannot hear. Alternate translation: "They will no longer pay attention to the truth"

##### they will turn aside to myths

Paul speaks about people starting to pay attention to myths as if they were physically turning towards them to listen. Alternate translation: "they will pay attention to teachings that are not true"

#### 2 Timothy 05

##### be sober-minded

Paul wants Timothy to think correctly about everything, and he speaks about him as if he wanted him to be sober, that is, not drunk with wine. Alternate translation: "think clearly"

##### the work of an evangelist

This means to tell people about who Jesus is, what he did for them, and how they are to live for him.

#### 2 Timothy 06

##### I am already being poured out

Paul speaks of his readiness to die as if he were a cup of wine being poured out as a sacrifice to God.

##### The time of my departure has come

Here "departure" is a polite way of referring to death. Alternate translation: "Soon I will die and leave this world"

#### 2 Timothy 07

##### I have fought the good fight

Paul speaks of his hard work as if he had been an athlete competing for a prize. Alternate translation: "I have done my best"

##### I have finished the race

Paul speaks of his life of service to God as if he had been running a race on foot. Alternate translation: "I have completed what I needed to do"

##### I have kept the faith

Paul speaks of his trust in Christ and his obedience to God as if they were a valuable object that he kept in his possession. Possible meanings are 1) "I have been faithful in doing my ministry" or 2) "I have kept the teachings about what we believe from any error"

#### 2 Timothy 08

##### The crown of righteousness has been reserved for me

This can be stated in active form. Alternate translation: "God has reserved the crown of righteousness for me"

##### crown of righteousness

Possible meanings are 1) the crown is the prize that God gives to people who have lived the right way or 2) the crown is a metaphor for righteousness. Just as the judge of a race gives a crown to the winner, when Paul finishes his life, God will declare that Paul is righteous.

##### crown

a wreath made of laurel tree leaves that was given to winners of athletic contests

##### on that day

"on the day when the Lord comes again" or "on the day when God judges people"

##### but also to all those who have loved his appearing

Paul speaks about this event as if it has already happened. It can be stated as a future event. Alternate translation: "but also he will give it to those who are eagerly waiting for him to return"

#### 2 Timothy 09

##### Connecting Statement:

Paul talks of specific people and how they behaved, of God's work for and to him, and then closes with greetings to and from certain people.

##### come ... quickly

"come ... as soon as possible"

#### 2 Timothy 10

##### Demas ... Crescens ... Titus

These are names of men.

##### He loves this present world

Here "world" refers to worldly things as opposed to the things of God. Possible meanings are 1) he loves the temporary comforts of this world or 2) he is afraid he will die if he remains with Paul.

##### Crescens went ... and Titus went

These two men had left Paul, but Paul is not saying that they also "love this present world" like Demas.

##### Dalmatia

This is the name of a land region.

#### 2 Timothy 11

##### he is useful to me in the service

Possible meanings are 1) "he can help me in the ministry" or 2) "he can help me by serving me."

#### 2 Timothy 12

##### General Information:

This page has intentionally been left blank.

#### 2 Timothy 13

##### cloak

a heavy garment worn over clothes

##### Carpus

This is the name of a man.

##### the books

This refers to scrolls. A scroll was a type of book made of one long sheet of papyrus or leather. After writing on a scroll or reading it, people rolled it up using rods on the ends

##### especially the parchments

This may refer to a specific type of scroll. Alternate translation: "especially those made from animal skins"

#### 2 Timothy 14

##### Alexander the coppersmith displayed

"Alexander, who works with metal, displayed"

##### Alexander

This is the name of a man.

##### displayed many evil deeds against me

Paul speaks of doing evil deeds as if they were put on display. Alternate translation: "did many evil things to me"

##### The Lord will repay him according to his deeds

Paul speaks of punishment as if it were payment. Alternate translation: "The Lord will punish him for what he has done"

##### him ... his

Alexander

#### 2 Timothy 15

##### him ... he

Alexander.

##### opposed our words

Here "words" refers to a message or teaching. Alternate translation: "opposed the message that we teach"

#### 2 Timothy 16

##### At my first defense

"When I first appeared in court and explained my actions"

##### no one stood with me

"no one stayed with me and helped me"

##### May it not be counted against them

This can be stated in active form. Alternate translation: "May God not count it against them" or "I pray that God does not punish those believers for leaving me"

#### 2 Timothy 17

##### the Lord stood by me

Paul is speaking as if the Lord had physically stood with him. Alternate translation: "the Lord helped me"

##### so that, through me, the proclamation of the message might be fully accomplished ... the Gentiles might hear

This can be stated in active form. Alternate translation: "so that I was able to speak all of the Lord's message ... the Gentiles heard"

##### I was rescued out of the lion's mouth

Paul is speaking about danger as if he had been threatened by a lion. This danger could have been physical, spiritual, or both. Alternate translation: "I was rescued from great danger"

#### 2 Timothy 18

##### General Information:

This page has intentionally been left blank.

#### 2 Timothy 19

##### house of Onesiphorus

Here "house" stands for the people who live there. Alternate translation: "family of Onesiphorus"

##### Priscilla

This is the name of a woman.

##### Aquila

This is the name of a man.

##### Onesiphorus

This is the name of a man. See how you translated this name in 2 Timothy 1:16.

#### 2 Timothy 20

##### Erastus ... Trophimus

These are names of men.

##### Miletus

This is the name of a city to the south of Ephesus.

#### 2 Timothy 21

##### Eubulus ... Pudens, Linus

These are all names of men.

##### Do your best to come

"Try hard to come"

##### before winter

"before the cold season"

##### greets you, also Pudens, Linus, Claudia, and all the brothers

This can be translated as a new sentence. Alternate translation: "greets you. Pudens, Linus, Claudia, and all the brothers also greet you"

##### Claudia

This is a female name.

##### all the brothers

Here "brothers" means all believers whether male or female. Alternate translation: "all the believers here"

#### 2 Timothy 22

##### May the Lord be with your spirit

"I pray that the Lord makes your spirit strong." Here "you" is singular and refers to Timothy.

##### May grace be with you

"I pray that the Lord shows his grace to all of you there." Here "you" is plural and refers to all the believers there with Timothy.

## Titus

### Chapter 1

**1** Paul, a servant of God and an apostle of Jesus Christ for the faith of God's chosen people and the knowledge of the truth that agrees with godliness, **2** with the hope of everlasting life that God, who does not lie, promised before all the ages of time. **3** At the right time he revealed his word through the preaching with which I have been entrusted according to the command of God our Savior.

**4** To Titus, a true son in our common faith. Grace and peace from God the Father and Christ Jesus our Savior.

**5** For this purpose I left you in Crete, that you might set in order things not yet complete and ordain elders in every city as I directed you. **6** An elder must be blameless, the husband of one wife, with faithful children not accused of being reckless or disobedient. **7** It is necessary for the overseer, as a manager of the household of God, to be blameless. He must not be arrogant, not be easily angered, not addicted to wine, not a brawler, and not a greedy man. **8** Instead, he should be hospitable, loving goodness, sensible, upright, holy, and self-controlled. **9** He should hold tightly to the trustworthy message that was taught, so that he may be able to encourage others with truthful teaching and correct those who oppose him.

**10** For there are many rebellious people, empty talkers and deceivers, especially those of the circumcision. **11** It is necessary to stop them. They are upsetting whole families by teaching for disgraceful profit what they should not teach. **12** One of their own prophets has said, "Cretans are always liars, evil beasts, lazy gluttons." **13** This testimony is true. Therefore, correct them severely, so that they may be truthful in the faith, **14** not paying any attention to Jewish myths or to the commands of people who turn away from the truth. **15** To those who are pure, all things are pure. But to those who are corrupt and unbelieving, nothing is pure, but both their minds and their consciences have been corrupted. **16** They profess to know God, but they deny him by their actions. They are detestable, disobedient, and worthless for any good work.

# Titus 1 General Notes

### Structure and formatting

Paul formally introduces this letter in verses 1-4. Writers often began letters in this way in the ancient Near East.

In verses 6-9, Paul lists several qualities that a man must have if he is to be an elder in the church. Paul gives a similar list in 1 Timothy 3.

### Special concepts in this chapter

#### Elders

The church has used different titles for church leaders. Some titles include overseer, elder, pastor, and bishop.

### Other possible translation difficulties in this chapter

#### Should, may, must

The ULB uses different words that indicate requirements or obligations. These verbs have different levels of force associated with them. The subtle differences may be difficult to translate. The UDB translates these verbs in a more general way.

#### Titus 01

##### for the faith of

to strengthen the faith of

##### that agrees with godliness

"that is suitable for honoring God"

#### Titus 02

##### with the hope of everlasting life

Here "hope" means "a confident expectation." Alternate translation: "with the confidence of receiving everlasting life"

##### before all the ages of time

"before time began"

#### Titus 03

##### At the right time

"At the proper time"

##### he revealed his word

Paul speaks of God's message as if it were an object that could be visibly shown to people. Alternate translation: "He caused people to understand his message"

##### with which I have been entrusted

This can be translated in active form, and what God trusted Paul to do can be stated explicitly. Alternate translation: "that he trusted me to deliver"

##### God our Savior

"God, who saves us"

#### Titus 04

##### a true son

Though Titus was not Paul's biological son, they share a common faith in Christ. Thus, in Christ, Paul considers Titus as his own son. Alternate translation: "you who are like a son to me"

##### our common faith

Paul expresses the same faith in Christ that they both share. Alternate translation: "the teachings that we both believe"

##### Grace and peace

This was a common greeting Paul used. You can state clearly the understood information. Alternate translation: "May you experience kindness and peace within"

##### Christ Jesus our Savior

"Christ Jesus who is our Savior"

#### Titus 05

##### For this purpose I left you in Crete, that you might set

"This is the reason I left you in Crete: I wanted you to set"

##### I left you in Crete

"I told you to stay in Crete"

##### set in order things not yet complete

"finish arranging things that needed to be done"

##### ordain elders

"appoint elders" or "designate elders"

##### elders

In the early Christian churches, Christian elders gave spiritual leadership to the assemblies of believers.

#### Titus 06

##### Connecting Statement:

Having told Titus to ordain elders in every city on the island of Crete, Paul gives the requirements for elders.

##### An elder must be blameless, the husband

To be "blameless" is to be known as a person who does not do bad things. Alternate translation: "An elder must not have a bad reputation and must be the husband"

##### the husband of one wife

This means that he has only one wife, that is, he does not have any other wives or concubines. It may also imply that he does not commit adultery and that he has not divorced a previous wife. Alternate translation: "a man who has only one woman" or "a man who is faithful to his wife"

##### faithful children

Possible meanings are 1) children who believe in Jesus or 2) children who are trustworthy.

#### Titus 07

##### overseer

This is another name for the same position of spiritual leadership that Paul referred to as "elder" in 1:6.

##### a manager of the household of God

Paul speaks of the church as if it were God's household and the overseer as if he were a servant in charge of managing the household.

##### not addicted to wine

"not an alcoholic" or "not one who drinks much wine"

##### not a brawler

"not one who is violent" or "not one who likes to fight"

#### Titus 08

##### Instead

Paul is changing his argument from what an elder is not to be to what an elder is to be.

#### Titus 09

##### hold tightly to

Paul speaks of devotion to the Christian faith as if it were grasping the faith with one's hands. Alternate translation: "be devoted to" or "know well"

##### truthful teaching

The Greek word translated "truthful" is a word meaning "healthy" and here is a dead metaphor for true, trustworthy, and morally good. Alternate translation: "trustworthy words"

#### Titus 10

##### Connecting Statement:

Because of those that would oppose God's word, Paul gives Titus reasons to preach God's word and warns him about false teachers.

##### rebellious people

These are rebellious people who oppose Paul's gospel message.

##### empty talkers and deceivers

This phrase describes the rebellious people mentioned in the previous phrase. Here "empty" is a metaphor for useless, and "empty talkers" are people who say useless or foolish things. Alternate translation: "people who say useless things and deceive others"

##### those of the circumcision

This refers to the Christian Jews who taught that men must be circumcised in order to follow Christ.

#### Titus 11

##### It is necessary to stop them

"They must be prevented from spreading their teachings" or "They must be stopped from influencing others by their words"

##### what they should not teach

These are things that are not proper to teach regarding Christ and the Law because they are not true.

##### for disgraceful profit

This refers to profit that people make by doing things that are not honorable.

##### are upsetting whole families

"are ruining whole families." The issue was that they were upsetting families by destroying their faith. This may have caused the members of the families to argue with one another.

#### Titus 12

##### One of their own prophets

"A prophet from Crete itself" or "A Cretan that they themselves consider to be a prophet"

##### Cretans are always liars

"Cretans lie all the time." This is an exaggeration that means that many Cretans lie often.

##### evil beasts

This metaphor compares the Cretans to dangerous wild animals.

#### Titus 13

##### Therefore, correct them severely

"You must use strong language that the Cretans will understand when you correct them"

##### so that they may be truthful in the faith

The Greek word translated "truthful" is a word meaning "healthy" and here is a dead metaphor for true, trustworthy, and morally good. Alternate translation: "trustworthy words"

#### Titus 14

##### Jewish myths

This refers to the false teaching of the Jews.

##### turn away from the truth

Paul speaks of the truth as if it were an object that one could turn away from or avoid. Alternate translation: "reject the truth"

#### Titus 15

##### To those who are pure, all things are pure

"If people are pure on the inside, everything they do will be pure"

##### To those who are pure

"To those who are acceptable to God"

##### to those who are corrupt and unbelieving, nothing is pure

Paul speaks of sinners as if they were physically dirty. Alternate translation: "if people are morally defiled and do not believe, they cannot do anything pure"

#### Titus 16

##### they deny him by their actions

"how they live proves that they do not know him"

##### They are detestable

"They are disgusting"

### Chapter 2

**1** But you, speak what fits with truthful instruction. **2** Teach older men to be temperate, dignified, sensible, and sound in faith, in love, and in perseverance. **3** In the same way, teach older women to be reverent in behavior, not slanderers or being slaves to much wine, but to be teachers of what is good, **4** and so train the younger women to love their husbands and to love their children, **5** to be sensible, pure, good housekeepers, and to be obedient to their own husbands, so that God's word may not be spoken of as evil. **6** In the same way, encourage the younger men to use good sense. **7** In all ways present yourself as an example of good works. In your teaching, show integrity, dignity, **8** and a truthful message that is above criticism, so that anyone who opposes you may be ashamed because they have nothing bad to say about us. **9** Slaves are to be submissive to their masters in everything, to please them and not argue with them, **10** to not steal from them, but instead to demonstrate all good faith, so that in every way they may bring credit to the teaching about God our Savior. **11** For the grace of God has appeared for the salvation of all people. **12** It trains us to reject godlessness and worldly desires, and to live self-controlled, upright, and godly lives in this age, **13** while we look forward to receiving our blessed hope, the appearance of the glory of our great God and Savior Jesus Christ. **14** Jesus gave himself for us in order to redeem us from all lawlessness and to make pure for himself a special people who are eager to do good works.

**15** Speak of these things, encourage people to do them, and give correction with all authority. Let no one disregard you.

# Titus 2 General Notes

### Special concepts in this chapter

#### Gender roles

Scholars are divided over how to understand this passage in its historical and cultural context. Some scholars believe men and women are perfectly equal in all things. Other scholars believe God created men and women to serve in distinctly different roles in marriage and the church. Translators should be careful not to let how they understand this issue affect how they translate this passage.

#### Slavery

Paul does not write in this chapter about whether slavery is good or bad. Paul teaches slaves to faithfully serve their masters. He teaches all believers to be godly and live rightly in every situation.

#### Titus 01

##### Connecting Statement:

Paul continues giving Titus reasons to preach God's word, and explains how the older men, older women, young men, and slaves or servants should live as believers.

##### But you, speak what fits

Paul implies what is in contrast. Alternate translation: "But you, Titus, in contrast with the false teachers, be sure to say those things that fit"

##### truthful instruction

The Greek word translated "truthful" is a word meaning "healthy" and here is a dead metaphor for true, trustworthy, and morally good. Alternate translation: "trustworthy words"

#### Titus 02

##### to be temperate

"to be sober-minded" or "to be self-controlled"

##### temperate, dignified, sensible

"temperate and dignified, to control their desires

##### and sound in faith, in love, and in perseverance

The word "sound" means to be firm and unwavering. The abstract nouns "faith," "love," and "perseverance" can be stated as verbs. Alternate translation: "and they must firmly believe the true teachings about God, truly love others, and continually serve God even when things are difficult"

#### Titus 03

##### slanderers

This word refers to people who say bad things about other people whether they are true or not.

##### or being slaves to much wine

People who cannot control themselves and who drink too much wine are spoken of as if they were slaves to the wine. This can be stated in active form. Alternate translation: "and not drinking too much wine" or "and not addicted to wine"

#### Titus 04

##### General Information:

This page has intentionally been left blank.

#### Titus 05

##### so that God's word may not be spoken of as evil

"Word" here is a metonym for "message," which in turn is a metonym for God himself. This can be stated in active form. Alternate translation: "so that no one insults God's word" or "so that no one insults God by saying bad things about his message"

#### Titus 06

##### In the same way, encourage

"Also be sure to encourage"

#### Titus 07

##### present yourself as

"show yourself to be"

##### an example of good works

"an example of one who does right and proper things"

#### Titus 08

##### a truthful message

The Greek word translated "truthful, is a word meaning "healthy" and here is a dead metaphor for true, trustworthy, and morally good. Alternate translation: "trustworthy words"

#### Titus 09

##### their masters

"their own masters"

##### in everything

"in every situation" or "always"

##### please them

"make their masters happy" or "satisfy their masters"

#### Titus 10

##### demonstrate all good faith

"show that they are worthy of their masters' trust"

##### in every way

"in everything they do"

##### they may bring credit to the teaching about God our Savior

"they may make the teaching about God our Savior attractive" or "they may cause people to understand that the teaching about God our Savior is good"

##### God our Savior

"our God who saves us"

#### Titus 11

##### Connecting Statement:

Paul encourages Titus to look for Jesus's coming and remember his authority through Jesus.

##### the grace of God has appeared

Paul speaks of the grace of God as if it were a person who goes to other people.

#### Titus 12

##### trains us

Paul speaks of the grace of God

##### trains us to reject godlessness

"teaches us not to dishonor God"

##### worldly desires

"strong desires for the things of this world" or "strong desires for sinful pleasures"

##### in this age

"as we live in this world" or "during this time"

#### Titus 13

##### we look forward to receiving

"we eagerly wait to receive" or "we eagerly wait to welcome"

##### our blessed hope, the appearance of the glory of our great God and Savior Jesus Christ

Here "glory" represents Jesus himself, who will appear gloriously. Here "hope" means "confidently expectation." Alternate translation: "the good thing for which we confidently wait, that is, the glorious appearance of our great God and Savior Jesus Christ"

#### Titus 14

##### gave himself for us

This refers to Jesus dying willingly. Alternate translation: "gave himself to die for us"

##### to redeem us from all lawlessness

Paul speaks of Jesus as if he were setting slaves free from their evil master.

##### a special people

A group of people that he treasures.

##### are eager

"have a strong desire"

#### Titus 15

##### give correction with all authority

This statement can be made explicit. Alternate translation: "correct with all authority those people who do not do these things"

##### Let no one

"Do not allow anyone to"

##### disregard you

This statement can be made explicit. Alternate translation: "refuse to listen to your words" or "refuse to respect you"

### Chapter 3

**1** Remind them to submit to rulers and authorities, to obey them, to be ready for every good work, **2** to insult no one, to not be eager to fight, and to be gentle, showing all humility toward everyone. **3** For once we ourselves were thoughtless and disobedient. We were led astray and enslaved by various desires and pleasures. We lived in evil and envy. We were detestable and hated one another. **4** But when the kindness of God our Savior and his love for mankind appeared, **5** it was not by works of righteousness that we did, but by his mercy that he saved us, through the washing of new birth and renewal by the Holy Spirit, **6** whom God richly poured on us through our Savior Jesus Christ, **7** so that having been justified by his grace, we might become heirs having the hope of eternal life. **8** This message is trustworthy. I want you to insist on these things, so that those who have believed in God may be careful to engage themselves in good works. These things are good and useful for everyone. **9** But avoid foolish debates and genealogies and strife and conflict about the law. Those things are unprofitable and worthless. **10** Reject anyone who is causing divisions among you, after one or two warnings, **11** knowing that such a person has turned from the right way and is sinning and condemns himself.

**12** When I send Artemas or Tychicus to you, hurry and come to me at Nicopolis, where I have decided to spend the winter. **13** Do everything you can to send on their way Zenas the lawyer and Apollos, so that they lack nothing. **14** Our people must learn to engage themselves in good works that provide for urgent needs, and so not be unfruitful.

**15** All those who are with me greet you. Greet those who love us in faith. Grace be with all of you.

# Titus 3 General Notes

### Structure and formatting

Paul gives Titus personal instructions in this chapter.

Verse 15 formally concludes this letter. This is a common way of ending a letter in the ancient Near East.

### Special concepts in this chapter

#### Genealogies

Genealogies are lists that record a person's ancestors or descendants. Jews used genealogies to choose the right man to become king. They did this because only a son of a king could normally become king. They also showed from what tribe and family they came. For example, priests came from the tribe of Levi and the family of Aaron.

#### Titus 01

##### Connecting Statement:

Paul continues giving Titus instructions on how to teach the elders and people under his care in Crete.

##### Remind them to submit

"Tell our people again what they already know, to submit" or "Keep reminding them to submit"

##### submit to rulers and authorities, to obey them

"do as the political rulers and government authorities say by obeying them"

##### rulers and authorities

These words have similar meanings and are used together to include everyone who holds authority in the government.

##### be ready for every good work

"be ready to do good whenever there is opportunity"

#### Titus 02

##### to insult no one

"to speak evil of no one"

#### Titus 03

##### For once we ourselves

"This is because we ourselves were once"

##### once

"formerly" or "at some time" or "previously"

##### we ourselves

"even we" or "we also"

##### were thoughtless

"were foolish" or "were unwise"

##### We were led astray and enslaved by various desires and pleasures

Desires and pleasures are spoken of as if they were masters over people and had made those people into slaves by lying to them. This can be translated in active form. Alternate translation: "Various desires and pleasures had lied to us and so led us astray" or "We had allowed ourselves to believe the lie that various desires and pleasures could make us happy, and then we were unable to control our feelings or stop doing things we thought would give us pleasure"

##### We lived in evil and envy

"We were always doing evil things and not wanting others to have good things"

##### We were detestable

"We caused others to hate us"

#### Titus 04

##### when the kindness of God our Savior and his love for mankind appeared

Paul speaks of God's kindness and love as if they were people that came into our sight.

#### Titus 05

##### by his mercy

"because he had mercy on us"

##### washing of new birth

Paul is probably speaking of God's forgiveness for sinners as if God were physically washing them. He is also speaking of sinners who become responsive to God as if they had been born again.

#### Titus 06

##### whom God richly poured on us

It is common for New Testament writers to speak of the Holy Spirit as a liquid that God can pour out in large amounts. Alternate translation: "whom God gave to us generously"

##### through our Savior Jesus Christ

"when Jesus saved us"

#### Titus 07

##### having been justified

This can be stated in active form. Alternate translation: "since God has declared us to be without sin"

##### we might become heirs having the hope of eternal life

The people to whom God has made promises are spoken of as if they were heirs, inheriting property and wealth from a family member. Here "hope" means "a confident expectation." Alternate translation: "we might become like God's heirs, confidently waiting to inherit eternal life" or "we might have the confident expectation that God will cause us to live forever"

#### Titus 08

##### This message

This refers to God giving the believers the Holy Spirit through Jesus in Titus 3:7.

##### may be careful to engage themselves in good works

"may seek to do good works"

#### Titus 09

##### Connecting Statement:

Paul explains what Titus should avoid.

##### But avoid

"So avoid" or "Therefore, avoid"

##### foolish debates

"arguments concerning unimportant matters"

##### genealogies

This is the study of family kinship relationships.

##### strife

arguments or fights

##### the law

"the law of Moses"

#### Titus 10

##### Connecting Statement:

Paul explains how Titus should treat those who cause contention among the believers.

##### Reject anyone

"Have everyone stay away from anyone"

##### after one or two warnings

"after you have warned that person once or twice"

#### Titus 11

##### such a person

"a person like that"

##### has turned from the right way

Paul speaks of someone who has rejected the truth as if he had left the correct path on which he had been walking.

##### condemns himself

"brings judgment on himself"

#### Titus 12

##### Connecting Statement:

Paul closes the letter by telling Titus what to do after he appoints elders in Crete and by giving greetings from those with him.

##### When I send

"After I send"

##### Artemas ... Tychicus

These are men's names.

##### hurry and come

"come quickly"

##### spend the winter

"stay until winter has ended"

#### Titus 13

##### Zenas ... Apollos

These are men's names.

#### Titus 14

##### Connecting Statement:

Paul explains why it is important to provide for Zenas and Apollos.

##### Our people

Paul is referring to the believers in Crete.

##### that provide for urgent needs

"that help people who need important things immediately"

##### needs, and so not be unfruitful

Paul speaks of people doing good work as if they were trees bearing good fruit. This double negative means they should be fruitful or productive. Alternate translation: "needs; in this way they will be fruitful" or "needs, and so they will do good works"

#### Titus 15

##### General Information:

Paul ends his letter to Titus.

##### All those

"All the people"

##### those who love us in faith

Possible meanings are 1) "the believers who love us" or 2) "the believers who love us because we share the same belief."

##### Grace be with all of you

This was a common Christian greeting. Alternate translation: "May God's grace be with you" or "I ask that God will be gracious to all of you"

## Philemon

### Chapter 1

**1** Paul, a prisoner of Christ Jesus, and the brother Timothy, to Philemon, our dear friend and fellow worker, **2** and to Apphia our sister, and to Archippus our fellow soldier, and to the church that meets in your home.

**3** May grace be to you and peace from God our Father and the Lord Jesus Christ.

**4** I always thank my God when I mention you in my prayers, **5** because I hear about the faith that you have toward the Lord Jesus and the love you have for all his holy people. **6** I pray that the sharing of your faith may be effective, so you will have a full understanding of every good thing we have in Christ. **7** For I have had much joy and comfort because of your love, because the hearts of God's holy people have been refreshed by you, brother.

**8** Therefore, although I have all the boldness in Christ to command you to do what you should do, **9** yet because of love, I appeal to you instead—I, Paul, an old man, and now a prisoner for Christ Jesus. **10** I am appealing to you concerning my child Onesimus, whom I have fathered in my chains. **11** For he once was useless to you, but now he is useful both to you and to me. **12** I have sent him back to you, he who is my very heart. **13** I wish I could have kept him with me so he could serve me for you while I am in chains for the sake of the gospel. **14** But I did not want to do anything without your consent. I did not want your good deed to be from necessity but from good will. **15** Perhaps for this he was separated from you for a time, so that you might have him back forever. **16** No longer would he be a slave, but better than a slave, a beloved brother. He is beloved especially to me, and much more so to you, in both the flesh and in the Lord. **17** So if you have me as a partner, receive him as me. **18** If he has wronged you or owes you anything, charge that to me. **19** I, Paul, write this with my own hand. I myself will pay it back—not to mention that you owe me your own self! **20** Yes, brother, let me benefit from you in the Lord; refresh my heart in Christ.

**21** Confident about your obedience, I am writing to you. I know that you will do even more than I ask. **22** At the same time, prepare a guest room for me, for I hope that through your prayers I will be returned to you.

**23** Epaphras, my fellow prisoner in Christ Jesus, greets you. **24** So do Mark, Aristarchus, Demas, and Luke, my fellow workers.

**25** The grace of our Lord Jesus Christ be with your spirit. Amen.

#### Philemon 01

##### General Information:

Three times Paul identifies himself as the author of this letter. Evidently Timothy was with him and probably wrote the words down as Paul said them. Paul greets others who meet for church at Philemon's house. All instances of "I," "me," and "my" refer to Paul. Philemon is the main person to whom this letter is written. All instances of "you" and "your" refer to him and are singular unless otherwise noted.

##### Paul, a prisoner of Christ Jesus, and the brother Timothy, to Philemon

Your language may have a particular way of introducing the authors of a letter. Alternate translation: "I, Paul, a prisoner of Christ Jesus, and Timothy, our brother, are writing this letter to Philemon"

##### a prisoner of Christ Jesus

"a prisoner for the sake of Christ Jesus." People who opposed Paul's preaching had punished him by putting him into prison.

##### brother

Here this means a fellow Christian.

##### our dear friend

The word "our" here refers to Paul and those with him but not to the reader.

##### and fellow worker

"who, like us, works to spread the gospel"

#### Philemon 02

##### our sister ... our fellow soldier

The word "our" here refers to Paul and those with him but not to the reader.

##### Apphia our sister

Here "sister" means she was a believer, and not a relative. Alternate translation: "Apphia our fellow believer" or "Apphia our spiritual sister"

##### Archippus our fellow soldier

Paul speaks here of Archippus as if they were both soldiers in an army. He means that Archippus works hard, as Paul himself works hard, to spread the gospel. Alternate translation: "Archippus our fellow spiritual warrior" or "Archippus, who also fights the spiritual battle with us"

##### Archippus

This is the name of a man in the church with Philemon.

#### Philemon 03

##### May grace be to you and peace from God our Father and the Lord Jesus Christ

"May God our Father and the Lord Jesus Christ give you grace and peace." This is a blessing.

##### God our Father

The word "our" here refers to Paul, those with him, and the reader.

##### our Father

This is an important title for God.

#### Philemon 04

##### General Information:

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#### Philemon 05

##### General Information:

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#### Philemon 06

##### the sharing of your faith may be effective

Possible meanings are 1) "the way you tell others what you believe may cause them to believe also" or 2) "the way you believe the same way we do will cause good things to happen."

##### be effective, so you will have a full understanding of every good thing we have

"have a good result, and you will completely understand all the good things we have"

##### in Christ

"because of Christ" or "because we are Christ's people"

#### Philemon 07

##### the hearts of God's holy people have been refreshed by you

Here "hearts" is a metonym for a person's emotions or inner being. This can be stated in active form. Alternate translation: "you have encouraged believers" or "you have helped the believers"

##### you, brother

"you, dear brother" or "you, dear friend." Paul called Philemon "brother" because they were both believers and he was emphasizing their friendship.

#### Philemon 08

##### Connecting Statement:

Paul begins his plea and the reason for his letter.

##### all the boldness in Christ

Possible meanings are 1) "authority because of Christ" or 2) "courage because of Christ." Alternate translation: "courage because Christ has given me authority"

#### Philemon 09

##### yet because of love

Possible meanings: 1) "because I know that you love God's people" 2) "because you love me" or 3) "because I love you"

#### Philemon 10

##### General Information:

Onesimus is the name of a man. He was apparently Philemon's slave and had stolen something and run away.

##### my child Onesimus

"my son Onesimus." Paul speaks of the way he is friends with Onesimus as if it were the way a father and his son love each other. Onesimus was not Paul's actual son, but he received spiritual life when Paul taught him about Jesus, and Paul loved him. Alternate translation: "my spiritual son Onesimus"

##### Onesimus

The name "Onesimus" means "profitable" or "useful."

##### whom I have fathered in my chains

Here "fathered" is a metaphor that means Paul converted Onesimus to Christ. Alternate translation: "who became my spiritual son when I taught him about Christ and he received new life while I was in my chains" or "who became like a son to me while I was in my chains"

##### in my chains

Prisoners were often bound in chains. Paul was in prison when he taught Onesimus and was still in prison when he wrote this letter. Alternate translation: "while I have been in prison" or "while I was in prison"

#### Philemon 11

##### General Information:

This page has intentionally been left blank.

#### Philemon 12

##### I have sent him back to you

Paul was probably sending Onesimus with another believer who carried this letter.

##### who is my very heart

Here "heart" is a metonym for a person's emotions. The phrase "who is my very heart" is a metaphor for someone whom the speaker loves dearly. Paul was saying this about Onesimus. Alternate translation: "whom I love dearly"

#### Philemon 13

##### so he could serve me for you

"so that, since you cannot be here, he might help me" or "so that he could help me in your place"

##### while I am in chains

Prisoners were often bound in chains. Paul was in prison when he taught Onesimus and was still in prison when he wrote this letter. Alternate translation: "while I am in prison"

##### for the sake of the gospel

Paul was in prison because he preached the gospel publicly. This can be stated explicitly. Alternate translation: "because I preach the gospel"

#### Philemon 14

##### But I did not want to do anything without your consent

Paul states a double negative to mean the opposite. Alternate translation: "But I wanted to make sure that you approved of everything I did"

##### I did not want your good deed to be from necessity but from good will

"I did not want you to do this good deed because I commanded you to do it, but because you wanted to do it"

##### but from good will

"but because you freely chose to do the right thing"

#### Philemon 15

##### Perhaps for this he was separated from you for a time, so that

This can be stated in active form. Alternate translation: "Perhaps the reason God took Onesimus away from you for a time was so that"

##### for a time

"during this time"

#### Philemon 16

##### better than a slave

"more valuable than a slave"

##### a beloved brother

"a dear brother" or "a precious brother in Christ"

##### much more so to you

"he means even more to you"

##### in both the flesh

"both as a man." Paul is referring to Onesimus' being a trustworthy servant.

##### in the Lord

"as a brother in the Lord" or "because he belongs to the Lord"

#### Philemon 17

##### if you have me as a partner

"if you think of me as a fellow worker for Christ"

#### Philemon 18

##### charge that to me

"say that I am the one who owes you"

#### Philemon 19

##### I, Paul, write this with my own hand

"I, Paul, write this myself." Paul wrote this part with his own hand so that Philemon would know that the words were really from Paul. Paul really would pay him.

##### not to mention

"I do not need to remind you" or "You already know." Paul says he does not need to tell Philemon this, but then continues to tell him anyway. This emphasizes the truth of what Paul is telling him.

##### you owe me your own self

"you owe me your own life." Paul was implying that Philemon should not say that Onesimus or Paul owed him anything because Philemon owed Paul even more. The reason Philemon owed Paul his life can be made explicit. Alternate translation: "you owe me much because I saved your life" or "you owe me your own life because what I told you saved your life"

#### Philemon 20

##### refresh my heart in Christ

Here "refresh" is a metaphor for comfort or encourage. Here "heart" is a metonym for a person's feelings, thoughts, or inner being. How Paul wanted Philemon to refresh his heart can be made explicit. Alternate translation: "encourage me in Christ" or "comfort me in Christ" or "refresh my heart in Christ by accepting Onesimus kindly"

#### Philemon 21

##### General Information:

Here the words "your" and "you" are singular and refer to Philemon.

##### Connecting Statement:

Paul closes his letter and speaks a blessing on Philemon and the believers that meet for church in Philemon's house.

##### Confident about your obedience

"Because I am sure that you will do what I ask"

#### Philemon 22

##### At the same time

"Also"

##### prepare a guest room for me

"make a room in your house ready for me." Paul is addressing Philemon here, so the word "prepare" is singular.

##### for I hope that through your prayers I will be returned to you

Paul is confident that he will return to Philemon and the other Christians there. This can be stated in active form. Alternate translation: "for I confidently expect that God will answer your prayers and send me back to you"

##### your ... you

These words are plural and refer to Philemon, Apphia, Archippus, and the other Christians that meet in their home.

#### Philemon 23

##### Epaphras

This man is a fellow believer and prisoner with Paul.

##### my fellow prisoner in Christ Jesus

"who is in prison with me because he serves Christ Jesus"

#### Philemon 24

##### So do Mark, Aristarchus, Demas, and Luke, my fellow workers

"Mark, Aristarchus, Demas, and Luke, my fellow workers, also greet you"

##### Mark ... Aristarchus ... Demas ... Luke

These are names of men.

##### my fellow workers

"the men who work with me" or "who all work with me."

#### Philemon 25

##### The grace of our Lord Jesus Christ be with your spirit

The word "your" here refers to Philemon and all who met in his house and so is plural. The words "your spirit" are a synecdoche and represent the people themselves. Alternate translation: "May our Lord Jesus Christ be kind to you"

## Hebrews

### Chapter 1

**1** Long ago God spoke to our ancestors through the prophets at many times and in many ways. **2** But in these last days, he has spoken to us through a Son, whom he appointed to be the heir of all things. It is through him that God also made the universe. **3** He is the brightness of God's glory, the exact representation of his being. He even holds everything together by the word of his power. After he had made cleansing for sins, he sat down at the right hand of the Majesty on high. **4** He has become just as superior to the angels as the name he has inherited is more excellent than their name. **5** For to which of the angels did God ever say,

"You are my Son,

today I have become your Father"?

Or to which of the angels did God ever say,

"I will be a Father to him,

and he will be a Son to me"?

**6** But again, when God brings the firstborn into the world, he says,

"All God's angels must worship him."

**7** About the angels he says,

"He is the one who makes his angels spirits,

and his servants flames of fire."

**8** But to the Son he says,

"Your throne, God, is forever and ever.

The scepter of justice is the scepter of your kingdom.

**9** You have loved righteousness and hated lawlessness.

Therefore God, your God, has anointed you

with the oil of joy more than your companions."

**10** "In the beginning, Lord, you laid the earth's foundation.

The heavens are the work of your hands.

**11** They will perish, but you will continue.

They will all wear out like a piece of clothing.

**12** You will roll them up like a cloak,

and they will be changed like a piece of clothing.

But you are the same,

and your years do not end."

**13** But to which of the angels has God said at any time,

"Sit at my right hand

until I make your enemies a footstool for your feet"?

**14** Are not all angels spirits who serve, and who are sent to care for those who will inherit salvation?

# Hebrews 1 General Notes

### Structure and formatting

This chapter describes how Jesus is more important to us than the angels are.

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 1:5, 7-13, which is from the Old Testament.

#### "Our ancestors"

The writer wrote this letter to Christians who had grown up as Jews. This is why the letter is called "Hebrews."

### Important figures of speech in this chapter

#### Rhetorical questions

The author uses rhetorical questions as a way of proving Jesus is better than the angels. Both he and the readers know the answers to the questions, and the writer knows that as the readers think about the answers to the questions, they will realize that God's Son is more important than any of the angels.

#### Poetry

Jewish teachers, like the Old Testament prophets, would put their most important teachings in the form of poetry so that the hearers would be able to learn and remember them.

#### Hebrews 01

##### General Information:

Although this letter does not mention to whom it was sent, the author wrote particularly to Hebrews (Jews), who would have understood the many Old Testament references. This prologue provides the background for the whole book: the unsurpassing greatness of the Son, who is greater than all. The book begins by emphasizing that the Son is better than the prophets and the angels.

#### Hebrews 02

##### in these last days

"in these final days." This phrase refers to the time when Jesus began his ministry, extending until God establishes his complete rule in his creation.

##### through a Son

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

##### to be the heir of all things

The author speaks of the Son as if he will inherit wealth and property from his Father. Alternate translation: "to possess all things"

##### It is through him that God also made the universe

"It is through the Son that God also made all things"

#### Hebrews 03

##### the brightness of God's glory

"the light of his glory." God's glory is associated with a very bright light. The author is saying that the Son embodies that light and fully represents God's glory.

##### glory, the exact representation of his being

"glory, the image of God's being." The phrase "the exact representation of his being" is similar in meaning to "the brightness of God's glory." The Son embodies the character and essence of God and fully represents everything that God is. Alternate translation: "glory and is just like God" or "glory, and what is true about God is true about the Son"

##### the word of his power

"his powerful word." Here "word" refers to a message or command. Alternate translation: "his powerful command"

##### After he had made cleansing for sins

The abstract noun "cleansing" can be expressed as a verb: "making clean." Alternate translation: "After he had finished making us clean from sins" or "After he had finished purifying us from our sins"

##### he had made cleansing for sins

The author speaks of forgiving sins as if it were making a person clean. Alternate translation: "he had made it possible for God to forgive our sins"

##### he sat down at the right hand of the Majesty on high

To sit at the "right hand of God" is a symbolic action of receiving great honor and authority from God. Alternate translation: "he sat down at the place of honor and authority beside the Majesty on high"

##### the Majesty on high

Here "Majesty" refers to God. Alternate translation: "God Most High"

#### Hebrews 04

##### He has become

"The Son has become"

##### as the name he has inherited is more excellent than their name

Here "name" refers to honor and authority. Alternate translation: "as the honor and authority he has inherited is superior to their honor and authority"

##### he has inherited

The author speaks of receiving honor and authority from his father as if it were inheriting wealth and property from his father. Alternate translation: "he has received"

#### Hebrews 05

##### General Information:

The first prophetic quotation (You are my Son) comes from the Psalms. The prophet Samuel wrote the second one (I will be a Father to him). The words "You" and "he" refer to Jesus, and the words "I" and "me" refer to God the Father.

##### For to which of the angels did God ever say, "You are my Son ... a Son to me"?

This question emphasizes that God does not call any angel his Son. Alternate translation: "For God never said to any of the angels, 'You are my Son ... a Son to me.'"

##### You are my Son ... I have become your Father

These two phrases mean essentially the same thing.

#### Hebrews 06

##### General Information:

The quotation, "All God's angels ... him," comes from one of the books that Moses wrote.

##### the firstborn

This means Jesus. The author refers to him as the "firstborn" to emphasize the Son's importance and authority over everyone else. It does not imply that there was a time before Jesus existed or that God has other sons like Jesus. Alternate translation: "his honored Son, his only Son"

##### he says

"God says"

#### Hebrews 07

##### General Information:

The quotation, "He is the one who makes ... fire," is from the Psalms.

##### He is the one who makes his angels spirits, and his servants flames of fire

Possible meanings are 1) "God has made his angels to be spirits who serve him with power like flames of fire" or 2) God makes the wind and flames of fire his messengers and servants. In the original language the word for "angel" is the same as "messenger," and the word for "spirits" is the same as "wind." With either possible meaning, the point is that the angels serve the Son because he is superior.

#### Hebrews 08

##### General Information:

This scriptual quotation comes from the Psalms.

##### But to the Son he says

"But God says this to the Son"

##### Son

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

##### Your throne, God, is forever and ever

The Son's throne represents his rule. Alternate translation: "You are God, and your reign will last forever and ever"

##### The scepter of justice is the scepter of your kingdom

Here "scepter" refers to the Son's rule. Alternate translation: "And you will rule over your kingdom with justice" or "And you will rule over the people of your kingdom justly"

#### Hebrews 09

##### has anointed you with the oil of joy more than your companions

Here "oil of joy" refers to the joy that the Son felt when God honored him. Alternate translation: "has honored you and made you more joyful than anyone else"

#### Hebrews 10

##### General Information:

This quotation comes from another Psalm.

##### Connecting Statement:

The author continues explaining that Jesus is superior to the angels.

##### In the beginning

"Before anything existed"

##### you laid the earth's foundation

The author speaks of God creating the earth as if he built a building on a foundation. Alternate translation: "you created the earth"

##### The heavens are the work of your hands

Here "hands" refer to God's power and action. Alternate translation: "You made the heavens"

#### Hebrews 11

##### They will perish

"The heavens and earth will disappear" or "The heavens and earth will no longer exist"

##### wear out like a piece of clothing

The author speaks of the heavens and earth as if they were a piece of clothing that will get old and eventually become useless.

#### Hebrews 12

##### roll them up like a cloak

The author speaks of the heavens and earth as if they were a robe or another kind of outer garment.

##### they will be changed like a piece of clothing

The author speaks of the heavens and earth as if they were clothing that could be exchanged for other clothing.

##### they will be changed

This can be stated in active form. Alternate translation: "you will change them"

##### your years do not end

Periods of time are used to represent God's eternal existence. Alternate translation: "your life will never end"

#### Hebrews 13

##### General Information:

This quotation comes from another Psalm.

##### But to which of the angels has God said at any time ... feet"?

The author uses a question to emphasize that God has never said this to an angel. Alternate translation: "But God has never said to an angel at any time ... feet.'"

##### 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"

##### until I make your enemies a footstool for your feet

Christ's enemies are spoken of as if they will become an object on which a king rests his feet. This image represents defeat and dishonor for his enemies.

#### Hebrews 14

##### Are not all angels spirits ... inherit salvation?

The author uses this question to remind the readers that angels are not as powerful as Christ, but they have a different role. Alternate translation: "All angels are spirits who ... inherit salvation."

##### for those who will inherit salvation

Receiving what God has promised believers is spoken of as if it were inheriting property and wealth from a family member. Alternate translation: "for those whom God will save"

### Chapter 2

**1** Therefore we must give far more attention to what we have heard, so that we do not drift away from it. **2** For if the message that was spoken through the angels proved to be so reliable, and every transgression and disobedience receives just repayment, **3** how then can we escape if we ignore so great a salvation? This is salvation that was first announced by the Lord and confirmed to us by those who heard it. **4** At the same time God testified to it by signs, wonders, and various miracles, and by distributing the gifts of the Holy Spirit according to his will.

**5** For it was not to the angels that God subjected the world to come, about which we are speaking. **6** But someone has somewhere testified, saying,

"What is man, that you are mindful of him?

Or a son of man, that you care for him?

**7** You made man a little lower than the angels;

you crowned him with glory and honor. *[*[1](#fn-058-002-007-1)*]*

**8** You put everything in subjection under his feet."

For it was to him that God has subjected all things. He did not leave anything not subjected to him. But now we do not yet see everything subjected to him. **9** But we see him who was made lower than the angels for a little while, Jesus, crowned with glory and honor because of his suffering and death, so that by God's grace he might taste death for everyone. **10** For it was proper for God, because everything exists for him and through him, to bring many sons to glory. It was proper for him to make the founder of their salvation complete through his sufferings. **11** For both the one who sanctifies and those who are sanctified have one source. So he is not ashamed to call them brothers. **12** He says,

"I will proclaim your name to my brothers,

I will sing about you from inside the assembly."

**13** And again,

"I will trust in him."

And again,

"See, here am I and the children whom God has given me."

**14** Therefore, since the children share in flesh and blood, he shared in those things in the same way, so that through death he might destroy the one who has the power of death, that is, the devil. **15** This was so that he would free all those who through fear of death lived all their lives subject to slavery. **16** For surely it is not the angels he helps, but Abraham's descendants. **17** So it was necessary for him to become like his brothers in all ways, so that he could be a merciful and faithful high priest in relation to the things of God, and so that he could make atonement for the sins of the people. **18** Because Jesus himself has suffered and was tempted, he is able to help those who are tempted.

#### Footnotes

2:7 *[1]*Some important and ancient Greek copies add,

# Hebrews 2 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 2:6-8, 12-13, which is from the Old Testament.

### Special concepts in this chapter

#### Brothers

The author probably uses the term "brothers" to refer to Christians who grew up as Jews.

* **Hebrews 2:1 Notes**

**<< | >>**

#### Hebrews 01

##### Connecting Statement:

This is the first of five urgent warnings the author gives.

##### we must

Here "we" refers to the author and includes his audience.

##### so that we do not drift away from it

Possible meanings for this metaphor are 1) people who stop believing in God's word are spoken of as if they were drifting away, like a boat drifts from its position in the water. Alternate translation: "so that we do not stop believing it" or 2) people who stop obeying God's words are spoken of as if they were drifting away, like a boat drifts from its position in the water. Alternate translation: "so that we do not stop obeying it"

#### Hebrews 02

##### For if the message that was spoken through the angels

The Jews believed that God spoke his law to Moses through angels. This can be stated in active form. Alternate translation: "For if the message that God spoke through the angels"

##### For if the message

The author is certain that these things are true. Alternate translation: "Because the message"

##### every transgression and disobedience receives just repayment

Here "transgression" and "disobedience" stand for the people who are guilty of these sins. Alternate translation: "every person who sins and disobeys will receive just repayment"

##### transgression and disobedience

These two words mean basically the same thing.

##### repayment

This is a general term, but you may need to make explicit that the "repayment" here is just punishment. Alternate translation: "punishment"

#### Hebrews 03

##### how then can we escape if we ignore so great a salvation?

The author uses a question to emphasize that the people will certainly receive punishment if they refuse God's salvation through Christ. Alternate translation: "then God will certainly punish us if we do not pay attention to his message about how God will save us!"

##### ignore

"pay no attention to" or "consider unimportant"

##### This is salvation that was first announced by the Lord and confirmed to us by those who heard it

This can be stated in active form. The abstract noun "salvation" can be translated with a verbal phrase. Alternate translation: "The Lord himself first announced the message about how God will save us and then those who heard the message confirmed it to us"

#### Hebrews 04

##### according to his will

"in just the way he wanted to do it"

#### Hebrews 05

##### Connecting Statement:

The writer reminds these Hebrew believers that the earth will one day be under the rule of the Lord Jesus.

##### For it was not to the angels that God subjected

"For God did not make the angels rulers over"

##### the world to come

Here "world" refers to the people who live there. And "to come" means that this is the world in the next age after Christ returns. Alternate translation: "the people who will live in the new world"

#### Hebrews 06

##### General Information:

The quotation here is from the book of Psalms in the Old Testament. It continues on through verse 8.

##### What is man, that you are mindful of him?

This rhetorical question emphasizes the insignificance of humans and expresses surprise that God would pay attention to them. Alternate translation: "Humans are insignificant, and yet you are mindful of them!"

##### Or a son of man, that you care for him?

The idiom "son of man" refers to human beings. This rhetorical question means basically the same thing as the first question. It expresses surprise that God would care for humans, who are insignificant. Alternate translation: "Human beings are of little importance, and yet you care for them!"

##### Or a son of man

The verb may be supplied from the previous question. Alternate translation: "Or what is a son of man"

#### Hebrews 07

##### a little lower than the angels

The author speaks of people being less important than angels as if the people are standing in a position that is lower than the angels' position. Alternate translation: "less important than the angels"

##### made man ... crowned him

Here, these phrases do not refer to a specific person but to humans in general, including both males and females. Alternate translation: "made humans ... crowned them"

##### you crowned him with glory and honor

The gifts of glory and honor are spoken of as if they were a wreath of leaves placed on the head of a victorious athlete. Alternate translation: "you have given them great glory and honor"

#### Hebrews 08

##### his feet ... to him

Here, these phrases do not refer to a specific person but to humans in general, including both males and females. Alternate translation: "their feet ... to them"

##### You put everything in subjection under his feet

The author speaks of humans having control over everything as if they have stepped on everything with their feet. Alternate translation: "You have given them control over everything"

##### He did not leave anything not subjected to him

This double negative emphasizes the positive. This can be stated in positive form. Alternate translation: "God made everything subject to him"

##### we do not yet see everything subjected to him

"we know that humans are not in control of everything yet"

#### Hebrews 09

##### Connecting Statement:

The writer reminds these Hebrew believers that Christ became lower than the angels when he came to earth to suffer death for forgiveness of sins, and that he became a merciful high priest to believers.

##### we see him

"we know there is one"

##### who was made

This can be stated in active form. Alternate translation: "whom God made"

##### lower than the angels ... crowned with glory and honor

See how you translated these words in Hebrews 2:7.

##### he might taste death

The experience of death is spoken of as if it were food that people can taste. Alternate translation: "he might experience death" or "he might die"

#### Hebrews 10

##### bring many sons to glory

The gift of glory is spoken of here as if it were a place to which people could be brought. Alternate translation: "save many sons"

##### many sons

Here this refers to believers in Christ, including males and females. Alternate translation: "many believers"

##### the founder of their salvation

Possible meanings of this metaphor are 1) the author speaks of Jesus as the one who establishes salvation, or makes it possible for God to save people. Alternate translation: "the one who makes their salvation possible" or 2) the word translated here as "founder" can mean "leader" and the writer speaks of salvation as if it were a destination and of Jesus as the person who goes before the people on the road and leads them to salvation. Alternate translation: "the one who leads people to salvation"

##### complete

Becoming mature and completely trained is spoken of as if a person were made complete, perhaps complete in all his body parts.

#### Hebrews 11

##### the one who sanctifies

"the one who makes others holy" or "the one who makes others pure from sin"

##### those who are sanctified

This can be stated in active form. Alternate translation: "those whom he makes holy" or "those whom he makes pure from sin"

##### have one source

Who that source is can be stated clearly. Alternate translation: "have one source, God himself" or "have the same Father"

##### he is not ashamed

"Jesus is not ashamed"

##### is not ashamed to call them brothers

This litotes means that he will claim them as his brothers. Alternate translation: "is pleased to call them brothers"

##### brothers

Here this refers to all who have believed in Jesus, including both men and women.

#### Hebrews 12

##### General Information:

This prophetic quotation comes from a Psalm of King David.

##### I will proclaim your name to my brothers

Here "name" refers to the person's reputation and what they have done. Alternate translation: "I will proclaim to my brothers the great things you have done"

##### from inside the assembly

"when believers come together to worship God"

#### Hebrews 13

##### General Information:

The prophet Isaiah wrote these quotations.

##### And again,

"And a prophet wrote in another scripture passage what Christ said about God:"

##### the children

This speaks about those who believe in Christ as if they were children. Alternate translation: "those who are like my children"

#### Hebrews 14

##### the children

This speaks about those who believe in Christ as if they were children. Alternate translation: "those who are like his children"

##### share in flesh and blood

The phrase "flesh and blood" refers to people's human nature. Alternate translation: "are all human beings"

##### he shared in those things in the same way

"Jesus in the same way shared in flesh and blood" or "Jesus became human in the same way they did"

##### through death

Here "death" can be stated as a verb. Alternate translation: "by dying"

##### has the power of death

Here "death" can be stated as a verb. Alternate translation: "has the power to cause people to die"

#### Hebrews 15

##### This was so that he would free all those who through fear of death lived all their lives subject to slavery

The fear of death is spoken of as if it were making people live as slaves. Taking away someone's fear is spoken of as it were freeing that person from slavery. Alternate translation: "This was so he might free all people. For we lived like slaves because we were afraid of dying"

#### Hebrews 16

##### General Information:

This page has intentionally been left blank.

#### Hebrews 17

##### it was necessary for him

"it was necessary for Jesus"

##### like his brothers

Here "brothers" refers to people in general. Alternate translation: "like human beings"

##### he could make atonement for the sins of the people

Christ's death on the cross means that God can forgive sins. Alternate translation: "he could make it possible for God to forgive people's sins"

#### Hebrews 18

##### was tempted

This can be stated in active form. Alternate translation: "Satan tempted him"

##### who are tempted

This can be stated in active form. Alternate translation: "whom Satan is tempting"

### Chapter 3

**1** Therefore, holy brothers, you share in a heavenly calling. Think about Jesus, the apostle and high priest of our confession. **2** He was faithful to God, who appointed him, just as Moses was also faithful in all the house of God. **3** For Jesus has been considered worthy of greater glory than Moses, because the one who builds a house has more honor than the house itself. **4** For every house is built by someone, but the one who built everything is God. **5** For Moses was faithful as a servant in God's entire house, bearing witness about the things that were to be spoken of in the future. **6** But Christ is faithful as a Son who is in charge of the house of God. We are his house if we hold firmly to our courage and the hope of which we boast. **7** Therefore, it is just as the Holy Spirit says:

"Today, if you hear his voice

**8** do not harden your hearts

as in the rebellion,

in the time of testing in the wilderness.

**9** This was when your ancestors rebelled by testing me,

after they had seen my deeds for forty years.

**10** Therefore I was angry with that generation.

I said, 'They have always gone astray in their hearts.

They have not known my ways.'

**11** It is just as I swore in my wrath:

'They will never enter my rest.'"

**12** Be careful, brothers, that none of you has an evil heart of unbelief, a heart that turns away from the living God. **13** But encourage one another daily, as long as it is called "today," so that no one among you will be hardened by the deceitfulness of sin. **14** For we have become partners of Christ if we firmly hold to our confidence in him from the beginning to the end. **15** About this it has been said,

"Today, if you hear his voice,

do not harden your hearts,

as in the rebellion."

**16** Who was it who heard God and rebelled? Was it not all those who came out of Egypt through Moses? **17** With whom was he angry for forty years? Was it not with those who sinned, whose dead bodies fell in the wilderness? **18** To whom did he swear that they would not enter his rest, if it was not to those who disobeyed him? **19** We see that they were not able to enter his rest because of unbelief.

# Hebrews 3 General Notes

### Structure and formatting

This chapter is about how Jesus is better than Moses, the greatest Israelite in the Old Testament.

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 3:7-11,15, which is from the Old Testament.

### Special concepts in this chapter

#### Brothers

The author probably uses the term "brothers" to refer to Christians who grew up as Jews.

### Important figures of speech in this chapter

#### Harden your hearts

A person who hardens his heart is a person who will not listen to or obey God.

#### Rhetorical questions

The author uses rhetorical questions as a way of warning his readers. Both he and the readers know the answers to the questions, and the writer knows that as the readers think about the answers to the questions, they will realize that they need to listen to God and obey him.

#### Hebrews 01

##### Connecting Statement:

This second warning is longer and more detailed and includes chapters 3 and 4. The writer begins by showing that Christ is better than his servant Moses.

##### holy brothers

Here "brothers" refer to fellow Christians, including both men and women. Alternate translation: "holy brothers and sisters" or "my holy fellow believers"

##### you share in a heavenly calling

Here "heavenly" represents God. Alternate translation: "God has called us together"

##### the apostle and high priest

Here the word "apostle" means someone who has been sent. In this passage, it does not refer to any of the twelve apostles. Alternate translation: "the one whom God sent and is the high priest"

##### of our confession

This can be reworded so that the abstract noun "confession" is expressed as the verb "confess." Alternate translation: "whom we confess" or "in whom we believe"

#### Hebrews 02

##### in all the house of God

The Hebrew people to whom God revealed himself are spoken of as if they were a literal house. Alternate translation: "to all of God's people"

#### Hebrews 03

##### Jesus has been considered

This can be stated in active form. Alternate translation: "God has considered Jesus"

#### Hebrews 04

##### the one who built everything

God's acts of creating the world are spoken of as if they were the actions of building a house.

##### every house is built by someone

This can be stated in active form. Alternate translation: "every house has someone who built it"

#### Hebrews 05

##### in God's entire house

The Hebrew people to whom God revealed himself are spoken of as if they were a literal house. See how you translated this in [Hebrews 3:2]

##### house, bearing witness about the things

This phrase probably refers to all of Moses's work. This can be stated as a new sentence. Alternate translation: "house. Moses's life and work pointed to the things"

##### were to be spoken of in the future

This can be stated in active form. Alternate translation: "God would speak about in the future"

#### Hebrews 06

##### Son

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

##### who is in charge of the house of God

This speaks about God's people as if they were a literal house. Alternate translation: "who rules over God's people"

##### We are his house

This speaks of God's people as if they were a literal house. Alternate translation: "We are God's people"

##### if we hold firmly to our courage and the hope of which we boast

Here "hope" means "a confident expectation." Here "courage" and "hope" are abstract nouns and can be stated as verbs. Alternate translation: "if we continue to be courageous and joyfully expect God to do what he has promised"

#### Hebrews 07

##### General Information:

This quotation comes from the book of Psalms in the Old Testament.

##### Connecting Statement:

The warning here is a reminder that the Israelites' unbelief kept almost all of them from entering into the land that God had promised them.

##### if you hear his voice

God's "voice" represents him speaking. Alternate translation: "when you hear God speak"

#### Hebrews 08

##### do not harden your hearts

Here "hearts" is a metonym for a person's mind. The phrase "harden your hearts" is a metaphor for being stubborn. Alternate translation: "do not be stubborn" or "do not refuse to listen"

##### as in the rebellion, in the time of testing in the wilderness

Here "rebellion" and "testing" can be stated as verbs. Alternate translation: "as when your ancestors rebelled against God and tested him in the wilderness"

#### Hebrews 09

##### General Information:

This quotation is from the Psalms.

##### your ancestors

Here "your" is plural and refers to the people of Israel.

##### by testing me

Here "me" refers to God.

#### Hebrews 10

##### forty years

"40 years"

##### I was angry

"I was greatly unhappy"

##### They have always gone astray in their hearts

Here "gone astray in their hearts" is a metaphor for not being loyal to God. Here "hearts" is a metonym for minds or desires. Alternate translation: "They have always rejected me" or "They have always refused to obey me"

##### They have not known my ways

This speaks of a manner of conducting one's life as if it were a way or a path. Alternate translation: "They have not understood how I want them to conduct their lives"

#### Hebrews 11

##### They will never enter my rest

The peace and security provided by God are spoken of as if they were rest that he can give, and as if they were a place to which people could go. Alternate translation: "They will never enter the place of rest" or "I will never allow them to experience my blessings of rest"

#### Hebrews 12

##### brothers

Here this refers to fellow Christians, including males and females. Alternate translation: "brothers and sisters" or "fellow believers"

##### that none of you has an evil heart of unbelief, a heart that turns away from the living God

Here "heart" is a metonym that represents a person's mind or will. Refusing to believe and obey God is spoken of as if the heart did not believe and it physically turned away from God. Alternate translation: "that none of you refuses to believe the truth and stops obeying the living God"

##### the living God

"the true God who is really alive"

#### Hebrews 13

##### as long as it is called "today,"

"while there is still opportunity,"

##### no one among you will be hardened by the deceitfulness of sin

This can be stated in active form. Alternate translation: "the deceitfulness of sin will not harden any of you"

##### no one among you will be hardened by the deceitfulness of sin

Being stubborn is spoken of as being hard or having a hard heart. The hardness is a result of being deceived by sin. This can be reworded so that the abstract noun "deceitfulness" is expressed as the verb "deceive." Alternate translation: "no one among you will be deceived by sin and become stubborn" or "you do not sin, deceiving yourselves so that you become stubborn"

#### Hebrews 14

##### For we have become

Here "we" refers to both the writer and the readers.

##### if we firmly hold to our confidence in him

"if we continue to confidently trust in him"

##### from the beginning

"from when we first began to believe in him"

##### to the end

This is a polite way of referring to when a person dies. Alternate translation: "until we die"

#### Hebrews 15

##### General Information:

This continues the quotation from the same psalm that was also quoted in Hebrews 3:7.

##### it has been said

This can be stated in active form. Alternate translation: "the writer wrote"

##### if you hear his voice

God's "voice" represents him speaking. See how you translated this in [Hebrews 3:7]

##### as in the rebellion

Here "rebellion" can be stated as a verb. See how you translated this in [Hebrews 3:8]

#### Hebrews 16

##### Who was it who heard God and rebelled? Was it not all those who came out of Egypt through Moses?

The author uses questions to teach his readers. These two questions can be joined as one statement, if needed. Alternate translation: "All those who came out of Egypt with Moses heard God, yet they still rebelled."

#### Hebrews 17

##### With whom was he angry for forty years? Was it not with those who sinned, whose dead bodies fell in the wilderness?

The author uses questions to teach his readers. These two questions can be joined as one statement, if needed. Alternate translation: "For forty years, God was angry with those who sinned, and he let them die in the wilderness."

##### forty years

"40 years"

#### Hebrews 18

##### To whom did he swear that they would not enter his rest, if it was not to those who disobeyed him?

The author uses this question to teach his readers. Alternate translation: "And it was to those who disobeyed that he swore they would not enter his rest."

##### they would not enter his rest

The peace and security provided by God are spoken of as if they were rest that he can give, and as if they were a place to which people could go. Alternate translation: "they would not enter the place of rest" or "they would not experience his blessings of rest"

##### they

The word "they" refers to the disobedient Israelites.

#### Hebrews 19

##### General Information:

Here "we" refers to the author and readers.

##### because of unbelief

The abstract noun "unbelief" can be translated with a verbal phrase. Alternate translation: "because they did not believe him"

### Chapter 4

**1** Therefore, since the promise of entering his rest is still allowed to stand, let us fear, so that none of you may seem to have fallen short of it. **2** For we were told the good news just as they were. But that message did not benefit those who did not unite in faith with those who obeyed. *[*[1](#fn-058-004-002-1)*]***3** For we who have believed enter that rest, just as he said,

"As I swore in my wrath,

They will never enter my rest."

Even so, his works were finished from the foundation of the world. **4** For he has somewhere spoken about the seventh day:

"And God rested on the seventh day from all his works." **5** And again in this same passage he said,

"They will never enter my rest."

**6** Therefore, it remains for some to enter that rest, and those who previously had the good news proclaimed to them did not go in because of their disobedience. **7** So God again appointed a certain day, calling it "Today," when he spoke through David much later in words already quoted:

"Today if you hear his voice,

do not harden your hearts."

**8** For if Joshua had given them rest, God would not have spoken about another day. **9** So there remains a Sabbath rest reserved for God's people. **10** For he who enters into God's rest has himself also rested from his deeds, just as God did from his. **11** Therefore let us be eager to enter that rest, so that no one will fall into the kind of disobedience that they did. **12** For the word of God is living and active and sharper than any two-edged sword. It pierces even to the dividing of soul and spirit, of joints and marrow, and is able to discern the thoughts and intentions of the heart. **13** No thing that has been created is hidden before God, but everything is bare and open to the eyes of the one to whom we must give an account.

**14** Therefore, since we have a great high priest who has passed through the heavens, Jesus the Son of God, let us firmly hold to our confession. **15** For we do not have a high priest who cannot feel sympathy for our weaknesses. Rather, we have someone who has in all ways been tempted as we are, except that he is without sin. **16** Let us then go with confidence to the throne of grace, so that we may receive mercy and find grace to help in time of need.

#### Footnotes

4:2 *[1]*Some important and ancient copies read,

# Hebrews 4 General Notes

### Structure and formatting

This chapter tells why Jesus is the greatest high priest.

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 4:3-4, 7, which is from the Old Testament.

### Special concepts in this chapter

#### God's rest

The word "rest" seems to refer to at least two things in this chapter. It refers to a place or time when God will allow his people to rest from their work (Hebrews 4:3), and it refers to God resting on the seventh day (Hebrews 4:4).

#### Hebrews 01

##### Connecting Statement:

Chapter 4 continues the warning to believers starting in Hebrews 3:7.

##### Therefore

"Because what I have just said is true" or "Since God will certainly punish those who do not obey"

##### let us fear

This is probably a hyperbole that refers to being very careful. Alternate translation: "we must be very careful"

##### entering his rest

The peace and security provided by God are spoken of as if they were rest that he can give, and as if they were a place to which people could go. Alternate translation: "to enter the place of rest" or "to experience God's blessings of rest"

##### none of you may seem to have fallen short of it

God's promise is spoken of as if it were a place to which people were trying to go. Alternate translation: "none of you fail to enter into God's rest, which he promised to us" or "God allows you all to enter into his rest as he promised us"

#### Hebrews 02

##### For we were told the good news just as they were

This can be stated in active form. Alternate translation: "For we heard the good news just as they did"

##### as they were

Here "they" refers to the Hebrews' ancestors who were alive during the time of Moses.

##### But that message did not benefit those who did not unite in faith with those who obeyed

The author is talking about two groups of people, those who received God's covenant with faith, and those who heard it but did not believe. This can be stated in positive form. Alternate translation: "But that message benefited only those who believed and obeyed it"

##### unite

join

#### Hebrews 03

##### General Information:

Here the quotation, "As I swore ... rest," is from a psalm.

##### we who have believed

"we who believe"

##### we who have believed enter that rest

The peace and security provided by God are spoken of as if they were rest that he can give, and as if they were a place to which people could go. Alternate translation: "we who have believed will enter the place of rest" or "we who have believed will experience God's blessings of rest"

##### just as he said

"just as God said"

##### As I swore in my wrath

"As I swore when I was very angry"

##### They will never enter my rest

The peace and security provided by God are spoken of as if they were rest that he can give, and as if they were a place to which people could go. Alternate translation: "They will never enter the place of rest" or "They will never experience my blessings of rest"

##### his works were finished

This can be stated in active form. Alternate translation: "he finished creating" or "he finished his works of creation"

##### from the foundation of the world

The author speaks of the world as if it were a building set on a foundation. Alternate translation: "at the beginning of the world" or "from the time he created the world"

#### Hebrews 04

##### General Information:

The quotation, "God rested on ... works," is from Moses's writings.

##### the seventh day

The word "seventh" is the ordinal number for "seven."

#### Hebrews 05

##### General Information:

This quotation, "They will never enter ... rest," is from a psalm.

#### Hebrews 06

##### it remains for some to enter that rest

The peace and security provided by God are spoken of as if they were rest that he can give, and as if they were a place to which people could go. This can be stated in active form. Alternate translation: "God still allows some people to enter his place of rest" or "God still allows some people to experience his blessings of rest"

#### Hebrews 07

##### General Information:

Here we find out that this quotation from the Psalms was written by David (Hebrews 3:7-8).

##### if you hear his voice

God's commands to Israel are spoken of as if he had given them in an audible voice. See how you translated this in [Hebrews 3:7]

##### do not harden your hearts

Here "hearts" is a metonym for a person's mind. The phrase "harden your hearts" is a metaphor for being stubborn. See how you translated this in [Hebrews 3:8]

#### Hebrews 08

##### Connecting Statement:

Here the writer warns believers not to disobey but to enter into the rest God offers. He reminds them that God's word will convict them and that they can come in prayer with the confidence that God will help them.

##### if Joshua had given them rest

A person causing someone to rest is spoken of as if the person were giving someone rest. Alternate translation: "if Joshua had been able to cause the people to rest" or "if the Israelites during the time of Joshua had experienced God's blessings of rest"

#### Hebrews 09

##### General Information:

This page has intentionally been left blank.

#### Hebrews 10

##### he who enters into God's rest

The peace and security provided by God are spoken of as if they are a place to enter. Alternate translation: "the person who enters into God's place of rest" or "the person who experiences God's blessings of rest"

#### Hebrews 11

##### let us be eager to enter that rest

The peace and security provided by God are spoken of as if they were a place to enter. Alternate translation: "we should also do everything we can to rest with God where he is"

##### will fall into the kind of disobedience that they did

Disobedience is spoken of as if it were a hole that a person could physically fall into by accident. This passage can be reworded so that the abstract noun "disobedience" is expressed as the verb "disobey." Alternate translation: "will disobey in the same way as they did"

##### that they did

Here "they" refers to the Hebrews' ancestors during the time of Moses.

#### Hebrews 12

##### the word of God is living ... It pierces ... is able

Here "word of God" refers to anything that God has communicated to humanity, whether through speech or through written messages. Alternate translation: "the words of God are living ... They pierce ... are able"

##### living and active

This speaks about God's word as if it were alive. It means when God speaks, it is powerful and effective.

##### sharper than any two-edged sword

A two-edged sword can easily cut through a person's flesh. God's word is very effective in showing what is in a person's heart and thoughts.

##### two-edged sword

a sword with a blade that is sharp on both edges

##### It pierces even to the dividing of soul and spirit, of joints and marrow

This continues speaking about God's word as if it were a sword. Here the sword is so sharp that it can cut through and divide parts of the human that are very difficult or even impossible to divide. This means that there is nothing inside us that we can hide from God.

##### soul and spirit

These are two different but closely related nonphysical parts of a human. The "soul" is what causes a person to be alive. The "spirit" is the part of a person that causes him to be able to know and believe in God.

##### joints and marrow

The "joint" is what holds two bones together. The "marrow" is the center part of the bone.

##### is able to discern

This speaks about God's word as if it were a person who could know something. Alternate translation: "exposes"

##### the thoughts and intentions of the heart

"Heart" here is a metonym for "inner self." Alternate translation: "what a person is thinking and intends to do"

#### Hebrews 13

##### No thing that has been created is hidden before God

This can be stated in active form. Alternate translation: "Nothing that God has created can hide from him"

##### everything is bare and open

This speaks about all things as if they were a person standing bare, or a box that is open. Alternate translation: "everything is completely exposed"

##### bare and open

These two words mean basically the same thing and emphasize that nothing is hidden from God.

##### to the eyes of the one to whom we must give an account

God is spoken of as if he had eyes. Alternate translation: "to God, who will judge how we have lived"

#### Hebrews 14

##### who has passed through the heavens

"who has entered where God is"

##### Son of God

This is an important title for Jesus.

##### let us firmly hold to our confession

The word "confession" is a metonym for what a person believes and confesses. This is spoken of as if it were an object that a person could grasp firmly. Alternate translation: "let us continue to believe confidently in him, as we say that we do"

#### Hebrews 15

##### we do not have a high priest who cannot feel sympathy ... Rather, we have

This double negative is used to correct an incorrect idea that the reader might have, that the high priest cannot feel sympathy. Alternate translation: "we have a high priest who can feel sympathy ... Rather, we have"

##### who has in all ways been tempted as we are

This can be stated in active form. Alternate translation: "who has endured temptation in every way that we have" or "whom the devil has tempted in every way that he tempts us"

##### he is without sin

"he did not sin"

#### Hebrews 16

##### to the throne of grace

"to God's throne, where there is grace." Here "throne" refers to God ruling as king. Alternate translation: "to where our gracious God is sitting on his throne"

##### we may receive mercy and find grace to help in time of need

Here "mercy" and "grace" are spoken of as if they were objects that can be given or can be found. Alternate translation: "God may be merciful and gracious and help us in time of need"

### Chapter 5

**1** For every high priest, chosen from among people, is appointed to act on the behalf of people in the things concerning God, so that he may offer both gifts and sacrifices for sins. **2** He can deal gently with those who are ignorant and who have been deceived, because he himself is subject to weakness. **3** Because of this, he also is required to offer sacrifices for his own sins, just as he does for the people's sins. **4** No one takes this honor for himself. Rather, he is called by God, just as Aaron was. **5** In the same way, neither did Christ glorify himself by making himself high priest. Instead, the one speaking to him said,

"You are my Son;

today I have become your Father."

**6** It is just as he also says in another place,

"You are a priest forever

after the manner of Melchizedek."

**7** During the days of his flesh, Christ offered up both prayers and requests with loud cries and tears to God, the one able to save him from death, and he was heard because of his godly life. **8** Even though he was a Son, he learned obedience from what he suffered. **9** He was made perfect and became, for everyone who obeys him, the cause of eternal salvation. **10** He was designated by God as high priest after the manner of Melchizedek.

**11** We have much to say about Jesus, but it is hard to explain since you have become dull in hearing. **12** For though by this time you should be teachers, you still have need for someone to teach you the elementary principles of God's messages. You need milk, not solid food! **13** For anyone who only takes milk is inexperienced with the message of righteousness, because he is still a little child. **14** But solid food is for the mature. These are those who because of their maturity have their understanding trained for distinguishing good from evil.

# Hebrews 5 General Notes

### Structure and formatting

This chapter is a continuation of the teaching of the previous chapter.

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 5:5-6.

### Special concepts in this chapter

#### High priest

Only a high priest could offer sacrifices so that God could forgive sins, so Jesus had to be a high priest. The law of Moses commanded that the high priest be from the tribe of Levi, but Jesus was from the tribe of Judah. God made him a priest like the priest Melchizedek, who lived at the time of Abraham, before there was a tribe of Levi.

### Important figures of speech in this chapter

#### Milk and solid food

The writer speaks of Christians who are only able to understand simple things about Jesus as if they were babies, who drink only milk and cannot eat solid food.

#### Hebrews 01

##### Connecting Statement:

The writer describes the sinfulness of the Old Testament priests, and then he shows that Christ has a better kind of priesthood, one not based on Aaron's priesthood but on the priesthood of Melchizedek.

##### chosen from among people

This can be stated in active form. Alternate translation: "whom God chooses from among the people"

##### is appointed

This can be stated in active form. Alternate translation: "God appoints"

##### to act on the behalf of people

"to represent the people"

##### so that he may offer

The word "he" refers to a high priest.

#### Hebrews 02

##### He can deal gently

"The high priest can deal gently"

##### those ... who have been deceived

This can be stated in active form. Alternate translation: "those ... whom others have deceived" or "those ... who believe what is false"

##### who have been deceived

"who believe false things and so behave badly"

##### is subject to weakness

The high priest's own weakness is spoken of as if it were a another person who rules over him. Alternate translation: "is spiritually weak" or "is weak against sin"

##### weakness

the desire to sin

#### Hebrews 03

##### he also is required

This can be stated in active form. Alternate translation: "God also requires him"

#### Hebrews 04

##### takes this honor

Honor is spoken of as if it were an object that a person could grasp in his hands.

##### takes this honor

The "honor" or praise and respect that people gave to the high priest stand for his task.

##### he is called by God, just as Aaron was

This can be stated in active form. Alternate translation: "God calls him, just as he called Aaron"

#### Hebrews 05

##### General Information:

This quotation is from the Psalms in the Old Testament.

##### the one speaking to him said

"God said to him"

##### You are my Son; today I have become your Father

These two phrases mean essentially the same thing. See how you translated them in [Hebrews 1:5]

##### Son ... Father

These are important titles that describe the relationship between Jesus and God the Father.

#### Hebrews 06

##### General Information:

This prophecy is from a Psalm of David.

##### he also says

To whom God is speaking can be stated clearly. Alternate translation: "he also says to Christ"

##### in another place

"in another place in the scriptures"

##### after the manner of Melchizedek

This means that Christ as a priest has things in common with Melchizedek as a priest. Alternate translation: "in the same way that Melchizedek was a priest"

#### Hebrews 07

##### During the days of his flesh

Here "the days" stands for a period of time. And, "flesh" stand for Jesus's earthly life. Alternate translation: "While he lived on earth"

##### prayers and requests

Both of these words mean basically the same thing.

##### the one able to save him from death

Possible meanings are 1) God was able to save Christ so that he would not die. Alternate translation: 'to save him from dying" or 2) God was able to save Christ after Christ's death by making him alive again. If possible, translate this in a way that allows both interpretations.

##### he was heard

This can be stated in active form. Alternate translation: "God heard him"

#### Hebrews 08

##### a Son

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

#### Hebrews 09

##### He was made perfect

This can be stated in active form. Alternate translation: "God made him perfect"

##### made perfect

Here this means being made mature, able to honor God in all aspects of life.

##### became, for everyone who obeys him, the cause of eternal salvation

The abstract noun "salvation" can be stated as a verb. Alternate translation: "now he saves all who obey him and causes them to live forever"

#### Hebrews 10

##### He was designated by God

This can be stated in active form. Alternate translation: "God designated him" or "God appointed him"

##### as high priest after the manner of Melchizedek

This means that Christ as a priest has things in common with Melchizedek as a priest. Alternate translation: "to be the sort of high priest that Melchizedek was"

#### Hebrews 11

##### Connecting Statement:

Here the writer begins his third warning. He warns these believers that they are still not mature and encourages them to learn God's word so they can understand right from wrong.

##### We have much to say

Even though the author uses the plural pronoun "we," he is most likely referring only to himself. Alternate translation: "I have much to say"

##### you have become dull in hearing

The ability to understand and obey is spoken of as if it were the ability to listen. And the ability to listen is spoken of as if it were a metal tool that becomes dull with use. Alternate translation: "you have trouble understanding it"

#### Hebrews 12

##### elementary principles of God's messages

Here "elementary principles" refers to the first things people should be able to understand. Alternate translation: "basic truths of God's messages" or "beginnning lessons of God's word"

##### You need milk

Truths about God that are easy to understand are spoken of as if they were milk, the only food that infants can take. Alternate translation: "You have become like babies and can drink only milk"

##### milk, not solid food

Truths about God that are difficult to understand are spoken of as if they were solid food, suitable for adults. Alternate translation: "milk instead of solid food that adults can eat"

#### Hebrews 13

##### takes milk

Here "takes" stands for "drinks." Alternate translation: "drinks milk"

##### because he is still a little child

Spiritual maturity is compared with the kind of food that a growing child eats. Solid food is not for a tiny baby, and that is a figure describing a young Christian who only learns simple truths; but later, more solid food is given to the little child, just as when a person matures he can learn about matters that are more difficult.

#### Hebrews 14

##### who because of their maturity have their understanding trained for distinguishing good from evil

People trained to understand something are spoken of as if their ability to understand had been trained. Alternate translation: "who are mature and can distinguish between good and evil"

### Chapter 6

**1** So then, let us leave the beginning of the message of Christ and move forward to maturity. Let us not lay again the foundation of repentance from dead works and of faith in God, **2** nor the foundation of teaching about baptisms, laying on of hands, the resurrection of the dead, and eternal judgment. **3** We will also do this if God permits. **4** For it is impossible for those who were once enlightened, who tasted the heavenly gift, who were sharers of the Holy Spirit, **5** and who tasted God's good word and the powers of the age to come, **6** but who then fell away—it is impossible to restore them again to repentance. This is because they crucify the Son of God for themselves again, and publicly shame him. **7** For the land that drinks in the rain that often comes on it, and that gives birth to the plants useful to those for whom the land was worked—this is the land that receives a blessing from God. **8** But if it bears thorns and thistles, it is worthless and is near to a curse. Its end is in burning.

**9** But we are convinced about better things concerning you, beloved ones, things that concern salvation, even though we speak like this. **10** For God is not unjust. He will not forget your work and the love you showed for his name, because you served his holy people, and you are still serving them. **11** We greatly desire that each of you may show the same diligence to the end, in order to make your hope certain. **12** This is so that you will not become lazy, but imitators of those who by faith and patience inherit the promises.

**13** For when God made his promise to Abraham, he swore by himself, since he could not swear by anyone greater. **14** He said, "I will certainly bless you and give you many descendants." **15** In this way, Abraham obtained what was promised after he had patiently waited. **16** For people swear by someone greater than themselves. At the end of each of their disputes, an oath serves as confirmation. **17** When God decided to show more clearly to the heirs of the promise the unchangeable quality of his purpose, he guaranteed it with an oath. **18** He did this so that by two unchangeable things—with which it is impossible for God to lie—we, who have fled for refuge, will have a strong encouragement to hold firmly to the hope set before us. **19** We have this as a secure and reliable anchor for the soul, a hope that enters into the inner place behind the curtain, **20** where Jesus, who went before us, has entered into that place on our behalf. He has become a high priest forever after the order of Melchizedek.

# Hebrews 6 General Notes

### Special concepts in this chapter

#### Abrahamic Covenant

In the covenant that God made with Abraham, God promised to make Abraham's descendants into a great nation. He also promised to protect Abraham's descendants and to give them land of their own. (See: covenant)

#### Hebrews 01

##### Connecting Statement:

The writer continues with what immature Hebrew believers need to do to become mature Christians. He reminds them of the foundational teachings.

##### let us leave the beginning of the message of Christ and move forward to maturity

This speaks about the basic teachings as if they were the beginning of a journey and the mature teachings as if they were the end of a journey. Alternate translation: "let us stop only discussing what we first learned and start understanding more mature teachings as well"

##### Let us not lay again the foundation

The teachings of the faith are spoken of as if they were a building, and the basic, elementary teachings are the foundation. Alternate translation: "Let us not repeat the basic teachings"

##### dead works

Sinful deeds are spoken of as if they belonged to the world of the dead.

#### Hebrews 02

##### nor the foundation of teaching

The teachings of the faith are spoken of as if they were a building, and the basic, elementary teachings are the foundation. Alternate translation: "nor the basic teachings"

##### laying on of hands

This practice was done to set someone apart for special service or position.

#### Hebrews 03

##### General Information:

This page has intentionally been left blank.

#### Hebrews 04

##### those who were once enlightened

Understanding is spoken of as if it were illumination. Alternate translation: "those who once understood the message about Christ"

##### who tasted the heavenly gift

Experiencing salvation is spoken of as if it were tasting food. Alternate translation: "who experienced God's saving power"

##### who were sharers of the Holy Spirit

The Holy Spirit, who comes to believers, is spoken of as if he were an object that people could share. Alternate translation: "who received the Holy Spirit"

#### Hebrews 05

##### who tasted God's good word

Learning God's message is spoken of as if it were tasting food. Alternate translation: "who learned about God's good message"

##### the powers of the age to come

This means the power of God when his kingdom is fully present in all the world. In this sense, "the powers" refer to God himself, who holds all power. Alternate translation: "how God will work powerfully in the future"

#### Hebrews 06

##### it is impossible to restore them again to repentance

"it is impossible to bring them back to repent again"

##### they crucify the Son of God for themselves again

When people turn away from God, it is as though they crucify Jesus again. Alternate translation: "it is like they crucify for themselves the very Son of God again"

##### Son of God

This is an important title for Jesus that describes his relationship to God.

#### Hebrews 07

##### the land that drinks in the rain

Farmland that benefits from much rain is spoken of as if it were a person who drinks in the rainwater. Alternate translation: "the land that absorbs the rain"

##### that gives birth to the plants

Farmland that produces crops is spoken of as if it gives birth to them. Alternate translation: "that produces plants"

##### the land that receives a blessing from God

Rain and crops are seen as proof that God has helped the farmland. The farmland is spoken of as if it were a person who could receive God's blessing.

##### a blessing from God

Here "blessing" means help from God, not spoken words.

#### Hebrews 08

##### is near to a curse

This speaks of "curse" as if it were a place to which a person could draw near. Alternate translation: "is in danger of God cursing it"

##### Its end is in burning

The farmer will burn everything in the field.

#### Hebrews 09

##### we are convinced

Even though the author uses the plural pronoun "we," he is most likely referring only to himself. Alternate translation: "I am convinced" or "I am certain"

##### about better things concerning you

This means they are doing better than those who have rejected God, disobeyed him, and now can no longer repent so that God will forgive them (Hebrews 6:4-6). Alternate translation: "that you are doing better things than what I have mentioned"

##### things that concern salvation

The abstract noun "salvation" can be stated as a verb. Alternate translation: "things that concern God saving you"

#### Hebrews 10

##### For God is not unjust. He will not forget

This double negative can mean that God in his justice will remember what good things his people have done. Alternate translation: "For God is just. He will certainly remember"

##### for his name

God's "name" is a metonym that stands for God himself. Alternate translation: "for him"

#### Hebrews 11

##### We greatly desire

Even though the author uses the plural pronoun "we," he is most likely referring only to himself. Alternate translation: "I greatly desire"

##### diligence

careful, hard work

##### to the end

The implicit meaning can be stated explicitly. Alternate translation: "to the end of your lives"

##### in order to make your hope certain

Here "hope" means "a confident expectation." Alternate translation: "in order to have complete certainty that you will receive what God has promised you"

#### Hebrews 12

##### imitators

An "imitator" is someone who copies the behavior of someone else.

##### inherit the promises

Receiving what God has promised believers is spoken of as if it were inheriting property and wealth from a family member. Alternate translation: "receive what God promised them"

#### Hebrews 13

##### General Information:

This page has intentionally been left blank.

#### Hebrews 14

##### He said

God said

#### Hebrews 15

##### what was promised

This can be stated in active form. Alternate translation: "what God promised him"

#### Hebrews 16

##### General Information:

This page has intentionally been left blank.

#### Hebrews 17

##### to the heirs of the promise

The people to whom God has made promises are spoken of as if they were to inherit property and wealth from a family member. Alternate translation: "to those who would receive what he promised"

##### the unchangeable quality of his purpose

"that his purpose would never change" or "that he would always do what he said he would do"

#### Hebrews 18

##### we, who have fled for refuge

Believers, who trust in God for him to protect them, are spoken of as if they were running to a safe place. Alternate translation: "we, who have trusted him"

##### will have a strong encouragement to hold firmly to the hope set before us

The phrase "to hold firmly to the hope set before us" is a metaphor meaning to continue to hope in what God has promised to do. Here "hope" means "a confident expectation." Alternate translation: "will continue to trust in God just has he encouraged us to do"

##### set before us

This can be stated in active form. Alternate translation: "that God has placed before us"

#### Hebrews 19

##### Connecting Statement:

Having finished his third warning and encouragement to the believers, the writer of Hebrews continues his comparison of Jesus as priest to Melchizedek as priest.

##### as a secure and reliable anchor for the soul

Just as an anchor keeps a boat from drifting in the water, Jesus keeps us secure in God's presence. Alternate translation: "that causes us to live securely in God's presence"

##### a secure and reliable anchor

Here the words "secure" and "reliable" mean basically the same thing and emphasize the complete reliability of the anchor. Alternate translation: "a completely reliable anchor"

##### hope that enters into the inner place behind the curtain

Confidence is spoken of as if it were a person who could go into the most holy place of the temple.

##### the inner place

This was the most holy place in the temple. It was thought to be the place where God was most intensely present among his people. In this passage, this place stands for heaven and God's throne room.

#### Hebrews 20

##### after the order of Melchizedek

This means that Christ as a priest has things in common with Melchizedek as a priest. Alternate translation: "in the same way that Melchizedek was a priest"

### Chapter 7

**1** It was this Melchizedek, king of Salem, priest of God Most High, who met Abraham returning from the slaughter of the kings and blessed him. **2** It was to him that Abraham gave a tenth of everything. First, the translation of his name means, "king of righteousness"; then he is also "king of Salem," that is, "king of peace." **3** He is without father, without mother, without ancestors, with neither beginning of days nor end of life. And resembling the Son of God, he remains a priest forever.

**4** See how great this man was to whom the patriarch Abraham gave a tenth of the things that he had taken in battle. **5** The descendants of Levi who receive the priestly office have a command according to the law to collect tithes from the people, that is, from their brothers, even though they, too, are descended from Abraham. **6** But Melchizedek, whose descent was not traced from them, received tithes from Abraham, and blessed him, the one who had the promises. **7** There is no denying that the lesser person is blessed by the greater person. **8** In this case, mortal men receive tithes, but in that case it is testified that he lives on. **9** And, in a manner of speaking, Levi, who received tithes, also paid tithes through Abraham, **10** because Levi was in the body of his ancestor when Melchizedek met Abraham.

**11** Now if perfection were possible through the Levitical priesthood (for under it the people received the law), what further need would there have been for another priest to arise after the manner of Melchizedek, and not be considered to be after the manner of Aaron? **12** For when the priesthood is changed, the law must also be changed. **13** For the one about whom these things are said belongs to another tribe, from which no one has ever served at the altar. **14** Now clearly it is from Judah that our Lord was born, a tribe that Moses never mentioned concerning priests. **15** What we say is even clearer when another priest arises in the likeness of Melchizedek. **16** This one became a priest, not based on a law of physical requirement, but by the power of an everlasting life. **17** For scripture witnesses about him:

"You are a priest forever

according to the order of Melchizedek."

**18** For not only has the former command been set aside because it is weak and useless— **19** for the law made nothing perfect—but also a better hope is introduced, through which we come near to God. **20** And it was not without an oath! Others became priests without any oath, **21** but he became a priest with an oath by the one who said to him,

"The Lord has sworn and he will not change his mind:

'You are a priest forever.'"

**22** By this also Jesus has given the guarantee of a better covenant. **23** The former priests were many in number, since death prevented them from continuing in office. **24** But because Jesus continues to live forever, he has a permanent priesthood. **25** Therefore he is also able to save completely those who approach God through him, because he always lives to intercede for them. **26** For it was indeed fitting that we should have such a high priest, who is holy, innocent, pure, separated from sinners, and exalted above the heavens. **27** He does not need, unlike the high priests, to offer up daily sacrifices, first for his own sins, and then for the sins of the people. He did this once for all when he offered himself. **28** For the law appoints as high priests men who have weaknesses. But the word of the oath, which came after the law, appointed a Son, who has been made perfect forever.

# Hebrews 7 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 7:17, 21, which is from the Old Testament.

### Special concepts in this chapter

#### High priest

Only a high priest could offer sacrifices so that God could forgive sins, so Jesus had to be a high priest. The law of Moses commanded that the high priest be from the tribe of Levi, but Jesus was from the tribe of Judah. God made him a priest like the priest Melchizedek, who lived at the time of Abraham, before there was a tribe of Levi.

#### Hebrews 01

##### Connecting Statement:

The writer of Hebrews continues his comparison of Jesus as priest to Melchizedek as priest.

##### Salem

This is the name of a city.

##### Abraham returning from the slaughter of the kings

This is refers to when Abraham and his men went and defeated the armies of four kings in order to rescue his nephew, Lot, and his family.

#### Hebrews 02

##### It was to him

"It was to Melchizedek"

##### king of righteousness ... king of peace

"righteous king ... peaceful king"

#### Hebrews 03

##### He is without father, without mother, without ancestors, with neither beginning of days nor end of life

It is possible to think from this passage that Melchizedek was neither born nor did he die. However, it is likely that all the writer means is that the Scriptures provide no information about Melchizedek's ancestry, birth, or death.

#### Hebrews 04

##### Connecting Statement:

The writer states that the priesthood of Melchizedek is better than Aaron's priesthood and then reminds his readers that the priesthood of Aaron did not make anything perfect.

##### this man was

"Melchizedek was"

#### Hebrews 05

##### The descendants of Levi who receive the priestly office

The author says this because not all of Levi's sons became priests. Alternate translation: "the descendants of Levi who become priests"

##### from the people

"from the people of Israel"

##### from their brothers

Here "brothers" means they are all related to each other through Abraham. Alternate translation: "from their relatives"

#### Hebrews 06

##### whose descent was not traced from them

"who was not a descendant of Levi"

##### the one who had the promises

The things that God promised to do for Abraham are spoken of as if they were objects that he could possess. Alternate translation: the one to whom God had spoken his promises"

#### Hebrews 07

##### the lesser person is blessed by the greater person

This can be stated in active form. Alternate translation: "the more important person blesses the less important person"

#### Hebrews 08

##### In this case ... in that case

These phrases are used to compare the Levite priests with Melchizedek. Your language may have a way to emphasize that the author is making a comparison.

##### is testified that he lives on

It is never explicitly written in scripture that Melchizedek dies. The author of Hebrews speaks of this absence of information about Melchizedek's death in scripture as if it were a positive statement that he is still alive. This can be stated in active form. Alternate translation: "scripture shows that he lives on"

#### Hebrews 09

##### Levi, who received tithes, also paid tithes through Abraham

Since Levi had not been born yet, the author speaks of him as still being in Abraham's body. In this way, the author argues that Levi paid tithes to Melchizedek through Abraham.

#### Hebrews 10

##### Levi was in the body of his ancestor

Since Levi had not been born yet, the author speaks of him as still being in Abraham's body. In this way, the author argues that Levi paid tithes to Melchizedek through Abraham.

#### Hebrews 11

##### Now

This does not mean "at this moment," but is used to draw attention to the important point that follows.

##### what further need would there have been for another priest to arise after the manner of Melchizedek, and not be considered to be after the manner of Aaron?

This question emphasizes that it was unexpected that priests come after the order of Melchizedek. Alternate translation: "no one would have needed another priest, one who was like Melchizedek and not like Aaron, to arise."

##### to arise

"to come" or "to appear"

##### after the manner of Melchizedek

This means that Christ as a priest has things in common with Melchizedek as a priest. Alternate translation: "in the same way that Melchizedek was a priest"

##### not be considered to be after the manner of Aaron

This can be stated in active form. Alternate translation: "not be after the manner of Aaron" or "who is not a priest like Aaron"

#### Hebrews 12

##### For when the priesthood is changed, the law must also be changed

This can be stated in active form. Alternate translation: "For when God changed the priesthood, he also had to change the law"

#### Hebrews 13

##### For the one

This refers to Jesus.

##### about whom these things are said

This can be stated in active form. Alternate translation: "about whom I am speaking"

#### Hebrews 14

##### Now

This does not mean "at this moment," but is used to draw attention to the important point that follows.

##### it is from Judah that our Lord was born

The words "our Lord" refer to Jesus.

##### from Judah

"from the tribe of Judah"

#### Hebrews 15

##### when another priest arises

"when another priest comes"

##### in the likeness of Melchizedek

This means that Christ as a priest has things in common with Melchizedek as a priest. Alternate translation: "in the same way that Melchizedek was a priest"

#### Hebrews 16

##### This one became a priest

The words "This one" refer to the one who became priest in the likeness of Melchizedek.

##### not based on a law of physical requirement

He became priest, but it was not because he met the physical requrement.

##### a law of physical requirement

This physical requirement is that only the descendants of priests could become priests. Alternate translation: "a law of human descent" or "a law that required priests to be descendants of priests"

#### Hebrews 17

##### General Information:

This quote comes from a psalm of King David.

##### For scripture witnesses about him

This speaks about scripture as if it were a person who could witness about something. Alternate translation: "For God witnesses about him through the scriptures" or "For this is what was written about him in the scripture"

##### according to the order of Melchizedek

There were two groups of priests. One was made up of the descendants of Levi. The other was made up of Melchizedek and Jesus Christ. Alternate translation: "according to the line of Melchizedek" or "according to the priesthood of Melchizedek"

#### Hebrews 18

##### Connecting Statement:

The writer gives the first of two statements that explain Hebrews 7:17.

##### has the former command been set aside

Here "set aside" is a metaphor for making something invalid. This can be stated in active form. Alternate translation: "has God made the commandment invalid"

#### Hebrews 19

##### Connecting Statement:

After a short statement that explains Hebrews 7:18, the writer gives the second of two statements that explain Hebrews 7:17.

##### the law made nothing perfect

The law is spoken of as if it were a person who could act. Alternate translation: "no one could become perfect by obeying the law"

##### a better hope is introduced

Here "hope" means "a confident expectation." This can be stated in active form. Alternate translation: "God has introduced a better hope" or "God has given us reason for a more confident hope"

##### through which we come near to God

Worshiping God and having his favor are spoken of as coming near to him. Alternate translation: "and because of this hope we approach God" or "and because of this hope we worship God"

#### Hebrews 20

##### And it was not without an oath!

The word "it" refers to the act of God choosing Jesus to be the eternal priest. This can be stated in positive form, and it can be stated clearly who made the oath. Alternate translation: "And God did not choose this new priest without swearing an oath!" or "And God showed how important it was by swearing an oath!"

#### Hebrews 21

##### General Information:

This quote comes from the same psalm of David as Hebrews 7:17.

#### Hebrews 22

##### has given the guarantee of a better covenant

"has told us that we can be sure that there will be a better covenant"

#### Hebrews 23

##### Connecting Statement:

The writer then assures these Jewish believers that Christ has the better priesthood because he lives forever and the priests that descended from Aaron all die, stopping them from continuing to be priests.

#### Hebrews 24

##### he has a permanent priesthood

A priest's work is spoken of as if it were an object that the priest possesses. This can be worded to avoid the abstract noun. Alternate translation: "he is a priest permanently"

#### Hebrews 25

##### Therefore he

You can make explicit what "Therefore" implies. Alternate translation: "Because Christ is our high priest who lives forever, he"

##### those who approach God through him

"those who come to God because of what Jesus has done"

#### Hebrews 26

##### exalted above the heavens

"whom God has raised up to the highest heavens." The author speaks of possessing more honor and power than anyone else as if it were a position that is up above all things. Alternate translation: "whom God has given more honor and power than anyone else"

#### Hebrews 27

##### General Information:

Here the words "He," "his," and "himself" refer to Christ.

#### Hebrews 28

##### the law appoints as high priests men who have weaknesses

Here "the law" is a metonym for the men who appointed the high priests according to the law of Moses. The focus is not on the men who did this, but on the fact that they did this according to the law. Alternate translation: "according to the law, men appoint as high priests men who have weaknesses" or "for according to the law, men who have weaknesses are appointed as high priests"

##### men who have weaknesses

"men who are spiritually weak" or "men who are weak against sin"

##### the word of the oath, which came after the law, appointed a Son

The "word of the oath" represents God, who made the oath. Alternate translation: "God appointed a Son by his oath, which he made after he gave the law, a Son" or "after he had given the law, God swore an oath and appointed his Son"

##### Son

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

##### who has been made perfect

This can be stated in active form. Alternate translation: "who has completely obeyed God and become mature"

### Chapter 8

**1** Now the point of what we are saying is this: We have a high priest who has sat down at the right hand of the throne of the Majesty in the heavens. **2** He is a servant in the holy place, the true tabernacle that the Lord, not a man, set up. **3** For every high priest is appointed to offer both gifts and sacrifices. Therefore it is necessary to have something to offer. **4** Now if Christ were on earth, he would not be a priest at all, since there are those who offer the gifts according to the law. **5** They serve a copy and shadow of the heavenly things. It is just as Moses was warned by God when he was about to construct the tabernacle: God said, "See that you make everything according to the pattern that was shown to you on the mountain." **6** But now Christ has received a much better ministry, just as he is also the mediator of a better covenant, which is based on better promises. **7** For if that first covenant had been faultless, no occasion for a second would have been sought. **8** For when God found fault with the people, he said,

"See, the days are coming—says the Lord—

when I will make a new covenant

with the house of Israel

and with the house of Judah.

**9** It will not be like the covenant

that I made with their ancestors

on the day that I took them by their hand

to lead them out of the land of Egypt.

For they did not carefully obey my covenant,

and I disregarded them—

says the Lord.

**10** This is the covenant that I will make with the house of Israel

after those days says the Lord.

I will put my laws into their minds,

and I will also write them on their hearts.

I will be their God,

and they will be my people.

**11** They will not teach each one his fellow citizen

and each one his brother, saying, 'Know the Lord.'

For they will all know me,

from the least of them to the greatest.

**12** For I will be merciful toward their evil deeds,

and their sins I will not remember any longer."

**13** By calling this covenant "new," he declared the first covenant to be obsolete, and what has become obsolete and old will soon disappear.

# Hebrews 8 General Notes

### Structure and formatting

The author finishes describing how and why Jesus is the most important high priest. Then he begins to speak about how the new covenant is better to the covenant God made with Moses. (See: covenant)

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 8:8-12, which is from the Old Testament.

### Special concepts in this chapter

#### New covenant

The author tells how Jesus has established a new covenant that is better than the covenant that God established with the Israelites. (See: covenant)

#### Hebrews 01

##### Connecting Statement:

The writer, having shown that Christ's priesthood is better than the earthly priesthood, shows that the earthly priesthood was a pattern of heavenly things. Christ has a superior ministry, a superior covenant.

##### Now

This does not mean "at this moment," but is used to draw attention to the important point that follows.

##### we are saying

Even though the author uses the plural pronoun "we," he is most likely referring only to himself. Because the writer does not include his readers here, the word "we" is exclusive. Alternate translation: "I am saying" or "I am writing"

##### We have a high priest

The author is including the readers here, so the word "we" is inclusive.

##### sat down at the right hand of the throne of the Majesty

To sit at the "right hand of God" is a symbolic action of receiving great honor and authority from God. See how you translated a similar phrase in [Hebrews 1:3]

#### Hebrews 02

##### the true tabernacle that the Lord, not a man, set up

People built the earthly tabernacle out of animal skins fastened to a wooden framework, and they set it up in the manner of a tent. Here "true tabernacle" means the heavenly tabernacle that God created.

#### Hebrews 03

##### For every high priest is appointed

This can be stated in active form. Alternate translation: "For God appoints every priest"

#### Hebrews 04

##### Now

This does not mean "at this moment," but is used to draw attention to the important point that follows.

##### according to the law

"as God requires in the law"

#### Hebrews 05

##### They serve a copy and shadow of the heavenly things

The words "copy" and "shadow" have similar meanings and are metaphors meaning that something is not the real thing but it is similar to the real thing. These words emphasize that the priesthood and the earthly temple were images of Christ, the true high priest, and the heavenly temple. Alternate translation: "They serve what is a vague image of the heavenly things" or "They serve what is only similar to the heavenly things"

##### It is just as Moses was warned by God when he was

This can be stated in active form. Alternate translation: "It is just as God warned Moses when Moses was"

##### was about to construct the tabernacle

Moses did not construct the tabernacle himself. He ordered the people to construct it. Alternate translation: "was about to command the people to construct the tabernacle"

##### See that

"Make sure that"

##### to the pattern

"to the design"

##### that was shown to you

This can be stated in active form. Alternate translation: "that I showed you"

##### on the mountain

You can make explicit that "mountain" refers to Mount Sinai. Alternate translation: "on Mount Sinai"

#### Hebrews 06

##### Connecting Statement:

This section begins to show that the new covenant is better than the old covenant with Israel and Judah.

##### Christ has received

"God has given Christ"

##### mediator of a better covenant

A mediator is a person who helps two parties come to an agreement. Christ, as mediator, made it possible for a better covenant between God and humans to exist.

##### covenant, which is based on better promises

This can be stated in active form. Alternate translation: "covenant. It was this covenant that God made based on better promises" or "covenant. God promised better things when he made this covenant"

#### Hebrews 07

##### first ... second

The words "first" and "second" are ordinal numbers. Alternate translation: "old covenant ... new covenant"

##### had been faultless

"had been perfect"

##### no occasion for a second would have been sought

The word "second" also describes a "covenant." Alternate translation: "no one would have sought a way to establish a second covenant" or "there would have been no reason to establish a second covenant"

#### Hebrews 08

##### General Information:

In this quotation the prophet Jeremiah foretold of a new covenant that God would make.

##### with the people

"with the people of Israel"

##### See

"Look" or "Listen" or "Pay attention to what I am about to tell you"

##### the house of Israel and with the house of Judah

The people of Israel and Judah are spoken of as if they were houses. Alternate translation: "the people of Israel and with the people of Judah"

#### Hebrews 09

##### I took them by their hand to lead them out of the land of Egypt

This metaphor represents God's great love and concern. Alternate translation: "I led them out of Egypt like a father leads his young child"

#### Hebrews 10

##### General Information:

This continues the quotation from the prophet Jeremiah.

##### the house of Israel

The people of Israel are spoken of as if they were a house. Alternate translation: "the people of Israel"

##### after those days

"after that time"

##### I will put my laws into their minds

God's requirements are spoken of as if they were objects that could be placed somewhere. People's ability to think is spoken of as if it were a place. Alternate translation: "I will enable them to understand my laws"

##### I will also write them on their hearts

Here "hearts" is a metonym for a person's inner being. The phrase "write them on their hearts" is a metaphor for enabling people to obey the law. Alternate translation: "I will also put them in their hearts" or "I will enable them to obey my law"

##### I will be their God

"I will be the God they worship"

##### they will be my people

"they will be the people for whom I care"

#### Hebrews 11

##### General Information:

This continues the quotation from the prophet Jeremiah.

##### They will not teach each one his fellow citizen and each one his brother, saying, 'Know the Lord.'

This direct quotation can be stated as an indirect quotation. Alternate translation: "They will not need to teach their neighbors or brothers to know me"

##### citizen ... brother

Both of these refer to a fellow Israelite.

##### Know the Lord ... will all know me

"Know" here stands for acknowledge.

#### Hebrews 12

##### toward their evil deeds

This stands for the people who committed these evil deeds. Alternate translation: "to those who did evil deeds"

##### their sins I will not remember any longer

Here "remember" stands for "think about."

#### Hebrews 13

##### he declared the first covenant to be obsolete

"he declared that the first covenant was no longer useful"

##### what has become obsolete

"what is no longer useful"

##### obsolete

Something that is obsolete is no longer useful because people can now use something better.

### Chapter 9

**1** Now even the first covenant had regulations for worship and an earthly sanctuary. **2** For a tabernacle was prepared. The first room, in which were the lampstand, the table, and the bread of the presence, was called the holy place. **3** Behind the second curtain was another room in the tabernacle, called the most holy place. **4** It had a golden altar for incense. It also had the ark of the covenant, which was completely overlaid with gold. Inside it was a golden jar that held the manna, Aaron's rod that budded, and the tablets of the covenant. **5** Above the ark of the covenant, glorious cherubim overshadowed the atonement lid, which we cannot now talk about in detail. **6** After these things were prepared, the priests always entered the outer room of the tabernacle to perform their services. **7** But only the high priest entered the second room, once each year, and not without blood that he offered for himself and for the people's unintentional sins. **8** The Holy Spirit showed that as long as the first tabernacle was still standing the way into the most holy place had not yet appeared. **9** This was an illustration for the present time. Both the gifts and sacrifices that are now being offered are not able to perfect the worshiper's conscience. **10** They are only concerned with food and drink and various ceremonial washings, regulations for the body until the time of the new order.

**11** Christ came as a high priest of the good things that have come. He went through the greater and more perfect tabernacle that was not made by human hands, one not belonging to this created world. *[*[1](#fn-058-009-011-1)*]***12** It was not by the blood of goats and calves, but by his own blood that he entered into the most holy place once for all and secured our eternal redemption. **13** For if the blood of goats and bulls and the sprinkling of a heifer's ashes on those who have been defiled sanctifies them for the cleansing of their flesh, **14** how much more will the blood of Christ, who through the eternal Spirit offered himself unblemished to God, cleanse our conscience from dead works to serve the living God? **15** For this reason, he is the mediator of a new covenant. This is so that, since a death has taken place to redeem those under the first covenant from their transgressions, those who are called will receive the promise of an eternal inheritance. **16** For where there is a will, the death of the person who made it must be proven. **17** For a will is only valid when there has been a death, because it has no force while the one who made it is still alive. **18** So not even the first covenant was established without blood. **19** For when Moses had given every command in the law to all the people, he took the blood of the calves and the goats, with water, red wool, and hyssop, and sprinkled both the scroll itself and all the people. **20** Then he said, "This is the blood of the covenant that God has commanded for you." **21** In the same manner, he sprinkled the blood on the tabernacle and all the containers used in the ministry. **22** According to the law, almost everything is cleansed with blood. Without the shedding of blood there is no forgiveness.

**23** Therefore it was necessary that the copies of the things in heaven should be cleansed with these animal sacrifices. However, the heavenly things themselves had to be cleansed with much better sacrifices. **24** For Christ did not enter into the most holy place made with hands, which is only a copy of the true one. Rather he entered into heaven itself, to appear now in God's presence for us. **25** He did not go there in order to offer himself many times, as does the high priest, who enters the most holy place year by year with the blood of another. **26** If that had been the case, then he would have had to suffer many times since the foundation of the world. But now he has appeared at the end of the ages to do away with sin by the sacrifice of himself. **27** Just as man is appointed to die once, and after that comes judgment, **28** so also, Christ was offered once to take away the sins of many, and will appear a second time, not to deal with sin, but for the salvation of those who are waiting for him.

#### Footnotes

9:11 *[1]*Some important and ancient Greek copies read,

# Hebrews 9 General Notes

### Structure and formatting

This chapter describes how Jesus is better than the tabernacle and all its laws and rules. This chapter will be difficult to understand if the first five books of the Old Testament have not yet been translated.

### Special concepts in this chapter

#### Will

A will is a legal document that describes what will happen to a person's property after he dies.

#### Blood

In the Old Testament, God had commanded the Israelites to offer sacrifices so that he would forgive their sins. Before they could offer these sacrifices, they had to kill animals and then offer not only the animal's body but also its blood. Shedding blood is a metaphor for killing an animal or person. Jesus offered his life, his blood, as a sacrifice when he allowed men to kill him. The writer of the Book of Hebrews is saying in this chapter that this sacrifice is better than the sacrifices of the Old Testament. (See: and covenant)

#### Return of Christ

Jesus will return to finish the work that he began when he died so that God would forgive his people's sins. He will finish saving those people who are waiting for him. (See: save)

### Other possible translation difficulties in this chapter

#### First covenant

This refers to the covenant that God made with Moses. However, before he made this covenant, God had made a covenant with Abraham. But this was the first covenant that God had made with the people of Israel. You may decide to translate "the first covenant" as "the earlier covenant."

#### Hebrews 01

##### Connecting Statement:

The author begins a description of the place in which God's faithful people worshiped during the time of the old covenant. He is describing a "tabernacle," a place where people dwell, in which there are two sections, each of which he also calls a tabernacle.

##### General Information:

The writer makes clear to these Jewish believers that the laws and the tabernacle of the old covenant were only pictures of the better, new covenant.

##### Now

This word marks a new part of the teaching.

##### first covenant

See how you translated this in Hebrews 8:7.

##### had regulations

"had detailed instructions" or "had rules"

#### Hebrews 02

##### For

The author is continuing the discussion from Hebrews 8:7.

##### a tabernacle was prepared

A tabernacle was constructed and made ready for use. This idea can be stated in active form. Alternate translation: "the Israelites prepared a tabernacle"

##### tabernacle

Or "tent." This is perhaps a metaphor for a place in which the priests set the lampstand and other items.

##### The first room

"The first room." Some modern translations read the ellipsis as "The first room in the tabernacle" or "The first section of the tabernacle."

##### the lampstand, the table, and the bread of the presence

These objects are all accompanied by the definite article "the," because the author assumes that his readers already know about these things.

##### bread of the presence

This can be reworded so that the abstract noun "presence" is expressed as the verb "display" or "present." Alternate translation: "bread on display before God" or "bread the priests presented to God"

#### Hebrews 03

##### Behind the second curtain

The first curtain was the outer wall of the tabernacle, so the "second curtain" was the curtain between the "holy place" and the "most holy place."

##### second

This is the ordinal word for the number two.

#### Hebrews 04

##### Inside it

"Inside the ark of the covenant"

##### Aaron's rod that budded

This was the rod Aaron had when God proved to the people of Israel that he had chosen Aaron as his priest by making Aaron's rod bud.

##### that budded

"from which leaves and flowers had grown"

##### tablets of the covenant

Here "tablets" are flat pieces of stone that had writing on them. This refers to the stone tablets on which the ten commandments were written.

#### Hebrews 05

##### glorious cherubim overshadowed the atonement lid

When the Israelites were making the ark of the covenant, God commanded them to carve two cherubim facing each other, with their wings touching, over the atonement lid of the ark of the covenant. Here they are spoken of as providing shade for the ark of the covenant. Alternate translation: "glorious cherubim covered the atonement lid with their wings"

##### cherubim

Here "cherubim" means figures of two cherubim.

##### which we cannot

Even though the author uses the plural pronoun "we," he is most likely referring only to himself. Alternate translation: "which I cannot"

#### Hebrews 06

##### After these things were prepared

This can be stated in active form. Alternate translation: "After the priests prepared these things"

#### Hebrews 07

##### not without blood that he offered

Another possible meaning is "not without blood, which he offered."

##### not without blood

This can be stated in positive form. Alternate translation: "always with blood"

##### blood

This is the blood of the bull and goat that the high priest had to sacrifice on the Day of Atonement.

#### Hebrews 08

##### the most holy place

Possible meanings are 1) the inner room of the tabernacle on earth or 2) God's presence in heaven.

##### the first tabernacle was still standing

Possible meanings are 1) "the outer room of the tabernacle was still standing" or 2) "the earthly tabernacle and the sacrificial system still existed."

#### Hebrews 09

##### This was an illustration

"This was a picture" or "This was a symbol"

##### for the present time

"for now"

##### that are now being offered

This can be stated in active form. Alternate translation: "that the priests now offer"

##### are not able to perfect the worshiper's conscience

The writer speaks of a person's conscience as if it were an object that could be made better and better until it was without fault. A person's conscience is his knowledge of right and wrong. It is also his awareness of whether or not he has done wrong. If he knows he has done wrong, we say that he feels guilty. Alternate translation: "are not able to make the worshiper free from guilt"

##### the worshiper's conscience

The writer appears to refer to only one worshiper, but he means all those who go to worship God at the tabernacle.

#### Hebrews 10

##### until the time of the new order

"until God creates the new order"

##### new order

"new covenant"

#### Hebrews 11

##### Connecting Statement:

Having described the service of the tabernacle under God's law, the writer makes clear that Christ's service under the new covenant is better because it is sealed with his blood. It is better also because Christ has entered the true "tabernacle," that is, God's own presence in heaven, instead of entering, as other high priests, into the earthly tabernacle, which was only an imperfect copy.

##### good things

This does not refer to material things. It means the good things that God promised in his new covenant.

##### the greater and more perfect tabernacle

This refers to the heavenly tent or tabernacle, which is more important and more perfect than the earthly tabernacle.

##### that was not made by human hands

This can be stated in active form. Alternate translation: "that humans hands did not make"

##### human hands

Here "hands" refers to the whole person. Alternate translation: "humans"

#### Hebrews 12

##### most holy place

This means the most holy place in the heavenly tabernacle. It is most holy because God himself lives there.

#### Hebrews 13

##### sprinkling of a heifer's ashes on those who have been defiled

The priest would drop small amounts of the ashes on the people who were defiled.

##### for the cleansing of their flesh

Here "flesh" refers to the entire body. Alternate translation: "for the cleansing of their bodies"

#### Hebrews 14

##### how much more will the blood of Christ, who through the eternal Spirit offered himself unblemished to God, cleanse our conscience from dead works to serve the living God?

The author uses this question to emphasize that Christ's sacrifice was the most powerful. Alternate translation: "then certainly Christ's blood will cleanse our conscience even more from dead works to serve the living God! Because, through the eternal Spirit, he offered himself unblemished to God."

##### the blood of Christ

The "blood" of Christ stands for his death.

##### unblemished

A small, unusual spot or defect on a person's body is a metaphor for a small sin or moral fault. Alternate translation: "without even the smallest fault"

##### cleanse our conscience

Here "conscience" refers to a person's feeling of guilt. Believers no longer have to feel guilty for the sins they have committed because Jesus sacrificed himself and has forgiven them.

##### cleanse

Here "cleanse" stands for the action of relieving our consciences from guilt for the sins we have committed.

##### dead works

Sinful deeds are spoken of as if they belonged to the world of the dead.

#### Hebrews 15

##### For this reason

"As a result" or "Because of this"

##### he is the mediator of a new covenant

A mediator is a person who helps two parties come to an agreement. Christ, as mediator, made it possible for a better covenant between God and humans to exist. See how you translated a similar phrase in Hebrews 8:6.

##### first covenant

See how you translated this in Hebrews 8:7.

##### to redeem those under the first covenant from their transgressions

"to take away the transgressions of those who were under the first covenant." The abstract noun "transgressions" can be translated using the verb "transgress." Possible meanings are 1) here "their transgressions" is a metonym for the guilt of their transgressions. Alternate translation: "to take away the guilt of those who were under the first covenant." Or 2) here "their transgressions" is a metonym for the punishment for their transgressions. Alternate translation: "to take away the punishment that those who were under the first covenant deserved because they had transgressed"

##### those who are called

This can be stated in active form. Alternate translation: "those whom God has called" or "those whom God has chosen to be his children"

##### inheritance

Receiving what God has promised believers is spoken of as if it were inheriting property and wealth from a family member.

#### Hebrews 16

##### will

a legal document in which a person states who should receive his possessions when he himself dies

##### the death of the person who made it must be proven

This can be stated in active form. Alternate translation: "someone must prove that the person who made the will has died"

#### Hebrews 17

##### General Information:

This page has intentionally been left blank.

#### Hebrews 18

##### So not even the first covenant was established without blood

This can be stated in active and positive form. Alternate translation: "So God established even the first covenant with blood"

##### first covenant

See how you translated this in Hebrews 8:7.

##### blood

The death of animals sacrificed to God is spoken of as if it were nothing but blood. Alternate translation: "the death of animals sacrificed to God"

#### Hebrews 19

##### took the blood ... with water ... and sprinkled ... the scroll ... and all the people

The priest dipped the hyssop in the blood and the water and then shook the hyssop so drops of blood and water would fall on the scroll and on the people. Sprinkling was a symbolic action done by the priests by which they applied the benefits of the covenant to people and to objects. Here the scroll and the people's acceptability to God are renewed.

##### hyssop

a woody shrub with flowers in summer, used in ceremonial sprinkling

#### Hebrews 20

##### the blood of the covenant

Here "blood" refers to the death of the animals sacrificed to carry out the covenant's requirements. Alternate translation: "the blood that brings into effect the covenant"

#### Hebrews 21

##### he sprinkled

"Moses sprinkled"

##### sprinkled

Sprinkling was a symbolic action done by the priests by which they applied the benefits of the covenant to people and to objects. See how you translated this in [Hebrews 9:19]

##### all the containers used in the ministry

A container is an object that can hold things. Here it may refer to any kind of utensil or tool. Alternate translation: "all the utensils used in the ministry"

##### used in the ministry

This can be stated in active form. Alternate translation: "the priests used in their work"

##### blood

Here the animal "blood" represents the animal's death.

#### Hebrews 22

##### almost everything is cleansed with blood

Making something acceptable to God is spoken of as if it were cleansing that thing. This idea can be stated in active form. Alternate translation: "the priests use blood to cleanse almost everything"

##### Without the shedding of blood there is no forgiveness

Here "shedding of blood" refers to something dying as a sacrifice to God. This double negative can mean that all forgiveness comes through the shedding of blood. Alternate translation: "Forgiveness only comes when something dies as a sacrifice" or "God only forgives when something dies as a sacrifice"

##### forgiveness

You can state explicitly the implied meaning. Alternate translation: "forgiveness of the sins of the people"

#### Hebrews 23

##### the copies of the things in heaven should be cleansed with these animal sacrifices

This can be stated in active form. Alternate translation: "the priests should use these animal sacrifices to cleanse what are copies of things that are in heaven"

##### the heavenly things themselves had to be cleansed with much better sacrifices

That is, better than the sacrifices used to cleanse the earthly copies. This can be stated in active form. Alternate translation: "as for the heavenly things themselves, God had to cleanse them with much better sacrifices"

#### Hebrews 24

##### the most holy place made with hands, which

Here "with hands" means "by humans." This can be stated in active form. Alternate translation: "the most holy place, which humans made, and which"

##### of the true one

"of the true most holy place"

#### Hebrews 25

##### Connecting Statement:

The writer emphasizes that Christ (now in heaven interceding for us) had to die only once for sins and that he will return to earth a second time.

##### He did not go there

"He did not enter heaven"

##### year by year

"every year" or "each year"

##### with the blood of another

This means with the blood of an animal victim, not with his own blood.

#### Hebrews 26

##### If that had been the case

"If he had had to offer himself often"

##### 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"

##### to do away with sin by the sacrifice of himself

Doing away with sin represents having God forgive it. Alternate translation: "to cause God to forgive sins by sacrificing himself" or "to sacrifice himself so that God can forgive sin"

#### Hebrews 27

##### General Information:

This page has intentionally been left blank.

#### Hebrews 28

##### Christ was offered once

This can be stated in active form. Alternate translation: "Christ offered himself once"

##### to take away the sins

The act of making us innocent rather than guilty for our sins is spoken of as if our sins were physical objects that Christ could carry away from us. Alternate translation: "so that God would forgive the sins"

##### the sins

Here "sins" mean the guilt that people have before God because of the sins they committed.

### Chapter 10

**1** For the law is only a shadow of the good things to come, not the real forms of those things themselves. Those who approach God can never be made perfect by the same sacrifices that the priests continually bring year after year. **2** Otherwise, would the sacrifices not have ceased to be offered? For the worshipers would have been cleansed one time and would no longer have any consciousness of sin. **3** But with those sacrifices there is a reminder of sins year after year. **4** For it is impossible for the blood of bulls and goats to take away sins. **5** When Christ came into the world, he said,

"Sacrifices and offerings you did not desire,

but a body you have prepared for me;

**6** with burnt offerings and sin offerings

you did not take pleasure.

**7** Then I said, 'See, here I am—as it is written about me in the scroll—

to do your will, God.'"

**8** First he said, "It was neither sacrifices, nor offerings, nor whole burnt offerings, nor sin offerings that you desired. Nor did you take pleasure in them." These are sacrifices that are offered according to the law. **9** Then he said, "See, here I am to do your will." He takes away the first practice in order to establish the second practice. **10** By that will, we have been sanctified through the offering of the body of Jesus Christ once for all. **11** Day after day every priest stands and ministers, offering the same sacrifices again and again—sacrifices that can never take away sins. **12** But when Christ offered for all time one sacrifice for sins, he sat down at the right hand of God. **13** He is waiting until his enemies are made a footstool for his feet. **14** For by one offering he has perfected forever those who are being sanctified. **15** The Holy Spirit also testifies to us. First he says,

**16** "This is the covenant that I will make with them

after those days, says the Lord.

I will put my laws in their hearts,

and I will write them on their minds."

**17** Then he adds,

"Their sins and lawlessness

I will remember no longer."

**18** Now where there is forgiveness for these, there is no longer any sacrifice for sin.

**19** Therefore, brothers, we have confidence to enter into the most holy place by the blood of Jesus. **20** That is the new and living way that he has established for us through the curtain, that is, by means of his flesh. **21** Because we have a great priest over the house of God, **22** let us approach with true hearts in the full assurance of faith, having our hearts sprinkled clean from an evil conscience and having our bodies washed with pure water. **23** Let us also hold firmly to the hope we confess, for he who promised is faithful. **24** Let us think carefully about how to motivate one another to love and good deeds. **25** Let us not abandon meeting together, as some have done. Instead, encourage one another, and all the more as you see the day coming closer.

**26** For if we deliberately go on sinning after we have received the knowledge of the truth, a sacrifice for sins no longer remains. **27** Instead, there is only a certain fearful expectation of judgment, and a fury of fire that will consume God's enemies. **28** Anyone who has rejected the law of Moses dies without mercy at the testimony of two or three witnesses. **29** How much worse punishment do you think one deserves who has trampled underfoot the Son of God, who regarded the blood of the covenant as unholy—the blood by which he was sanctified—and insulted the Spirit of grace? **30** For we know the one who said, "Vengeance belongs to me; I will pay back." And again, "The Lord will judge his people." **31** It is a fearful thing to fall into the hands of the living God!

**32** But remember the former days, after you were enlightened, how you endured a great struggle in suffering. **33** Sometimes you were publicly exposed to insult and persecution, and other times you shared with those who were so treated. **34** For you had compassion on those who were prisoners, and you accepted with joy the seizure of your possessions. You knew that you yourselves had a better and everlasting possession. *[*[1](#fn-058-010-034-1)*]***35** So do not throw away your confidence, which has a great reward. **36** For you need perseverance so that when you have done the will of God, you will receive what he has promised.

**37** "For in a very little while,

the one who is coming will indeed come and not delay.

**38** My righteous one will live by faith.

If he shrinks back, my soul will not be pleased with him."

**39** But we are not any of those who turn back to destruction, but we are among those who have faith and preserve their souls.

#### Footnotes

10:34 *[1]*Some important and ancient Greek copies read,

# Hebrews 10 General Notes

### Structure and formatting

In this chapter, the writer finishes describing how Jesus's sacrifice was better than the sacrifices offered in the Temple. (See: lawofmoses)

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 10:5-7, 15-17, 37-38, which is from the Old Testament.

### Special concepts in this chapter

#### God's judgment and reward

Holy living is important for Christians. God will hold people accountable for how they lived their Christian lives. Even though there will not be eternal condemnation for Christians, ungodly actions do and will have consequences. In addition, faithful living will be rewarded. (See: holy, godly and faithful and reward)

### Other possible translation difficulties in this chapter

#### "For it is impossible for the blood of bulls and goats to take away sins"

The sacrifices themselves had no redeeming power. They were effective because they were a display of faith, which was credited to the person offering the sacrifice. It is ultimately the sacrifice of Jesus that "takes away sins." (See: redeem and faith)

#### "The covenant that I will make"

It is unclear whether this prophecy was being fulfilled as the author was writing or whether it was to occur later. The translator should try to avoid making a claim about the time this covenant begins. (See: prophet and covenant)

#### Hebrews 01

##### Connecting Statement:

The writer shows the weakness of the law and its sacrifices, why God gave the law, and the perfection of the new priesthood and Christ's sacrifice.

##### the law is only a shadow of the good things to come

This speaks about the law as if it were a shadow. The author means the law is not the good things that God had promised. It only hints at the good things that God is going to do.

##### not the real forms of those things themselves

"not the real things themselves"

##### year after year

"every year"

#### Hebrews 02

##### would the sacrifices not have ceased to be offered?

The author uses a question to state that the sacrifices were limited in their power. This can be stated in active form. Alternate translation: "they would have ceased offering those sacrifices."

##### ceased to be

"stopped being"

##### the worshipers would have been cleansed one time and would

Here being cleansed represents no longer being guilty of sin. This can be stated in active form. Alternate translation: "the sacrifices would have taken away the worshipers' sin once, and they would" or "God would have made the worshipers no longer guilty of sin once, and they would"

##### would no longer have any consciousness of sin

"would no longer think that they are guilty of sin" or "would know that they are no longer guilty of sin"

#### Hebrews 03

##### General Information:

This page has intentionally been left blank.

#### Hebrews 04

##### For it is impossible for the blood of bulls and goats to take away sins

Sins are spoken of as if they were objects that animal blood could sweep away as it flowed. Alternate translation: "For it is impossible for the blood of bulls and goats to cause God to forgive sins"

##### the blood of bulls and goats

Here "blood" refers to these animals dying as sacrifices to God.

#### Hebrews 05

##### General Information:

Christ's words when he was on earth were foretold in this quotation from a psalm of David.

##### you did not desire

Here "you" is singular and refers to God.

##### a body you have prepared

"you have made a body ready"

#### Hebrews 06

##### General Information:

This page has intentionally been left blank.

#### Hebrews 07

##### Then I said

Here "I" refers to Christ.

#### Hebrews 08

##### General Information:

Though changing the wording slightly, the author repeats these quotations from a psalm of David for emphasis.

##### sacrifices ... offerings

See how you translated these words in Hebrews 10:5.

##### whole burnt offerings ... sin offerings

See how you translated similar words in Hebrews 10:6.

##### that are offered

This can be stated in active form. Alternate translation: "that priests offer"

#### Hebrews 09

##### See

"Look" or "Listen" or "Pay attention to what I am about to tell you"

##### He takes away the first practice in order to establish the second practice

The abstract noun "practice" here refers to a way of atoning for sins. Stopping doing it is spoken of as if it were an object that could be taken away. Starting the second way of atoning for sins is spoken of as establishing that practice. Alternate translation: "He stops people atoning for sins the first way in order to atone for sins the second way"

##### first practice ... the second practice

The words "first" and "second" are ordinal numbers. Alternate translation: "old practice ... the new practice"

#### Hebrews 10

##### we have been sanctified

This can be stated in active form. Alternate translation: "God has sanctified us" or "God has dedicated us to himself"

##### through the offering of the body of Jesus Christ

The abstract noun "offering" can be expressed with the verb "offer" or "sacrifice." Alternate translation: "because Jesus Christ offered his body as a sacrifice" or "because Jesus Christ sacrificed his body"

#### Hebrews 11

##### Day after day

"Day by day" or "Every day"

##### can never take away sins

This speaks of "sins" as if they are an object that a person can take away. Alternate translation: "can never cause God to forgive sins"

#### Hebrews 12

##### he sat down at the right hand of God

To sit at the "right hand of God" is a symbolic action of receiving great honor and authority from God. See how you translated a similar phrase in [Hebrews 1:3]

#### Hebrews 13

##### until his enemies are made a footstool for his feet

Christ's enemies being humiliated is spoken of as if they were made a place for him to rest his feet. This can be stated in active form. Alternate translation: "until God humiliates Christ's enemies and they become like a footstool for his feet"

#### Hebrews 14

##### those who are being sanctified

This can be stated in active form. Alternate translation: "those whom God is sanctifying" or "those whom God has dedicated to himself"

#### Hebrews 15

##### General Information:

This page has intentionally been left blank.

#### Hebrews 16

##### General Information:

This is a quotation from the prophet Jeremiah in the Old Testament.

##### with them

"with my people"

##### after those days

"when the time of the first covenant with my people has finished"

##### I will put my laws in their hearts

Here "hearts" is a metonym for a person's inner being. The phrase "put my laws in their hearts" is a metaphor for enabling people to know his laws. Alternate translation: "I will enable them to know my laws"

##### I will write them on their minds

The phrase "write them on their minds" is a metaphor for causing people to remember his laws. Alternate translation: "I will cause them to remember my laws"

#### Hebrews 17

##### General Information:

This continues the quotation from the prophet Jeremiah in the Old Testament.

##### Their sins and lawlessness I will remember no longer."

"I will no longer remember their sins and lawlessness.'" or "I will no longer think about their sins and lawlessness.'" This is the second part of the Holy Spirit's testimony

##### Their sins and lawlessness

The words "sins" and "lawlessness" mean basically the same thing. Together they emphasize how bad the sin is. Alternate translation: "The things they did that were forbidden and how they broke the law"

#### Hebrews 18

##### Now

This is used to draw attention to the important point that follows. It does not mean "at this moment."

##### where there is forgiveness for these

This can be reworded so that the abstract noun "forgiveness" is expressed as the verb "forgive." Alternate translation: "when God has forgiven these things"

##### there is no longer any sacrifice for sin

This can be reworded so that the abstract noun "sacrifice" is expressed as the verb "make offerings." Alternate translation: "people no longer need to make offerings for sin"

#### Hebrews 19

##### Connecting Statement:

Having made it clear that there is only one sacrifice for sin, the writer continues with the picture of the most holy place in the temple, where only the high priest could enter each year with the blood of the sacrifice for sins. He reminds the believers that they now worship God in his presence as if they were standing in the most holy place.

##### brothers

Here this means all believers in Christ, whether male or female. Alternate translation: "brothers and sisters" or "fellow believers"

##### the most holy place

This means the presence of God, not the most holy place in the old tabernacle.

##### by the blood of Jesus

Here "blood of Jesus" refers to the death of Jesus.

#### Hebrews 20

##### living way

Possible meanings are 1) this new way to God that Jesus has provided results in believers living forever or 2) Jesus is alive, and he is the way believers enter into the presence of God.

##### through the curtain

The curtain in the earthly temple represents the separation between people and God's true presence.

##### by means of his flesh

Here "flesh" stands for the body of Jesus, and his body stands for his sacrificial death. Alternate translation: "by means of his death"

#### Hebrews 21

##### we have a great priest over the house of God

This must be translated in such a way as to make it clear that Jesus is this "great priest."

##### over the house

"in charge of the house"

##### the house of God

This speaks about God's people as if they were a literal house. Alternate translation: "all the people of God"

#### Hebrews 22

##### let us approach

Here "approach" stands for worshiping God, as a priest would go up to God's altar to sacrifice animals to him.

##### with true hearts

"with faithful hearts" or "with honest hearts." Here "hearts" stands for the genuine will and motivation of the believers. Alternate translation: "with sincerity" or "sincerely"

##### in the full assurance of faith

"and with a confident faith" or "and trusting completely in Jesus"

##### having our hearts sprinkled clean

This can be stated in active form. Alternate translation: "as if had he made our hearts clean with his blood"

##### hearts sprinkled clean

Here "hearts" is a metonym for the conscience, the awareness of right and wrong. Being made clean is a metaphor for being forgiven and being given the status of righteousness.

##### sprinkled

Sprinkling blood of a sacrifice was a symbolic action done by the priests by which they applied the benefits of the covenant to people and to objects. See how you translated this in [Hebrews 9:19]

##### having our bodies washed with pure water

This can be stated in active form. Alternate translation: "as if he had washed our bodies in pure water"

##### our bodies washed with pure water

Possible meanings are 1) "bodies" is a metonym that represents peoples' entire beings, and "washed with pure water" is a metaphor representing Christ making a person spiritually pure or 2) this is literal and it refers to Christian baptism.

#### Hebrews 23

##### Let us also hold firmly to the hope we confess

Here "hold firmly" is a metaphor that refers to a person determining to do something and refusing to stop. Here "hope" means "a confident expectation." The abstract noun "hope" can be translated as a verb. Alternate translation: "Let us be determined to continue confessing the things that we confidently expect from God"

#### Hebrews 24

##### General Information:

This page has intentionally been left blank.

#### Hebrews 25

##### Let us not abandon meeting together

You can make explicit that the people met to worship. Alternate translation: "Let us not stop coming together to worship"

##### as you see the day coming closer

A future time is spoken of as if it were an object coming closer to the speaker. Here "the day" refers to when Jesus will return. Alternate translation: "as you know that Christ will return soon"

#### Hebrews 26

##### Connecting Statement:

The writer now gives his fourth warning.

##### we deliberately go on sinning

"we know we are sinning but we do it again and again"

##### after we have received the knowledge of the truth

Knowledge of the truth is spoken of as if it were an object that could be given by one person to another. Alternate translation: "after we have learned the truth"

##### the truth

The truth about God.

##### a sacrifice for sins no longer remains

No one is able to give a new sacrifice because Christ's sacrifice is the only one that works. Alternate translation: "no one can offer a sacrifice for which God will forgive our sins"

##### a sacrifice for sins

Here "sacrifice for sins" stands for "an effective way to sacrifice animals to take away sins"

#### Hebrews 27

##### of judgment

Of God's judgment, that is, that God will judge.

##### a fury of fire that will consume God's enemies

God's fury is spoken of as if it were fire that would burn up his enemies.

#### Hebrews 28

##### of two or three witnesses

It is implied that this means "of at least two or three witness."

#### Hebrews 29

##### How much worse punishment do you think one deserves ... grace?

The author is emphasizing the greatness of the punishment for those who reject Christ. Alternate translation: "This was severe punishment. But the punishment will be even greater for anyone ... grace!"

##### who has trampled underfoot the Son of God

Someone who has disregarded Christ and scorned him is spoken of as if that person had walked on him. Alternate translation: "who has rejected the Son of God"

##### the Son of God

This is an important title for Jesus.

##### who regarded the blood of the covenant as unholy

This shows how the person has trampled the Son of God. Alternate translation: "by regarding the blood of the covenant as unholy"

##### regarded

or "treated"

##### the blood of the covenant

Here "blood" stands for Christ's death, by which God established the new covenant.

##### the blood by which he was sanctified

This can be stated in active form. Alternate translation: "the blood by which God sanctified him"

##### the Spirit of grace

"the Spirit of God, who provides grace"

#### Hebrews 30

##### General Information:

The word "we" here refers to the writer and all believers. These two quotations come from the law that Moses gave in the Old Testament.

##### Vengeance belongs to me

Vengeance is spoken of as if it were an object that belongs to God, who has the right to do as he wishes with what he owns. God has the right to take vengeance on his enemies.

##### I will pay back

God taking vengeance is spoken of as if he were paying back the harmful things that someone has done to others.

#### Hebrews 31

##### to fall into the hands

Receiving God's full punishment is spoken of as if the person falls into God's hands. Here "hands" refers to God's power to judge. Alternate translation: "to receive the full punishment"

#### Hebrews 32

##### the former days

"the time in the past"

##### after you were enlightened

Learning the truth is spoken of as if God shined a light on the person. This can be stated in active form. Alternate translation: "after you learned the truth about Christ"

##### how you endured a great struggle in suffering

"how much suffering you had to endure"

#### Hebrews 33

##### Sometimes you were publicly exposed to insult and persecution

This can be stated in active form. Alternate translation: "People ridiculed you by insulting you and persecuting you in public"

##### you shared with those

"you joined those"

#### Hebrews 34

##### a better and everlasting possession

God's eternal blessings are spoken of as a "possession."

#### Hebrews 35

##### do not throw away your confidence, which has a great reward

A person no longer having confidence is spoken of as if the person were to throw confidence away, like a person would discard something worthless. The abstract noun "confidence" can be translated with the adjective "confident" or the adverb "confidently." Alternate translation: "do not stop being confident, because you will receive a great reward for being confident" or "do not stop confidently trusting in God, who will reward you greatly"

#### Hebrews 36

##### General Information:

This page has intentionally been left blank.

#### Hebrews 37

##### General Information:

This is a quotation from the prophet Isaiah in the Old Testament.

##### For in a very little while

You can make this explicit. Alternate translation: "As God said in the scriptures, 'For in a very little while"

##### in a very little while

"very soon"

#### Hebrews 38

##### General Information:

Here the author quotes from the prophet Habakkuk. This directly follows the quotation from the prophet Isaiah in the previous verse.

##### My righteous one ... If he shrinks ... with him

These refer to any of God's people in general. Alternate translation: "My faithful people ... If any one of them shrinks ... with that person" or "My faithful people ... If they shrink ... with them"

##### My righteous ... my soul will

Here "My" and "my soul" refer to God.

##### my soul

The soul is a metonym for the whole being.

##### shrinks back

stops doing the good thing he is doing

#### Hebrews 39

##### who turn back to destruction

A person who loses courage and faith are spoken of as if he were stepping back in fear from something. And "destruction" is spoken of as if it were a destination. Alternate translation: "who stop trusting God, whom God will destroy"

##### who have faith and preserve their souls

Living eternally with God is spoken of as if it were preserving one's soul. Here "soul" refers to the whole person. Alternate translation: "who have faith, which will result in our living with God forever"

### Chapter 11

**1** Now faith is being sure of the things hoped for and certain of things that are not seen. **2** For because of this the ancestors were approved for their faith. **3** By faith we understand that the universe was created by God's command, so that what is visible was not made out of things that were visible.

**4** It was by faith that Abel offered God a better sacrifice than Cain, through which he was attested to be righteous, and God spoke well of him because of his offerings, and by faith Abel still speaks, even though he is dead.

**5** It was by faith that Enoch was taken up so that he did not see death. "He was not found, because God took him away." For before he was taken up, it was testified that he had pleased God. **6** Now without faith it is impossible to please him. For it is necessary that anyone coming to God must believe that he exists and that he is a rewarder of those who seek him.

**7** It was by faith that Noah, having been given a divine message about things not yet seen, with godly reverence built an ark to save his household. By doing this, he condemned the world and became an heir of the righteousness that is according to faith.

**8** It was by faith that Abraham, when he was called, obeyed and went out to the place that he was to receive as an inheritance. He went out, not knowing where he was going. **9** It was by faith that he lived in the land of promise as a foreigner. He lived in tents with Isaac and Jacob, fellow heirs of the same promise. **10** For he was looking forward to the city with foundations, whose architect and builder is God. **11** It was by faith, even though Sarah herself was barren, that she received ability to conceive. This happened even though she was too old, since she considered as faithful the one who had given the promise. **12** Therefore, from this one man—and he was almost dead—were born descendants as many as the stars in the sky and as countless as sand by the seashore.

**13** It was in faith that all these died without receiving the promises. Rather, they saw and greeted them from far off, and they acknowledged that they were foreigners and exiles on earth. **14** For those who say such things make it clear that they are seeking a homeland. **15** If they had been thinking of the country from which they had gone out, they would have had opportunity to return. **16** But as it is, they desire a better country, that is, a heavenly one. Therefore God is not ashamed to be called their God, since he has prepared a city for them.

**17** It was by faith that Abraham, when he was tested, offered Isaac. It was his only son whom he offered, he who had received the promises. **18** It was Abraham to whom it had been said, "It is through Isaac that your descendants will be named." **19** Abraham reasoned that God was able to raise up Isaac from the dead, and figuratively speaking, it was from them that he received him back. **20** It was also by faith about things to come that Isaac blessed Jacob and Esau. **21** It was by faith that Jacob, when he was dying, blessed each of Joseph's sons. Jacob worshiped, leaning on the top of his staff. **22** It was by faith that Joseph, when his end was near, spoke of the departure of the children of Israel from Egypt and instructed them about his bones.

**23** It was by faith that Moses, when he was born, was hidden for three months by his parents because they saw he was a beautiful child. They were not afraid of the king's command. **24** It was by faith that Moses, after he had grown up, refused to be called the son of Pharaoh's daughter. **25** He chose to be mistreated along with the people of God rather than to enjoy the pleasures of sin for a while. **26** He regarded disgrace for the sake of Christ as greater value than the treasures of Egypt, for he was looking ahead to his reward. **27** It was by faith that Moses left Egypt. He did not fear the king's anger, for he endured as if he were seeing the one who is invisible. **28** It was by faith that he kept the Passover and the sprinkling of the blood, so that the destroyer of the firstborn should not touch the Israelites' firstborn sons.

**29** It was by faith that they passed through the Sea of Reeds as if over dry land. When the Egyptians tried to do this, they were swallowed up. **30** It was by faith that Jericho's walls fell down, after they had been circled around for seven days. **31** It was by faith that Rahab the prostitute did not die with those who were disobedient, because she had received the spies in peace.

**32** What more can I say? For the time will fail me if I give a full account of Gideon, Barak, Samson, Jephthah, David, Samuel, and about the prophets. **33** It was through faith that they conquered kingdoms, committed righteousness, and received promises. They stopped the mouths of lions, **34** quenched the power of fire, escaped the edge of the sword, were made strong when they were weak, became mighty in battle, and defeated foreign armies. **35** Women received back their dead by resurrection. Others were tortured, not accepting release, so that they might experience a better resurrection. **36** Others experienced mocking and whippings, and even chains and imprisonment. **37** They were stoned. They were sawn in two. They were killed with the sword. They went about in sheepskins and goatskins. They were destitute, oppressed, mistreated. *[*[1](#fn-058-011-037-1)*]***38** The world was not worthy of them. They were always wandering about in the deserts and mountains, and in caves and holes in the ground.

**39** Although all these people were approved by God because of their faith, they did not receive the promise. **40** God planned something better for us, so that without us, they would not be made perfect.

#### Footnotes

11:37 *[1]*Some important and ancient Greek copies read,

### Chapter 12

**1** Therefore, since we are surrounded by such a large cloud of witnesses, let us lay aside every weight and easily entangling sin. Let us run with perseverance the race that is placed before us. **2** Let us pay attention to Jesus, the founder and perfecter of the faith. For the joy that was placed before him, he endured the cross, despised its shame, and sat down at the right hand of the throne of God. **3** So think about him, the one who has endured such opposition from sinners against himself, so that you do not become weary and lose heart.

**4** You have not yet resisted or struggled against sin to the point of blood; **5** and you have forgotten the encouragement that instructs you as sons:

"My son, do not think lightly of the Lord's discipline,

nor grow weary when you are corrected by him.

**6** For the Lord disciplines the one he loves,

and he punishes every son he receives."

**7** Endure suffering as discipline. God deals with you as with sons. For what son is there whom his father does not discipline? **8** But if you are without discipline, which all people share in, then you are illegitimate and not his sons. **9** Furthermore, we had human fathers who disciplined us and we respected them. How much more should we submit to the Father of spirits and live! **10** Our fathers disciplined us for a short time as they thought best. But God disciplines us for our benefit, so that we can share in his holiness. **11** No discipline at the time seems to give joy, but to give sorrow. But later it produces the peaceful fruit of righteousness for those who have been trained by it. **12** So strengthen your hands that hang down and your weak knees. **13** Make straight paths for your feet, so that what is lame will not be sprained but rather be healed.

**14** Pursue peace with everyone, and holiness, for without it no one will see the Lord. **15** Be careful so that no one lacks God's grace, and that no root of bitterness grows up to cause trouble, so that many do not become defiled by it, **16** and that there is no one who is sexually immoral or profane, such as Esau, who for one meal sold his own birthright. **17** For you know that afterwards, when he desired to inherit the blessing, he was rejected, because he found no opportunity for repentance, even though he sought it with tears.

**18** For you have not come to a mountain that can be touched, a mountain of burning fire, darkness, gloom, and storm. **19** You have not come to a trumpet blast, nor to a voice that speaks words whose hearers begged that not another word be spoken to them. **20** For they could not endure what was commanded: "If even an animal touches the mountain, it must be stoned." *[*[1](#fn-058-012-020-1)*]***21** So fearful was this sight that Moses said, "I am terrified and am trembling." **22** Rather, you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, and to tens of thousands of angels in joyful assembly. **23** You have come to the congregation of the firstborn, who have been registered in heaven. You have come to God, the Judge of all, and to the spirits of the righteous ones who have been made perfect. **24** And you have come to Jesus, the mediator of a new covenant, and to the sprinkled blood that speaks better than Abel's blood. **25** See that you do not refuse the one who is speaking. For if they did not escape when they refused the one who warned them on earth, much less will we escape if we turn away from the one who is warning from heaven. **26** At one time, his voice shook the earth. But now he has promised and said, "One more time I will shake not only the earth, but also the heavens." **27** These words, "One more time," mean the removal of those things that can be shaken, that is, of the things that have been created, so that the things that cannot be shaken will remain. **28** Therefore, receiving a kingdom that cannot be shaken, let us be thankful and in this manner worship God with reverence and awe. **29** For our God is a consuming fire.

#### Footnotes

12:20 *[1]*Some important and ancient Greek copies read,

### Chapter 13

**1** Let brotherly love continue. **2** Do not forget hospitality for strangers. For through this, some have shown hospitality to angels without knowing it. **3** Remember prisoners as if you were bound with them. Remember those who are mistreated since you yourselves also are in the body. **4** Let marriage be held in honor by all, and let the marriage bed be kept pure, for God will judge sexually immoral people and adulterers. **5** Let your conduct be free from the love of money. Be content with the things you have, for God himself has said,

"I will never leave you,

nor will I abandon you."

**6** Let us be content so that we may have courage to say,

"The Lord is my helper; I will not be afraid.

What can a man do to me?"

**7** Consider your leaders, those who spoke God's word to you, and consider the result of their conduct. Imitate their faith. **8** Jesus Christ is the same yesterday, today, and forever. **9** Do not be carried away by various strange teachings. For it is good that the heart should be strengthened by grace, not by foods that do not help those who walk by them. **10** We have an altar from which those who serve in the tabernacle have no right to eat. **11** For the blood of the animals killed for sins is brought by the high priest into the holy place, while their bodies are burned outside the camp. **12** So Jesus also suffered outside the city gate, in order to sanctify the people through his own blood. **13** Let us therefore go to him outside the camp, bearing the disgrace he endured. **14** For we do not have a permanent city here. Rather, we are looking for the one that is to come. **15** Through him, then, let us always offer up sacrifices of praise to God, praise that is the fruit of lips that acknowledge his name. **16** Let us not forget doing good and sharing, for it is with such sacrifices that God is very pleased. **17** Obey and submit to your leaders, for they keep watch over your souls as those who will give account. Obey so that your leaders will do this with joy, and not with groaning, which would be useless to you.

**18** Pray for us, for we are convinced that we have a good conscience and that we desire to live rightly in all things. **19** I encourage you even more to do this, so that I will be returned to you sooner.

**20** Now may the God of peace, who brought back from the dead the great shepherd of the sheep, our Lord Jesus, by the blood of the eternal covenant, **21** equip you with everything good to do his will, working in us what is pleasing to him, through Jesus Christ, to whom be the glory forever and ever. Amen.

**22** Now I encourage you, brothers, to bear with the word of encouragement that I have briefly written to you. **23** Know that our brother Timothy has been set free, with whom I will see you if he comes soon.

**24** Greet all your leaders and all God's holy people. Those from Italy greet you.

**25** May grace be with you all.

## James

### Chapter 1

**1** James, a servant of God and of the Lord Jesus Christ, to the twelve tribes in the dispersion: Greetings! **2** Consider it all joy, my brothers, when you experience various troubles. **3** You know that the testing of your faith produces endurance. **4** Let endurance complete its work so that you may become fully developed and complete, not lacking anything. **5** But if any of you needs wisdom, let him ask for it from God, the one who gives generously and without rebuke to all who ask, and he will give it to him. **6** But let him ask in faith, doubting nothing. For anyone who doubts is like a wave in the sea that is driven by the wind and tossed around. **7** For that person must not think that he will receive anything from the Lord; **8** he is a double-minded man, unstable in all his ways. **9** Let the lowly brother boast of his high position, **10** but the rich man of his low position, because he will pass away as a wild flower in the grass. **11** For the sun rises with burning heat and dries up the grass. The flower falls off, and its beauty perishes. In the same way, the rich man will fade away in the middle of his journey. **12** Blessed is the man who endures testing. For after he has passed the test, he will receive the crown of life, which has been promised to those who love God. **13** Let no one say when he is tempted, "I am tempted by God," because God is not tempted by evil, nor does he himself tempt anyone. **14** But each person is tempted by his own desire, which drags him away and entices him. **15** Then after the desire conceives, it gives birth to sin, and after the sin is full grown, it gives birth to death. **16** Do not be deceived, my beloved brothers. **17** Every good gift and every perfect gift is from above. It comes down from the Father of lights. With him there is no changing or shadow because of turning. **18** God chose to give us birth by the word of truth, so that we would be a kind of firstfruits of all his creatures. **19** You know this, my beloved brothers: Let every man be quick to hear, slow to speak, and slow to anger. **20** For the anger of man does not accomplish the righteousness of God. **21** Therefore take off all sinful filth and abundant amounts of evil. In humility receive the implanted word, which is able to save your souls. **22** Be doers of the word and not only hearers, deceiving yourselves. **23** For if anyone is a hearer of the word but not a doer, he is like a man who examines his natural face in a mirror. **24** He examines himself and then goes away and immediately forgets what he was like. **25** But the person who looks carefully into the perfect law of freedom, and continues to do so, not just being a hearer who forgets, this man will be blessed in his actions. **26** If anyone thinks he is religious and does not control his tongue, he deceives his heart and his religion is worthless. **27** Religion that is pure and unspoiled before our God and Father is to help the fatherless and widows in their affliction, and to keep oneself unstained by the world.

# James 1 General Notes

### Structure and formatting

James formally introduces this letter in verse 1. Writers often began letters in this way in the ancient Near East.

### Special concepts in this chapter

#### Testing and temptation

These two words occur together in (James 1:12-13). Both words speak of a person who is able to choose between doing something good and doing something evil. The difference between them is important. God is testing the person and wants him to do what is good. Satan is tempting the person and wants him to do what is evil.

#### Crowns

The crown that a man who passes the test receives is a reward, something that people who do something especially good receive. (See: reward)

### Important figures of speech in this chapter

#### Metaphors

James uses many metaphors in this chapter, and you will need to understand the material on the metaphor page before you can translate them well.

### Other possible translation difficulties in this chapter

#### "To the twelve tribes in the dispersion"

It is not clear to whom James wrote this letter. He calls himself a servant of the Lord Jesus Christ, so he was probably writing to Christians. But he calls his readers "the twelve tribes in the dispersion," words which usually refer to Jews. It is possible that he is using the words as a metaphor for "all people whom God has chosen" or that he wrote the letter at a time when most Christians had grown up as Jews.

#### James 01

##### General Information:

The apostle James writes this letter to all the Christians. Many of them were Jews, and they lived in many different places.

##### James, a servant of God and of the Lord Jesus Christ

The phrase "this letter is from" is implied. Alternate translation: "This letter is from James, a servant of God and of the Lord Jesus Christ"

##### to the twelve tribes

Possible meanings are 1) this is a synecdoche for Jewish Christians, or 2) this is a metaphor for all Christians. Alternate translation: "to God's faithful people"

##### in the dispersion

The term "dispersion" normally referred to the Jews who were scattered in other countries, away from their homeland, Israel. This abstract noun can be expressed with a phrase with the verb "scattered." Alternate translation: "who are scattered around the world" or "who live in other countries"

##### Greetings!

This is a basic greeting, such as "Hello!" or "Good day!"

#### James 02

##### Consider it all joy, my brothers, when you experience various troubles

"My fellow believers, think of all your different kinds of troubles as things to celebrate"

#### James 03

##### the testing of your faith produces endurance

The expressions "the testing," "your faith," and "endurance" are nouns that stand for actions. God does the testing, that is, he finds out how much the believers trust and obey him. Believers

#### James 04

##### Let endurance complete its work

Here endurance is spoken of as if it were a person at work. Alternate translation: "Learn to endure any hardship"

##### fully developed

able to trust in Christ and obey him in all circumstances

##### not lacking anything

This can be stated in the positive. Alternate translation: "having all that you need" or "being all that you need to be"

#### James 05

##### ask for it from God, the one who gives

"ask God for it. He is the one who gives"

##### gives generously and without rebuke to all

"gives generously and does not rebuke any"

##### he will give it to him

"God will give it to him" or "God will answer his prayer"

#### James 06

##### in faith, doubting nothing

"with complete certainty that God will answer"

##### For anyone who doubts is like a wave in the sea that is driven by the wind and tossed around

Anyone who doubts that God will help him is said to be like the water in the ocean or in a large lake, which keeps moving in different directions.

#### James 07

##### General Information:

This page has intentionally been left blank.

#### James 08

##### is a double-minded man, unstable

The word "double-minded" refers to a person's thoughts when he is unable to make a decision. Alternate translation: "cannot decide if he will follow Jesus or not and is unstable"

##### unstable in all his ways

Here this person is spoken of as if he cannot stay on one path but instead goes from one to another.

#### James 09

##### the lowly brother

"the believer who does not have much money" or "the believer whom other people consider unimportant"

##### boast of his high position

Someone whom God has honored is spoken of as if he were standing in a high place.

#### James 10

##### but the rich man of his low position

The words "let" and "boast" are understood from the previous phrase. Alternate translation: "but let the rich man boast of his low position"

##### but the rich man

"but the man who has a lot of money"

##### of his low position

A rich believer should be happy if God causes him to suffer. Alternate translation: "should be happy that God has given him difficulties"

##### he will pass away as a wild flower in the grass

Rich people are spoken of as being similar to wild flowers, which are alive for only a short time.

#### James 11

##### its beauty perishes

A flower that is becoming less beautiful because it is decaying is spoken of as if its beauty were dying. Alternate translation: "it is no longer beautiful"

##### the rich man will fade away in the middle of his journey

Here the flower simile is probably continued. As flowers do not die suddenly but instead fade away over a short time, so also the rich people may not die suddenly but instead take a little time to disappear.

##### in the middle of his journey

A rich man's activities in daily life are spoken of as if they are a journey that he is making. This metaphor implies that he is giving no thought to his coming death, and that it will takes him by surprise.

#### James 12

##### Connecting Statement:

James reminds the believers who have fled that God does not cause temptation; he tells them how to avoid temptation.

##### Blessed is the man who endures testing

"The man who endures testing is fortunate" or "The man who endures testing is well off"

##### endures testing

remains faithful to God during hardships

##### passed the test

he has been approved by God

##### receive the crown of life

Eternal life is spoken of as if it were a wreath of leaves placed on the head of a victorious athlete. Alternate translation: "receive eternal life as his reward"

##### has been promised to those who love God

This can be stated in active form. Alternate translation: "God has promised to those who love him"

#### James 13

##### when he is tempted

"when he desires to do something evil"

##### I am tempted by God

This can be stated in active form. Alternate translation: "God is trying to make me do something evil"

##### God is not tempted by evil

This can be stated in active form. Alternate translation: "No one can make God desire to do evil"

##### nor does he himself tempt anyone

"and God himself does not try to persuade anyone do evil"

#### James 14

##### each person is tempted by his own desire

A person's desire is spoken of as if it were someone else who was tempting him to sin.

##### which drags him away and entices him

Evil desire continues to be spoken of as if it were a person who could drag away someone else.

##### entices

attracts, persuades someone to do evil

#### James 15

##### Then after the desire conceives, it gives birth to sin, and after the sin is full grown, it gives birth to death

Desire continues to be spoken of as a person, this time clearly as a woman who becomes pregnant with a child. The child is identified as sin. Sin is a female baby that grows up, becomes pregnant, and gives birth to death. This chain of metaphors is a picture of someone who ends up dying both spiritually and physically because of his evil desires and his sin.

#### James 16

##### Do not be deceived

"Do not let anyone deceive you" or "Stop deceiving yourselves"

#### James 17

##### Every good gift and every perfect gift

These two phrases mean basically the same thing. James uses them to emphasize that anything good that a person has comes from God.

##### the Father of lights

God, the creator of all the lights in the sky

##### With him there is no changing or shadow because of turning

This expression pictures God as an unchanging light. This is in contrast to the sun, moon, and stars that appear to move in the sky and sometimes are darkened. Alternate translation: "God always stays the same. He does not change like shifting shadows"

#### James 18

##### to give us

The word "us" refers to James and his audience.

##### give us birth

God, who brought us eternal life, is spoken of as if he had given us birth.

##### the word of truth

Possible meanings are 1) "the message about the truth" or 2) "the true message."

##### so that we would be a kind of firstfruits

James is using the traditional Hebrew idea of firstfruits as a way to describe the value of the Christian believers to God. He implies that there will be many more believers in the future. Alternate translation: "so that we would be like an offering of firstfruits"

#### James 19

##### You know this

Possible meanings are 1) "Know this" is a command to pay attention to what I am about to write or 2) "You know this" is a statement saying that I am about to remind you of something that you already know.

##### Let every man be quick to hear, slow to speak

These sayings are idioms that mean people should first listen intently, and then consider carefully what they say. Here "slow to speak" does not mean speaking slowly.

##### slow to anger

"not get angry quickly"

#### James 20

##### the anger of man does not accomplish the righteousness of God

When a person is always angry, he cannot do God's work, which is righteous.

#### James 21

##### take off all sinful filth and abundant amounts of evil

Sin and evil are spoken of here as if they were clothing that could be taken off. Alternate translation: "stop doing all filthy sins and stop doing abundant amounts of evil"

##### take off all sinful filth and abundant amounts of evil

Here the expressions "sinful filth" and "evil" share similar meanings. James uses them to emphasize how bad sin is. Alternate translation: "stop doing every kind of sinful behavior"

##### sinful filth

Here "filth," that is, dirt, stands for sin and evil.

##### In humility

"Without pride" or "Without arrogance"

##### receive the implanted word

The expression "implant" means to place one thing inside of another. Here God's word is spoken of as if it were a plant made to grow inside believers. Alternate translation: "obey the message God has spoken to you"

##### save your souls

What a person is saved from can be made explicit. Alternate translation: "save you from God's judgment"

##### your souls

Here the word "souls" refers to persons. Alternate translation: "yourselves"

#### James 22

##### Be doers of the word

"Be people who follow God's instructions"

##### deceiving yourselves

"fooling yourselves"

#### James 23

##### For if anyone is a hearer of the word but not a doer

In the phrase "but not a doer" the words "is" and "of the word" are understood from the previous phrase. The noun "doer" can also be expressed with the verbs "do" or "obey." Alternate translation: "For if anyone listens to God's word in the scriptures but does not obey the word"

##### the word

"the message"

##### he is like a man who examines his natural face in a mirror

A person who hears God's word is like someone who looks in the mirror.

##### his natural face

The word "natural" clarifies that James is using the ordinary meaning of the word "face." Alternate translation: "his face"

#### James 24

##### then goes away and immediately forgets what he was like

It is implied that though he may see that he needs to do something, such as wash his face or fix his hair, he walks away and forgets to do it. This what a person who does not obey God's word is like. Alternate translation: "then goes away and immediately forgets to do what he saw he needed to do"

#### James 25

##### the person who looks carefully into the perfect law

This expression continues the image of the law as a mirror.

##### the perfect law of freedom

The relationship between the law and freedom can be expressed clearly. Here "freedom" probably refers to freedom from sin. Alternate translation: "the perfect law that gives freedom" or "the perfect law that makes those who follow it free"

##### this man will be blessed in his actions

This can be stated in active form. Alternate translation: "God will bless this man as he obeys the law"

#### James 26

##### thinks he is religious

"thinks he worships God correctly"

##### his tongue

Controlling one's tongue stands for controlling one's speech. Alternate translation: "what he says"

##### deceives

gets someone to believe something that is not true

##### his heart

Here "heart" refers to his belief or thoughts. Alternate translation: "himself"

##### his religion is worthless

"he worships God uselessly"

#### James 27

##### pure and unspoiled before our God and Father

James speaks of religion, the way one worships God, as if it could be physically pure and unspoiled. These are traditional ways for Jews to say that something is acceptable to God. Alternate translation: "completely acceptable to our God and Father"

##### the fatherless

"the orphans"

##### in their affliction

The fatherless and widows are suffering because their fathers or husbands have died.

##### to keep oneself unstained by the world

Sin in the world is spoken of as something dirty that can stain a person. Alternate translation: "to not allow the evil in the world to cause oneself to sin"

### Chapter 2

**1** My brothers, do not hold to faith in our Lord Jesus Christ, the Lord of glory, with partiality toward certain people. **2** Suppose that someone enters your meeting wearing gold rings and splendid clothes, and there also enters a poor man in dirty clothes. **3** If you look at the person wearing fine clothes and say, "You sit here in a good place," but you say to the poor man, "You stand over there" or "Sit by my footstool," **4** are you not judging among yourselves? Have you not become judges with evil thoughts? **5** Listen, my beloved brothers, did not God choose the poor of the world to be rich in faith and to be heirs of the kingdom that he promised to those who love him? **6** But you have dishonored the poor! Is it not the rich who oppress you? Are they not the ones who drag you to court? **7** Do they not insult the good name by which you have been called? **8** If, however, you fulfill the royal law according to the scripture, "Love your neighbor as yourself," you do well. **9** But if you favor certain people, you are committing sin, and you are convicted by the law as transgressors. **10** For whoever obeys the whole law, except that he stumbles in just a single way, has become guilty of breaking the whole law. **11** For the one who said, "Do not commit adultery," also said, "Do not murder." If you do not commit adultery, but if you do commit murder, you have become a transgressor of the law. **12** So speak and act as those who will be judged by means of the law of freedom. **13** For judgment comes without mercy to those who have shown no mercy. Mercy triumphs over judgment.

**14** What profit is it, my brothers, if someone says he has faith, but he has no works? Can that faith save him? **15** Suppose that a brother or sister is badly clothed and lacks food for the day. **16** Suppose that one of you says to them, "Go in peace, stay warm and be filled." If you do not give them the things necessary for the body, what profit is that? **17** In the same way faith by itself, if it does not have works, is dead. **18** Yet someone may say, "You have faith, and I have works." Show me your faith without works, and I will show you my faith by my works. **19** You believe that there is one God; you do well. But even the demons believe that, and they tremble. **20** Do you want to know, foolish man, that faith without works is useless? *[*[1](#fn-059-002-020-1)*]***21** Was not Abraham our father justified by works when he offered up Isaac his son on the altar? **22** You see that faith worked with his works, and that by works his faith was completed. **23** The scripture was fulfilled that says, "Abraham believed God, and it was counted to him as righteousness," and he was called a friend of God. **24** You see that it is by works that a man is justified, and not only by faith. **25** In the same way also, was not Rahab the prostitute justified by works when she welcomed the messengers and sent them away by another road? **26** For as the body apart from the spirit is dead, even so faith apart from works is dead.

#### Footnotes

2:20 *[1]*Some important and ancient Greek copies read,

# James 2 General Notes

### Special concepts in this chapter

#### Favoritism

Some of James's readers treated rich and powerful people well and treated poor people badly. This is called favoritism, and James tells them that this is wrong. God wants his people to treat both rich people and poor people well.

#### Justification

Justification is what happens when God makes a person righteous. James says here that God makes righteous or justifies people who do good works along with having faith. (See: justice and righteous and faith)

### Other possible translation difficulties in this chapter

#### Quotation marks

The words "Show me your faith without works, and I will show you my faith by my works" are hard to understand. Some people think that they are what "someone may say," like the words in the quotation marks. Most versions translate them as words that James is saying back to that "someone."

#### "You have ... I have"

Some people think that the words "you" and "I" are metonyms for "some people" and "other people." If they are correct, verse 18 could be translated, "Someone may say, 'Some people have faith and other people have works. Not everyone has both.'" If the next sentence is also what "someone may say," it could be translated "Some people show their faith without works, and other people show their faith by their works. Both have faith." In both cases, the reader will understand only if you add the extra sentence. It is probably best to translate as the ULB does.

#### James 01

##### Connecting Statement:

James continues to tell the scattered Jewish believers how to live by loving one another and reminds them not to favor rich people over poor people.

##### My brothers

James considers his audience to be Jewish believers. Alternate translation: "My fellow believers" or "My brothers and sisters in Christ"

##### do not hold to faith in our Lord Jesus Christ ... with partiality toward certain people

James wanted them to hold to faith in the Lord Jesus Christ, but he did not want them to show partiality to people. Alternate translation: "as you hold to faith in our Lord Jesus Christ ... do not show partiality toward certain people"

##### hold to faith in our Lord Jesus Christ

Believing in Jesus Christ is spoken of as if it were an object that one could hold onto.

##### our Lord Jesus Christ

The word "our" includes James and his fellow believers.

##### partiality

the act of treating some people better than others

#### James 02

##### Suppose that someone enters your meeting

James starts to describe a situation where the believers might give more honor to a rich person than to a poor person.

##### wearing gold rings and splendid clothes

"dressed like a wealthy person"

#### James 03

##### sit here in a good place

sit in this place of honor

##### stand over there

move to a place with less honor

##### Sit by my footstool

move to a humble place

#### James 04

##### are you not judging among yourselves? Have you not become judges with evil thoughts?

James is using rhetorical questions to teach and possibly scold his readers. Alternate translation: "you are making judgments among yourselves and becoming judges with evil thoughts."

#### James 05

##### Listen, my beloved brothers

James is exhorting his readers as if they were his family. Alternate translation: "Pay attention, my dear fellow believers"

##### did not God choose ... love him?

Here James uses a rhetorical question to teach his readers not to show favoritism. It can be made a statement. Alternate translation: "God has chosen ... love him"

##### the poor

This refers to poor people in general. Alternate translation: "poor people"

##### be rich in faith

Having much faith is spoken of as being wealthy or rich. The object of faith may have to be specified. Alternate translation: "have strong faith in Christ"

##### heirs

The people to whom God has made promises are spoken of as if they were to inherit property and wealth from a family member.

#### James 06

##### But you have

James is speaking to his whole audience.

##### have dishonored the poor

"you have shamed poor people"

##### Is it not the rich who oppress you?

Here James uses a rhetorical question to correct his readers. Alternate translation: "It is rich people who oppress you."

##### the rich

This refers to rich people in general. Alternate translation: "rich people"

##### who oppress you

"who treat you badly"

##### Are they not the ones ... to court?

Here James uses a rhetorical question to correct his readers. It can be made a statement. Alternate translation: "The rich people are the ones ... to court."

##### drag you to court

"forcibly take you to court to accuse you in front of judges"

#### James 07

##### Do they not insult ... have been called?

Here James uses a rhetorical question to correct and teach his readers. It can be made a statement. Alternate translation: "The rich people insult ... have been called."

##### the good name by which you have been called

Here "name" represents "Christ." This can be stated in active form. Alternate translation: "Christ, who called you" or "Christ, to whom you belong"

#### James 08

##### you fulfill

The word "you" refers to the Jewish believers.

##### fulfill the royal law

"obey God's law." The law is "royal" becuase God, the true king, is the one who gave it to people.

##### Love your neighbor as yourself

James is quoting from the book of Leviticus.

##### your neighbor

"all people" or "everyone"

##### you do well

"you are doing well" or "you are doing what is right"

#### James 09

##### if you favor

"give special treatment to" or "give honor to"

##### committing sin

"sinning." That is, breaking the law.

##### you are convicted by the law as transgressors

Here the law is spoken of as if it were a human judge. This can be translated using an active verb. Alternate translation: "the law itself convicts you of transgressing it" or "you are guilty of breaking God's law"

#### James 10

##### For whoever obeys

"For anyone who obeys"

##### except that he stumbles ... the whole law

Stumbling is falling down while one is trying to walk. Disobeying one point of the law is spoken of as if it were stumbling while walking.

##### in just a single way

because of disobedience to just one requirement of the law

#### James 11

##### For the one who said

This refers to God, who gave the law to Moses.

##### Do not commit

To "commit" is to do an action.

##### If you ... but if you ... you have

Here "you" means "each one of you." Although James was writing to many Jewish believers, in this case, he used the singular form as if he was writing to each person individually.

#### James 12

##### So speak and act

"So you must speak and obey." James commands the people to do this.

##### who will be judged by means of the law of freedom

This can be stated in active form. Alternate translation: "who know that God will judge them by means of the law of freedom"

##### by means of the law

This passage implies that it is God who will judge according to his law.

##### the law of freedom

"the law that gives true freedom"

#### James 13

##### Mercy triumphs over

"Mercy is better than" or "Mercy defeats." Here mercy and justice are spoken of as if they were persons.

#### James 14

##### Connecting Statement:

James encourages the scattered believers to show their faith before others, just as Abraham showed others his faith by his works.

##### What profit is it, my brothers, if someone says he has faith, but he has no works?

James is using a rhetorical question to teach his audience. Alternate translation: "Fellow believers, if someone says he has faith but he has no works, that does him no good at all." or "Fellow believers, someone who has no works is no better if he says he has faith than someone who does not say he has faith."

##### he has faith, but he has no works ... that faith

Here, it is implied that "works" refers to things people do because they believe in God, such as obeying God and doing good to others. The abstract nouns "faith" and "works" can be expressed with the verbs "believe" and "do." Alternate translation: "he believes in God but does not do anything ... what he believes" or "he believes in God but does not do anything as a result of his belief ... that belief"

##### Can that faith save him?

James is using a rhetorical question to teach his audience. This can be restated to remove the abstract noun "faith." Alternate translation: "That faith cannot save him." or "Just saying he believes in God will not save him."

##### save him

"spare him from God's judgment"

#### James 15

##### brother or sister

a fellow believer in Christ, whether male or female

#### James 16

##### stay warm

This means either "have enough clothes to wear" or "have a place to sleep."

##### be filled

The thing that fills them is food. This can be stated explicitly. Alternate translation: "be filled with food" or "have enough to eat"

##### for the body

to eat, to wear, and to live comfortably

##### what profit is that?

James uses a rhetorical question to teach his audience. Alternate translation: "how does that help them?" or "that does nothing good for them." or "your speech by itself does not help them."

#### James 17

##### faith by itself, if it does not have works, is dead

Here, it is implied that "works" refers to things people do because they believe in God, such as obeying God and doing good to others. James speaks of faith as if it were alive if one does good works, and of faith as if it were dead if one does not do good deeds. This can be restated to remove the abstract nouns "faith" and "works." Alternate translation: "a person who says he believes in God but does not do anything, does not really believe in God" or "a person who says he believes in God but does not do anything as a result of his belief, does not really believe in God"

#### James 18

##### Yet someone may say, "You have faith, and I have works." Show me your faith without works, and I will show you my faith by my works.

Possible meanigs are 1) James describes how someone might argue against his teaching and how he would respond to that person or 2) James describes how someone might support his teaching. If the speaker is supporting James, then the quotation would end at the end of the verse.

##### "You have faith, and I have works." Show me your faith without works, and I will show you my faith by my works

The meanings in the abstract nouns "faith" and "works" can be expressed with "believe in God" and "do good things." Alternate translation: "'You believe in God and I do good things.' Prove to me that you can believe in God without doing anything, and I will prove to you that I believe in God by what I do"

#### James 19

##### General Information:

This page has intentionally been left blank.

#### James 20

##### Do you want to know, foolish man, that faith without works is useless?

James uses this question to introduce the next part of his teaching. Alternate translation: "Listen to me, foolish man, and I will show that faith without works is useless."

##### that faith without works is useless

The meanings in the abstract nouns "faith" and "works" can be expressed with "believe in God" and "do good things." Alternate translation: "that saying that you believe in God without doing good things is useless" or "that if you do not do good things, it is useless to say that you believe"

#### James 21

##### General Information:

Since these are Jewish believers, they know the story of Abraham, about whom God had told them long ago in his word.

##### Was not Abraham our father justified by works ... on the altar?

This rhetorical question is used to rebut the foolish man's arguments from [James 2:18]

##### Was not Abraham our father justified by works ... on the altar?

This can be restated to remove the abstract noun "works." This can also be stated in active form. Alternate translation: "Did not God justify Abraham our father because of what he did ... on the altar?" or "God certainly justified Abraham our father because of what he did ... on the altar."

##### father

Here "father" is used in the sense of "ancestor."

#### James 22

##### You see

The word "see" is a metonym. Alternate translation: "You understand"

##### that faith worked with his works, and that by works his faith was completed

James speaks as if "faith" and "works" were things that can work together and help each other. The meanings in the abstract nouns "faith" and "works" can be expressed with "believe God" and "do what God commanded." Alternate translation: "that because Abraham believed God, he did what God commanded him to do. And Abraham doing what God commanded showed that he truly believed"

##### You see

James again addresses his audience directly by using the plural form of "you."

#### James 23

##### The scripture was fulfilled

This can be stated in active form. Alternate translation: "This fulfilled the scripture"

##### it was counted to him as righteousness

"God regarded his faith as righteousness." Abraham's faith and righteousness were treated as if they were able to be counted as having value.

#### James 24

##### it is by works that a man is justified, and not only by faith

Here, it is implied that "works" refers to things people do because they believe in God, such as obeying God and doing good to others. This can be restated to remove the abstract nouns "faith" and "works." This can also be stated in active form. Alternate translation: "God justifies a man because of what he does, and not just because he believes in God" or "God justifies a man because of what he does as a result of his belief, and not just because he believes in God"

#### James 25

##### In the same way also ... justified by works

James says that what was true of Abraham was also true of Rahab. Both were justified by works.

##### was not Rahab the prostitute justified by works ... another road?

James is using this rhetorical question to instruct his audience. Alternate translation: "it was what Rahab the prostitute did that justified her ... another road."

##### was not Rahab the prostitute justified by works ... another road?

This can be restated to remove the abstract noun "works." This can also be stated in active form. Alternate translation: "did God not justify Rahab the prostitute because of what she did ... another road?" or "God justified Rahab the prostitute because of what she did ... another road."

##### Rahab the prostitute

James expects his audience to know the Old Testament story about the woman Rahab.

##### messengers

people who bring news from another place

##### sent them away by another road

"then helped them escape and leave the city"

#### James 26

##### For as the body apart from the spirit is dead, even so faith apart from works is dead

James is speaking of faith without works as if it were a dead body without the spirit. Here, it is implied that "works" refers to things people do because they believe in God, such as obeying God and doing good to others. This can be restated to remove the abstract nouns "faith" and "works." Alternate translation: "For just as the body is useless without the spirit, even so it is useless for a person to believe in God if he does not do anything" or "For just as the body is useless without the spirit, even so it is useless for a person to believe in God if he does not do anything as a result of his belief"

### Chapter 3

**1** Not many of you should become teachers, my brothers, for you know that we who teach will be judged more strictly. **2** For we all stumble in many ways. If anyone does not stumble in words, he is a perfect man, able to control even his whole body. **3** Now if we put bits into horses' mouths for them to obey us, we can also direct their whole bodies. **4** Notice also that ships, although they are so large and are driven by strong winds, are steered by a very small rudder to wherever the pilot desires. **5** In this way, the tongue is a small member, yet it boasts great things. Notice also how small a fire sets on fire a large forest. **6** The tongue is also a fire, a world of evil set among our members. The tongue defiles the whole body, sets on fire the course of life, and is itself set on fire by hell. **7** For every kind of wild animal, bird, reptile, and sea creature is being tamed and has been tamed by mankind. **8** But no human being can tame the tongue. It is a restless evil, full of deadly poison. **9** With it we praise the Lord and Father, and with it we curse men, who have been made in God's likeness. **10** Out of the same mouth come blessing and cursing. My brothers, these things should not happen. **11** Does a spring pour out from its opening both sweet and bitter water? **12** Does a fig tree, my brothers, make olives? Or a grapevine, figs? Neither can salty water produce sweet water.

**13** Who is wise and understanding among you? Let that person show a good life by his works in the humility of wisdom. **14** But if you have bitter jealousy and ambition in your heart, do not boast and lie against the truth. **15** This is not the wisdom that comes down from above. Rather, it is earthly, unspiritual, demonic. **16** For where there are jealousy and ambition, there is confusion and every evil practice. **17** But the wisdom from above is first pure, then peace-loving, gentle, reasonable, full of mercy and good fruits, impartial and sincere. **18** The fruit of righteousness is sown in peace among those who make peace.

# James 3 General Notes

### Important figures of speech in this chapter

#### Metaphors

James teaches his readers that they should live to please God by reminding them of things that they know from everyday life.

#### James 01

##### Not many of you

James is making a generalized statement.

##### my brothers

"my fellow believers"

##### we who teach will be judged more strictly

"God will judge us who teach more severely." This probably because those whom they teach trust them to know the truth and teach it correctly.

##### we who teach

James includes himself and other teachers, but not the readers, so the word "we" is exclusive.

#### James 02

##### we all stumble

James speaks of himself, other teachers, and the readers, so the word "we" is inclusive.

##### stumble

Sinning is spoken of as if it were stumbling while walking. Alternate translation: "fail" or "sin"

##### does not stumble in words

"does not sin by saying wrong things"

##### he is a perfect man

"he is spiritually mature"

##### control even his whole body

James is referring to one's heart, emotions, and actions. Alternate translation: "control all his behavior" or "control all his actions"

#### James 03

##### General Information:

James is developing an argument that small things can control big things.

##### Now if we put bits into horses' mouths

James speaks about horses' bits. A bit is a small piece of metal that is placed into a horse's mouth to control where it goes.

##### Now if

"If" or "When"

##### horses

A horse is a large animal used to carry things or people.

#### James 04

##### Notice also that ships ... are steered by a very small rudder

A ship is like a truck that floats on water. A rudder is a flat piece of wood or metal at the back of the ship, used to control where it goes. The word "rudder" could also be translated as "tool."

##### are driven by strong winds,

This can be stated in active form. Alternate translation: "strong winds push them, they"

##### are steered by a very small rudder to wherever the pilot desires

"have a small tool that a person can use to control where the ship goes"

#### James 05

##### the tongue is a small member

It can be stated explicitly what the tongue is a member of. Alternate translation: "the tongue is a small member of the body" or "the tongue is a small part of the body"

##### boasts great things

Here "things" is a general word for everything about which these people are proud.

##### Notice also

"Think about"

##### how small a fire sets on fire a large forest

In order to help people understand the harm that the tongue can cause, James speaks of the harm that a small flame can cause. Alternate translation: "how a small flame can start a fire that burns many trees"

#### James 06

##### The tongue is also a fire

The tongue is a metonym for what people say. James calls it a fire because of the great damage it can do. Alternate translation: "The tongue is like a fire"

##### a world of evil set among our members

The enormous effects of sinful speaking are spoken of as if they were a world by themselves.

##### our members

"the members of our bodies" or "the parts of our bodies"

##### The tongue defiles the whole body

The tongue here is a metonym for the words of the person whose tongue it is, and the body is a synecdoche for the whole person. The words defiling the person is a metaphor for God rejecting a person who speaks evil words.

##### sets on fire the course of life

The phrase "course of life" refers to a person's entire life. Alternate translation: "it ruins a person's entire life"

##### life, and is itself set on fire by hell

The word "itself" refers to the tongue. Also, here "hell" refers to the powers of evil or to the devil. This can be stated in active form. Alternate translation: "life because the devil uses it for evil"

#### James 07

##### For every kind of ... mankind

The phrase "every kind" is a general statement referring to all or many kinds of wild animals. This can be stated in active form. Alternate translation: "People have learned to control many kinds of wild animals, birds, reptiles, and sea creatures"

##### reptile

This is an animal that crawls on the ground.

##### sea creature

an animal that lives in the sea

#### James 08

##### But no human being can tame the tongue

James speaks of the tongue as if it were a wild animal. Here "tongue" represents a person's desire to speak evil thoughts.

##### It is a restless evil, full of deadly poison

James speaks of the harm that people can cause by what they say as if the tongue were an evil and poisonous creature that can kill people. Alternate translation: "It is like a restless and evil creature, full of deadly poison" or "It is like a restless and evil creature that can kill people with its venom"

#### James 09

##### With it we

"We use the tongue to say words that"

##### we curse men

"we ask God to harm men"

##### who have been made in God's likeness

This can be stated in active form. Alternate translation: "whom God made in his likeness"

#### James 10

##### Out of the same mouth come blessing and cursing

The nouns "blessing" and "cursing" can be translated with a verbal phrase. Alternate translation: "With the same mouth, a person blesses people and curses people"

##### My brothers

"Fellow Christians"

##### these things should not happen

"these things are wrong"

#### James 11

##### Connecting Statement:

After James stresses that the words of believers should not both bless and curse, he gives examples from nature to teach his readers that people who honor God by worshiping him should also live in right ways.

##### Does a spring pour out from its opening both sweet and bitter water?

James uses a rhetorical question to remind believers about what happens in nature. This can be expressed as a statement. Alternate translation: "You know that a spring does not pour out both sweet water and bitter water."

#### James 12

##### Does a fig tree, my brothers, make olives?

James uses another rhetorical question to remind the believers about what happens in nature. Alternate translation: "Brothers, you know that a fig tree cannot grow olives."

##### my brothers

"my fellow believers"

##### Or a grapevine, figs?

The word "make" is understood from the previous phrase. James uses another rhetorical question to remind the believers about what happens in nature. Alternate translation: "Or does a grapevine make figs?" or "And a grapevine cannot grow figs."

#### James 13

##### Who is wise and understanding among you?

James uses this question to teach his audience about proper behavior. The words "wise" and "understanding" are similar. Alternate translation: "I will tell you how a wise and understanding person is to act."

##### Let that person show a good life by his works in the humility of wisdom

This can be restated to remove the abstract nouns "humility" and "wisdom." Alternate translation: "That person should live a good life by doing the kind of deeds that come from being humble and wise"

#### James 14

##### if you have bitter jealousy and ambition in your heart

Here "heart" is a metonym for a person's emotions or thoughts. This can be restated to remove the abstract nouns "jealousy" and "ambition." Alternate translation: "if you are jealous and selfish" or "if you desire what other people have and you want to succeed even if it harms others"

##### do not boast and lie against the truth

The abstract noun "truth" can be stated as "true." Alternate translation: "do not boast that you are wise, because that is not true"

#### James 15

##### This is not the wisdom that comes down from above

Here "This" refers to the "bitter jealousy and strife" described in the previous verses. The phrase "from above" is a metonym that represents "heaven" which represents God himself. Alternate translation: "This is not the kind of wisdom that God teaches us from heaven"

##### This is not the wisdom that comes down from above. Rather, it is earthly, unspiritual, demonic

The abstract noun "wisdom" can be stated as "wise." Alternate translation: "Whoever acts like this is not wise according to what God in heaven teaches us. Rather, this person is earthly, unspiritual, and demonic"

##### earthly

The word "earthly" refers to the values and behaviors of the people who do not honor God. Alternate translation: "not honoring to God"

##### unspiritual

"not from the Holy Spirit" or "not spiritual"

##### demonic

"from demons"

#### James 16

##### For where there are jealousy and ambition, there is confusion and every evil practice

This can be restated to remove the abstract nouns "jealousy," "ambition," and "confusion." Alternate translation: "For when people are jealous and selfish, this causes them to act in disorderly and evil ways"

##### there is confusion

"there is disorder" or "there is chaos"

##### every evil practice

"every kind of sinful behavior" or "every kind of wicked deed"

#### James 17

##### But the wisdom from above is first pure

Here "from above" is metonym that represents "heaven," which represents God himself. The abstract noun "wisdom" can be stated as "wise." Alternate translation: "But when a person is wise according to what God in heaven teaches, he acts in ways that are first pure"

##### is first pure

"is first holy"

##### full of mercy and good fruits

Here "good fruits" refer to kind things that people do for others as a result of having wisdom from God. Alternate translation: "full of mercy and good deeds"

##### and sincere

"and honest" or "and truthful"

#### James 18

##### The fruit of righteousness is sown in peace among those who make peace

Making peace is spoken of as if they were sowing seeds, and righteousness is spoken of as if it were the fruit that grows up as a result of making peace. Alternate translation: "The result of making peace is righteousness" or "Those who work peacefully to help people live in peace produce righteousness"

##### make peace

The abstract noun "peace" can be expressed by using the word "peacefully." Alternate translation: "cause people to live peacefully" or "help people not to be angry with each other"

### Chapter 4

**1** Where do quarrels and disputes among you come from? Do they not come from your desires that fight among your members? **2** You desire, and you do not have. You murder and covet, and you are not able to obtain. You fight and quarrel. You do not possess because you do not ask. **3** You ask and do not receive because you ask wrongly, in order that you may use it for your desires. **4** You adulteresses! Do you not know that friendship with the world is hostility against God? So whoever desires to be a friend of the world makes himself an enemy of God. **5** Or do you think the scripture says in vain, "The Spirit he caused to live in us is deeply envious"? **6** But God gives more grace, so the scripture says, "God opposes the proud, but gives grace to the humble."

**7** So submit to God. Resist the devil, and he will flee from you. **8** Come close to God, and he will come close to you. Cleanse your hands, you sinners, and purify your hearts, you double-minded people. **9** Grieve, mourn, and cry! Let your laughter turn into mourning and your joy into gloom. **10** Humble yourselves before the Lord, and he will exalt you.

**11** Do not speak evil about another, brothers. The person who speaks evil about a brother or judges his brother speaks evil about the law and judges the law. If you judge the law, you are not a doer of the law, but a judge. **12** Only one is the lawgiver and judge. He is the one who is able to save and to destroy. Who are you, you who judge your neighbor?

**13** Now listen, you who say, "Today or tomorrow we will go into this city, spend a year there, trade, and make a profit." **14** Who knows what will happen tomorrow, and what is your life? For you are a mist that appears for a little while and then disappears. **15** Instead, you should say, "If the Lord wishes, we will live and do this or that." **16** But now you are boasting about your arrogant plans. All such boasting is evil. **17** So for anyone who knows to do good but does not do it, for him it is sin.

# James 4 General Notes

### Special concepts in this chapter

#### Adultery

Writers in the Bible often speak of adultery as a metaphor for people who say they love God but do things that God hates. (See: and godly)

#### Law

James probably uses this word in James 4:11 to refer to "the royal law" (James 2:8).

### Important figures of speech in this chapter

#### Rhetorical Questions

James asks many questions because he wants his readers to think about how they are living. He wants to correct and teach them.

### Other possible translation difficulties in this chapter

#### Humble

This word probably usually refers to people who are not proud. James uses the word here to refer to people who are not proud and who also trust in Jesus and obey him.

#### James 01

##### General Information:

In this chapter, the words "yourselves," "your," and "you" are plural and refer to the believers to whom James writes.

##### Connecting Statement:

James rebukes these believers for their worldliness and their lack of humility. He again urges them to watch how they speak to and about each other.

##### Where do quarrels and disputes among you come from?

The abstract nouns "quarrels" and "disputes" mean basically the same thing and can be translated with verbs. Alternate translation: "Why do you quarrel and dispute among yourselves?" or "Why do you fight among yourselves?"

##### Do they not come from your desires that fight among your members?

James uses this question to rebuke his audience. This can be translated as a statement. Alternate translation: "They come from your evil desires for things, desires that fight among your members." or "You quarrel and have disputes because of your desires that fight among your members."

##### Do they not come from your desires that fight among your members

James writes of the tension or conflict that people feel because of their different desires as if those desires were fighting. Alternate translation: "Do they not come because of the conflict you feel because of your different desires? " or "You quarrel and argue because of the tension caused by your different desires."

##### your desires that fight among your members

Possible meanings are 1) "members" refers to the parts of a person: his body, feelings, and thoughts. Each person wants more than one thing, but he cannot have them all. Alternate translation: "your conflicting desires within you" 2) "members" refers to the individual people in the church. Different members want different things. Alternate translation: "the conflicting desires among you all"

#### James 02

##### You murder and covet, and you are not able to obtain

The phrase "You murder" is probably a hyperbole. The words "murder" and "covet" are used to express how badly the people behave in order to get what they want. Alternate translation: "You do all kinds of evil things to get what you cannot have"

##### You fight and quarrel

The words "fight" and "quarrel" mean basically the same thing. James uses them to emphasize how much the people argue among themselves. Alternate translation: "You constantly fight"

#### James 03

##### you ask wrongly

Possible meanings are 1) "you ask with wrong motives" or "you ask with bad attitudes" or 2) "you are asking for wrong things" or "you are asking for bad things"

#### James 04

##### You adulteresses!

James speaks of believers as being like wives who sleep with men other than their husbands. Alternate translation: "You are not being faithful to God!"

##### Do you not know ... God?

James uses this question to teach his audience. This can be translated as a statement. Alternate translation: "You know ... God!"

##### friendship with the world

This phrase refers to identifying with or participating in the world's value system and behavior.

##### friendship with the world

Here the world's value system is spoken of as if it were a person that others could be friends with.

##### friendship with the world is hostility against God

One who is friends with the world is an enemy of God. Here "friendship with the world" stands for being friends with the world, and "hostility against God" stands for being hostile against God. Alternate translation: "friends of the world are enemies of God"

#### James 05

##### Or do you think the scripture says in vain ... envious"?

This is a rhetorical question James uses to exhort his audience. To speak in vain is to speak uselessly. Alternate translation: "There is a reason that scripture says ... envious.'"

##### The Spirit he caused to live in us

Some versions, including the ULB and UDB, understand this as a reference to the Holy Spirit. Other versions translate this as "the spirit" and mean by it the human spirit that each person has been created to have. We suggest that you use the meaning that is presented in other translations used by your readers.

#### James 06

##### But God gives more grace

How this phrase relates to the previous verse can be made explicit. Alternate translation: "But, even though our spirits may desire what we cannot have, God gives us even more grace if we will humble ourselves"

##### so the scripture

"that is why the scripture"

##### the proud

This refers to proud people in general. Alternate translation: "proud people"

##### the humble

This refers to humble people in general. Alternate translation: "humble people"

#### James 07

##### So submit

"Because God gives grace to the humble, submit"

##### submit to God

"obey God"

##### Resist the devil

"Oppose the devil" or "Do not do what the devil wants"

##### he will flee

"he will run away"

##### you

Here this pronoun is plural and refers to James's audience.

#### James 08

##### General Information:

The word "you" here is plural and refers to the scattered believers to whom James writes.

##### Come close to God

Here the idea of coming close stands for becoming honest and open with God.

##### Cleanse your hands, you sinners, and purify your hearts, you double-minded

These are two phrases in parallel with each other.

##### Cleanse your hands

This expression is a command for people to do righteous acts instead of unrighteous acts. Alternate translation: "Behave in a way that honors God"

##### purify your hearts

Here "hearts" refers to a person's thoughts and emotions. Alternate translation: "make your thoughts and intentions right"

##### you double-minded people

The word "double-minded" refers to a person who cannot make a firm decision about something. Alternate translation: "you people who cannot decide if you want to obey God or not"

#### James 09

##### Grieve, mourn, and cry

These three words have similar meanings. James uses them together to emphasize that the people should be truly sorry for not obeying God.

##### Let your laughter turn into mourning and your joy into gloom

This is saying the same thing in different ways for emphasis. The abstract nouns "laughter," "mourning," "joy," and "gloom" can be translated as verbs or adjectives. Alternate translation: "Stop laughing and mourn. Stop being joyful and be gloomy"

#### James 10

##### Humble yourselves before the Lord

"Be humble toward God." Actions done with God in mind are often spoken of as being done in his physical presence.

##### he will exalt you

James indicates that God will honor the humble person by saying God will pick that person up off the ground physically from where that person had prostrated himself in humility. Alternate translation: "he will honor you"

#### James 11

##### brothers

James speaks of the believers as if they are biological brothers. The term here includes women as well as men. Alternate translation: "fellow believers"

##### but a judge

"but you are acting like the person who gives the law"

#### James 12

##### Only one is the lawgiver and judge

This refers to God. "God is the only one who gives laws and judges people"

##### Who are you, you who judge your neighbor?

This is a rhetorical question James uses to scold his audience. This can be expressed as a statement. Alternate translation: "You are just a human and cannot judge another human."

#### James 13

##### spend a year there

James speaks of spending time as if it were money. "stay there for a year"

#### James 14

##### Who knows what will happen tomorrow, and what is your life?

James uses these questions to correct his audience and to teach these believers that physical life is not that important. They can be expressed as statements. Alternate translation: "No one knows what will happen tomorrow, and your life does not last very long!"

##### For you are a mist that appears for a little while and then disappears

James speaks of people as if they were a mist that appears and then quickly goes away. Alternate translation: "You live for only a short amount of time, and then you die"

#### James 15

##### Instead, you should say

"Instead, your attitude should be"

##### we will live and do this or that

"we will live long enough to do what we have planned to do." The word "we" does not directly refer to James or his audience but is part of the example of how James's audience should consider the future.

#### James 16

##### General Information:

This page has intentionally been left blank.

#### James 17

##### for anyone who knows to do good but does not do it, for him it is sin

Anyone who fails to do the good he knows he should do is guilty of sin.

### Chapter 5

**1** Come now, you who are rich, weep and wail because of the miseries coming on you. **2** Your riches have rotted, and your clothes have become moth-eaten. **3** Your gold and your silver have become tarnished and their rust will be a witness against you. It will consume your flesh like fire. You have stored up your treasure for the last days. **4** Look, the wages you kept back from the laborers who mowed your fields is crying out against you. The cries of the harvesters have reached the ears of the Lord of hosts. **5** You have lived in luxury on the earth and indulged yourselves. You have fattened your hearts for a day of slaughter. **6** You have condemned and murdered the righteous person. He does not oppose you.

**7** Be patient, then, brothers, until the Lord's coming. See how the farmer waits for the precious fruit from the ground and he is patient about it, until it receives the early and late rains. **8** You, too, be patient. Strengthen your hearts because the Lord's coming is near. **9** Do not complain, brothers, against one another, so that you will not be condemned. See, the judge is standing at the door. **10** Take an example, brothers, from the suffering and patience of the prophets, those who spoke in the name of the Lord. **11** See, we regard those who endured as blessed. You have heard of the endurance of Job, and you know the purpose of the Lord, how he is very compassionate and merciful.

**12** Above all, my brothers, do not swear, either by heaven or by the earth, or by any other oath. Rather, let your "Yes" mean "Yes" and your "No" mean "No," so you do not fall under judgment.

**13** Is anyone among you suffering hardship? Let him pray. Is anyone cheerful? Let him sing praise. **14** Is anyone among you sick? Let him call for the elders of the church, and let them pray over him. Let them anoint him with oil in the name of the Lord. **15** The prayer of faith will heal the sick person, and the Lord will raise him up. If he has committed sins, God will forgive him. **16** So confess your sins to one another and pray for each other so that you may be healed. The prayer of a righteous person is very strong in its working. **17** Elijah was a man just like us. He prayed earnestly that it would not rain, and it did not rain in the land for three years and six months. **18** Then Elijah prayed again. The heavens gave rain, and the earth produced its fruit.

**19** My brothers, if anyone among you strays from the truth, and someone brings him back, **20** that person should know that whoever turns a sinner from the error of his way will save him from death and will cover over a great number of sins.

# James 5 General Notes

### Special concepts in this chapter

#### Eternity

This chapter contrasts living for things of this world, which will not last, with living for things that will last for eternity. It is also important to live with the expectation that Jesus will return soon. (See: eternity)

#### Oaths

Scholars are divided over whether this passage teaches all oaths are wrong. Most scholars believe some oaths are permissible and James instead is teaching Christians to have integrity.

### Other possible translation difficulties in this chapter

#### Elijah

This story will be difficult to understand if the books of 1 and 2 Kings and 1 and 2 Chronicles have not yet been translated.

#### "Save his soul from death"

This probably teaches that the person who stops their sinful lifestyle will not be punished with physical death as a consequence of their sin. On the other hand, some scholars believe this passage teaches about eternal salvation. (See: sin and death and save)

#### James 01

##### Connecting Statement:

James warns rich people about their focus on pleasure and riches.

##### you who are rich

Possible meanings are 1) James is giving a strong warning to wealthy believers or 2) James is talking about wealthy unbelievers. Alternate translation: "you who are rich and say you honor God"

##### because of the miseries coming on you

James states that these people will suffer terribly in the future and writes as if their sufferings were objects that were coming toward them. The abstract noun "miseries" can be translated as a verb. Alternate translation: "because you will suffer terribly in the future"

#### James 02

##### Your riches have rotted, and your clothes have become moth-eaten.

Earthly riches do not last nor do they have any eternal value. James speaks of these events as if they had already happened. Alternate translation: "Your riches will rot, and your clothes will be eaten by moths."

##### riches ... clothes

These things are mentioned as examples of things that are valuable to wealthy people.

#### James 03

##### Your gold and your silver have become tarnished

Earthly riches do not last nor do they have any eternal value. James speaks of these events as if they had already happened. Alternate translation: "Your gold and silver will become tarnished"

##### gold ... silver

These things are mentioned as examples of things that are valuable to wealthy people.

##### have become tarnished ... their rust

Gold does not actually tarnish, and gold and silver do not actually rust. James wants to emphasize that these precious metals will be ruined. Alternate translation: "are ruined ... their ruined condition"

##### their rust will be a witness against you. It

James wrote of their valuable things being ruined as if they were a person in a courtroom accusing the wicked of their crimes. Alternate translation: "and when God judges you, your ruined treasures will be like someone who accuses you in court. Their corrosion" (See: and )

##### will consume ... like fire

Here the corrosion is spoken of as if it were a fire that will burn up their owners.

##### your flesh

Here "flesh" stands for the physical body.

##### fire

The idea of fire here is meant to lead people to remember that fire often stands for God's punishment that will come on all the wicked.

##### for the last days

This refers to the time right before God comes to judge all people. The wicked think they are storing up riches for the future, but what they are doing is storing up judgment. Alternate translation: "for when God is about to judge you"

#### James 04

##### Connecting Statement:

James continues to warn rich people about thier focus on pleasure and riches.

##### the wages you kept back from the laborers who mowed your fields is crying out against you

The money that should have been paid is spoken of as a person who is shouting because of the injustice done to him. Alternate translation: "God can see that you kept back the wages you should have given to those who mowed your fields"

##### The cries of the harvesters have reached the ears of the Lord of hosts

The shouts of the harvesters are spoken of as if they could be heard in heaven. Alternate translation: "The Lord of hosts has heard the cries of the harvesters"

##### the ears of the Lord of hosts

God is spoken of as if he had ears as humans have.

#### James 05

##### You have fattened your hearts for a day of slaughter

Here people are viewed as if they were cattle, luxuriously fed on grain so they would become fattened to be slaughtered for a feast. However, no one will feast at the time of judgment. Alternate translation: "Your greed has only prepared you for harsh eternal judgment"

##### your hearts

The "heart" was considered to be the center of human desire, and here stands for the entire person.

#### James 06

##### You have condemned ... the righteous person

This is probably not "condemned" in the legal sense of a judge passing a sentence of death on a criminal. Instead, it probably refers to the wicked and powerful people who decide to mistreat the poor until they die.

##### the righteous person. He does not

"the people who do what is right. They do not." Here "the righteous person" refers to righteous people in general and not to a specific person. Alternate translation: "righteous people. They do not"

#### James 07

##### General Information:

In closing, James reminds the believers about the Lord's coming and gives several short lessons on how to live for the Lord.

##### Connecting Statement:

James changes topics from a rebuke of the rich people to an exhortation to the believers.

##### Be patient, then

"Because of this, wait and be calm"

##### until the Lord's coming

This phrase refers to the return of Jesus, when he will begin his kingdom on the earth and judge all people. Alternate translation: "until Christ's return"

##### the farmer

James makes an analogy using farmers and believers to teach what it means to be patient.

#### James 08

##### Strengthen your hearts

James is equating the believers' hearts to their will to remain committed. Alternate translation: "Stay committed" or "Keep your faith strong"

##### the Lord's coming is near

"the Lord will return soon"

#### James 09

##### Do not complain, brothers ... you

James is writing to all the scattered Jewish believers.

##### against one another

"about each other"

##### you will not be condemned

This can be stated in the active. Alternate translation: "Christ will not condemn you"

##### See, the judge

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

##### the judge is standing at the door

James compares Jesus, the judge, to a person about to walk through a door to emphasize how soon Jesus will return to judge the world. Alternate translation: "the judge is coming soon"

#### James 10

##### the suffering and patience of the prophets, those who spoke in the name of the Lord

"how the prophets who spoke in the name of the Lord suffered persecution with patience"

##### spoke in the name of the Lord

"Name" here is a metonym for the person of the Lord. Alternate translation: "spoke by the authority of the Lord" or "spoke for the Lord to the people"

#### James 11

##### See, we regard

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

##### those who endured

"those who continued obeying God even through hardship"

#### James 12

##### Above all, my brothers,

"This is important, may brothers:" or "Especially, my brothers,"

##### my brothers

This refers to all believers including women. Alternate translation: "my fellow believers"

##### do not swear

To "swear" is to say that you will do something, or that something is true, and to be held accountable by a higher authority. Alternate translation: "do not make an oath" or "do not make a vow"

##### either by heaven or by the earth

The words "heaven" and "earth" refer to the spiritual or human authorities that are in heaven and earth.

##### let your "Yes" mean "Yes" and your "No" mean "No,"

James is telling people to speak the truth without making an oath. Alternate translation: "If you say "Yes" or "No," say it truthfully"

##### so you do not fall under judgment

Being condemned is spoken of as if one had fallen, crushed by the weight of something heavy. Alternate translation: "so God will not punish you"

#### James 13

##### Is anyone among you suffering hardship? Let him pray

James uses this question to cause the readers to reflect on their need. This can be translated as a statement. Alternate translation: "If anyone is enduring troubles, he should pray"

##### Is anyone cheerful? Let him sing praise

James uses this question to cause the readers to reflect on their blessings. This can be translated as a statement. Alternate translation: "If anyone is happy, he should sing songs of praise"

#### James 14

##### Is anyone among you sick? Let him call

James uses this question to cause the readers to reflect on their need. This can be translated as a statement. Alternate translation: "If anyone is sick, he should call"

##### in the name of the Lord

"Name" is a metonym for the person of Jesus Christ. Alternate translation: "by the authority of the Lord" or "with the authority that the Lord has given hthem"

#### James 15

##### The prayer of faith will heal the sick person

The writer speaks of God hearing believers pray for sick people and healing those people as if the prayers themselves healed the people. Alternate translation: "The Lord will hear the prayer of faith and will heal the sick person"

##### The prayer of faith

"The prayer made by believers" or "The prayer that people pray believing God will do as they ask"

##### the Lord will raise him up

"the Lord will make him well" or "the Lord will enable him to resume his normal life"

#### James 16

##### General Information:

As these are Jewish believers, James reminds them to pray by recalling one of the prophets of old and that prophet's practical prayers.

##### So confess your sins

Admit to other believers things you did wrong so that you can be forgiven.

##### to one another

"to each other"

##### so that you may be healed

This can be stated in active form. Alternate translation: "so that God may heal you"

##### The prayer of a righteous person is very strong in its working

Prayer is presented as if it were an object that was strong or powerful. Alternate translation: "When the person who obeys God prays, God will do great things"

#### James 17

##### prayed earnestly

"prayed eagerly" or "prayed passionately"

##### in the land

There may have been rain in lands other than Israel, but it did not rain in Israel.

##### three ... six

"3 ... 6"

#### James 18

##### The heavens gave rain

"The heavens" probably refers to the sky, which is presented as the source of the rain. Alternate translation: "Rain fell from the sky"

##### the earth produced its fruit

Here the earth is presented as the source of the crops.

##### fruit

Here "fruit" stands for all the crops of the farmers.

#### James 19

##### brothers

Here this word probably refers to both men and women. Alternate translation: "fellow believers"

##### if anyone among you strays from the truth, and someone brings him back

A believer who stops trusting in God and obeying him is spoken of as if he were a sheep that wandered away from the flock. The person who persuades him to trust in God again is spoken of as if he were a shepherd who goes to search for the lost sheep. Alternate translation: "whenever anyone stops obeying God, and another person helps him start obeying again"

#### James 20

##### whoever turns a sinner from the error of his way ... will cover over a great number of sins

James means that God will use the actions of this person to persuade the sinner to repent and be saved. But James speaks as if it were this other person who actually saved the sinner's soul from death.

##### will save him from death and will cover over a great number of sins

Here "death" refers to spiritual death, eternal separation from God. Alternate translation: "will save him from spiritual death, and God will forgive the sinner for all of his sins"

##### will cover over a great number of sins

Possible meanings are 1) the person who brings back the disobedient brother will have his sins forgiven or 2) the disobedient brother, when he returns to the Lord, will have his sins forgiven. Sins are spoken of as if they were objects that God could cover so that he would not see them, so that he would forgive them.

## 1 Peter

### Chapter 1

**1** Peter, an apostle of Jesus Christ, to the foreigners of the dispersion, the chosen ones, throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia. **2** This is according to the foreknowledge of God the Father, through the sanctifying work of the Spirit, for obedience and for the sprinkling of the blood of Jesus Christ. May grace be to you, and may your peace increase.

**3** May the God and Father of our Lord Jesus Christ be praised! In his great mercy, he has given us new birth to a living hope through the resurrection of Jesus Christ from the dead. **4** This is for an inheritance that will not perish, will not become stained, and will not fade away. It is reserved in heaven for you. **5** You are protected by God's power through faith for the salvation that is ready to be revealed in the last time. **6** In this you greatly rejoice, even though now, for a little while, you may have to suffer all kinds of trials. **7** This is for the proving of your faith, which is more precious than gold that perishes, even though it is tested by fire. This happens so that your faith will be found to result in praise, glory, and honor at the revealing of Jesus Christ. **8** You have not seen him, but you love him. You do not see him now, but you believe in him and rejoice with joy that is inexpressible and filled with glory. **9** You are now receiving for yourselves the result of your faith, the salvation of your souls. **10** Concerning this salvation, the prophets who prophesied about the grace that was to come to you, searched diligently and examined carefully, **11** inquiring into what person or time the Spirit of Christ in them was indicating when he testified beforehand about the sufferings of Christ and the glories that would follow. **12** It was revealed to them that they were not serving themselves, but you, when they spoke of the things that have now been told to you by those who preached the gospel to you by the Holy Spirit sent from heaven—things into which angels long to look.

**13** So gird up the loins of your mind. Be sober. Put your hope fully on the grace that will be brought to you when Jesus Christ is revealed. **14** As obedient children, do not conform yourselves to the desires that you followed when you were ignorant. **15** But as the one who called you is holy, you, too, be holy in your whole behavior. **16** For it is written, "Be holy, because I am holy." **17** So if you call "Father" the one who judges impartially and according to each person's work, conduct yourselves in fear during your time here as foreigners. **18** You know that it was not with perishable silver or gold that you have been redeemed from the futile behavior that you inherited from your ancestors, **19** but by the precious blood of Christ, like that of a lamb without blemish or spot. **20** Christ was foreknown before the foundation of the world, but now he has been revealed to you in these last times. **21** Through him you believe in God, who raised him from the dead and gave him glory, so that your faith and hope are in God. **22** You made your souls pure by obedience to the truth. This was for the purpose of sincere brotherly love; so love one another earnestly from a pure heart. *[*[1](#fn-060-001-022-1)*]***23** You have been born again, not from perishable seed, but from imperishable seed, through the living and remaining word of God. **24** For,

"All flesh is like grass,

and all its glory is like the wild flower of the grass.

The grass dries up, and the flower falls off,

**25** but the word of the Lord remains forever."

This word is the gospel that was preached to you.

#### Footnotes

1:22 *[1]*Some important and ancient Greek copies read,

# 1 Peter 1 General Notes

### Structure and formatting

Peter formally introduces this letter in verses 1-2. Writers often began letters in this way in the ancient Near East.

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 that is quoted from the Old Testament in 1:24-25.

### Special concepts in this chapter

#### What God reveals

When Jesus comes again, everyone will see how good God's people were to have faith in Jesus. Then God's people will see how gracious God has been to them, and all people will praise both God and his people.

#### Holiness

God wants his people to be holy because God is holy. (See: holy)

#### Eternity

Peter tells Christians to live for things that will last forever and not to live for the things of this world, which will end. (See: eternity)

### Other possible translation difficulties in this chapter

#### Paradox

A paradox is a true statement that appears to describe something impossible. Peter writes that his readers are glad and sad at the same time (1 Peter 1:6). He can say this because they are sad because they are suffering, but they are glad because they know that God will save them "in the last time" (1 Peter 1:5)

#### 1 Peter 01

##### General Information:

Peter identifies himself as the writer and identifies and greets the believers to whom he is writing.

##### the foreigners of the dispersion

Peter speaks of his readers as people who live away from their homes in many different countries.

##### Cappadocia ... Bithynia

Along with the other places that Peter mentions, "Cappadocia" and "Bithynia" were Roman provinces located in what is now the country of Turkey.

##### the chosen ones

"the ones whom God the Father has chosen." God has chosen them according to his own foreknowledge.

#### 1 Peter 02

##### the foreknowledge of God the Father

The abstract noun "foreknowledge" can be translated with a verbal phrase. Possible meanings are 1) God had determined what would happen ahead of time. Alternate translation: "what God the Father decided previously" or 2) God knew what would happen ahead of time. Alternate translation: "what God the Father knew beforehand"

##### for the sprinkling of the blood of Jesus Christ

Here "the blood" refers to the death of Jesus. Just as Moses sprinkled blood on the people of Israel to symbolize their covenant with God, believers are in covenant with God because of Jesus's death.

##### May grace be to you, and may your peace increase

This passage speaks of grace as if it were an object that believers could possess, and of peace as if it were something that could increase in amount. Of course, grace is in reality the kind way God acts toward believers, and peace is how believers live in safety and joy with God.

#### 1 Peter 03

##### General Information:

Peter begins to talk about the believers' salvation and faith.

##### our Lord Jesus Christ ... has given us new birth

The words "our" and "us" refer to Peter and those to whom he is writing.

##### he has given us new birth to a living hope

Here "new birth" is a metaphor meaning that God has changed people so that they live their lives in a new way. Here "living hope" is a metaphor meaning an enduring, confident expectation." Alternate translation: "he has caused us to live in a new way, having an enduring, confident hope"

##### he has given us new birth

"he has caused us to be born again"

#### 1 Peter 04

##### This is for an inheritance

You can translate this using a verb. Alternate translation: "We confidently expect to receive an inheritance"

##### inheritance

Receiving what God has promised believers is spoken of as if it were inheriting property and wealth from a family member.

##### will not perish, will not become stained, and will not fade away

Peter uses three similar phrases to describe the inheritance as something that is perfect and eternal.

##### It is reserved in heaven for you

This can be stated in active form. Alternate translation: "God is reserving it in heaven for you"

#### 1 Peter 05

##### You are protected by God's power

This can be stated in active form. Alternate translation: "God is protecting you"

##### by God's power

Here "power" is a way of saying that God is strong and able to protect believers.

##### through faith

Here "faith" refers to the fact that the believers trust in Christ. Alternate translation: "because of your faith"

##### that is ready to be revealed

This can be stated in active form. Alternate translation: "that God is ready to reveal"

##### in the last time

This refers to a particular time, not to an extended period of time. This particular time is as the world as we know it is ending, before the age to come begins.

#### 1 Peter 06

##### In this you greatly rejoice

The word "this" refers to all the blessings that Peter mentions in the previous verses.

#### 1 Peter 07

##### This is for the proving of your faith

In the same way in which fire refines gold, hardships test how well believers trust in Christ.

##### the proving of your faith

God wishes to test how well believers trust in Christ.

##### faith, which is more precious than gold that perishes, even though it is tested by fire

Faith is more valuable than gold, because gold does not last forever, even if it is refined in fire.

##### your faith will be found to result in praise, glory, and honor

Possible meanings are 1) that "God will honor you very highly" because of your faith or 2) that "your faith will bring praise, glory, and honor" to God.

##### at the revealing of Jesus Christ

"when Jesus Christ is revealed." This refers to the return of Christ. This can also be expressed with an active form. Alternate translation: "when Jesus Christ appears to all people"

#### 1 Peter 08

##### joy that is inexpressible and filled with glory

"wonderful joy that words cannot describe"

#### 1 Peter 09

##### the salvation of your souls

Here "soul" refers to the whole person. The abstract noun "salvation" can be translated with a verb. Alternate translation: "your salvation" or "God saving you"

#### 1 Peter 10

##### salvation ... grace

These words present two ideas as if they were things or objects. In reality, "salvation" refers to the action of God saving us, or to what happens as a result. Similarly, "grace" refers to the kind way in which God deals with believers.

##### searched diligently and examined carefully

The words "searched diligently" and "examined carefully" mean basically the same thing. Together these words emphasize how hard the prophets tried to understand this salvation. Alternate translation: "carefully searched to know all about this salvation" or "carefully examined everything about this salvation"

#### 1 Peter 11

##### Connecting Statement:

Peter continues talking about the prophets' search for salvation.

##### inquiring into

Possible meanings are 1) "trying to learn" or 2) "trying to make known."

##### the Spirit of Christ

This is a reference to the Holy Spirit.

#### 1 Peter 12

##### It was revealed to them

This can be stated in active form. Alternate translation: "God revealed to the prophets"

##### into which angels long to look

"that angels want to understand"

#### 1 Peter 13

##### So gird

"Because of this, gird." Peter uses the word "So" here to refer back to everything he has said about salvation, their faith, and the Spirit of Christ giving revelations to the prophets.

##### gird up the loins of your mind

Girding up the loins refers to preparing to work hard. It comes from the custom of tucking the bottom of one's robe into a belt around the waist in order to move with ease. Alternate translation: "get your minds ready"

##### Be sober

Here the word "sober" refers to mental clarity and alertness. Alternate translation: "Control your thoughts" or "Be careful about what you think"

##### Put your hope fully on the grace that will be brought to you

Peter tells Christians to confidently wait to receive God's grace. This can be stated in active form. Alternate translation: "Confidently wait for the grace that God will bring to you" or "Fully trust in the grace that God will bring to you"

##### the grace that will be brought to you

God's way of dealing kindly with believers is spoken of as if it were an object that he will bring to them. Alternate translation: "the good things that God will kindly give to you"

##### when Jesus Christ is revealed

This refers to when Christ returns. This can also be expressed with an active form. See how you translated this in 1 Peter 1:7. Alternate translation: "when Jesus Christ appears to all people"

#### 1 Peter 14

##### do not conform yourselves to the desires

"do not desire the same things" Alternate translation: "do not live to gratify the desires"

#### 1 Peter 15

##### General Information:

This page has intentionally been left blank.

#### 1 Peter 16

##### For it is written

This refers to God's message in the scripture. This can be stated in active form. Alternate translation: "For as God said"

##### Be holy, because I am holy

Here the word "I" refers to God.

#### 1 Peter 17

##### conduct yourselves in fear during your time here as foreigners.

Christians living their lives on earth is spoken of as if they were living in a land far away from their home. Alternate translation: "be reverent while you are living your life on earth"

#### 1 Peter 18

##### you have been redeemed

This can be stated in active form. Alternate translation: "God has redeemed you"

#### 1 Peter 19

##### the precious blood of Christ

Here "blood" stands for Christ's death on the cross.

##### like that of a lamb without blemish or spot

Jesus died as a sacrifice so that God would forgive people's sins. This phrase shows that Jesus was perfect by comparing his blood to the blood of a spotless lamb. Alternate translation: "like the blood of the spotless lambs that the Jewish priests sacrificed"

##### without blemish or spot

Peter expresses the same idea in two different ways to emphasize Christ's purity. Alternate translation: "with no imperfections"

#### 1 Peter 20

##### Christ was foreknown

This can be stated in active form. Alternate translation: "God knew Christ" or "God chose Christ"

##### before the foundation of the world

You can translate this with a verbal phrase. Alternate translation: "before God created the world"

##### he has been revealed to you

This can be stated in active form. Alternate translation: "God has revealed him to you"

##### he has been revealed to you

Peter does not mean that his readers have actually seen Christ, but that they have learned the truth about him.

#### 1 Peter 21

##### who raised him from the dead

Here to raise up is an idiom for causing someone who has died to become alive again. Alternate translation: "who caused him to live again so that he was no longer among the dead"

##### and gave him glory

"and glorified him" or "and showed that he is glorious"

##### your faith and hope are in God

Here "hope" means "a confident expectation." Alternate translation: "your faith and trust are in God" or "you believe in God and trust him"

#### 1 Peter 22

##### You made your souls pure

Here the word "soul" refers to the whole person. Alternate translation: "You made yourselves pure"

##### pure

Here the idea of cleanliness refers to being acceptable to God.

##### by obedience to the truth

You can translate this using a verbal phrase. Alternate translation: "by obeying the truth"

##### brotherly love

This refers to love between fellow believers.

##### love one another earnestly from a pure heart

Here "heart" is a metonym for a person's thoughts or emotions. To love someone "from a pure heart" means to love some one completely with total commitment. Alternate translation: "love one another earnestly and completely"

#### 1 Peter 23

##### born again, not from perishable seed, but from imperishable seed

Possible meanings are that Peter speaks of the word of God either 1) as the seed of a plant that grows and produces new life in believers or 2) as the tiny cells inside a man or woman that combine to cause a baby to grow inside the woman.

##### imperishable seed

seed that will not rot or dry up or die

##### through the living and remaining word of God

Peter speaks of God's word as if it were alive forever. In reality, it is God who lives forever, and whose instructions and promises last eternally.

#### 1 Peter 24

##### General Information:

In these verses Peter quotes a passage from the prophet Isaiah relating to what he has just said about them being born of imperishable seed.

##### All flesh is like grass, and all its

The word "flesh" refers to humanity. The prophet Isaiah compares humanity to grass that grows and dies quickly. Alternate translation: "All people will die like grass dies, and all their"

##### glory is like the wild flower of the grass

Here the word "glory" refers to beauty or goodness. Isaiah compares the things that people consider to be good or beautiful about humanity to flowers that die quickly. Alternate translation: "goodness soon stops, just as flowers soon die"

#### 1 Peter 25

##### the word of the Lord

"the message that comes from the Lord"

##### the gospel that was preached

This can be stated in active form. Alternate translation: "the gospel that we preached"

### Chapter 2

**1** Therefore put aside all evil, all deceit, hypocrisy, envy, and all slander. **2** As newborn infants, long for pure spiritual milk, so that through it you may grow in salvation, **3** if you have tasted that the Lord is kind. **4** Come to him who is a living stone that has been rejected by people, but that has been chosen by God as valuable to him. **5** You also are like living stones that are being built up to be a spiritual house in order to be a holy priesthood that offers the spiritual sacrifices acceptable to God through Jesus Christ. **6** Scripture contains this:

"See, I am laying in Zion a cornerstone,

chosen and valuable.

Whoever believes in him

will not be ashamed."

**7** The value, then, is to you who believe. But to those who do not believe,

"The stone that was rejected by the builders,

this has become the head of the corner,"

**8** and,

"A stone of stumbling

and a rock that makes them fall."

They stumble because they disobey the word—which is what they were appointed to do. **9** But you are a chosen people, a royal priesthood, a holy nation, a people for God's possession, so that you would announce the wonderful actions of the one who called you out from darkness into his marvelous light. **10** Once you were not a people, but now you are the people of God. You did not receive mercy, but now you have received mercy.

**11** Beloved, I exhort you as foreigners and exiles to abstain from fleshly desires, which fight against your soul. **12** Your conduct among the Gentiles should be honorable, so that when they slander you as evildoers, they may be eyewitnesses of your good deeds and give glory to God on the day when he appears.

**13** Be subject to every human authority for the Lord's sake. Obey both the king as supreme **14** and also the governors, who are sent for the punishment of evildoers and to praise those who do good. **15** For this is God's will, that in doing good you silence the ignorant talk of foolish people. **16** As free people, do not use your freedom as a covering for wickedness, but be like servants of God. **17** Honor all people. Love the brotherhood. Fear God. Honor the king.

**18** Servants, be subject to your masters with all respect. Be subject not only to the good and gentle masters, but also to the malicious ones. **19** For it is praiseworthy if, because he is conscious of God, a person endures sorrows while suffering unjustly. **20** For how much credit is there if you sin and then endure while being afflicted? But if you have done good and then you suffer while being punished, this is worthy of praise from God. **21** For it is to this that you were called, because Christ also suffered for you. He left an example for you to follow in his steps.

**22** "He committed no sin,

neither was any deceit found in his mouth."

**23** When he was insulted, he gave no insult in return. When he suffered, he did not threaten back, but he gave himself over to the one who judges justly. **24** He himself carried our sins in his body on the tree so that we would die to sin and live for righteousness. By his bruises you have been healed. **25** All of you had been straying like lost sheep, but now you have returned to the shepherd and overseer of your souls.

# 1 Peter 2 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 that is quoted from the Old Testament in 2:6, 7, 8, and 22.

### Special concepts in this chapter

#### Stones

Peter uses a building made of large stones as a metaphor for the church. Jesus is the cornerstone, the most important stone. The apostles and prophets are the foundation, the part of the building on which all the other stones rest. In this chapter, Christians are the stones that make up the walls of the building. (See: and cornerstone and foundation)

### Important figures of speech in this chapter

#### Milk and babies

When Peter tells his readers to "long for pure spiritual milk," he is using the metaphor of a baby craving his mother's milk. Peter wants Christians to crave God's word the same way a baby craves milk.

#### 1 Peter 01

##### Connecting Statement:

Peter continues teaching his readers about holiness and obedience.

##### Therefore put aside all evil, all deceit, hypocrisy, envy, and all slander

These sinful actions are spoken of as if they were objects that people could throw away. The word "Therefore" here refers back to everything that Peter has said about being holy and obedient. Alternate translation: "So then, stop being evil, deceptive, hypocritical, envious, and slanderous"

#### 1 Peter 02

##### As newborn infants, long for pure spiritual milk

Peter speaks of his readers as if they were babies. Babies requires very pure food that they can digest easily. In the same way, believers need pure teaching from God's word. Alternate translation: "Just as babies long for their mother's breast milk, so you must yearn for pure spiritual milk"

##### long for

"desire intensely" or "yearn for"

##### pure spiritual milk

Peter speaks of the word of God as if it were spiritual milk that nourishes children.

##### you may grow in salvation

Here the word "salvation" refers to when God brings the salvation of his people to completion when Jesus returns

##### grow

Peter speaks of believers advancing in knowledge of God and faithfulness to him as if they were children growing up.

#### 1 Peter 03

##### if you have tasted that the Lord is kind

Here to taste means to experience something personally. Alternate translation: "if you have experienced the Lord's kindness toward you"

#### 1 Peter 04

##### General Information:

Peter begins to tell a metaphor about Jesus and the believers being living stones.

##### Come to him who is a living stone

Peter speaks of Jesus as if he were a stone in a building. Alternate translation: "Come to him who is like a stone in a building, but alive, not a dead stone"

##### who is a living stone

Possible meanings are 1) "who is a stone that is alive" or 2) "who is a stone that gives life."

##### that has been rejected by people

This can be stated in active form. Alternate translation: "that people have rejected"

##### but that has been chosen by God

This can be stated in active form. Alternate translation: "but that God has chosen"

#### 1 Peter 05

##### You also are ... being built up to be a spiritual house

Just as people used stones to build the temple in the Old Testament, believers are the materials that God is using to build a house in which he will live.

##### You also are like living stones

Peter compares his readers to stones that are alive.

##### that are being built up to be a spiritual house

This can be stated in active form. Alternate translation: "that God is building into a spiritual house"

##### a holy priesthood that offers the spiritual sacrifices

Here the position of priesthood stands for the priests who fulfill its duties.

#### 1 Peter 06

##### Scripture contains this

The scriptures are spoken of as if they were a container. This passage refers to the words that a person reads in scripture. Alternate translation: "This is what a prophet wrote in the scriptures long ago"

##### See

The word "see" here alerts us to pay attention to the surprising information that follows.

##### a cornerstone, chosen and valuable

God is the one who chose the stone. Alternate translation: "a most important cornerstone, which I have chosen"

##### a cornerstone

The prophet speaks of the Messiah as the most important stone in a building.

#### 1 Peter 07

##### Connecting Statement:

Peter continues quoting from the scriptures.

##### The value, then, is to you who believe

You may need to make explicit that the value is of the "cornerstone"

##### The stone that was rejected ... has become the head of the corner

This is a metaphor that means people, like builders, rejected Jesus, but God has made him the most important stone in a building.

##### The stone that was rejected by the builders

This can be stated in active form. Alternate translation: "The stone that the builders rejected"

##### the head of the corner

This refers to the most important stone in a building and means basically the same thing as "cornerstone" in 1 Peter 2:6.

#### 1 Peter 08

##### A stone of stumbling and a rock that makes them fall

These two phrases share similar meanings. Together they emphasize that people will take offense at this "stone," which refers to Jesus. Alternate translation: "a stone or a rock over which people will stumble"

##### stumble because they disobey the word

Here "the word" refers to the gospel message. To disobey means to not believe. Alternate translation: "stumble because they do not believe the message about Jesus"

##### which is what they were appointed to do

This can be stated in active form. Alternate translation: "for which God also appointed them"

#### 1 Peter 09

##### a chosen people

You can clarify that God is the one who has chosen them. Alternate translation: "a people whom God has chosen"

##### a royal priesthood

Possible meanings are 1) "a group of priests who are also kings" or 2) "a group of priests who serve the king."

##### a people for God's possession

"a people who belong to God"

##### who called you out

"who called you to come out"

##### from darkness into his marvelous light

Here "darkness" refers to their condition as sinful people who did not know God, and "light" refers to their condition as people who do know God and practice righteousness. Alternate translation: "from a life of sin and ignorance of God to a life of knowing and pleasing him"

#### 1 Peter 10

##### General Information:

Here Peter quotes a verse from the prophet Hosea. Some modern versions do not format this as a quote, which is also acceptable.

#### 1 Peter 11

##### General Information:

Peter begins to talk about how to live Christian lives.

##### foreigners and exiles

These two words mean basically the same thing. Peter speaks of his readers as people who are living in foreign lands away from their home. See how you translated "foreigners" in [1 Peter 1:1]

##### to abstain from fleshly desires

Here the idea of flesh refers to the sinful nature of humanity in this fallen world. Alternate translation: "to not to give in to sinful desires"

##### fight against your soul

Here the word "soul" refers to a person's spiritual life. Peter speaks of sinful desires as soldiers that are trying to destroy the spiritual life of believers. Alternate translation: "seek to destroy your spiritual life"

#### 1 Peter 12

##### Your conduct among the Gentiles should be honorable

The abstract noun "conduct" can be translated with a verb. Alternate translation: "When you are with the Gentiles, you should always act in an honorable way"

##### honorable

morally good

##### they may be eyewitnesses of your good deeds

The abstract noun "deeds" can be translated with a verb. Alternate translation: "they may be eyewitnesses of the good things that you do"

##### on the day when he appears

"on the day when he comes." This refers to the day when God will judge all people. Alternate translation: "when he comes to judge everyone"

#### 1 Peter 13

##### every human authority

"every person who is in authority" or "everyone who has authority"

##### for the Lord's sake

Possible meanings are 1) that by obeying human authorities, they are obeying the Lord who established those authorities or 2) that by obeying human authorities, they will honor Jesus who also obeyed human authorities.

##### the king as supreme

"the king as the highest human authority"

#### 1 Peter 14

##### who are sent for the punishment

The abstract noun "punishment" can be translated using the verb "punish," and the idea can be stated in active form. Alternate translation: "whom the king has sent to punish"

#### 1 Peter 15

##### in doing good you silence the ignorant talk of foolish people

"by doing good you stop foolish people from speaking about things that they do not know"

#### 1 Peter 16

##### as a covering for wickedness

Peter speaks of their condition as free people as something that they should not use to hide sinful behavior. Alternate translation: "as an excuse to do wicked things"

#### 1 Peter 17

##### the brotherhood

This refers to all Christian believers.

#### 1 Peter 18

##### General Information:

Peter begins to speak specifically to people who are servants of other people.

##### the good and gentle masters

Here the words "good" and "gentle" share similar meanings and emphasize that such masters treat their servants kindly. Alternate translation: "the very kind masters"

##### the malicious ones

"the cruel ones" or "the mean ones"

#### 1 Peter 19

##### it is praiseworthy

"it is deserving of praise" or "it is pleasing to God"

##### because he is conscious of God, a person endures sorrows while suffering unjustly

This person accepts unjust suffering because he knows that he is obeying God.

#### 1 Peter 20

##### For how much credit is there ... while being afflicted?

Peter asks this question to emphasize that there is nothing praiseworthy about suffering for doing something wrong. Alternate translation: "For there is no credit ... while being afflicted."

##### while being afflicted

Here the word "afflicted" is a metonym for "punished." This can be stated in active form. Alternate translation: "while someone afflicts you" or "while someone punishes you"

#### 1 Peter 21

##### Connecting Statement:

Peter continues speaking to people who are servants of other people.

##### it is to this that you were called

Here the word "this" refers to believers enduring while suffering for doing good, as Peter has just described. This can be stated in active form. Alternate translation: "God has called you to this"

##### for you to follow in his steps

"so that you would follow his footprints." Peter speaks of following Jesus's example in the way that they suffer as if one were walking on the same path that Jesus had taken. Alternate translation: "so that you would imitate his behavior"

#### 1 Peter 22

##### neither was any deceit found in his mouth

This can be stated in active form. Alternate translation: "neither did anyone find deceit in his mouth"

##### neither was any deceit found in his mouth

Here "deceit" refers to words that a person speaks that are intended to deceive other people. Alternate translation: "neither did he speak any lies"

#### 1 Peter 23

##### When he was insulted, he gave no insult in return

This can be stated in active form. Alternate translation: "When people insulted him, he did not insult them back"

##### he gave himself over to the one who judges justly

"he entrusted himself to the one who judges justly." This means that he trusted God to take away his shame, which had been put on him by those who treated him harshly.

#### 1 Peter 24

##### Connecting Statement:

Peter continues talking about Jesus Christ. He is still speaking to people who are servants.

##### He himself

This refers to Jesus, with emphasis.

##### carried our sins in his body on the tree

Here "carried our sins" means he suffered the punishment for our sins. Alternate translation: "suffered the punishment for our sins in his body on the tree"

##### the tree

This is a reference to the cross on which Jesus died, which was made of wood.

##### By his bruises you have been healed

This can be stated in active form. Alternate translation: "God has healed you because people bruised him"

#### 1 Peter 25

##### you had been straying like lost sheep

Peter compares his readers' actions before they had believed in Christ to the way lost sheep wander away from their shepherd.

##### the shepherd ... of your souls

The word "shepherd" is a metaphor for a person who protects another, and the word "souls" is a metonym for the people themselves. Alternate translation: "your shepherd..."

### Chapter 3

**1** In the same way, you who are wives should submit to your own husbands. Do this so even if some men are disobedient to the word, they may be won without a word, through their wives' behavior, **2** having been eyewitnesses of your respectful, pure behavior. **3** Do not let your adornment be outward—the braiding of hair, and putting on of gold ornaments, or the clothing you wear. **4** Instead, let your adornment be the inner person of the heart with the lasting beauty of a gentle and quiet spirit, which is precious before God. **5** For this is how holy women long ago who hoped in God adorned themselves, by submitting to their husbands. **6** In this way Sarah obeyed Abraham and called him her lord. You are now her children if you do what is good and if you are not afraid of trouble.

**7** In the same way, you husbands should live with your wives according to understanding, as with a weaker container, a woman. You should give them honor as fellow heirs of the grace of life. Do this so that your prayers will not be hindered.

**8** Finally, all of you, be likeminded, compassionate, loving as brothers, tenderhearted, and humble. **9** Do not pay back evil for evil or insult for insult. On the contrary, continue to bless, because for this you were called, that you might inherit a blessing.

**10** "The one who wants to love life

and see good days

should stop his tongue from evil

and his lips from speaking deceit.

**11** Let him turn away from what is bad and do what is good.

Let him seek peace and pursue it.

**12** The eyes of the Lord see the righteous,

and his ears hear their prayers.

But the face of the Lord is against those who do evil."

**13** Who is the one who will harm you if you are eager to do what is good? **14** But even if you suffer because of righteousness, you are blessed. Do not fear their threats. Do not be troubled. **15** Instead, set apart the Lord Christ in your hearts as holy. Always be ready to give an account to anyone who asks about the hope you have— **16** however, with meekness and respect. Have a good conscience so that in whatever you are spoken of as evil the people who slander your good life in Christ may be put to shame. **17** It is better, if it should be God's will, that you suffer for doing good than for doing evil. **18** Christ also suffered once for sins. He who is righteous suffered for us, who were unrighteous, so that he would bring us to God. He was put to death in the flesh, but he was made alive by the Spirit. **19** By the Spirit, he went and preached to the spirits who are now in prison. **20** They were disobedient when the patience of God was waiting in the days of Noah, in the days of the building of an ark, and God saved a few people—eight souls—by means of the water. **21** This is a symbol of the baptism that saves you now—not as a washing away of dirt from the body, but as the appeal of a good conscience to God—through the resurrection of Jesus Christ. **22** Christ is at the right hand of God. He went into heaven. Angels, authorities, and powers must submit to him.

# 1 Peter 3 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 that is quoted from the Old Testament in 3:10-12.

### Special concepts in this chapter

#### "Outward ornaments"

Most people want to look good so other people will like them and think they are good people. Women are especially careful to look good by wearing nice clothes and jewels. Peter is saying that what a woman thinks and says and does are more important to God than how she looks.

#### Unity

Peter wanted his readers to agree with each other. More importantly, he wanted them to love each other and be patient with each other.

### Important figures of speech in this chapter

#### Metaphor

Peter quotes a psalm that describes God as if he were a person with eyes, ears, and a face. However, God is a spirit, so he does not have physical eyes or ears or a physical face. But he does know what people do, and he does act against wicked people.

#### 1 Peter 01

##### General Information:

Peter begins to speak specifically to women who are wives.

##### In the same way, you who are wives should submit to your own husbands

Just as believers are to "Obey every human authority" (1 Peter 2:13) and servants are to "be subject" to their masters (1 Peter 2:18), wives are to submit to their husbands. The words "Obey," "be subject," and "submit" translate the same word.

##### some men are disobedient to the word

Here "the word" refers to the gospel message. To disobey means that they do not believe. See how you translated a similar phrase in [1 Peter 2:8]

##### they may be won

"they may be persuaded to believe in Christ." This means that the unbelieving husbands will become believers. This can be stated in active form. Alternate translation: "they may become believers"

##### without a word

"without the wife saying a word." Here "a word" refers to anything the wife might speak about Jesus.

#### 1 Peter 02

##### having been eyewitnesses of your respectful, pure behavior

The abstract noun "behavior" can be translated with a verb. Alternate translation: "having seen for themselves that you behave sincerely and respectfully"

##### your respectful, pure behavior

Possible meanings are 1) "your sincere behavior toward them and the way that you honor them" or 2) "your pure behavior toward them and the way that you honor God."

#### 1 Peter 03

##### Connecting Statement:

Peter continues speaking to women who are wives.

##### your adornment

"the things that make you beautiful" or "your beauty"

#### 1 Peter 04

##### the inner person of the heart

Here the words "inner person" and "heart" refer to the inward character and personality of a person. Alternate translation: "what you really are on the inside"

##### a gentle and quiet spirit

"a gentle and peaceful attitude." Here the word "quiet" means "peaceful" or "calm." The word "spirit" refers to a person's attitude or temperament.

##### which is precious before God

Peter speaks of God's opinion of a person as if that person were standing directly in front of him. Alternate translation: "which God considers to be precious"

#### 1 Peter 05

##### who hoped in God

The holy women confidently expected that God would do what he promised to do. Alternate translation: "who fully trusted God"

#### 1 Peter 06

##### called him her lord

said that he was her lord, that is, her master

##### You are now her children

Peter says that believing women who act as Sarah acted can be thought of as if they were her actual children.

#### 1 Peter 07

##### General Information:

Peter begins to speak specifically to men who are husbands.

##### In the same way

This refers back to how Sarah and other godly women obeyed their husbands in 1 Peter 3:5 and 1 Peter 3:6.

##### wives according to understanding, as with a weaker container, a woman

Peter speaks of women as if they were containers, as men are sometimes also spoken of. The abstract noun "understanding" can also be translated as a verb. Alternate translation: "wives, understanding that the woman is the weaker partner"

##### give them honor as fellow heirs of the grace of life

You can translate this using verbal phrases. Alternate translation: "honor them because they will also receive by grace the eternal life that God gives"

##### heirs of the grace of life

Eternal life is often spoken of as if it were something that people inherit.

##### Do this

Here "this" refers to the ways husbands should treat their wives. Alternate translation: "Live with your wives in this way"

##### so that your prayers will not be hindered

To "hinder" is to prevent something from happening. This can be stated in active form. Alternate translation: "so that nothing will hinder your prayers" or "so that nothing will keep you from praying as you should"

#### 1 Peter 08

##### General Information:

Peter begins to speak again to all of the believers.

##### be likeminded, compassionate

"have the same opinion and be compassionate" or "have the same attitude and be compassionate"

##### tenderhearted

being gentle and compassionate towards others

#### 1 Peter 09

##### Do not pay back evil for evil or insult for insult

Peter speaks of responding to the actions of another person as remitting payment for those actions. Alternate translation: "Do not do evil to someone who does evil to you or insult someone who insults you"

##### continue to bless

You can clarify the object of blessing. Alternate translation: "continue to bless those who do evil to you or insult you"

##### for this you were called

This can be stated in active form. Alternate translation: "God called you for this"

##### that you might inherit a blessing

Peter speaks of receiving God's blessing as receiving an inheritance. Alternate translation: "that you might receive God's blessing as your permanent possession"

#### 1 Peter 10

##### General Information:

In these verses Peter quotes from the Psalms.

##### to love life and see good days

These two phrases mean basically the same thing and emphasize the desire to have a good life.

##### see good days

Here experiencing good things is spoken of as seeing good days. The word "days" refers to one's lifetime. Alternate translation: "experience good things during life"

##### stop his tongue from evil and his lips from speaking deceit

The words "tongue" and "lips" refer to the person who is speaking. The phrases "his tongue from evil" and "his lips from speaking deceit" mean basically the same thing and emphasize the command not to lie. Alternate translation: "stop himself from saying evil and deceitful things"

#### 1 Peter 11

##### Let him turn away from what is bad

Here "turn away" is a metaphor that means to stop doing something. Alternate translation: "Let him stop doing what is bad"

#### 1 Peter 12

##### The eyes of the Lord see the righteous

The word "eyes" refers to the Lord's ability to know things. The Lord's approval of the righteous is spoken of as his seeing them. Alternate translation: "The Lord sees the righteous" or "The Lord approves of the righteous"

##### his ears hear their prayers

The word "ears" refers to the Lord's awareness of what people say. That the Lord hears their prayers implies that he also responds to them. Alternate translation: "he hears their prayers" or "he grants their prayers"

##### the face of the Lord is against

The word "face" refers to the Lord's will to oppose his enemies. Opposing someone is spoken of as setting one's face against that person. Alternate translation: "the Lord opposes"

#### 1 Peter 13

##### Connecting Statement:

Peter continues teaching the believers how to live Christian lives.

##### Who is the one who will harm you if you are eager to do what is good?

Peter asks this question to emphasize that it is unlikely that someone would harm them if they do good things. Alternate translation: "No one will harm you if you do good things."

#### 1 Peter 14

##### suffer because of righteousness

You can translate this with a verbal phrase. Alternate translation: "suffer because you do what is right"

##### you are blessed

This can be stated in active form. Alternate translation: "God will bless you"

##### Do not fear their threats. Do not be troubled

These two phrases share similar meanings and emphasize that believers should not be afraid of those who persecute them. Alternate translation: "Do not be afraid of what people might do to you"

##### their threats

Here the word "their" refers to anyone who might try to harm those to whom Peter is writing.

#### 1 Peter 15

##### Instead, set apart

"Instead of being troubled, set apart"

##### set apart the Lord Christ in your hearts as holy

The phrase "set apart the Lord Christ ... as holy" is a metaphor for acknowledging Christ's holiness. Here "hearts" is a metonym for the "inner person." Alternate translation: "acknowledge within yourselves that the Lord Christ is holy" or "honor the Lord Christ as holy within yourselves"

##### about the hope you have

Here "hope" means "a confident expectation." Alternate translation: "about why you have confidence in God" or "about what you are confidently expecting God to do for you"

#### 1 Peter 16

##### however, with meekness and respect

This describes how Christias should answer people who ask about their hope. Alternate translation: "but do this with gentleness and respect"

#### 1 Peter 17

##### if it should be God's will

This statement is hypothetical. Peter is saying that it is sometimes God's will that his people suffer, but it is not always God's will.

#### 1 Peter 18

##### Connecting Statement:

Peter explains how Christ suffered and what Christ accomplished by suffering.

##### suffered for us

The word "us" includes the people Peter was writing to.

##### so that he would bring us to God

Peter probably means here that Christ died in order to create a close relationship between us and God.

##### He was put to death in the flesh

Here "flesh" refers to Christ's body; Christ was physically put to death. This can be stated in active form. Alternate translation: "People put Christ to death physically"

##### he was made alive by the Spirit

Possible meanings are 1) the Holy Spirit made Jesus alive. Alternate translation: "the Spirit made him alive" or 2) Jesus now had a spiritual body that would never die. Alternate translation: "he was made alive in the spirit" or "he was made alive with a spiritual body"

#### 1 Peter 19

##### By the Spirit, he went

Possible meanings are 1) "By the Holy Spirit's power, he went" or 2) "In his spiritual existence, he went."

##### the spirits who are now in prison

Possible meanings of the word "spirits" are 1) "evil spirits" or 2) "spirits of the dead people."

#### 1 Peter 20

##### when the patience of God was waiting

God's patience is a metonym for God himself. Peter writes of God's patience as if it were a person. Alternate translation: "when God was waiting patiently"

##### in the days of Noah, in the days of the building of an ark

This can be stated in active form. Alternate translation: "during the time of Noah, when he was building an ark"

#### 1 Peter 21

##### through the resurrection of Jesus Christ

"because of the resurrection of Jesus Christ." This phrase completes the thought, "This is a symbol of the baptism that saves you now."

#### 1 Peter 22

##### Christ is at the right hand of God

To be at the "right hand of God" is a symbol that God has given Jesus the greatest honor and authority over all others. Alternate translation: "Christ is beside God in the place of honor and authority"

##### submit to him

"submit to Jesus Christ"

### Chapter 4

**1** Therefore, because Christ suffered in the flesh, arm yourselves with the same intention. For whoever has suffered in the flesh has ceased from sin. **2** As a result, such a person, for the rest of his time in the flesh, no longer lives for men's desires, but for God's will. **3** For the time that has passed is enough for you to do the desire of the Gentiles, living in sensuality, lusts, drunkenness, drunken celebrations, having wild parties, and committing lawless acts of idolatry. **4** They think it is strange that you do not join with them in these floods of reckless behavior, so they speak evil about you. **5** They will give an account to the one who is ready to judge the living and the dead. **6** For this purpose the gospel was preached also to the dead, so that, although they have been judged in the flesh as humans, they may live in the spirit the way God does.

**7** The end of all things is coming near. Therefore be of sound mind, and be sober in your thinking for the sake of prayers. **8** Above all things, have fervent love for one another, for love covers a multitude of sins. **9** Be hospitable to one another without complaining. **10** As each one of you has received a gift, use it to serve one another as good stewards of God's grace in its various forms. **11** If anyone speaks, let it be with God's words. If anyone serves, let it be from the strength that God supplies. Do these things so that in all ways God would be glorified through Jesus Christ. May there be to Jesus Christ glory and dominion forever and ever. Amen.

**12** Beloved, do not regard as strange the testing in the fire that has come upon you, as if something strange were happening to you. **13** Instead, however much you experience the sufferings of Christ, rejoice, so that you may also rejoice and be glad when his glory is revealed. **14** If you are insulted for Christ's name, you are blessed, because the Spirit of glory and of God rests on you. **15** But let none of you suffer as a murderer, a thief, an evildoer, or a meddler. **16** Yet if anyone suffers as a Christian, let him not be ashamed; instead, let him glorify God with that name. **17** For it is time for judgment to begin with the household of God. If it begins with us, what will be the outcome for those who disobey God's gospel?

**18** And

"If it is difficult for the righteous to be saved,

what will become of the ungodly and the sinner?"

**19** Therefore let those who suffer because of God's will commit their souls to the faithful Creator in well-doing.

# 1 Peter 4 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 that is quoted from the Old Testament in 4:18.

### Special concepts in this chapter

#### Ungodly Gentiles

This passage uses the term "Gentiles" to refer to all ungodly people who are not Jews. It does not include Gentiles who have become Christians. "Sensuality, passion, drunkenness, drunken celebrations, having wild parties, and committing disgusting acts of idolatry" were actions that characterized or typified the ungodly Gentiles. (See: godly)

#### Martyrdom

It is apparent that Peter is speaking to many Christians who are experiencing great persecution and are facing death for their beliefs.

### Other possible translation difficulties in this chapter

#### "Let it" and "Let none" and "Let him" and "Let those"

Peter uses these phrases to tell his readers what he wants them to do. They are like commands because he wants his readers to obey. But it is as if he is telling one person what he wants other people to do.

#### 1 Peter 01

##### Connecting Statement:

Peter continues to teach the believers about Christian living. He begins by giving a conclusion to his thoughts from the previous chapter about Christ's sufferings.

##### in the flesh

Here "flesh" means "body." Alternate translation: "in his body" or "while here on earth"

##### arm yourselves with the same intention

The phrase "arm yourselves" makes readers think of soldiers who get their weapons ready for battle. It also pictures "the same intention" as a weapon or perhaps as a piece of armor. Here this metaphor means that believers should be determined in their mind to suffer as Jesus did. Alternate translation: "prepare yourselves with the same thoughts that Christ had"

##### has ceased from sin

"has stopped sinning"

#### 1 Peter 02

##### for men's desires

for the things that sinful people normally desire

#### 1 Peter 03

##### the time that has passed is enough for you to do the desire of the Gentiles

Peter wanted the believers to stop doing the sinful things the Gentiles did. He was not praising them for doing those things enough. Alternate translation: "you have been doing for too long the things that the Gentiles like to do"

##### drunken celebrations, having wild parties

These terms refer to activities in which people gather to drink too much alcohol and behave in a shameful manner.

#### 1 Peter 04

##### floods of reckless behavior

These examples of wild, boundless sin are spoken of as if they were great floods of water that sweep over people.

##### reckless behavior

doing everything they can to satisfy the desires of their bodies

#### 1 Peter 05

##### the one who is ready to judge

Possible meanings are 1) "God, who is ready to judge" or 2) "Christ, who is ready to judge"

##### the living and the dead

This means all people, whether they are still alive or have died. Alternate translation: "every person"

#### 1 Peter 06

##### the gospel was preached also to the dead

Possible meanings are 1) "the gospel was preached also to people who had already died" or 2) "the gospel was preached also to those who were alive but are now dead"

##### the gospel was preached

This can be stated in active form. Possible meanings are 1) Christ preached. Alternate translation: "Christ preached the gospel" or 2) men preached. Alternate translation: "men preached the gospel"

##### they have been judged in the flesh as humans

This can be stated in active form. Possible meanings are 1) God judged them in this life on earth. Alternate translation: "God judged them in their bodies as humans" or 2) men judged them according to human standards. Alternate translation: "men judged them in their bodies as humans"

##### judged in the flesh as humans

This is a reference to death as the ultimate form of judgment.

##### live in the spirit the way God does

Possible meanings are 1) "live spiritually as God lives because the Holy Spirit will enable them to do so" or 2) "live according to God's standards by the power of the Holy Spirit"

#### 1 Peter 07

##### The end of all things

This refers to the end of the world at Christ's second coming.

##### is coming

The end that will happen soon is spoken of as if it is physically coming closer in distance. Alternate translation: "will soon happen"

##### be of sound mind, and be sober in your thinking

These two phrases mean basically the same thing. Peter uses them to emphasize the need to think clearly about life since the end of the world is near.

##### be sober in your thinking

Here the word "sober" refers to mental clarity and alertness. See how you translated this in [1 Peter 1:13]

#### 1 Peter 08

##### Above all things

"Most importantly of all"

##### for love covers a multitude of sins

Peter describes "love" as if it were a person who places a cover over the sins of others. Possible meanings are 1) "for a person who loves will not try to find out if another person has sinned" or 2) "for a person who loves will forgive the sins of other people, even if those sins are many"

#### 1 Peter 09

##### Be hospitable

Show kindness to and welcome guests and travelers

#### 1 Peter 10

##### As each one of you has received a gift

This refers to special spiritual abilities that God gives to believers. Alternate translation: "Because each one of you has received a special spiritual ability as a gift from God"

#### 1 Peter 11

##### so that in all ways God would be glorified

This can be stated in active form. Alternate translation: "so that in all ways you will glorify God"

##### glorified

praised, honored

#### 1 Peter 12

##### do not regard as strange the testing

"do not be surprised by the testing"

##### the testing in the fire that has come upon you

In the same way that fire refines gold, trials test and refine a person's faith. Alternate translation: "the difficult trial that you are experiencing" or "your troubles that are like a test by fire"

#### 1 Peter 13

##### General Information:

This page has intentionally been left blank.

#### 1 Peter 14

##### If you are insulted for Christ's name,

Here the word "name" refers to Christ himself. This can be stated in active form. Alternate translation: "If people insulted you because you believe in Christ"

##### the Spirit of glory and of God

This refers to the Holy Spirit. Alternate translation: "the Spirit of glory, who is the Spirit of God," or "the glorious Spirit of God"

##### rests on you

"is with you" or "stays with you" or "lives with you"

#### 1 Peter 15

##### a meddler

This refers to a person who gets involved with the affairs of others without having a right to do so.

#### 1 Peter 16

##### with that name

"because he bears the name Christian" or "because people have recognized him as a Christian." The words "that name" refer to the word "Christian."

#### 1 Peter 17

##### household of God

This phrase refers to believers, whom Peter speaks of as God's family.

##### If it begins with us, what will be the outcome for those who disobey God's gospel?

Peter use this question to emphasize that God's judgment will be more severe for people who reject the gospel than for believers. Alternate translation: "If it begins with us, the outcome for those who do not obey God's gospel will be much worse."

##### what will be the outcome for those

"what will happen to those"

##### those who disobey God's gospel

"those who do not believe God's gospel." Here the word "disobey" means to not believe.

#### 1 Peter 18

##### the righteous ... what will become of the ungodly and the sinner?

Peter use this question to emphasize that sinners will suffer much more than believers do. Alternate translation: "the righteous man ... the outcome will be much worse for the ungodly and the sinner."

##### If it is difficult for the righteous to be saved

Here the word "saved" refers to final salvation when Christ returns. This can be stated in active form. Alternate translation: "If the righteous person experiences many difficulties before God saves him"

##### what will become of the ungodly and the sinner

"what will happen to the ungodly and the sinner"

##### the ungodly and the sinner

The "the ungodly" is a nominal adjective that means "the ungodly person." The words "ungodly" and "sinner" mean basically the same thing and emphasize the wickedness of these people. Alternate translation: "ungodly sinners"

#### 1 Peter 19

##### commit their souls

Here the word "souls" refers to the whole person. Alternate translation: "commit themselves" or "commit their lives"

##### in well-doing

The abstract noun "well-doing" can be translated with a verbal phrase. Alternate translation: "while they do good" or "while they live rightly"

### Chapter 5

**1** I am exhorting the elders among you, I, who am a fellow elder and a witness of the sufferings of Christ, and am also one who will share in the glory that will be revealed: **2** Be shepherds of God's flock that is under your care, serving as overseers—not because you must, but because you are willing, as God would have you serve—not for shameful profit but eagerly. **3** Do not act as lords over those allotted to you. Instead, be examples to the flock. **4** Then when the Chief Shepherd is revealed, you will receive an unfading crown of glory. **5** In the same way, you younger men, submit to the older men. All of you, clothe yourselves with humility and serve one another.

For God is opposed to the proud,

but he gives grace to the humble.

**6** Therefore humble yourselves under God's mighty hand so that he may exalt you in due time. **7** Cast all your anxiety on him because he cares for you. **8** Be sober, be watchful. Your adversary the devil is walking around like a roaring lion, looking for someone to devour. **9** Stand against him. Be strong in your faith. You know that your brotherhood in the world is enduring the same sufferings. **10** After you suffer for a little while, the God of all grace, who called you to his eternal glory in Christ, will perfect you, confirm you, strengthen you, and establish you. **11** To him be the dominion forever and ever. Amen.

**12** I regard Silvanus as a faithful brother, and I have written to you briefly through him. I am exhorting you and I am testifying to you that what I have written is the true grace of God. Stand in it. **13** The woman who is in Babylon, who is chosen together with you, greets you. Also Mark, my son, greets you. **14** Greet one another with a kiss of love.

May peace be to you all who are in Christ.

# 1 Peter 5 General Notes

### Structure and formatting

Most people in the ancient Near East would end a letter the way Peter ends this one.

### Special concepts in this chapter

#### Crowns

The crown that the Chief Shepherd will give is a reward, something that people who do something especially good receive. (See: reward)

### Important figures of speech in this chapter

#### Lion

All animals are afraid of lions because they are fast and strong, and they eat almost every other kind of animal. They also eat people. Satan wants to make God's people afraid, so Peter uses the simile of a lion to teach his readers that Satan can harm their bodies, but if they trust in God and obey him, they will always be God's people, and God will care for them.

#### Babylon

Babylon was the evil nation that in Old Testament times had destroyed Jerusalem, taken the Jews away from their homes, and ruled over them. Peter uses Babylon as a metaphor for the nation that was persecuting the Christians he was writing to. Many scholars think that Peter was referring to Rome because the Romans were persecuting the Christians.

#### 1 Peter 01

##### General Information:

Peter speaks specifically to men who are elders.

##### the glory that will be revealed

This is a reference to Christ's second coming. This can be stated in active form. Alternate translation: "the glory of Christ that God will reveal"

#### 1 Peter 02

##### Be shepherds of God's flock

Peter speaks of the believers as a flock of sheep and the elders as the shepherds who care for them.

#### 1 Peter 03

##### Do not act as lords over those allotted to you. Instead, be examples

Elders are to lead by example and not act toward the people as a harsh master would toward his servants.

##### those allotted to you

You can translate this in active form. Alternate translation: "those whom God has placed in your care"

#### 1 Peter 04

##### Then when the Chief Shepherd is revealed

Peter speaks of Jesus as if he were a shepherd who has authority over all other shepherds. This can be stated in active form. Alternate translation: "When Jesus, the Chief Shepherd, appears" or "When God reveals Jesus, the Chief Shepherd"

##### an unfading crown of glory

Here the word "crown" represents the reward that someone receives as a symbol of victory. The word "unfading" means that it is eternal. Alternate translation: "a glorious prize that will last forever"

#### 1 Peter 05

##### General Information:

Peter gives an instruction specifically to younger men and then continues to instruct all of the believers.

##### In the same way

This refers back to the way the elders were to submit to the Chief Shepherd as Peter described in 1 Peter 5:1 through 1 Peter 5:4.

##### All of you

This refers to all believers, not just the younger men.

##### clothe yourselves with humility

Peter speaks of the moral quality of humility as if it were clothing that people could put on. Alternate translation: "act humbly toward each other" or "act with humility"

#### 1 Peter 06

##### under God's mighty hand so

Here the word "hand" refers to God's power to save the humble and punish the proud. Alternate translation: "under God's great power so" or "before God, realizing that he has great power, so"

#### 1 Peter 07

##### Cast all your anxiety on him

Peter speaks of anxiety as if it were a heavy burden that a person places on God, rather than carrying it himself. Alternate translation: "Trust him with everything that worries you" or "Let him take care of all the things that trouble you"

#### 1 Peter 08

##### Be sober

Here the word "sober" refers to mental clarity and alertness. See how you translated this in [1 Peter 1:13]

##### the devil is walking around like a roaring lion, looking for someone to devour

Peter compares the devil to a roaring lion. Just as a hungry lion completely devours its prey, the devil is seeking to completely destroy the faith of believers.

##### walking around

The context indicates that this is part of the simile of the "roaring lion," so if your language has a word for the way an animal walks when it is hunting, you may use it here.

#### 1 Peter 09

##### Stand against him

Standing is a metonym for fighting. Alternate translation: "Fight against him"

##### your brotherhood in the world is enduring

Peter speaks of fellow believers as members of the same family. Alternate translation: "your fellow believers who are in the world are enduring"

##### in the world

"in various places throughout the world"

#### 1 Peter 10

##### for a little while

"for a short time"

##### the God of all grace

Here the word "grace" may refer either to the things that God gives or to God's character. Possible meanings are 1) "the God who always gives us what we need" or 2) "the God who is always gracious."

##### who called you to his eternal glory in Christ

"who chose you to share his eternal glory in heaven because you are joined to Christ"

##### perfect you

"make you perfect" or "restore you" or "make you well again"

##### confirm you, strengthen you

These two expressions have similar meanings, that is, that God will enable the believers to trust in him and to obey him regardless of any suffering they may experience.

#### 1 Peter 11

##### General Information:

This page has intentionally been left blank.

#### 1 Peter 12

##### General Information:

This is the end of Peter's letter. Here he gives his final remarks about his letter and his closing greetings.

##### I have written to you briefly through him

Silvanus wrote the words that Peter told him to write in the letter.

##### what I have written is the true grace of God

"I have written about the true grace of God." Here the word "grace" refers to the gospel message, which tells of the kind things that God has done for believers.

##### Stand in it

The word "it" refers to "the true grace of God." Being strongly committed to this grace is spoken of as standing firmly in one place, refusing to move. Alternate translation: "Remain strongly committed to it"

#### 1 Peter 13

##### The woman who is in Babylon

Here "The woman" probably refers to the group of believers who live in "Babylon." Possible meanings for "Babylon" are 1) it is a symbol for the city of Rome, 2) it is a symbol for anywhere that Christians are suffering, or 3) it refers literally to the city of Babylon. It most likely refers to the city of Rome.

##### who is chosen together with you

This can be stated in active form. Alternate translation: "whom God has chosen as he has chosen you"

##### my son

Peter speaks of Mark as if he were his spiritual son. Alternate translation: "my spiritual son" or "who is like a son to me"

#### 1 Peter 14

##### a kiss of love

"a loving kiss" or "a kiss to show your love for each other"

## 2 Peter

### Chapter 1

**1** Simon Peter, a slave and apostle of Jesus Christ, to those who have received the same precious faith as we have received, faith in the righteousness of our God and Savior Jesus Christ.

**2** May grace and peace increase in measure in the knowledge of God and of Jesus our Lord. **3** By his divine power, all things for life and godliness have been given to us through the knowledge of him who called us through his own glory and excellence. **4** Through these he gave us precious and great promises, so that you might be sharers in the divine nature, having escaped the corruption in the world that is caused by evil desires. **5** For this reason, do your best to add goodness to your faith, and to goodness add knowledge, **6** to knowledge add self-control, to self-control add endurance, to endurance add godliness, **7** to godliness add brotherly love, and to brotherly love add love. **8** If these things are in you and grow in you, they will keep you from being barren or unfruitful in the knowledge of our Lord Jesus Christ. **9** But whoever lacks these things is so nearsighted that he is blind, having forgotten he has been cleansed from his past sins. **10** Therefore, brothers, do your best to make your calling and election sure, for if you do these things, you will not stumble. **11** In this way there will be richly provided for you an entrance into the eternal kingdom of our Lord and Savior Jesus Christ.

**12** Therefore I will always be ready to remind you of these things, although you know them, and although you are strong in the truth you now have. **13** I think it is proper for me, as long as I am in this tent, to stir you up by way of reminder. **14** For I know that the putting off of my tent will be soon, because our Lord Jesus Christ has revealed this to me. **15** I will make every effort to see that after my departure you may always be able to remember these things. **16** For we did not follow cleverly invented myths when we made known to you the power and the coming of our Lord Jesus Christ, but we were eyewitnesses of his majesty. **17** For he received honor and glory from God the Father when a voice was brought to him by the Majestic Glory, saying, "This is my beloved Son, with him I am well pleased." **18** We ourselves heard this voice brought from heaven when we were with him on the holy mountain. **19** For we have the prophetic word made more certain, to which you would do well to pay attention as to a lamp shining in a dark place until the day dawns and the morning star rises in your hearts. **20** Above all, you must understand that no prophecy of scripture comes from someone's own interpretation. **21** For no prophecy was ever brought by the will of man, but men spoke from God when they were carried along by the Holy Spirit.

# 2 Peter 1 General Notes

### Structure and formatting

Peter formally introduces this letter in verses 1-2. Writers often began letters in this way in the ancient Near East.

### Special concepts in this chapter

#### Knowledge of God

To have knowledge of God means to belong to him or to have a relationship with him. Here, "knowledge" is more than just mentally knowing about God. It is a knowledge that causes God to save a person and to give him grace and peace. (See: know)

#### Living godly lives

Peter teaches that God has given believers all that they need for living godly lives. Therefore, believers should do everything they can to obey God more and more. If believers continue to do this, then they will be effective and productive through their relationship with Jesus. However, if believers do not continue living godly lives, then it is like they have forgotten what God did through Christ to save them. (See: godly and save)

### Other possible translation difficulties in this chapter

#### The truth of Scripture

Peter teaches that the prophecies in Scripture were not made up by men. The Holy Spirit revealed God's message to the men who spoke them or wrote them down. Also, Peter and the other apostles did not make up the stories they told people about Jesus. They witnessed what Jesus did and heard God call Jesus his son.

#### 2 Peter 01

##### General Information:

Peter identifies himself as the writer and identifies and greets the believers he is writing to.

##### slave and apostle of Jesus Christ

Peter speaks of being Jesus Christ's servant. He also was given the position and authority of being Christ's apostle.

##### to those who have received the same precious faith

That these people have received faith implies that God has given that faith to them. Alternate translation: "to those to whom God has given the same precious faith"

##### to those who have received

"to you who have received." Peter addresses all believers who may read this letter.

##### we have received

Here the word "we" refers to Peter and the other apostles, but not to those to whom he is writing. Alternate translation: "we apostles have received"

#### 2 Peter 02

##### May grace and peace increase in measure

God is the one who will give grace and peace to believers. Alternate translation: "May God increase your grace and your peace"

##### May grace and peace increase

Peter speaks of peace as if it were an object that could increase in size or numbers.

##### in the knowledge of God and of Jesus our Lord

You can translate "knowledge" using a verbal phrase. Alternate translation: "through your knowing God and Jesus our Lord"

#### 2 Peter 03

##### General Information:

Peter begins to teach the believers about living godly lives.

##### for life and godliness

Here "godliness" describes the word "life." Alternate translation: "for a godly life"

##### through the knowledge of him who called us

You may need to make specific that it is Peter and his readers who know God. Alternate translation: "through our knowledge of God, who called us" or "because we know God, who has called us"

##### who called us

Here the word "us" refers to Peter and his audience.

##### through his own glory and excellence

Possible meanings are 1) "by showing us his own glory and greatness" or 2) "to share his own glory and excellence."

#### 2 Peter 04

##### Through these

Here "these" refers to "his own glory and virtue."

##### you might be sharers

"you might share"

##### the divine nature

what God is like

##### having escaped the corruption in the world that is caused by evil desires

Peter speaks of people not suffering from the corruption that wicked desires cause as if they were escaping from that corruption. The word "corruption" is an abstract noun that can be translated with a verbal phrase. Alternate translation: "and so that the wicked desires in this world will no longer corrupt you"

#### 2 Peter 05

##### For this reason

This refers to what Peter has just said in the previous verses. Alternate translation: "Because of what God has done"

#### 2 Peter 06

##### General Information:

This page has intentionally been left blank.

#### 2 Peter 07

##### brotherly love

This refers to love for a friend or family member and likely means love for one's spiritual family.

#### 2 Peter 08

##### these things

This refers to faith, virtue, knowledge, self-control, endurance, godliness, brotherly affection, and love, which Peter mentioned in the previous verses.

##### they will keep you from being barren or unfruitful

Peter speaks of these qualities as if they were people who could change his readers, and he speaks of his readers as if they were cattle or a food crop. This can be translated using the opposites of "barren" and "unfruitful." Alternate translation: "because you have them you will not be barren or unfruitful" or "they will enable you to do much valuable work"

##### barren or unfruitful

A "barren" animal is one that cannot bear offspring, and an "unfruitful" plant is one that cannot bear food. These are metaphors that describe people who do not do valuable work. If your language has only one word for these two ideas, you can treat them as a doublet and combine them. Alternate translation: "unproductive"

##### in the knowledge of our Lord Jesus Christ

You can translate "knowledge" using a verbal phrase. Alternate translation: "through your knowing God and Jesus our Lord"

#### 2 Peter 09

##### whoever lacks these things

any person who does not have these things

##### is so nearsighted that he is blind

Peter speaks of a person who does not possess these qualities as if he were a nearsighted or blind person because he does not understand their value. Alternate translation: "is like a shortsighted person who cannot see their importance"

##### he has been cleansed from his past sins

You can use a verb to translate this. Alternate translation: "that God has cleansed him from his old sins"

#### 2 Peter 10

##### make your calling and election sure

The words "calling" and "election" share similar meanings and refer to God's choosing people to belong to him. Alternate translation: "make sure that God has really chosen you to belong to him"

##### you will not stumble

Here the word "stumble" refers either to 1) committing sin. Alternate translation: "you will not practice sinful behavior" or 2) becoming unfaithful to Christ. Alternate translation: "you will not become unfaithful to Christ"

#### 2 Peter 11

##### there will be richly provided for you an entrance into the eternal kingdom

This can be stated in active form. Alternate translation: "God will richly provide for you an entrance into the eternal kingdom"

##### an entrance

the opportunity to enter

#### 2 Peter 12

##### Connecting Statement:

Peter tells the believers about his obligation to continue reminding them and teaching them.

##### you are strong in the truth

"you strongly believe the truth of these things"

#### 2 Peter 13

##### to stir you up by way of reminder

Here the word "stir" means to awaken someone from sleep. Peter speaks of causing his readers to think about these things as if he were waking them from sleep. Alternate translation: "to remind you of these things so that you will think about them"

##### as long as I am in this tent

Peter speaks of his body as if it were a tent that he is wearing and will take off. Being in his body represents being alive, and taking it off represents dying. Alternate translation: "as long as I am in this body" or "as long as I am alive"

#### 2 Peter 14

##### the putting off of my tent will be soon

Peter speaks of his body as if it were a tent that he is wearing and will take off. Being in his body represents being alive, and taking it off represents dying. Alternate translation: "I will soon take off this body" or "I will die soon"

#### 2 Peter 15

##### you may always be able to remember these things

Here the words "these things" refers to everything that Peter has said in the previous verses.

##### after my departure

Peter speaks of his death as if he were leaving one place to go to another. Alternate translation: "after my death" or "after I die"

#### 2 Peter 16

##### Connecting Statement:

Peter continues to explain his teachings to the believers and explains why they are trustworthy.

##### For we did not follow cleverly invented myths

Here the word "we" refers to Peter and the other apostles, but not to his readers. Alternate translation: "For we apostles did not follow cleverly made-up stories"

##### the power and the coming

These two phrases may refer to the same thing and be translated as a single phrase. Alternate translation: "the powerful coming"

##### the coming of our Lord Jesus Christ

Possible meanings are 1) the future second coming of the Lord Jesus or 2) the first coming of the Lord Jesus.

##### our Lord Jesus Christ

Here the word "our" refers to all believers.

#### 2 Peter 17

##### when a voice was brought to him by the Majestic Glory

This can be stated in active form. Alternate translation: "when he heard a voice come from the Majestic Glory" or "when he heard the voice of the Majestic Glory speak to him" or "when the Majestic Glory spoke to him"

##### the Majestic Glory, saying

Peter refers to God in terms of his glory. This is a euphemism that avoids using God's name, out of reverence for him. Alternate translation: "God, the Supreme Glory, saying"

#### 2 Peter 18

##### We ourselves heard this voice brought from heaven

With the word "We," Peter is referring to himself and to the disciples James and John, who heard the voice of God. Alternate translation: "We ourselves heard this voice that came from heaven"

##### heard this voice brought from heaven

"heard the voice of the one who spoke from heaven"

##### we were with him

"we were with Jesus"

#### 2 Peter 19

##### General Information:

Peter begins to warn the believers about false teachers.

##### For we have the prophetic word made more certain

The things that Peter and the other apostles saw, which he described in the previous verses, confirm what the prophets spoke. This can be stated in active form. Alternate translation: "For the things that we saw make this prophetic message more sure"

##### For we have

Here the word "we" refers to all believers, including Peter and his readers.

##### the prophetic word made

This refers to the Old Testament. Alternate translation: "the scriptures, which the prophets spoke, made"

##### to which you would do well to pay attention

Peter instructs the believers to pay close attention to the prophetic message.

##### as to a lamp shining in a dark place until the day dawns

Peter compares the prophetic word to a lamp that gives light in the dark until light comes in the morning. The coming of morning is a reference to Christ's coming.

##### the morning star rises in your hearts

Peter speaks of Christ as the "morning star," which indicates that daybreak and the end of darkness is near. Christ will bring light into the hearts of believers, ending all doubt and bringing full understanding of who he is. Here "hearts" is a metonym for people's minds. Alternate translation: "Christ shines his light into your hearts like the morning star shines its light into the world"

##### the morning star

The "morning star" refers to the planet Venus, which sometimes rises just before the sun and indicates that daybreak is near.

#### 2 Peter 20

##### Above all, you must understand

"Most importantly, you must understand"

##### no prophecy of scripture comes from someone's own interpretation

Possible meanings are 1) the prophets did not make their prophecies on their own or 2) people must rely on the Holy Spirit to understand the prophecies or 3) people must interpret the prophecies with the help of the entire Christian community of believers.

#### 2 Peter 21

##### men spoke from God when they were carried along by the Holy Spirit

Peter speaks of the Holy Spirit helping the prophets to write what God wanted them to write as if the Holy Spirit were carrying them from one place to another. Alternate translation: "men spoke from God as the Holy Spirit directed them"

### Chapter 2

**1** False prophets came to the people, and false teachers will also come to you. They will secretly bring with them destructive heresies, and they will deny the master who bought them. They are bringing quick destruction upon themselves. **2** Many will follow their sensuality, and through them the way of truth will be slandered. **3** In their greed they will exploit you with deceptive words. Their condemnation has been coming for a long time, and their destruction is not asleep. **4** For if God did not spare the angels who sinned, but delivered them into hell to be kept in chains of darkness until the judgment, *[*[1](#fn-061-002-004-1)*]***5** and if he did not spare the ancient world, but preserved Noah, a herald of righteousness, along with seven others when he brought a flood on the world of the ungodly. **6** and if he reduced the cities of Sodom and Gomorrah to ashes and condemned them to destruction as an example of what is to happen to the ungodly, **7** but delivered righteous Lot, who was oppressed by the sensual behavior of lawless people— **8** for that righteous man, who was living among them day after day, was tormented in his righteous soul by seeing and hearing their lawless deeds— **9** if the Lord did these things, then he knows how to rescue godly men out of trials and how to hold unrighteous men in custody so they can be punished on the day of judgment. **10** This is especially true for those who walk after the corrupt desires of the flesh and who despise authority. Bold and self-willed, they do not tremble when they blaspheme the glorious ones. **11** Angels have greater strength and power, but they do not bring insulting judgments against them to the Lord. **12** But these people are like unreasoning animals, born for capture and destruction. They do not know what they insult. In destruction they also will be destroyed, **13** suffering harm as a reward for doing harm. They think that luxury during the day is a pleasure. They are stains and blemishes. They enjoy their deceitful actions while they are feasting with you. *[*[2](#fn-061-002-013-2)*]***14** They have eyes full of adultery; they are never satisfied with sin. They entice unstable souls into wrongdoing, and they have their hearts trained in greed. They are cursed children! **15** They have abandoned the straight way and have gone astray, following the way of Balaam son of Beor, who loved to receive payment for unrighteousness. *[*[3](#fn-061-002-015-3)*]***16** But he obtained a rebuke for his own transgression—a mute donkey speaking in a human voice stopped the prophet's insanity. **17** These men are springs without water and mists driven by a storm. The gloom of thick darkness is reserved for them. **18** They speak with vain arrogance. Through the lusts of the flesh, through sensuality, they entice people who are trying to escape from those who live in error. **19** They promise freedom to them, but they themselves are slaves of corruption. For a man is a slave to whatever overcomes him. **20** If they have escaped the corruptions of the world through the knowledge of the Lord and Savior Jesus Christ and are again entangled in them and overcome, the last state has become worse for them than the first. **21** It would have been better for them not to have known the way of righteousness than to have known it and to turn away from the holy commandment delivered to them. **22** This proverb is true for them: "A dog returns to its own vomit, and a washed pig returns to the mud."

#### Footnotes

2:4 *[1]*Some important and ancient Greek copies read, 2:13 *[2]*Some ancient copies of the Greek text read, 2:15 *[3]*Many modern translations read

# 2 Peter 2 General Notes

### Special concepts in this chapter

#### Flesh

"Flesh" is a metaphor for a person's sinful nature. Here it does not represent the physical part of man. "Flesh" represents the human nature that rejects all things godly and desires what is sinful. This is the condition of all humans before they receive the Holy Spirit by believing in Jesus. (See: flesh)

#### Implicit information

There are several analogies in 2:4-8 that are difficult to understand if the Old Testament has not yet been translated. Further explanation may be necessary.

#### 2 Peter 01

##### General Information:

Peter begins to warn the believers about false teachers.

##### False prophets came to the people, and false teachers will also come to you

Just as false prophets came deceiving Israel with their words, so will false teachers come teaching lies about Christ.

##### destructive heresies

The word "heresies" refers to opinions that are contrary to the teaching of Christ and the apostles. These heresies destroy the faith of those who believe them.

##### the master who bought them

The word "master" here refers to a person who owns slaves. Peter speaks of Jesus as the owner of people whom he has bought, the price being his death.

#### 2 Peter 02

##### sensuality

immoral sexual behavior

##### the way of truth will be slandered

The phrase "way of truth" refers to the Christian faith as the true path to God. This can be stated in active form. Alternate translation: "unbelievers will slander the way of truth"

#### 2 Peter 03

##### exploit you with deceptive words

"convince you to give them money by telling you lies"

##### Their condemnation has been coming for a long time, and their destruction is not asleep

Peter speaks of "condemnation" and "destruction" as if they are persons who act. These abstract nouns can be expressed with the verbs "condemn" and "destroy". Alternate translation: "It was decided long ago that they would be condemned; they will surely be destroyed" or "God said long ago that he would condemn them; he is ready to destroy them"

##### Their condemnation has been coming for a long time, and their destruction is not asleep

Possible meanings are 1) the false teachers will be condemned, and as a result they will be destroyed, or 2) the two phrases mean basically the same thing and emphasize how soon or how certainly the false teachers will be condemned.

#### 2 Peter 04

##### Connecting Statement:

In verses 4-9, Peter gives three examples of times that God punished sinners. Two of these times there were also some righteous people whom God did not punish.

##### did not spare

"did not refrain from punishing" or "punished"

##### but delivered them into hell

This tells how God punished the angels who sinned. Alternate translation: "but threw them down into hell" or "but sent them to hell"

##### to be kept in chains of darkness

This can be stated in active form. Alternate translation: "where he keeps them in chains of darkness"

##### in chains of darkness

Possible meanings are 1) "in chains in a very dark place" or 2) "in darkness that imprisons them like chains."

##### until the judgment

This refers to the day of judgment when God will judge every person.

#### 2 Peter 05

##### Connecting Statement:

Verse 5 is Peter's second example of a time that God punished sinners. This time there was a righteous man whom God did not punish.

##### and if he did not spare the ancient world

Here the word "world" refers to the people who lived in it. Alternate translation: "and if God did not refrain from punishing the people who lived in the ancient world"

##### but preserved Noah ... along with seven others

"But protected Noah ... along with seven others." God did not destroy Noah and seven other people when he destroyed the rest of the people who lived in the ancient world.

##### Noah, a herald of righteousness

"Noah, a preacher of righteousness." Possible meanings are 1) Noah taught people that they should live righteous lives, or 2) Noah warned people that the righteous God would judge them.

##### when he brought a flood on the world of the ungodly

God punished ungodly people by sending a flood that killed them.

#### 2 Peter 06

##### Connecting Statement:

Verses 6-8 are Peter's third example of a time that God punished sinners. Again, there was a righteous man whom God did not punish.

##### and if he reduced the cities of Sodom and Gomorrah to ashes

"and if God burned the cities of Sodom and Gomorrah with fire until only ashes remained"

##### condemned them to destruction

Here the word "them" refers to Sodom and Gomorrah and the people who lived in them.

##### as an example of what is to happen to the ungodly

Sodom and Gomorrah serve as an example and a warning of what will happen to others who disobey God.

#### 2 Peter 07

##### Connecting Statement:

Verses 6-8 are Peter's third example of a time that God punished sinners. Verses 7-8 tell about a righteous man whom God did not punish with the sinners.

##### but delivered righteous Lot

Lot was righteous, and God rescued him from the punishment he sent on Sodom and Gomorrah.

##### the sensual behavior of lawless people

"the immoral behavior of people who broke God's law"

#### 2 Peter 08

##### that righteous man

This refers to Lot.

##### was tormented in his righteous soul

Here the word "soul" refers to Lot's thoughts and emotions. The immoral behavior of the citizens of Sodom and Gomorrah disturbed him emotionally. Alternate translation: "was greatly disturbed"

#### 2 Peter 09

##### Connecting Statement

In this verse Peter tells us what we can know about God because of what God did in verses 4-8.

##### if the Lord did these things

The words "these things" refer to what God did in verses 4-8.

##### rescue ... out of trials

Possible meanings of the word "trials" are 1) tests or temptations, "enable ... to resist temptation" or "enable ... to pass the test," or 2) suffering, "bring ... through suffering."

#### 2 Peter 10

##### Connecting Statement:

Peter begins describing the characteristics of unrighteous men.

##### This is especially true

The word "this" refers to God keeping unrighteous men in prison until judgment day in 2 Peter 2:9.

##### those who walk after the corrupt desires of the flesh

The word "flesh" here is a metonym for the body and for selfish desires, and to "walk after" or pursue its "corrupt desires" is a metaphor for those people doing whatever they want to do to satisfy those desires. Alternate translation: "those who continue to indulge their corrupt, sinful desires"

##### despise authority

"refuse to submit to God's authority." Here the word "authority" probably refers to God's authority.

##### authority

Here "authority" stands for God, who has the right to give commands and to punish disobedience.

##### self-willed

"doing whatever they want to do"

##### the glorious ones

This phrase refers to spiritual beings, such as angels or demons.

#### 2 Peter 11

##### greater strength and power

"more strength and power than the false teachers"

##### they do not bring insulting judgments against them

The word "they" refers to angels. Possible meanings for the word "them" are 1) the glorious ones or 2) the false teachers.

##### bring insulting judgments against them

The idea that angels could accuse them is spoken of as if they could attack them using accusations as weapons.

#### 2 Peter 12

##### these people are like unreasoning animals, born for capture and destruction

Just as people cannot reason with animals, no one can reason with these men. Alternate translation: "these false teachers are like unreasoning animals whose nature is to be born for capture and destruction"

##### for capture and destruction

These abstract nouns can be translated as verbs. The author has not stated the actor in these cases, so it is best if you can leave it unstated. Alternate translation: "so that people can capture and destroy them" or "so that other animals can capture and destroy them" or "so that people can capture them or other animals can destroy them" or "and they become prey or die"

##### They do not know what they insult

They speak evil of what they do not know or understand.

##### In destruction they also will be destroyed

This emphasizes that God will destroy them and can be stated in active form. Alternate translation: "God will completely destroy them"

#### 2 Peter 13

##### suffering harm as a reward for doing harm

Peter speaks of the punishment that the false teachers will receive as if it were a reward. Alternate translation: "receiving what they deserve for the harm they have done"

##### luxury during the day

Here the word "luxury" refers to immoral activity that includes gluttony, drunkenness, and sexual activity. Doing these things during the day indicates that these people are not ashamed of this behavior.

##### They are stains and blemishes

The words "stains" and "blemishes" share similar meanings. Peter speaks of the false teachers as if they were stains on a garment that cause shame for those who wear it. Alternate translation: "They are like stains and blemishes on clothes, which cause disgrace"

#### 2 Peter 14

##### They have eyes full of adultery

Here the "eyes" represent their desires and "eyes full" means they constant want something. Alternate translation: "They constantly want to commit adultery"

##### they are never satisfied with sin

Although they sin in order to satisfy their lusts, the sin that they commit never satisfies.

##### They entice unstable souls

Here the word "souls" refers to persons. Alternate translation: "They entice unstable people"

##### hearts trained in greed

Here the word "hearts" refers to the thoughts and emotions of the person. Because of their habitual actions, they have trained themselves to think and act out of greed.

#### 2 Peter 15

##### the straight way

Behavior that honors God is spoken of as if it were a path to follow.

##### have gone astray

People who commit evil behavior that displeases God are spoken of as if they were animals like cows or sheep who go away from the people who take care of them.

##### to receive payment for unrighteousness

"to receive money for doing things that are not righteous"

#### 2 Peter 16

##### he obtained a rebuke

You can specify it was God who rebuked Balaam. Alternate translation: "God rebuked him"

##### a mute donkey speaking in a human voice

A donkey, which is naturally unable to speak, spoke with a voice like a human.

##### stopped the prophet's insanity

God used a donkey to stop the prophet's foolish action.

#### 2 Peter 17

##### These men are springs without water

Springs flowing with water promise refreshment for thirsty people, but "springs without water" will leave the thirsty disappointed. In the same way, false teachers, although they promise many things, are unable to do what they promise.

##### mists driven by a storm

When people see storm clouds, they expect rain to fall. When the winds from the storm blow the clouds away before the rain can fall, the people are disappointed. In the same way, false teachers, although they promise many things, are unable to do what they promise.

##### The gloom of thick darkness is reserved for them

The word "them" refers to the false teachers. This can be stated in active form. Alternate translation: "God has reserved the gloom of thick darkness for them"

#### 2 Peter 18

##### They speak with vain arrogance

They use impressive but meaningless words.

##### Through the lusts of the flesh, through sensuality, they entice people

"They appeal to people's fleshly lusts and desire for sensuality. This is how they entice people"

##### people who are trying to escape from those who live in error

This phrase refers to people who recently became believers. The phrase "those who live in error" refers to unbelievers who still live in sin. Alternate translation: "people who try to live rightly, instead of living sinfully as they used to and as other people do"

##### people who are trying to escape

Peter speaks of people who live sinfully as if they are slaves to sin who need to be released from their captivity.

#### 2 Peter 19

##### They promise freedom to them, but they themselves are slaves of corruption

"Freedom" here is an idiom for the ability to live exactly as one wants. Alternate translation: "They promise to give them the ability to live exactly as they want to live, but they themselves cannot escape their own sinful desires"

##### promise freedom ... slaves of corruption

Peter speaks of people who live sinfully as if they were slaves to sin and need to be released from their captivity.

##### For a man is a slave to whatever overcomes him

Peter speaks of a person as a slave when anything has control over that person, and that thing as the master of that person. Alternate translation: "For if something has control over a person, that person becomes like a slave to that thing"

#### 2 Peter 20

##### Connecting Statement:

The words "they" and "them" refer to the false teachers Peter speaks of in verses 12-19.

##### If they have escaped the corruptions ... and are again entangled in them and overcome

The events in this conditional statement have happened. The false teachers had at one time escaped, but they became entangled and were overcome. Alternate translation: "Since they have escaped ... and are again entangled in them and overcome"

##### the corruptions of the world

The word "corruptions" refers to sinful behavior that makes one morally impure. The "world" refers to human society. Alternate translation: "the corrupting practices of sinful human society"

##### through the knowledge of the Lord and Savior Jesus Christ

You can translate "knowledge" using a verbal phrase. See how you translated similar phrases in [2 Peter 1:2]

##### the last state has become worse for them than the first

"their condition is worse than it was before"

#### 2 Peter 21

##### the way of righteousness

Peter speaks of life as a "way" or path. This phrase refers to living a life that is according to God's will.

##### turn away from the holy commandment

Here "turn away from" is a metaphor that means to stop doing something. Alternate translation: "stop obeying the holy commandment"

##### the holy commandment delivered to them

This can be stated in active terms. Alternate translation: "the holy commandment that God delivered to them" or "the holy commandment that God made sure that they received"

#### 2 Peter 22

##### This proverb is true for them

"This proverb applies to them" or "This proverb describes them"

##### A dog returns to its own vomit, and a washed pig returns to the mud

Peter uses two proverbs to illustrate how the false teachers, although they have known "the way of righteousness," have turned back to the things that make them morally and spiritually impure.

### Chapter 3

**1** Beloved, this is now the second letter that I have written to you, and in both of them they are reminders to stir up your sincere mind **2** so that you will recall the words spoken in the past by the holy prophets and the command of our Lord and Savior given through your apostles. **3** Know this first, that mockers will come in the last days. They will mock and proceed according to their own desires. **4** They will say, "Where is the promise of his return? From when our fathers fell asleep, all things have stayed the same, since the beginning of creation." **5** They deliberately forget that long ago by the word of God the heavens and the earth came to exist out of water and through water, **6** through which the world at that time was destroyed, being flooded with water. **7** By the same word the heavens and the earth are reserved for fire, being kept for the day of judgment and destruction of ungodly people.

**8** It should not escape your notice, beloved, that one day with the Lord is like a thousand years, and a thousand years are like one day. **9** The Lord is not slow concerning his promise, as some consider slowness to be. Rather, he is patient toward you. He does not desire for any of you to perish, but for everyone to come to repentance. **10** However, the day of the Lord will come as a thief: The heavens will pass away with a loud noise. The elements will be burned with fire, and the earth and the deeds in it will be laid bare. *[*[1](#fn-061-003-010-1)*]***11** Since all these things will be destroyed in this way, what kind of people should you be? You should live holy and godly lives. **12** You should expect and hasten the coming of the day of God. On that day, the heavens will be destroyed by fire, and the elements will be melted in great heat. **13** But according to his promise we are waiting for the new heavens and the new earth, where righteousness will dwell.

**14** Therefore, beloved, since you expect these things, do your best to be found spotless and blameless before him, in peace. **15** Also, consider the patience of our Lord to be salvation, just as our beloved brother Paul wrote to you, according to the wisdom that was given to him. **16** Paul speaks of these things in all his letters, in which there are things that are difficult to understand. Ignorant and unstable men distort these things, as they also do the other scriptures, to their own destruction. **17** Therefore, beloved, since you know about these things beforehand, guard yourselves so that you are not led astray by the deceit of lawless people and you lose your own faithfulness. **18** But grow in the grace and knowledge of our Lord and Savior Jesus Christ. May the glory be to him both now and to the day of eternity. Amen!

#### Footnotes

3:10 *[1]*It is uncertain which Greek word is intended for the last word of verse 10, either

# 2 Peter 3 General Notes

### Special concepts in this chapter

#### Fire

People often use fire to destroy things or to make something pure by burning off the dirt and worthless parts. Therefore when God punishes the wicked or purifies his people, it is often associated with fire. (See: fire)

#### Day of the Lord

The exact time of the coming day of the Lord will come as a surprise to people. This is what the simile "like a thief in the night" means. Because of this, Christians are to be prepared for the coming of the Lord.

#### 2 Peter 01

##### General Information:

Peter begins to talk about the last days.

##### to stir up your sincere mind

Peter speaks of causing his readers to think about these things as if he were waking them from sleep. Alternate translation: "to cause you to think pure thoughts"

#### 2 Peter 02

##### the words spoken in the past by the holy prophets

This can be stated in active form. Alternate translation: "the words that the holy prophets spoke in the past"

##### the command of our Lord and Savior given through your apostles

This can be stated in active form. Alternate translation: "the command of our Lord and Savior, which your apostles gave to you"

#### 2 Peter 03

##### Know this first

"Know this as the most important thing." See how you translated this in 2 Peter 1:20.

##### proceed according to their own desires

Here the word "desires" refers to sinful desires that are opposed to God's will. Alternate translation: "live according to their own sinful desires"

##### proceed

act, behave

#### 2 Peter 04

##### Where is the promise of his return?

The mockers ask this rhetorical question to emphasize that they do not believe that Jesus will return. The word "promise" refers to the fulfillment of the promise that Jesus will return. Alternate translation: "The promise that Jesus would return is not true! He will not return!"

##### our fathers fell asleep

Here "fathers" refers to ancestors who lived long ago. Falling asleep is a euphemism for dying. Alternate translation: "our ancestors died"

##### all things have stayed the same, since the beginning of creation

The mockers exaggerate with the word "all," and they argue that since nothing in the world has ever changed, it cannot be true that Jesus will return.

##### since the beginning of creation

This can be translated as a verbal phrase. Alternate translation: "since God created the world"

#### 2 Peter 05

##### by the word of God the heavens and the earth came to exist

"God spoke and the heavens and the earth came to exist"

##### came to exist out of water and through water

This means that God caused the land to come up out of the water, gathering the bodies of water together to make the land appear.

#### 2 Peter 06

##### through which

Here "which" refers to God's word and water.

##### the world at that time was destroyed, being flooded with water

This can be stated in active form. Alternate translation: "God flooded the world that existed at that time with water and destroyed it"

#### 2 Peter 07

##### By the same word the heavens and the earth are reserved for fire

This can be stated in active form. Alternate translation: "God, by that same word, has reserved the heavens and the earth for fire"

##### the same word

"that same command"

##### fire, being kept for the day of judgment

This can be stated in active form. Alternate translation: "fire. God is reserving them for the day of judgment"

##### for the day of judgment and destruction of ungodly people

This can be stated with verbal phrases. Alternate translation: "for the day when he judges and destroys ungodly people"

#### 2 Peter 08

##### It should not escape your notice

"You should not fail to understand this" or "Do not ignore this"

##### that one day with the Lord is like a thousand years

"that from the Lord's point of view, one day is like a thousand years"

#### 2 Peter 09

##### The Lord is not slow concerning his promise

"The Lord is not slow to fulfill his promise." The noun "promise" can be expressed as a verb. Alternate translation: "The Lord will not delay in doing what he promised to do"

##### his promise

This is the Lord's promise to return.

##### as some consider slowness to be

Some people think that the Lord is slow to fulfill his promise because their perspective of time is different from God's.

#### 2 Peter 10

##### However ... laid bare

Although the Lord is being patient and wants people to repent, he will indeed return and bring judgment.

##### the day of the Lord will come as a thief

Peter speaks of the day when God will judge everyone as if it were a thief who will come unexpectedly, and the people will be surprised when it happens.

##### The heavens will pass away

"The heavens will disappear"

##### The elements will be burned with fire

This can be stated in active form. Alternate translation: "God will burn the elements with fire"

##### The elements

Possible meanings are 1) the heavenly bodies, such as the sun, moon, and stars or 2) the things that make up heaven and earth, such as soil, air, fire, and water.

##### the earth and the deeds in it will be laid bare

God will see all the earth and all the deeds of everyone, and he will then judge everything. This can be stated in active terms. Alternate translation: "God will expose the earth and everything that people have done on it"

#### 2 Peter 11

##### Connecting Statement:

Peter begins to tell the believers how they should live as they wait for the day of the Lord.

##### Since all these things will be destroyed in this way

This can be stated in active form. Alternate translation: "Since God will destroy all these things in this way"

##### what kind of people should you be?

Peter uses this rhetorical question to emphasize what he will say next, that they "should live holy and godly lives." Alternate translation: "you know what kind of people you should be."

#### 2 Peter 12

##### the heavens will be destroyed by fire, and the elements will be melted in great heat

This can be stated in active form. Alternate translation: "God will destroy the heavens by fire, and he will melt the elements in great heat"

##### the elements

Possible meanings are 1) the heavenly bodies, such as the sun, moon, and stars or 2) the things that make up heaven and earth, such as soil, air, fire, and water. See how you translated this in 2 Peter 3:10.

#### 2 Peter 13

##### where righteousness will dwell

Peter speaks of "righteousness" as if it were a person. This is a metonym for people who are righteous. Alternate translation: "where righteous people will dwell" or "where people will live righteously"

#### 2 Peter 14

##### do your best to be found spotless and blameless before him, in peace

This can be stated in active form. Alternate translation: "do your best to live in such a way that God will find you spotless and blameless, and be at peace with him and each other"

##### spotless and blameless

The words "spotless" and "blameless" mean basically the same thing and emphasize moral purity. Alternate translation: "completely pure"

##### spotless

Here this stands for "faultless."

#### 2 Peter 15

##### Also, consider the patience of our Lord to be salvation

Because the Lord is patient, the day of judgment has not yet happened. This gives people an opportunity to repent and be saved, as he explained in [2 Peter 3:9]

##### according to the wisdom that was given to him

This can be stated in active form. Alternate translation: "according to the wisdom that God gave to him"

#### 2 Peter 16

##### Paul speaks of these things in all his letters

"Paul speaks of the patience of God leading to salvation in all his letters"

##### in which there are things that are difficult to understand

There are things in Paul's letters that are difficult to understand.

##### Ignorant and unstable men distort these things

Ignorant and unstable men misinterpret the things that are difficult to understand in Paul's letters.

##### Ignorant and unstable

"Unlearned and unsteady." These men have not been taught how to properly interpret scripture and are not well established in the truth of the gospel.

##### to their own destruction

"resulting in their own destruction"

#### 2 Peter 17

##### Connecting Statement:

Peter finishes instructing the believers and ends his letter.

##### since you know about these things

"These things" refers to the truths about the patience of God and the teachings of these false teachers.

##### guard yourselves

"protect yourselves"

##### so that you are not led astray by the deceit of lawless people

Here "led astray" is a metaphor for being persuaded to do something wrong. This can be stated in active form. Alternate translation: "so that lawless people do not deceive you and cause you do something wrong"

##### you lose your own faithfulness

Faithfulness is spoken of as if it were a possession that believers could lose. Alternate translation: "you stop being faithful"

#### 2 Peter 18

##### grow in the grace and knowledge of our Lord and Savior Jesus Christ

Here growing in the grace and knowledge of the Lord represents experiencing his grace more and knowing him more. The abstract noun "grace" can be expressed with the phrase "act kindly." Alternate translation: "receive more of the grace of our Lord and Savior Jesus Christ, and know him more" or "be more aware of how our Lord and Savior Jesus Christ acts kindly toward you, and know him better"

## 1 John

### Chapter 1

**1** That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked at and our hands have touched, concerning the Word of life— **2** the life was made known, and we have seen and testify and proclaim to you the eternal life, which was with the Father, and which has been made known to us. **3** That which we have seen and heard we declare also to you, so you also will have fellowship with us. Our fellowship is with the Father and with his Son, Jesus Christ. **4** Also, we are writing these things to you so that our joy will be complete. *[*[1](#fn-062-001-004-1)*]*

**5** This is the message that we have heard from him and are proclaiming to you: God is light, and in him there is no darkness at all. **6** If we say that we have fellowship with him and walk in darkness, we are lying and are not practicing the truth. **7** But if we walk in the light as he is in the light, we have fellowship with one another, and the blood of Jesus his Son cleanses us from every sin. **8** If we say that we have no sin, we are deceiving ourselves, and the truth is not in us. **9** But if we confess our sins, he is faithful and just to forgive us our sins and cleanse us from all unrighteousness. **10** If we say that we have not sinned, we make him out to be a liar, and his word is not in us.

#### Footnotes

1:4 *[1]*Some important ancient Greek copies read,

# 1 John 1 General Notes

### Structure and formatting

This is a letter that John wrote to Christians.

### Special concepts in this chapter

#### Christians and sin

In this chapter John teaches that all Christians are still sinners. But God continues to forgive a Christian's sins. (See: sin and faith and forgive)

### Important figures of speech in this chapter

#### Metaphors

In this chapter John writes that God is light. Light is a metaphor for understanding and righteousness. (See: and righteous)

John also writes about people walking in the light or in the darkness. Walking is a metaphor for behaving or living. People who walk in the light understand what is righteous and do it. People who walk in the darkness may not understand what is righteous, and they do what is sinful.

#### 1 John 01

##### General Information:

The apostle John wrote this letter to believers. All instances of "you," "your," and "yours" include all believers and are plural. Here the words "we" and "us" refer to John and those who had been with Jesus. In verses 1-2 many pronouns like "that," "which," and "it" are used. They refer to "the Word of life" and "the eternal life." But, since these are names for Jesus, you can use pronouns that refer to a person like "who," "whom" or "he."

##### which we have heard

"which we have heard him teach"

##### which we have seen with our eyes, which we have looked at

This is repeated for emphasis. Alternate translation: "which we ourselves have seen"

##### the Word of life

This refers to Jesus Christ. Alternate translation: "the one who gives life" or "the one who causes people to live forever"

##### life

The word "life" throughout this letter refers to more than physical life. Here "life" refers to being alive spiritually.

#### 1 John 02

##### the life was made known

This can be stated in active form. Alternate translation: "God made the eternal life known to us" or "God made us able to know him, who is eternal life"

##### we have seen and testify

"we have seen it and testify about it" or "we have seen him and testify about him"

##### the eternal life, which was with the Father, and which has been made known to us

Here, "the eternal life" refers to the one who gives that life, Jesus. Alternate translation: "the one who enables us to live forever, who was with God the Father, and who has been made known to us"

##### and which has been made known to us

This was when he lived on earth. This can be stated in active form. Alternate translation: "and which the Father has made known to us" or "and who came to live among us"

#### 1 John 03

##### General Information:

Here the words "we," "us," and "our" refer to John and those who had been with Jesus.

##### That which we have seen and heard we declare also to you

"We say to you also what we have seen and heard"

##### have fellowship with us. Our fellowship is with the Father

"be our close friends. We are friends with God the Father"

##### Our fellowship

It is not clear if John is including or excluding his readers. You may translate this either way.

##### Father ... Son

These are important titles that describe the relationship between God and Jesus.

#### 1 John 04

##### so that our joy will be complete

"to make our joy complete" or "to make ourselves completely happy"

#### 1 John 05

##### General Information:

Here the words "we" and "us" refer to all believers, including the people to whom John was writing. Unless otherwise stated, that is the meaning for the remainder of this book.

##### Connecting Statement:

From here into the next chapter, John writes about fellowship—close relationships with God and other believers.

##### God is light

This is a metaphor that means that God is perfectly pure and holy. Cultures that associate goodness with light may be able to keep the idea of light without explaining the metaphor. Alternate translation: "God is purely righteous like pure light"

##### in him there is no darkness at all

This is a metaphor that means that God never sins and is not evil in any way. Cultures that associate evil with darkness may be able to keep the idea of darkness without explaining the metaphor. Alternate translation: "in him there is nothing that is evil"

#### 1 John 06

##### walk in darkness

Here "walk" is a metaphor for how a person lives or behaves. Here "darkness" is a metaphor for "evil." Alternate translation: "do what is evil"

#### 1 John 07

##### walk in the light as he is in the light

Here "walk" is a metaphor for how a person lives or behaves. Here "light" is a metaphor for "good" or "right." Alternate translation: "do what is good as God is perfectly good" or "do what is right as God is perfectly right"

##### the blood of Jesus

This refers to the death of Jesus.

##### Son

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

#### 1 John 08

##### have no sin

"never sin"

##### are deceiving

"are tricking" or "lying to"

##### the truth is not in us

The truth is spoken of as if it were an object that could be inside believers. Alternate translation: "we do not believe what God says is true"

#### 1 John 09

##### he is faithful

"God is faithful"

##### to forgive us our sins and cleanse us from all unrighteousness

These two phrases mean basically the same thing. John uses them to emphasize that God will surely forgive our sins. Alternate translation: "and will completely forgive us for what we have done wrong"

#### 1 John 10

##### we make him out to be a liar

It is implied that a person who claims to be without sin would be calling God a liar since he said that everyone is a sinner. Alternate translation: "it is the same as calling God a liar, because he said we have all sinned"

##### his word is not in us

"Word" here is a metonym for "message." Obeying and honoring God's word is spoken of as if his word were inside the believers. Alternate translation: "we do not understand God's word and do not obey what he says"

### Chapter 2

**1** Children, I am writing these things to you so that you will not sin. But if anyone sins, we have an advocate with the Father, Jesus Christ, the one who is righteous. **2** He is the atoning sacrifice for our sins, and not for ours only, but also for the whole world. **3** We know that we have come to know him, if we keep his commandments. **4** The one who says "I know God" but does not keep his commandments is a liar, and the truth is not in him. **5** But whoever keeps his word, in him truly the love of God has been perfected. By this we know that we are in him: **6** whoever says that he remains in God should himself also walk just as he walked.

**7** Beloved, I am not writing a new commandment to you, but an old commandment that you have had from the beginning. The old commandment is the word that you heard. **8** Yet I am writing a new commandment to you, which is true in Christ and in you, because the darkness is passing away, and the true light is already shining. **9** The one who says that he is in the light and hates his brother is in the darkness until now. **10** The one who loves his brother remains in the light and there is no occasion for stumbling in him. **11** But the one who hates his brother is in the darkness and walks in the darkness; he does not know where he is going because the darkness has blinded his eyes.

**12** I am writing to you, children, because your sins are forgiven because of his name. **13** I am writing to you, fathers, because you know the one who is from the beginning. I am writing to you, young men, because you have overcome the evil one. I have written to you, children, because you know the Father.

**14** I have written to you, fathers, because you know the one who is from the beginning. I have written to you, young men, because you are strong, and the word of God remains in you, and you have overcome the evil one. **15** Do not love the world or the things that are in the world. If anyone loves the world, the love of the Father is not in him. **16** For everything that is in the world—the lust of the flesh, the lust of the eyes, and the arrogance of life—is not from the Father but is from the world. **17** The world and its desire are passing away. But whoever does the will of God will remain forever.

**18** Children, it is the last hour. Just as you heard that the antichrist is coming, now many antichrists have come. By this we know that it is the last hour. **19** They went out from us, but they were not from us. For if they had been from us they would have remained with us. But when they went out, that showed they were not from us. **20** But you have an anointing from the Holy One, and you all know. **21** I did not write to you because you do not know the truth, but because you know it and because no lie is from the truth. **22** Who is the liar but the one who denies that Jesus is the Christ? That person is the antichrist, since he denies the Father and the Son. **23** No one who denies the Son has the Father. Whoever confesses the Son also has the Father. **24** As for you, let what you have heard from the beginning remain in you. If what you heard from the beginning remains in you, you will also remain in the Son and in the Father. **25** This is the promise he gave to us—eternal life. **26** I have written these things to you about those who would lead you astray. **27** As for you, the anointing that you received from him remains in you, and you do not need anyone to teach you. But as his anointing teaches you everything and is true and is not a lie, and just as it has taught you, remain in him.

**28** Now, children, remain in him so that when he appears we will have boldness and not be ashamed before him at his coming. **29** If you know that he is righteous, you know that everyone who does what is right has been born from him.

# 1 John 2 General Notes

### Special concepts in this chapter

#### Antichrist

In this chapter John writes about both a specific antichrist and many antichrists. The word "antichrist" means "opposed to Christ." The antichrist is a person who will come in the last days and imitate Jesus's work, but he will do it for evil. Before this person comes, there will be many people who work against Christ; they too are called "antichrists." (See: antichrist and lastday and evil)

### Important figures of speech in this chapter

#### Metaphor

There are several groups of similar metaphors that are used throughout this chapter.

Being in God is a metaphor for having fellowship with God, and God's word and truth being in people is a metaphor for people knowing and obeying God's word.

Walking is a metaphor for behaving, not knowing where one is going is a metaphor for not knowing how to behave, and stumbling is a metaphor for sinning.

The light is a metaphor for knowing and doing what is right, and darkness and blindness are metaphors for not knowing what is right and doing what is wrong.

Leading people astray is a metaphor for teaching people things that are not true.

#### 1 John 01

##### General Information:

Here the word "we" refers to John and all believers.

##### Connecting Statement:

John continues to write about fellowship and shows that it is possible because Jesus goes between believers and the Father.

##### Children

John was an elderly man and their leader. He used this expression to show his love for them. Alternate translation: "You who are as dear to me as my own children"

##### I am writing these things

"I am writing this letter"

##### But if anyone sins

"But when anyone sins." This is something that is likely to happen.

##### we have an advocate with the Father, Jesus Christ, the one who is righteous

The word "advocate" here refers to Jesus. Alternate translation: "we have Jesus Christ, the one who is righteous, who speaks to the Father and asks him to forgive us"

#### 1 John 02

##### He is the atoning sacrifice for our sins

"God is no longer angry with us because Jesus sacrificed his own life for our sins"

#### 1 John 03

##### We know that we have come to know him

"We know that we know him" or "We know that we have a good relationship with him"

##### if we keep his commandments

"if we obey what he commands"

#### 1 John 04

##### The one who says

"Anyone who says" or "The person who says"

##### I know God

"I have a good relationship with God"

##### does not keep

"does not obey" or "disobeys"

##### his commandments

"what God tells him to do"

##### the truth is not in him

The truth is spoken of as if it were an object that could be inside the believers. Alternate translation: "he does not believe what God says is true"

#### 1 John 05

##### keeps his word

To keep someone's word here is an idiom for to obey. Alternate translation: "does what God tells him to do"

##### in him truly the love of God has been perfected

This can be stated in active form. Possible meanings are 1) "the love of God" refers to a person loving God, and "perfected" represents completely or fully. Alternate translation: "it is that person who loves God completely" or 2) "the love of God" refers to God loving people, and "perfected" represents completing its purpose. Alternate translation: "God's love has achieved its purpose in that person's life"

##### By this we know that we are in him

The phrase "we are in him" means that the believer has fellowship with God. Alternate translation: "When we obey what God says, we can be certain that we have fellowship with him" or "By this we know that are joined to God"

#### 1 John 06

##### remains in God

To remain in God means to continue to have fellowship with God. Alternate translation: "continues to have fellowship with God" or "stays joined to God"

##### should himself also walk just as he walked

Conducting one's life is spoken of as if it were walking on a path. Alternate translation: "must live as he lived" or "should also obey God just as Jesus Christ did"

#### 1 John 07

##### Connecting Statement:

John gives believers basic principles of fellowship—obedience and love.

##### Beloved, I am

"You people whom I love, I am" or "Dear friends, I am"

##### I am not writing a new commandment to you, but an old commandment that you have had

"I write to you to love one other, which is not a new thing to do but an old commandment that you have heard." John refers to Jesus's command to love one another.

##### from the beginning

Here, "beginning" refers to when they decided to follow Christ. Alternate translation: "from when you first believed in Christ"

##### The old commandment is the word that you heard

"The old commandment is the message that you heard"

#### 1 John 08

##### Yet I am writing a new commandment to you

"But in one way the commandment I write to you is a new commandment"

##### which is true in Christ and in you

"which is true, as shown in Christ's deeds and your deeds"

##### the darkness is passing away, and the true light is already shining

Here "darkness" is a metaphor for "evil," and "light" is a metaphor for "good." Alternate translation: "you are ceasing to do evil and you are doing more and more good"

#### 1 John 09

##### General Information:

Here the word "brother" refers to a fellow Christian.

##### The one who says

"Anyone who says" or "Someone who claims." This does not refer to a specific person.

##### he is in the light

Here to be "in the light" is a metaphor for doing what is right. Alternate translation: "he does what is right"

##### is in the darkness

Here to be "in the darkness" is a metaphor for doing what is evil. Alternate translation: "does what is evil"

#### 1 John 10

##### there is no occasion for stumbling in him

"nothing will cause him to stumble." The word "stumbling" is a metaphor that means to fail spiritually or morally. Alternate translation: "nothing will cause him to sin" or "he will not fail to do what is pleasing to God"

#### 1 John 11

##### is in the darkness and walks in the darkness

Here "walk" is a metaphor for how a person lives or behaves. Here to be "in the darkness" and "walks in the darkness" mean the same thing. This brings attention to how evil it is to hate a fellow believer. Alternate translation: "does what is evil"

##### he does not know where he is going

This is a metaphor for the believer who is not living as a Christian should be living. Alternate translation: "he does not know what he should do"

##### the darkness has blinded his eyes

"the darkness has made him unable to see." Darkness is a metaphor for sin or evil. Alternate translation: "sin has made it impossible for him to understand the truth"

#### 1 John 12

##### General Information:

John explains why he is writing his letter either to different age groups or to believers with differences in maturity. Try to use similar wording for these sentences, as they are written poetically.

##### you, children

John was an elderly man and their leader. He used this expression to show his love for them. See how you translated this in [1 John 2:1]

##### your sins are forgiven

This can be stated in active form. Alternate translation: "God forgives your sins"

##### because of his name

"his name" refers to Christ and who he is. Alternate translation: "because of what Christ has done for you"

#### 1 John 13

##### I am writing to you, fathers

The word "fathers" here is possibly a metaphor referring to mature believers. Alternate translation: "I am writing to you, mature believers"

##### you know

"you have a relationship with"

##### the one who is from the beginning

"the one who has always lived" or "the one who has always existed." It refers either to "Jesus" or to "God the Father."

##### young men

This possibly refers to those who are no longer new believers but are growing in spiritual maturity. Alternate translation: "young believers"

##### overcome

The writer is speaking of the believers' refusal to follow Satan and of their frustrating his plans as if it were a matter of conquering him.

#### 1 John 14

##### you are strong

Here "strong" refers not to believers' physical strength, but to their faithfulness to Christ.

##### the word of God remains in you

"Word of God" here is a metonym for the message from God. The writer refers to the believers' increased faithfulness to Christ and knowledge of him as if he were speaking of God's word existing in them. Alternate translation: "God's message continues to teach you" or "you know the word of God"

#### 1 John 15

##### Do not love the world or

In 2:15-17 the word "world" refers to all the things people want to do that do not honor God. Alternate translation: "Do not behave like the people in the world who do not honor God, and do not love"

##### the things that are in the world

"the things that those who dishonor God want"

##### If anyone loves the world, the love of the Father is not in him

A person cannot love this world and all that dishonors God and love the Father at the same time.

##### the love of the Father is not in him

"he does not love the Father"

#### 1 John 16

##### the lust of the flesh

"the strong desire to have sinful physical pleasure"

##### the lust of the eyes

"the strong desire to have things that we see"

##### is not from the Father

"does not come from the Father" or "is not how the Father teaches us to live"

#### 1 John 17

##### are passing away

"pass away" or "will one day not be here"

#### 1 John 18

##### Connecting Statement:

John warns about those who are against Christ.

##### Children

John was an elderly man and their leader. He used this expression to show his love for them. See how you translated this in [1 John 2:1]

##### it is the last hour

The phrase "the last hour" refers to the time just before Jesus returns. Alternate translation: "Jesus will return soon"

##### many antichrists have come

"there are many people who are against Christ"

##### have come. By this we know

"have come, and because of this we know" or "have come, and because many antichrists have come, we know"

#### 1 John 19

##### They went out from us

"They left us"

##### but they were not from us

"but they did not really belong to us anyway" or "but they were not really part of our group in the first place." The reason they were not really part of the group is that they were not believers in Jesus.

##### For if they had been from us they would have remained with us

"We know this because they would not have left us if they really had been believers"

#### 1 John 20

##### General Information:

In the Old Testament the word "anointing" referred to pouring oil on a person to set him apart to serve God.

##### But you have an anointing from the Holy One

John speaks of the Holy Spirit as if he were "an anointing" that the people have received from Jesus. The abstract noun "anointing" can be translated with a verbal phrase. Alternate translation: "But the Holy One has anointed you" or "But Jesus Christ, the Holy One, has given you his Spirit"

##### the Holy One

This refers to Jesus. Alternate translation: "Jesus, the Holy One"

##### you all know

Your language might allow you to use the abstract noun "knowledge" here. If your language requires you to state what it is that the readers know, be as general as possible. Alternate translation: "you all have knowledge" or "you all know what is true"

#### 1 John 21

##### the truth ... no lie is from the truth

The abstract noun "truth" can be translated as an adjective. Alternate translation: "what is true ... no lie comes from what is true"

#### 1 John 22

##### Who is the liar but the one who denies that Jesus is the Christ?

"Who is the liar? Anyone who denies that Jesus is the Christ." John used a question to emphasize who liars are. Alternate translation: "The one who denies that Jesus is the Christ is the liar"

##### denies that Jesus is the Christ

"refuses to say that Jesus is the Christ" or "says that Jesus is not the Messiah"

##### denies the Father and the Son

"refuses to say the truth about the Father and the Son" or "rejects the Father and the Son."

##### Father ... Son

These are important titles that describe the relationship between God and Jesus.

#### 1 John 23

##### has the Father

"belongs to the Father"

##### confesses the Son

"speaks the truth about the Son"

##### has the Father

"belongs to the Father"

#### 1 John 24

##### General Information:

Here the word "you" is plural and refers to the people to whom John wrote, as well as all believers. The word "he" is emphatic and refers to Christ.

##### Connecting Statement:

John reminds believers to continue in what they have first heard.

##### As for you

This marks John's telling them how they should live as followers of Jesus instead of how those against Christ live.

##### let what you have heard from the beginning remain in you

"remember and believe what you have heard from the beginning." How they heard it, what they heard, and what "the beginning" means can be made explicit: Alternate translation: "continue to trust what we have taught you about Jesus just as you have trusted since you first became believers"

##### what you have heard from the beginning

"what we taught you about Jesus when you first became believers"

##### If what you heard from the beginning remains in you

The word "remains" is talking about relationship, not salvation. Alternate translation: "If you continue to trust what we first taught you"

##### also remain in the Son and in the Father

To "remain in" means to continue to have fellowship with. See how you translated a similar phrase to "remain in" in [1 John 2:6]

#### 1 John 25

##### This is the promise he gave to us—eternal life.

"This is what he promised to give us—eternal life" or "He has promised to cause us to live forever"

##### life

The word "life" throughout this letter refers to more than physical life. Here "life" refers to being alive spiritually. See how you translated this in [1 John 1:1]

#### 1 John 26

##### those who would lead you astray

Here "lead you astray" is a metaphor for persuading someone to believe something that is not true. Alternate translation: "those who want to deceive you" or "those who want to make you believe lies about Jesus Christ"

#### 1 John 27

##### Connecting Statement:

Starting in verse 29, John introduces the idea of being born into God's family. The previous verses show that believers continue to sin; this part shows that believers also have the new nature, which cannot sin. It continues to show how believers can recognize each other.

##### As for you

This marks John's telling them something else about how they should live as followers of Jesus instead of following those who are against Christ.

##### the anointing that you received from him remains in you

John speaks of the Holy Spirit as if he were "the anointing" that the people have received from Jesus and remains in them. The abstract noun "anointing" can be translated with a verbal phrase. See how you translated "anointing" in [1 John 2:20]

##### as his anointing teaches you everything

Here the word "everything" is a generalization. Alternate translation: "because his anointing teaches you everything that you need to know" or "because his Spirit teaches you everything that you need to know"

#### 1 John 28

##### Now

This word is used here to mark a new part of the letter.

##### Now, children

John was an elderly man and their leader. He used this expression to show his love for them. See how you translated this in [1 John 2:1]

##### he appears

"we see him"

##### boldness

having no fear

##### not be ashamed before him

"not be ashamed in his presence"

##### at his coming

"when he comes again"

#### 1 John 29

##### has been born from him

"has been born of God" or "is God's child"

### Chapter 3

**1** See what kind of love the Father has given to us, that we should be called children of God, and this is what we are. For this reason, the world does not know us, because it did not know him. *[*[1](#fn-062-003-001-1)*]***2** Beloved, we are now children of God, and it has not yet been revealed what we will be. We know that when Christ appears, we will be like him, for we will see him just as he is. **3** Everyone who has this hope in him purifies himself just as he is pure. **4** Everyone who sins is committing acts of lawlessness, for sin is lawlessness. **5** You know that Christ was revealed in order to take away sins, and in him there is no sin. **6** No one who remains in him will keep on sinning. No one who continues to sin has seen him or known him. **7** Children, do not let anyone lead you astray. The one who does righteousness is righteous, just as Christ is righteous. **8** The one who commits sin is from the devil, for the devil has sinned from the beginning. For this reason the Son of God was revealed, so that he would destroy the devil's works. **9** Whoever has been born from God does not continue to sin, because God's seed remains in him. He cannot continue to sin because he has been born of God. **10** In this the children of God and children of the devil are revealed: Whoever does not do what is righteous is not from God, neither is the one who does not love his brother. **11** For this is the message that you have heard from the beginning: We should love one another. **12** We should not be like Cain, who was from the evil one and murdered his brother. Why did he kill him? Because his works were evil and his brother's righteous.

**13** Do not be amazed, my brothers, if the world hates you. **14** We know that we have passed out of death into life, because we love the brothers. Anyone who does not love remains in death. **15** Anyone who hates his brother is a murderer. You know that no murderer has eternal life residing in him. **16** By this we know love, because Christ laid down his life for us. We also ought to lay down our lives for the brothers. **17** But whoever has the world's goods, sees his brother in need, and shuts up his heart of compassion from him, how does the love of God remain in him? **18** My children, let us not love in word or in tongue, but in actions and truth. **19** It is by this we know that we are from the truth, and we assure our hearts before him. **20** For if our hearts condemn us, God is greater than our hearts, and he knows all things. **21** Beloved, if our hearts do not condemn us, we have confidence toward God. **22** Whatever we ask we will receive from him, because we keep his commandments and do the things that are pleasing before him. **23** This is his commandment: that we should believe in the name of his Son Jesus Christ and love one another, just as he gave us this commandment. **24** The one who keeps God's commandments remains in him, and God remains in him. By this we know that he remains in us, by the Spirit whom he gave to us.

#### Footnotes

3:1 *[1]*Some important and ancient Greek copies leave out,

# 1 John 3 General Notes

### Special concepts in this chapter

#### Children of God

God created all people, but people can only become children of God by believing in Jesus. (See: believe)

#### Cain

Cain was a son of the first man, Adam, and the first woman, Eve. He was jealous of his brother and murdered him. Readers may not know who Cain was if they have not read Genesis. It may help them if you explain this to them.

### Other possible translation difficulties in this chapter

#### "To know"

The verb "to know" is used in two different ways in this chapter. Sometimes it is used about knowing a fact, as in 3:2, 3:5, and 3:19. Sometimes it means to experience and understand someone or something, as in 3:1, 3:6, 3:16, and 3:20. Some languages have different words for these different meanings.

#### "He who keeps God's commandments remains in him, and God remains in him"

Many scholars believe this is about remaining in God's will and is not about being saved. (See: eternity and save)

#### 1 John 01

##### Connecting Statement:

In this part John tells the believers about their new nature, which cannot sin.

##### See what kind of love the Father has given to us

"Think about how our Father loves us so much"

##### we should be called children of God

"the Father called us his children"

##### children of God

Here this means people who belong to God through faith in Jesus.

##### For this reason, the world does not know us, because it did not know him

Possible meanings are 1) "Because we are the children of God and because the world did not know God, it does not know us" or 2) "Because the world did not know God, it does not know us."

##### the world does not know us, because it did not know him

Here "the world" refers to people who do not honor God. What the world did not know can be made explicit: Alternate translation: "those who do not honor God do not know that we belong to God, because they did not know God"

#### 1 John 02

##### Beloved, we are

"You people whom I love, we are" or "Dear friends, we are." See how you translated this in 1 John 2:7.

##### it has not yet been revealed

This can be stated in active form: Alternate translation: "God has not yet revealed"

##### revealed

This can mean here either "told," "demonstrated," or "shown."

#### 1 John 03

##### Everyone who has this hope in him

The word "him" refers to Christ. Having hope in Christ means expecting that because of Christ, what is hoped for will happen. Alternate translation: "Everyone who has this hope because of Christ" or "Everyone who trusts Christ to fulfill this hope"

##### who has this hope in him

The phrase "this hope" refers to the hope of being like Christ, as mentioned in the previous verse. Here to have hope is to confidently expect something good. Alternate translation: "who confidently expects in Christ to become like Christ" or "who confidently waits for Christ to cause him to become like Christ"

##### purifies himself just as he is pure

"keeps himself pure because Christ is pure"

#### 1 John 04

##### General Information:

This page has intentionally been left blank.

#### 1 John 05

##### Christ was revealed

This can be stated in active form. Alternate translation: "Christ appeared" or "the Father revealed Christ"

#### 1 John 06

##### remains in him

To remain in someone means to continue to have fellowship with him. See how you translated "remains in God" in [1 John 2:6]

##### No one ... has seen him or known him

John uses the words "seen" and "known" to say that the person who sins has never met Christ in a spiritual sense. A person behaving according to his sinful nature cannot know Christ. Alternate translation: "No one ... has ever truly believed in him"

#### 1 John 07

##### Children, do not let

John was an elderly man and their leader. He used this expression to show his love for them. See how you translated this in [1 John 2:1]

##### do not let anyone lead you astray

Here "lead you astray" is a metaphor for persuading someone to believe something that is not true. Alternate translation: "do not let anyone fool you" or "do not let anyone deceive you"

##### The one who does righteousness is righteous, just as Christ is righteous

"He who does what is right is pleasing to God just as Christ is pleasing to God."

#### 1 John 08

##### is from the devil

"belongs to the devil" or "is like the devil"

##### from the beginning

This refers to the very earliest time of creation before humans first sinned. Alternate translation: "since the earliest time of creation"

##### the Son of God was revealed

This can be stated in active form. Alternate translation: "God revealed his Son"

##### Son of God

This is an important title for Jesus that describes his relationship to God.

#### 1 John 09

##### Connecting Statement:

For now John ends this section on the new birth and the new nature which cannot sin.

##### Whoever has been born from God

This can be stated in active form. Alternate translation: "Whoever God has made his child"

##### God's seed

This speaks of the Holy Spirit, whom God gives to believers and who makes them able to resist sin and do what pleases God as if he were a physical seed that is planted in the earth and grows. Alternate translation: "the Holy Spirit"

##### he has been born of God

This can be stated in active form. Alternate translation: "God has given him new spiritual life" or "he is a child of God"

#### 1 John 10

##### In this the children of God and children of the devil are revealed

This can be stated in active form. Alternate translation: "This is how we know who the children of God are and who the children of the devil are"

##### Whoever does not do what is righteous is not from God, neither is the one who does not love his brother

"whoever does not do what is righteous is not from God; whoever does not love his brother is also not from God" or "those who are from God do what is right, and those who are from God love their brothers"

##### his brother

Here "brother" means fellow Christians.

#### 1 John 11

##### General Information:

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#### 1 John 12

##### General Information:

Cain and Abel were the first sons of Adam and Eve, the first man and woman.

##### We should not be like Cain

"We should not do as Cain did"

##### brother

This refers to Cain's younger brother Abel.

##### Why did he kill him? Because

John uses a question to teach his audience. This can be translated as a statement. Alternate translation: "He killed him because"

##### his works were evil and his brother's righteous

The words "works were" are also understood in the second phrase. Alternate translation: "Cain's works were evil and his brother's works were righteous" or "Cain did evil things and his brother did what was right"

#### 1 John 13

##### my brothers

"my fellow believers." John's readers were both male and female.

##### if the world hates you

Here the word "world" refers to the people who do not honor God. Alternate translation: "if those who do not honor God hate you who do honor God"

#### 1 John 14

##### we have passed out of death into life

The conditions of living and of being dead are spoken of as if they were physical locations that a person could leave from and go to. The abstract nouns "life" and "death" can be translated with verbal phrases. Alternate translation: "we are no longer spiritually dead but are spiritually alive"

##### life

The word "life" throughout this letter refers to more than physical life. Here "life" refers to being alive spiritually. See how you translated this in [1 John 1:1]

##### remains in death

"is still spiritually dead"

#### 1 John 15

##### Anyone who hates his brother is a murderer

John speaks of a person who hates another believer as if he were a murderer. Since people commit murder because they hate other people, God considers anyone who hates to be as guilty as someone who kills a person. Alternate translation: "Whoever hates another believer is as guilty as someone who kills a person"

##### no murderer has eternal life residing in him

"Eternal life" does refer to believers living forever after they have died, but it is also the power that God gives believers in this life to help them to stop sinning and to do what please him. Here eternal life is spoken of as if it were a person that could live in someone. Alternate translation: "a murderer does not have the power of spiritual life"

#### 1 John 16

##### Christ laid down his life for us

This expression means "Christ willingly gave his life for us" or "Christ willingly died for us"

#### 1 John 17

##### the world's goods

material possessions like money, food, or clothing

##### sees his brother in need

"realizes a fellow believer needs help"

##### shuts up his heart of compassion from him

Here "heart" is a metonym for "thoughts" or "emotions." Here "shuts up his heart of compassion" is a metaphor for no longer showing someone compassion. Alternate translation: "does not show him compassion" or "does not willingly help him"

##### how does the love of God remain in him?

John uses a question to teach his audience. Alternate translation: "God's love is not in him"

#### 1 John 18

##### My children

John was an elderly man and their leader. He used this expression to show his love for them. See how you translated this in [1 John 2:1]

##### let us not love in word or in tongue, but in actions and truth

The phrases "in word" and "in tongue" both refer to what a person says. Alternate translation: "do not just say that you love people, but show that you truly love people by helping them"

##### in actions and truth

The words "let us love" are understood here. Alternate translation: "let us love in actions and truth"

#### 1 John 19

##### Connecting Statement:

Here John probably means that believers' ability to love God and each other sincerely (1 John 3:18) is a sign that their new life has indeed originated from the truth about Christ.

##### we are from the truth

People living according to the truth is spoken of as they were "from the truth." Alternate translation: "we are living according the way Jesus taught us" or "we belong to him who is true"

##### we assure our hearts

The word "heart" here refers to feelings. Alternate translation: "we do not feel guilty"

#### 1 John 20

##### if our hearts condemn us

Here "hearts" is a metonym for people's thoughts or consciences. Here "hearts condemn us" is a metaphor for feeling guilty. Alternate translation: "if we know that we have sinned and as a result feel guilty"

##### God is greater than our hearts

Here "hearts" is metonym for people's thoughts or consciences. For God to be "greater than our hearts" means that God knows more than a person. Therefore he can judge things better than a person can. The effect of this truth is probably that God is more merciful than our consciences would suppose. Alternate translation: "God knows more than we do"

#### 1 John 21

##### Beloved, if

"You people whom I love, if" or "Dear friends, if." See how you translated this in 1 John 2:7.

#### 1 John 22

##### do the things that are pleasing before him

Here "before him" represents God's opinion or what he thinks about something. Alternate translation: "do the things that are pleasing to him" or "do what pleases him"

#### 1 John 23

##### This is his commandment: that we should believe ... just as he gave us this commandment

The abstract noun "commandment" can be stated as "command." Alternate translation: "This is what God commands us to do: Believe ... just as he commanded us to do"

##### Son

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

#### 1 John 24

##### remains in him, and God remains in him

To remain in someone means to continue to have fellowship with him. See how you translated "remains in God" in [1 John 2:6]

##### he remains in us

To remain in someone means to continue to have fellowship with him. Alternate translation: "God continues to have fellowship with us"

### Chapter 4

**1** Beloved, do not believe every spirit. Instead, test the spirits to see whether they are from God, because many false prophets have gone out into the world. **2** By this you will know the Spirit of God—every spirit that confesses that Jesus Christ has come in the flesh is from God, **3** and every spirit that does not confess Jesus is not from God. This is the spirit of the antichrist, which you have heard is coming, and now is already in the world. *[*[1](#fn-062-004-003-1)*]***4** You are from God, children, and have overcome them, because the one who is in you is greater than the one who is in the world. **5** They are from the world; therefore what they say is from the world, and the world listens to them. **6** We are from God. Anyone who knows God listens to us. He who is not from God does not listen to us. By this we know the spirit of truth and the spirit of error.

**7** Beloved, let us love one another, for love is from God, and everyone who loves is born from God and knows God. **8** The person who does not love does not know God, for God is love. **9** Because of this the love of God was revealed among us, that God has sent his only Son into the world so that we would live because of him. **10** In this is love, not that we loved God, but that he loved us, and that he sent his Son to be the atoning sacrifice for our sins. **11** Beloved, if God so loved us, we also should love one another. **12** No one has ever seen God. If we love one another, God remains in us, and his love is perfected in us. **13** By this we know that we remain in him and he in us, because he has given us some of his Spirit. **14** Also, we have seen and testify that the Father has sent the Son to be the Savior of the world. **15** Whoever confesses that Jesus is the Son of God, God remains in him and he in God. **16** Also, we have known and believed the love that God has for us. God is love, and the one who remains in this love remains in God, and God remains in him. **17** Because of this, this love has been made perfect among us, so that we will have confidence on the day of judgment, because as he is, just so are we in this world. **18** There is no fear in love. Instead, perfect love throws out fear, because fear has to do with punishment. But the one who fears has not been made perfect in love. **19** We love because God first loved us. **20** If anyone says, "I love God" but hates his brother, he is a liar. For the one who does not love his brother, whom he has seen, cannot love God, whom he has not seen. **21** Also, this is the commandment we have from him: Whoever loves God must also love his own brother.

#### Footnotes

4:3 *[1]*Some important and ancient Greek copies read,

# 1 John 4 General Notes

### Special concepts in this chapter

#### Spirit

This word "spirit" is used in different ways in this chapter. Sometimes the word "spirit" refers to spiritual beings. Sometimes it refers to the character of something. For example "the spirit of the antichrist," "the spirit of truth," and "the spirit of error" refer to what is typical of the antichrist, truth, and error. "The Spirit" (written with a capital "S") and "the Spirit of God" refer to God. (See: antichrist)

### Other possible translation difficulties in this chapter

#### Loving God

If people love God, they should show it in the way they live and the way they treat other people. Doing this may assure us that God has saved us and that we belong to him, but loving others does not save us. (See: save)

#### 1 John 01

##### General Information:

John gives a warning against false teachers who teach against Christ's having had a human body and teachers who talk the way those who love the world talk.

##### Beloved, do not believe

"You people whom I love, do not believe" or "Dear friends, do not believe." See how you translated this in 1 John 2:7.

##### do not believe every spirit

Here, the word "spirit" refers to a spiritual power or being that gives a person a message or prophecy. Alternate translation: "do not trust every prophet who claims to have a message from a spirit"

##### test the spirits

Here, the word "spirits" refers to a spiritual power or being that gives a person a message or prophecy. Alternate translation: "think carefully about what the prophet says"

#### 1 John 02

##### has come in the flesh

Here "flesh" represents the human body. Alternate translation: "has come as a human being" or "has come in a physical body"

#### 1 John 03

##### This is the spirit of the antichrist, which you have heard is coming, and now is already in the world

"These are prophets opposed to Christ, whom you have heard are coming, and now are already in the world"

#### 1 John 04

##### God, children

John was an elderly man and their leader. He used this expression to show his love for them. See how you translated this in [1 John 2:1]

##### have overcome them

"have not believed the false teachers"

##### the one who is in you is

"God, who is in you, is"

##### the one who is in the world

Here "the one" refers to the devil. Here "the world" represents the people of the world. Alternate translation: "the devil who is in the people of the world"

#### 1 John 05

##### They are from the world

"They" refers to the false teachers. "From the world" is in contrast to being from God. "The world" represents all things that oppose God. Alternate translation: "They are of the world"

##### therefore what they say is from the world

Here "from the world" is in contrast to being from God. Here "the world" represents all things that oppose God. Alternate translation: "therefore what the false teachers say is of the world"

##### and the world listens to them

The words "the world" are a metonym for people who do not obey God. Alternate translation: "so the people who do not obey God listen to them"

#### 1 John 06

##### General Information:

This page has intentionally been left blank.

#### 1 John 07

##### General Information:

John continues to teach about the new nature. He teaches his readers about God's love and loving one another.

##### Beloved, let us love

"You people whom I love, let us love" or "Dear friends, let us love." See how you translated "Beloved" in 1 John 2:7.

##### let us love one another

"believers are to love other believers"

##### and everyone who loves is born from God and knows God

"and because those who love their fellow believers have become God's children and know him"

##### for love is from God

"because God causes us to love each other"

##### born from God

This is a metaphor which means someone has a relationship to God like a child to his father.

#### 1 John 08

##### The person who does not love does not know God, for God is love

The phrase "God is love" a metaphor which means "the character of God is love." Alternate translation: "Those who do not love their fellow believers do not know God, because the character of God is to love people"

#### 1 John 09

##### Because of this ... among us, that God has sent his only Son

"Because of this ... among us: God has sent his only Son." The phrase "Because of this" refers to the phrase "that God has sent his only Son."

##### the love of God was revealed among us

The noun "love" can be translated as a verb. This phrase can be made active. Alternate translation: "God showed that he loves us"

##### so that we would live because of him

"to enable us to live eternally because of what Jesus did"

#### 1 John 10

##### In this is love, not that

"The true demonstration of love was not that" or "This is true love: not that

##### he sent his Son to be the atoning sacrifice for our sins

By dying on the cross as a sacrifice, Christ satisfied God's wrath against our sin. The phrase "atoning sacrifice" can translated with a verbal phrase. Alternate translation: "he sent his Son to be the sacrifice that satisfied his wrath against our sins"

#### 1 John 11

##### Beloved, if

"You people whom I love, if" or "Dear friends, if." See how you translated this in 1 John 2:7.

##### if God so loved us

"since God loved us in this way"

##### we also should love one another

"believers are to love other believers"

#### 1 John 12

##### God remains in us

To remain in someone means to continue to have fellowship with him. See how you translated "remains in God" in [1 John 2:6]

##### his love is perfected in us

"God's love is complete in us"

#### 1 John 13

##### we remain in him and he in us

To remain in someone means to continue to have fellowship with him. See how you translated "remains in God" in [1 John 2:6]

##### and he in us

The word "remains" is understood from the previous phrase. Alternate translation: "and he remains in us"

##### By this we know ... us, because he has given

Your translation may be clearer if you omit either "by this" or "because." Alternate translation: "We know ... us because he gave" or "By this we know ... us: he gave"

##### because he has given us some of his Spirit

"because he gave us his Spirit" or "because he has put his Holy Spirit in us." This phrase, however, does not imply that God has less of his Spirit after he has given us some.

#### 1 John 14

##### Also, we have seen and testify that the Father has sent the Son to be the Savior of the world

"And we apostles have seen the Son of God and tell everyone that God the Father has sent his Son to save people on this earth"

##### Father ... Son

These are important titles that describe the relationship between God and Jesus.

#### 1 John 15

##### Whoever confesses that Jesus is the Son of God

"Anyone who says the truth about Jesus, that he is the Son of God"

##### Son of God

This is an important title for Jesus that describes his relationship to God.

##### God remains in him and he in God

To remain in someone means to continue to have fellowship with him. See how you translated "remains in God" in [1 John 2:6]

##### and he in God

The word "remains" is understood from the previous phrase. Alternate translation: "and he remains in God" (See: Ellipsis)

#### 1 John 16

##### God is love

This is a metaphor which means "the character of God is love." See how you translated this in [1 John 4:8]

##### the one who remains in this love

"those who continue to love others"

##### remains in God, and God remains in him

To remain in someone means to continue to have fellowship with him. See how you translated "remains in God" in [1 John 2:6]

#### 1 John 17

##### Because of this, this love has been made perfect among us, so that we will have confidence

This can be stated in active form. Possible meanings are 1) "Because of this" refers back to [1 John 4:16]

##### this love has been made perfect among us

This can be stated in active form. Alternate translation: "God has made his love for us complete"

##### because as he is, just so are we in this world

"because the relationship that Jesus has with God is the same relationship we have with God in this world"

#### 1 John 18

##### Instead, perfect love throws out fear

Here "love" is described as a person with the power to remove fear. God's love is perfect. Alternate translation: "Instead, when our love is complete, we are no longer afraid"

##### because fear has to do with punishment

"because we would be afraid only if we thought that he would punish us"

##### But the one who fears has not been made perfect in love

This can be stated in active form. Alternate translation: "But when a person is afraid that God will punish him, his love is not complete"

#### 1 John 19

##### General Information:

This page has intentionally been left blank.

#### 1 John 20

##### hates his brother

"hates a fellow believer"

##### the one who does not love his brother, whom he has seen, cannot love God, whom he has not seen

If two negative statements in a row are confusing, this can be translated differently. Alternate translation: "the one who hates his brother, whom he has seen, cannot love God, whom he has not seen"

#### 1 John 21

##### General Information:

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### Chapter 5

**1** Whoever believes that Jesus is the Christ is born from God, and whoever loves a father also loves the child born from him. **2** This is how we know that we love the children of God: when we love God and obey his commandments. **3** For this is love for God: that we keep his commandments. And his commandments are not burdensome. **4** For everyone who is born from God overcomes the world. And this is the victory that has overcome the world, even our faith. **5** Who is the one who overcomes the world? The one who believes that Jesus is the Son of God. **6** This is the one who came by water and blood: Jesus Christ. He came not only by water, but also by water and blood. The Spirit is the one who testifies, because the Spirit is the truth. **7** For there are three that testify: **8** the Spirit, the water, and the blood. These three are in agreement. *[*[1](#fn-062-005-008-1)*]***9** If we receive the testimony of men, the testimony of God is greater. For this is the testimony of God that he has testified concerning his Son. **10** Anyone who believes in the Son of God has the testimony in himself. Anyone who does not believe God has made him out to be a liar, because he has not believed the testimony that God has given concerning his Son. **11** And the testimony is this: God gave us eternal life, and this life is in his Son. **12** The one who has the Son has life. The one who does not have the Son of God does not have life.

**13** I have written to you these things so that you will know that you have eternal life—to you who believe in the name of the Son of God. **14** Also, this is the confidence we have before him, that if we ask anything according to his will, he hears us. **15** Also, if we know that he hears us—whatever we ask of him—we know that we have whatever we have asked of him. **16** If anyone sees his brother commit a sin that does not result in death, he must pray, and God will give him life. I refer to those whose sin does not result in death. There is a sin that results in death; I am not saying that he should pray about that. **17** All unrighteousness is sin, but there is sin that does not result in death.

**18** We know that whoever has been born from God does not sin. But the one who was born from God keeps him safe, and the evil one cannot harm him. **19** We know that we are from God, and we know that the whole world lies in the power of the evil one. **20** But we know that the Son of God has come and has given us understanding so that we may know him who is true. Also, we are in him who is true, in his Son Jesus Christ. This one is the true God and eternal life. **21** Children, keep yourselves from idols.

#### Footnotes

5:8 *[1]*Some important and ancient Greek copies read,

# 1 John 5 General Notes

### Special concepts in this chapter

#### Children born from God

When people believe in Jesus, God makes them his children and gives them eternal life. (See: believe)

#### Christian living

People who believe in Jesus should obey God's commands and love his children.

### Other possible translation difficulties in this chapter

#### A sin that results in death

This seems to refer to behaviors that will result in a person experiencing spiritual death, that is, to be separated from God forever. (See: death)

#### "the whole world lies in the power of the evil one"

The phrase "the evil one" refers to Satan. God has allowed him to rule the world, but ultimately God is in control over everything. God keeps his children safe from the evil one. (See: satan)

#### 1 John 01

##### General Information:

John continues to teach his readers about God's love and the love believers are to have because they have this new nature from God.

##### is born from God

"is a child of God"

#### 1 John 02

##### This is how we know that we love the children of God: when we love God and obey his commandments.

"When we love God and do what he commands, then we know that we love his children"

#### 1 John 03

##### For this is love for God: that we keep his commandments

"Because when we do what he commands, that is true love for God"

##### his commandments are not burdensome

"what he commands is not difficult"

##### burdensome

"heavy" or "crushing" or "difficult"

#### 1 John 04

##### everyone who is born from God overcomes

"all children of God overcome"

##### overcomes the world

"has victory over the world," "succeeds against the world," or "refuses to do the evil things unbelievers do"

##### the world

This passage uses "the world" to refer to all the sinful people and the evil systems in the world. Alternate translation: "everything in the world that is against God"

##### And this is the victory that has overcome the world, even our faith

"And this is what gives us the power to resist whatever would lead us to sin against God: our faith" or "And it is our faith that gives us the power to resist whatever would lead us to sin against God"

#### 1 John 05

##### Who is the one who overcomes the world?

John used this question to introduce something he wanted to teach. Alternate translation: "I will tell you who overcomes the world:"

##### The one who believes that Jesus is the Son of God

This does not refer to a specific person but to anyone who believes this. Alternate translation: "Anyone who believes that Jesus is the Son of God"

##### Son of God

This is an important title for Jesus that describes his relationship to God.

#### 1 John 06

##### Connecting Statement:

John teaches about Jesus Christ and what God said about him.

##### This is the one who came by water and blood: Jesus Christ

"Jesus Christ is the one who came by water and blood." Here "water" is probably a metonym for the baptism of Jesus, and "blood" stands for Jesus's death on the cross. Alternate translation: "God showed that Jesus Christ is his son at Jesus's baptism and his death on the cross"

##### He came not only by water, but also by water and blood

Here "water" is probably a metonym for the baptism of Jesus, and "blood" stands for Jesus's death on the cross. Alternate translation: "God did not show us Jesus was his son just through his baptism, but through his baptism and his death on the cross"

#### 1 John 07

##### General Information:

This page has intentionally been left blank.

#### 1 John 08

##### General Information:

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#### 1 John 09

##### If we receive the testimony of men

The idiom to "receive the testimony" means to believe what another person testifies concerning something that he has seen. The abstract noun "testimony" can be translated with a verbal phrase. Alternate translation: "If we believe what men testify" or "If we believe what men say about what they have seen"

##### the testimony of God is greater

the testimony of God is more important and more reliable

##### Son

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

#### 1 John 10

##### Anyone who believes in the Son of God has the testimony in himself

"Whoever believes in Jesus knows for sure Jesus is the Son of God"

##### has made him out to be a liar

"has called God a liar"

##### because he has not believed the testimony that God has given concerning his Son

"because he has not believed that God has told the truth about his Son"

#### 1 John 11

##### And the testimony is this

"This is what God says"

##### life

The word "life" throughout this letter refers to more than physical life. Here "life" refers to being alive spiritually. See how you translated this in [1 John 1:1]

##### this life is in his Son

"this life is through his Son" or "we will live forever if we are joined with his Son" or "we will live forever if we are united with his Son"

##### Son

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

#### 1 John 12

##### The one who has the Son has life. The one who does not have the Son of God does not have life

Being in a close relationship to the Son is spoken of as having the Son. Alternate translation: "He who believes in the Son of God has eternal life. He who does not believe in the Son of God does not have eternal life"

#### 1 John 13

##### General Information:

This begins the end of John's letter. He tells his readers the last purpose for his letter and gives them some final teachings.

##### these things

"this letter"

##### to you who believe in the name of the Son of God

Here "name" is a metonym for the Son of God. Alternate translation: "to you who trust in the Son of God"

##### Son of God

This is an important title for Jesus that describes his relationship to God.

#### 1 John 14

##### this is the confidence we have before him, that

The abstract noun "confidence" can be stated as "confident." Alternate translation: "we are confident in God's presence because we know that"

##### if we ask anything according to his will

"if we ask for the things that God desires"

#### 1 John 15

##### we know that we have whatever we have asked of him

"we know that we will receive that for which we have asked God"

#### 1 John 16

##### his brother

"a fellow believer"

##### life

The word "life" throughout this letter refers to more than physical life. Here "life" refers to being alive spiritually. See how you translated this in [1 John 1:1]

##### death

This refers to eternal death, that is, eternity spent away from God's presence.

#### 1 John 17

##### General Information:

This page has intentionally been left blank.

#### 1 John 18

##### Connecting Statement:

John closes his letter, reviewing what he has said about the new nature of believers, which cannot sin, and he reminds them to keep themselves from idols (5:21).

##### the evil one cannot harm him

The phrase "the evil one" refers to Satan, the devil.

#### 1 John 19

##### the whole world lies in the power of the evil one

Lying in someone's power represents being controlled or ruled by him. Alternate translation: "the whole world is controlled by the evil one"

##### the whole world lies in the power

Here "world" represents all the people who rebel against God. Alternate translation: "all the people of the world are under the power"

#### 1 John 20

##### Son of God

This is an important title for Jesus that describes his relationship to God.

##### has given us understanding

"has enabled us to understand the truth"

##### we are in him who is true

Being "in" someone represents having a close relationship with him, that is being united to him or belonging to him. The phrase "him who is true" refers to the true God, and the phrase "in his Son Jesus Christ" explains how we are in him who is true. Alternate translation: "we are united to him who is true by being united to his Son Jesus Christ"

##### him who is true

"the true one" or "the real God"

##### This one is the true God

Possible meanings are 1) "This one" refers to Jesus Christ, or 2) "This one" refers to the one true God.

##### and eternal life

He is called "eternal life" becasue he gives us eternal life. Alternate translation: "and the one who gives eternal life"

#### 1 John 21

##### Children

John was an elderly man and their leader. He used this expression to show his love for them. See how you translated this in [1 John 2:1]

##### keep yourselves from idols

"stay away from idols" or "do not worship idols"

## 2 John

### Chapter 1

**1** From the elder to the chosen lady and her children, whom I love in truth—and not only I, but also all those who have known the truth— **2** because of the truth that remains in us and will be with us forever.

**3** Grace, mercy, and peace will be with us from God the Father and from Jesus Christ, the Son of the Father, in truth and love.

**4** I rejoice greatly that I have found some of your children walking in truth, just as we have received this commandment from the Father. **5** Now I plead with you, lady—not as though I were writing to you a new commandment, but one that we have had from the beginning—that we should love one another. **6** This is love, that we should walk according to his commandments. This is the commandment, just as you heard from the beginning, that you should walk in it. **7** For many deceivers have gone out into the world, and they do not confess that Jesus Christ came in the flesh. This is the deceiver and the antichrist. **8** Look to yourselves, that you do not lose the things for which we have labored, but so that you may receive a full reward. **9** Whoever goes on ahead and does not remain in the teaching of Christ does not have God. The one who remains in the teaching, this one has both the Father and the Son. **10** If anyone comes to you and does not bring this teaching, do not receive him into your house and do not greet him. **11** For the one who speaks a greeting to him participates in his evil deeds.

**12** I have many things to write to you, but I did not wish to write them with paper and ink. However, I hope to come to you and speak face to face, so that our joy will be complete.

**13** The children of your chosen sister greet you.

#### 2 John 01

##### General Information:

Tradition identifies the apostle John as the writer of this letter. Though possibly addressed to an individual woman, because he writes that they should "love one another," this is probably to a church. All instances of "you" and "your" in this letter are plural unless noted otherwise. In this letter, John includes himself and his readers by using the word "us" and "our."

##### From the elder to the chosen lady and her children

This is how letters were started. The name of the author can be made explicit. Alternate translation: "I, John the elder, am writing this letter to the chosen lady and her children"

##### the elder

This refers to John, the apostle and disciple of Jesus. He refers to himself as "elder" either because of his old age or because he is a leader in the church.

##### to the chosen lady and her children

This probably refers to a congregation and the believers that belong to it.

#### 2 John 02

##### General Information:

This page has intentionally been left blank.

#### 2 John 03

##### Father ... Son

These are important titles that describe the relationship between God and Jesus.

##### in truth and love

The word "truth" describes "love." Possibly the phrase means "in true love."

#### 2 John 04

##### your children

The word "your" is singular.

##### just as we have received this commandment from the Father

"just as God the Father commanded us"

#### 2 John 05

##### you, lady ... writing to you

These instances of "you" are singular.

##### I were writing to you a new commandment, but one that we have had from the beginning

Here, "beginning" refers to "when we first believed." Alternate translation: "I were commanding you to do something new, but what Christ commanded us to do when we first believed"

##### beginning—that we should love one another

This can be translated as a new sentence. Alternate translation: "beginning. He commanded that we should love one another"

#### 2 John 06

##### This is the commandment, just as you heard from the beginning, that you should walk in it

Conducting our lives according to God's commands is spoken of as if we were walking in them. The word "it" refers to love. "And he has commanded you, since you first believed, to love one another"

#### 2 John 07

##### Connecting Statement:

John warns his readers of deceivers, reminds them to remain in Christ's teaching, and warns them to stay away from those who do not remain in Christ's teaching.

##### For many deceivers have gone out into the world

"For many false teachers have left the congregation" or "For many deceivers are in the world"

##### many deceivers

"many false teachers" or "many imposters"

##### Jesus Christ came in the flesh

Coming in the flesh is a metonym for being a real person. Alternate translation: "Jesus Christ came as a real human"

##### This is the deceiver and the antichrist

"They are the ones who deceive others and oppose Christ himself"

#### 2 John 08

##### Look to yourselves

"Watch out" or "Pay attention" or "Be on guard"

##### lose the things

"lose your future rewards in heaven"

##### the things for which we have labored

Another possible meaning is, "the things that we have accomplished."

##### full reward

"complete reward in heaven"

#### 2 John 09

##### Whoever goes on ahead

This refers to a person who claims to know more about God and truth than everyone else. Alternate translation: "Whoever claims to know more about God" or "Whoever disobeys the truth"

##### goes on ahead

Some modern translations read, "transgresses."

##### does not have God

"does not belong to God"

##### The one who remains in the teaching, this one has both the Father and the Son

"Someone who follows Christ's teaching belongs to both the Father and the Son"

##### the Father and the Son

These are important titles that describe the relationship between God and Jesus.

#### 2 John 10

##### receive him into your house

Here this means to welcome him and treat him with honor in order to build a relationship with him.

#### 2 John 11

##### participates in his evil deeds

"shares with him in his evil deeds" or "helps him in his evil deeds"

#### 2 John 12

##### General Information:

The words "you" in verse 12 are singular.

##### Connecting Statement:

John's letter closes with his desire to visit his readers and gives greetings from another church.

##### I did not wish to write them with paper and ink

John does not wish to write these other things but would like to come say the words to them. He is not saying that he would write them with something other than paper and ink.

##### I hope to come to you

John wants to visit his readers but he does not know with certainty that he would be able to visit them. Alternate translation: "I plan to come to you" or "I want to come to you"

##### speak face to face

"Speak face to face" here is an idiom, meaning "to speak in their presence." Alternate translation: "speak in your presence" or "speak to you in person"

#### 2 John 13

##### General Information

The word "your" in verse 13 is plural.

##### The children of your chosen sister

Here John speaks of this other church as if it were a sister to the readers' church and the believers that are a part of that church as if they were that church's children. This emphasizes that all believers are a spiritual family.

## 3 John

### Chapter 1

**1** The elder to beloved Gaius, whom I love in truth.

**2** Beloved, I pray that all may go well with you and that you may be healthy, just as it is well with your soul. **3** For I rejoiced greatly when brothers came and bore witness to your truth, just as you walk in truth. **4** I have no greater joy than this, to hear that my children walk in the truth.

**5** Beloved, you practice faithfulness whenever you labor for the brothers and for strangers **6** who have borne witness of your love in the presence of the church. You do well to send them off on their journey in a manner worthy of God, **7** because it was for the sake of the name that they went out, taking nothing from the Gentiles. **8** We therefore should welcome such as these so that we will be fellow workers for the truth.

**9** I wrote something to the congregation, but Diotrephes, who loves to be first among them, does not receive us. **10** So if I come, I will call attention to the deeds he is doing, falsely accusing us with wicked words. Not satisfied with that, he not only refused to welcome the brothers himself, but he also stops those who want to welcome them and drives them out of the church. **11** Beloved, do not imitate what is evil but what is good. The one who does good is of God; the evildoer has not seen God. **12** Demetrius received a good testimony from everyone and by the truth itself. We also testify about him, and you know that our testimony is true.

**13** I had many things to write to you, but I do not wish to write them to you with pen and ink. **14** But I hope to see you soon, and we will speak face to face. **15** May peace be with you. The friends greet you. Greet our friends there by name.

#### 3 John 01

##### General Information:

This is a personal letter from John to Gaius. All instances of "you" and "your" refer to Gaius and are singular.

##### The elder

This refers to John, the apostle and disciple of Jesus. He refers to himself as "elder" either because of his old age or because he is a leader in the church. The name of the author can be made explicit: "I, John the elder, am writing."

##### Gaius

This is a fellow believer to whom John is writing this letter.

##### whom I love in truth

"whom I truly love"

#### 3 John 02

##### all may go well with you and that you may be healthy

"you may do well in all things and be healthy"

##### just as it is well with your soul

"just as you are doing well spiritually"

#### 3 John 03

##### brothers came

"fellow believers came." These people were probably all male.

##### you walk in truth

Walking on a path is a metaphor for how a person lives his life. Alternate translation: "you are living your life according to God's truth"

#### 3 John 04

##### my children

John speaks of those he taught to believe in Jesus as though they were his children. This emphasizes his love and concern for them. It could also be that he himself led them to the Lord. Alternate translation: "my spiritual children"

#### 3 John 05

##### Connecting Statement:

John's purpose in writing this letter is to compliment Gaius in the way he took care of traveling Bible teachers; then he talks about two people, one evil and one good.

##### Beloved

Here this is used as a term of endearment for a fellow believer.

##### you practice faithfulness

"you are doing what is faithful to God" or "you are being loyal to God"

##### labor for the brothers and for strangers

"help fellow believers and those you do not know"

#### 3 John 06

##### You do well to send them

John is thanking Gaius for his normal practice of helping these believers.

#### 3 John 07

##### because it was for the sake of the name that they went out

Here "the name" refers to Jesus. Alternate translation: "for they have gone out to tell people about Jesus"

##### taking nothing

receiving no gifts or help

##### the Gentiles

Here "Gentiles" means non-Jews who do not believe in Christ.

#### 3 John 08

##### General Information:

Here the word "we" refers to John and those with him, and possibly includes all believers.

##### so that we will be fellow workers for the truth

"so that we will cooperate with them in announcing God's truth to people"

#### 3 John 09

##### General Information:

The word "us" refers to John and those with him and does not include Gaius.

##### congregation

This refers to Gaius and the group of believers who met together to worship God.

##### Diotrephes

He was a member of the congregation.

##### who loves to be first among them

"who loves to be the most important one among them" or "who loves to act as though he's their leader"

#### 3 John 10

##### falsely accusing us with wicked words

"and how he says evil things about us that certainly are not true"

##### refused to welcome the brothers

"did not welcome the fellow believers"

##### stops those who want to welcome them

"stops those who want to welcome the believers"

##### drives them out of the church

"he forces them to leave the congregation"

#### 3 John 11

##### Beloved

Here this is used as a term of endearment for a fellow believer. See how you translated this in 3 John 1:5.

##### do not imitate what is evil

"do not copy the evil things that people do"

##### but what is good

There are words left out but they are understood. Alternate translation: "but imitate what is good" or "but imitate the good things that people do"

##### is of God

"belongs to God"

##### has not seen God

"does not belong to God" or "does not believe in God"

#### 3 John 12

##### General Information:

Here "we" refers to John and those with him and does not include Gaius.

##### Demetrius received a good testimony from everyone

This can be stated in active form. Alternate translation: "All who know Demetrius testify that he is a good man" or "Every believer who knows Demetrius speaks well of him"

##### Demetrius

This is probably a man whom John wants Gaius and the congregation to welcome when he comes to visit.

##### by the truth itself

"the truth itself speaks well of him." Here "truth" is described as a person speaking. Alternate translation: "everyone who knows the truth knows he is a good person"

##### We also testify about him

What John is confirming is implied and can be made specific here. Alternate translation: "We also testify about Demetrius" or "We also speak well of Demetrius"

#### 3 John 13

##### General Information:

This is the end of John's letter to Gaius. He gives some final remarks and closes with a greeting.

##### I do not wish to write them to you with pen and ink

John does not wish to write these other things at all. He is not saying that he would write them with something other than pen and ink.

#### 3 John 14

##### I hope to see you soon

John wants to visit him, but he does not know with certainty that he would be able to visit him. Alternate translation: "I plan to come to you" or "I want to come to you"

##### face to face

"Face to face" here is an idiom, meaning "in person." Alternate translation: "in person"

#### 3 John 15

##### May peace be with you

"May God give you peace"

##### The friends greet you

"The friends here greet you"

##### Greet our friends there by name

"Greet each of the believers there for me"

## Jude

### Chapter 1

**1** Jude, a servant of Jesus Christ and brother of James, to those who are called, beloved in God the Father, and kept for Jesus Christ:

**2** May mercy and peace and love be multiplied to you.

**3** Beloved, while I was making every effort to write to you about our common salvation, I had to write to you to exhort you to struggle earnestly for the faith that was entrusted once for all to God's holy people. **4** For certain men have slipped in secretly among you. These men were marked out for condemnation. They are ungodly men who have changed the grace of our God into sensuality, and who deny our only Master and Lord, Jesus Christ.

**5** Now I wish to remind you—although once you fully knew it—that the Lord saved a people out of the land of Egypt, but that afterward he destroyed those who did not believe. **6** Also, angels who did not keep to their own position of authority, but who left their proper dwelling place—God has kept them in everlasting chains, in utter darkness, for the judgment on the great day. **7** So also Sodom and Gomorrah and the cities around them gave themselves over to sexual immorality and perverse sexual acts. They serve as an example of those who suffer the punishment of eternal fire. **8** Yet in the same way, these dreamers also defile their bodies. They reject authority and they slander the glorious ones. **9** But even Michael the archangel, when he was arguing with the devil and disputing with him about the body of Moses, did not dare to bring a slanderous judgment against him, but he said, "May the Lord rebuke you!" **10** But these people insult whatever they do not understand; and what they do understand naturally, like unreasoning animals, these are the very things that destroy them. **11** Woe to them! For they have walked in the way of Cain and have plunged into Balaam's error for profit. They have perished in Korah's rebellion. **12** These people are dangerous reefs at your love feasts, feasting with you fearlessly—shepherds who only feed themselves. They are clouds without rain carried along by winds; autumn trees, without fruit—twice dead, uprooted. **13** They are violent waves in the sea, foaming up their shame; wandering stars, for whom the gloom of complete darkness has been reserved forever. **14** Enoch, the seventh from Adam, prophesied about them, saying, "Look! The Lord is coming with thousands and thousands of his holy ones. **15** He is coming to execute judgment on everyone. He is coming to convict all the ungodly of all the works they have done in an ungodly way, and of all the bitter words that ungodly sinners have spoken against him." **16** These are grumblers, complainers, following their evil desires. Their mouths speak loud boasts, flattering others for profit.

**17** But you, beloved, remember the words that were spoken in the past by the apostles of our Lord Jesus Christ. **18** They said to you, "In the last time there will be mockers who will follow their own ungodly desires." **19** It is these who cause divisions; they are worldly and they do not have the Spirit. **20** But you, beloved, build yourselves up in your most holy faith, and pray in the Holy Spirit. **21** Keep yourselves in God's love, and wait for the mercy of our Lord Jesus Christ that brings you eternal life. **22** Be merciful to those who doubt. **23** Save others by snatching them out of the fire; to others show mercy with fear, hating even the garment defiled by the flesh.

**24** Now to the one who is able to keep you from stumbling and to cause you to stand before his glorious presence without blemish and with great joy, **25** to the only God our Savior through Jesus Christ our Lord, be glory, majesty, dominion, and authority, before all time, now, and forever. Amen.

#### Jude 01

##### General Information:

Jude identifies himself as the writer of this letter and greets his readers. He was probably the half-brother of Jesus. There are two other Judes mentioned in the New Testament. The word "you" in this letter refers to the Christians to whom Jude was writing and is always plural.

##### Jude, a servant of

Jude is the brother of James. Alternate translation: "I am Jude, a servant of"

##### brother of James

James and Jude were half brothers of Jesus.

#### Jude 02

##### May mercy and peace and love be multiplied to you

"may mercy, peace, and love be increased many times for you." These ideas are spoken of as if they were objects that could grow in size or number. This can be restated to remove the abstract nouns "mercy," "peace," and "love." Alternate translation: "May God continue to be merciful to you so that you live peacefully and love one another more and more

#### Jude 03

##### General Information:

The word "our" in this letter includes both Jude and believers.

##### Connecting Statement:

Jude tells the believers his reason for writing this letter.

##### our common salvation

"the salvation we share"

##### I had to write

"I felt a great need to write" or "I felt an urgent need to write"

##### to exhort you to struggle earnestly for the faith

"to encourage you to defend the true teaching"

##### once for all

"finally and completely"

#### Jude 04

##### For certain men have slipped in secretly among you

"For some men have come in among the believers without drawing attention to themselves"

##### These men were marked out for condemnation

This can also be put into the active voice. Alternate translation: "These were men whom God chose to condemn"

##### who have changed the grace of our God into sensuality

God's grace is spoken of as if it were a thing that could be changed into something horrible. Alternate translation: "who teach that God's grace permits one to continue to live in sexual sin"

##### deny our only Master and Lord, Jesus Christ

Possible meanings are 1) they teach that he is not God or 2) these men do not obey Jesus Christ.

#### Jude 05

##### Connecting Statement:

Jude gives examples from the past of those who did not follow the Lord.

##### the Lord saved a people out of the land of Egypt

"the Lord rescued the Israelites long ago from Egypt"

##### the Lord

Some texts read "Jesus."

#### Jude 06

##### their own position of authority

"the responsibilities God entrusted to them"

##### their proper dwelling place

The proper dwelling place of angels is heaven.

##### God has kept them in everlasting chains, in utter darkness

"God has put these angels in a dark prison from which they will never escape"

##### utter darkness

Here "darkness" is a metonym which represents the place of the dead or hell. Alternate translation: "in utter darkness in hell"

##### the great day

the final day when God will judge everyone

#### Jude 07

##### Sodom and Gomorrah and the cities around them

Here "Sodom," "Gomorrah," and "cities" represent the people who lived in them. Alternate translation: "the people of Sodom and Gomorrah and the people in the cities around them"

##### gave themselves over to sexual immorality and perverse sexual acts

"engaged in every kind of sexual immorality and all of the perverse sexual acts they desired." The sexual sins of Sodom and Gomorrah were the result of the same kind of rebellion as the angels' evil ways.

##### as an example of those who suffer the punishment

The destruction of the people of Sodom and Gomorrah became an example of the fate of all who reject God.

#### Jude 08

##### these dreamers

These are the people who disobey God, probably because they claim to have seen visions that gave them authority to do so.

##### defile their bodies

The people sinning is spoken of as if they were making their bodies unclean. Alternate translation: "sin and defile themselves"

##### they slander

"they speak insults about"

##### glorious ones

This refers to spiritual beings, such as angels.

#### Jude 09

##### General Information:

Balaam was a prophet who refused to curse Israel for an enemy but then taught that enemy to get the people to marry unbelievers and become idol worshipers. Korah was a man of Israel who rebelled against Moses's leadership and Aaron's priesthood.

##### did not dare to bring a slanderous judgment against him

"did not dare to speak anything evil against him" or "did not dare to insult or condemn him"

#### Jude 10

##### these people

the ungodly people

##### whatever they do not understand

"anything of which they do not know the meaning." Possible meanings are 1) "everything good that they do not understand" or 2) "the glorious ones, which they do not understand" (Jude 1:8).

#### Jude 11

##### walked in the way of Cain

"Walked in the way" here is a metaphor for "lived in the same way as." Alternate translation: "lived the same way Cain lived"

#### Jude 12

##### Connecting Statement:

Jude uses a series of metaphors to describe the ungodly men. He tells the believers how to recognize these men when they are among them.

##### These people

The word "These" refers to the "ungodly men" of Jude 1:4.

##### dangerous reefs

Reefs are large rocks that are very close to the surface of water in the sea. Because sailors cannot see them, they are very dangerous. Ships can easily be destroyed if they hit these rocks.

##### autumn trees, without fruit—twice dead, uprooted

These words contain two metaphors for dead people and apply them both to "these people."

##### autumn trees, without fruit

This is the first metaphor for dead people. Trees in autumn look dead because their leaves have all fallen off, as has the fruit of fruit trees.

##### twice dead, uprooted

This is the second metaphor for dead people. After these "autumn trees" have lost their leaves and fruit, they die their first metaphorical death. Then people uproot them, and they die their second metaphorical death.

##### uprooted

completely pulled out of the ground so their roots dry out

#### Jude 13

##### violent waves in the sea

As the sea's waves are blown by a strong wind, so the ungodly people are easily moved in many directions.

##### foaming up their shame

As wind causes wild waves to stir up dirty foam—so these men, through their false teaching and actions, shame themselves. Alternate translation: "and just as waves bring up foam and dirt, these men pollute others with their shame"

wandering stars

Those who studied the stars in ancient times noticed that some "stars,"—what we call planets—do not move the way that stars do, so they called them "wandering stars." Alternate translation: "They are like moving stars"

##### for whom the gloom of complete darkness has been reserved forever

Here "darkness" is a metonym that represents the place of the dead or hell, and "the gloom of complete darkness" is an idiom that means "a totally dark place." The phrase "has been reserved" can be stated in active form. Alternate translation: "and God will put them in the gloom and complete darkness of hell forever"

#### Jude 14

##### the seventh from Adam

If Adam is counted as the first generation of mankind, Enoch is the seventh. If Adam's son is counted as the first, Enoch is sixth in line.

##### Look

"Listen" or "Pay attention to this important thing I am going to say"

##### holy ones

Possible meanings are 1) "angels" or 2) "saints" or 3) "angels and saints"

#### Jude 15

##### to execute judgment on

"to make judgment on" or "to judge"

#### Jude 16

##### grumblers, complainers

People who do not want to obey and speak against godly authority. "Grumblers" tend to speak quietly, while "complainers" speak openly.

##### Their mouths speak loud boasts

They praise themselves so that others can hear.

##### flattering others

"giving false praise to others"

#### Jude 17

##### General Information:

This page has intentionally been left blank.

#### Jude 18

##### mockers who will follow their own ungodly desires

Ungodly desires are spoken of as if they were a path that a person will follow. Alternate translation: "mockers who will continue to dishonor God by doing the evil things they wish to do"

#### Jude 19

##### It is these

"It is these mockers" or "These mockers are the ones"

##### they are worldly

Here "worldly" describes someone who is concerned with things of the world rather than things of God. Often in the Bible "world" represents all things opposed to God. Alternate translation: "they are only concerned with doing what is evil"

##### they do not have the Spirit

The Holy Spirit is spoken of as if he were something that people can possess. Alternate translation: "the Spirit is not within them"

#### Jude 20

##### Connecting Statement:

Jude tells the believers how they should live and how they should treat others.

##### But you, beloved

"Do not be like them, beloved. Instead"

##### build yourselves up

Becoming increasingly able to trust in God and obey him is spoken of as if it were the process of constructing a building.

#### Jude 21

##### Keep yourselves in God's love

Remaining able to receive God's love is spoken of as if one were keeping oneself in a certain place.

##### wait for

"eagerly look forward to"

##### the mercy of our Lord Jesus Christ that brings you eternal life

Here "mercy" stands for Jesus Christ himself, who will show his mercy to the believers by making them live forever with him.

#### Jude 22

##### those who doubt

"those who do not yet believe that Jesus is God"

#### Jude 23

##### snatching them out of the fire

The picture is that of pulling people from a fire before they start to burn. Alternate translation: "doing for them whatever needs to be done to keep them from dying without Christ. This is like pulling them from the fire"

##### to others show mercy with fear

"be kind to others, but be afraid of sinning the way they do"

##### hating even the garment defiled by the flesh

Jude exaggerates to warn his readers that they can become like those sinners. Alternate translation: "treating them as though you could become guilty of sin just by touching their clothes"

#### Jude 24

##### Connecting Statement:

Jude closes with a blessing.

##### to cause you to stand before his glorious presence

His glory is brilliant light that represents his greatness. Alternate translation: "and to allow you to enjoy and worship his glory"

##### glorious presence without blemish and with

Here sin is spoken of as if it were dirt on one's body or a flaw on one's body. Alternate translation: "glorious presence, where you will be without sin and have"

#### Jude 25

##### to the only God our Savior through Jesus Christ our Lord

"to the only God, who saved us because of what Jesus Christ did." This emphasizes that God the Father as well as the Son is the Savior.

##### be glory, majesty, dominion, and authority, before all time, now, and forever

God has always had, now has, and always will have glory, absolute leadership, and complete control of all things.

## Revelation

### Chapter 1

**1** This is the revelation of Jesus Christ that God gave him to show his servants what must soon take place. He made it known by sending his angel to his servant John, **2** who testified about the word of God and the testimony of Jesus Christ, all the things that he saw. **3** Blessed is the one who reads aloud this prophecy and those who listen to the words of this prophecy and who obey what is written in it, because the time is near.

**4** John, to the seven churches in Asia: May grace be to you and peace from the one who is, and who was, and who is to come, and from the seven spirits who are before his throne, **5** and from Jesus Christ, who is the faithful witness, the firstborn from the dead, and the ruler of the kings of the earth. To the one who loves us and has freed us from our sins by his blood— **6** he has made us a kingdom, priests for his God and Father—to him be the glory and the power forever and ever. Amen.

**7** Look, he is coming with the clouds;

every eye will see him,

including those who pierced him.

All the tribes of the earth will mourn because of him.

Yes, Amen.

**8** "I am the Alpha and the Omega," says the Lord God, "the one who is, and who was, and who is to come, the Almighty." *[*[1](#fn-066-001-008-1)*]*

**9** I, John—your brother and the one who shares with you in the suffering and kingdom and patient endurance that are in Jesus—was on the island called Patmos because of the word of God and the testimony about Jesus. **10** I was in the Spirit on the Lord's day. I heard behind me a loud voice like a trumpet. **11** It said, "Write what you see in a book, and send it to the seven churches—to Ephesus, to Smyrna, to Pergamum, to Thyatira, to Sardis, to Philadelphia, and to Laodicea." **12** I turned around to see whose voice was speaking to me, and as I turned I saw seven golden lampstands. **13** In the middle of the lampstands there was one like a son of man, wearing a long robe that reached down to his feet and a golden sash around his chest. **14** His head and hair were as white as wool—as white as snow—and his eyes were like a flame of fire. **15** His feet were like polished bronze, like bronze that had been refined in a furnace, and his voice was like the sound of many rushing waters. **16** He had seven stars in his right hand, and a sword with two sharp edges was coming out of his mouth. His face was shining like the sun at its strongest. **17** When I saw him, I fell at his feet like a dead man. He placed his right hand on me and said, "Do not be afraid. I am the first and the last **18** and the one who lives. I was dead, but look, I live forever and ever! And I have the keys of death and of Hades. **19** Therefore write down what you have seen, what is now, and what will take place after this. **20** As for the hidden meaning about the seven stars you saw in my right hand, and the seven golden lampstands: The seven stars are the angels of the seven churches, and the seven lampstands are the seven churches."

#### Footnotes

1:8 *[1]*Some important and ancient Greek copies read,

# Revelation 1 General Notes

### Structure and formatting

This chapter explains how the Book of Revelation records the vision John received on the island of Patmos.

Some translations set quotations from the Old Testament farther to the right on the page to make them easier to read. The ULB does this with the quoted words in verse 7.

### Special concepts in this chapter

#### Seven churches

John wrote this book to seven actual churches in Asia Minor, which is now the country of Turkey.

#### White

The Bible often speaks of something that belongs to a person as being "white." This is metaphor and metonym for that person living rightly and pleasing God. (See: and and righteous)

#### "the one who is, and who was, and who is to come"

God exists now. He has always existed. He will always exist. Your language may have a different way of saying this.

### Important figures of speech in this chapter

#### Blood

Blood is a metonym for death. Jesus "has released us from our sins by his blood." John means that Jesus saved us from our sins by dying for us.

### Other possible translation difficulties in this chapter

#### "He is coming with the clouds"

Jesus went into the clouds when he went up to heaven after God raised him from the dead. When Jesus returns, he will also be "with the clouds." It is not clear whether he will be sitting or riding on clouds or coming in the clouds or "with the clouds" in some other way. Your translation should express this in a way that is natural in your language.

#### "One like a son of man"

This refers to Jesus. You should translate the words "son of man" using the same words as you did in the Gospels for when Jesus called himself the "Son of Man."

#### "The angels of the seven churches"

The word "angels" here can also mean "messengers." This might refer to heavenly beings, or to the messengers or leaders of these seven churches. John uses the same word "angel" (singular) in verse 1 and in many other places throughout the book. Your translation should also use the same word.

#### Revelation 01

##### General Information:

This is an introduction to the book of Revelation. It explains that it is a revelation from Jesus Christ and it gives a blessing to those who read it.

##### his servants

This refers to people who believe in Christ.

##### what must soon take place

"the events that must happen soon"

##### made it known

"communicated it"

##### to his servant John

John wrote this book and was referring to himself here. Alternate translation: "to me, John, his servant"

#### Revelation 02

##### who testified about ... all the things that he saw

The word "who" refers to John. This tells what John did after he learned about the revelation. Alternate translation: "And John testified about ... all the things that he saw"

##### the word of God

"the message that God spoke"

##### the testimony of Jesus Christ

These words could refer to 1) the testimony that John has given about Jesus Christ. Alternate translation: "he has also given testimony about Jesus Christ" Or 2) the testimony that Jesus Christ has given about himself.

#### Revelation 03

##### the one who reads aloud

This does not refer to a specific person. It refers to anyone who reads it aloud. Alternate translation: "anyone who reads aloud"

##### obey what is written in it

This can be stated in active form. Alternate translation: "obey what John has written in it" or "obey what they read in it"

##### the time is near

"the things that must happen will soon happen"

#### Revelation 04

##### General Information:

This is the beginning of John's letter. Here he names himself as the writer and greets the people he is writing to.

##### May grace be to you and peace

"May you receive grace and peace" or "May you experience grace and peace." This is a wish or blessing.

##### from the one who is

"from God, who is"

##### who is to come

Existing in the future is spoken of as coming.

##### seven spirits

The number seven is a symbol of completeness and perfection. The "seven spirits" refers either to the Spirit of God or to seven spirits who serve God.

#### Revelation 05

##### and from Jesus Christ

This continues the blessing from Revelation 1:4. Alternate translation:"and may grace be to you and peace also from Jesus Christ" or "and may Jesus Christ treat you kindly and enable you to live peacefully and securely"

##### the firstborn from the dead

"the first person to be raised from death, never to die again"

##### from the dead

The expression "the dead" describes all dead people together in the underworld. To come back from among them speaks of becoming alive again. Alternate translation: "from among all those who have died"

##### has freed us from our sins

"has released us from our sins"

#### Revelation 06

##### has made us a kingdom, priests

"has set us apart and begun to rule over us and he has made us priests"

##### his God and Father

This is one person. Alternate translation: "God, his Father"

##### Father

This is an important title for God that describes the relationship between God and Jesus.

##### to him be the glory and the power

This is a wish or prayer. Possible meanings are 1) "May people honor his glory and power" or 2) "May he have glory and power." John prays that Jesus Christ will be honored and will be able to rule completely over everyone and everything.

##### the power

This probably refers to his authority as king.

#### Revelation 07

##### General Information:

Here John quotes from Daniel and Zechariah.

##### every eye

Since people see with the eyes, the word "eye" is used to refer to people. Alternate translation: "every person" or "everyone"

##### including those who pierced him

"even those who pierced him will see him"

##### pierced him

Jesus's hands and feet were pierced when he was nailed to the cross. Here it refers to people killing him. Alternate translation: "killed him"

##### pierced

made a hole in

#### Revelation 08

##### "I am the Alpha and the Omega," says the Lord God, "the one who is ... the Almighty."

This can be restated so that the quotation is not split. Alternate translation: "The Lord God says, 'I am the Alpha and the Omega, the one who is ... the Almighty.'" or "'I am the Alpha and the Omega, the one who is ... the Almighty,' says the Lord God."

##### the Alpha and the Omega

These are first and last letters of the Greek alphabet. Possible meanings are 1) "the one who began all things and who ends all things" or 2) "the one who has always lived and who always will live." If the meanings are unclear to readers, you may consider using the first and last letters of your alphabet. Alternate translation: "the A and the Z" or "the first and the last"

##### who is to come

Existing in the future is spoken of as coming.

#### Revelation 09

##### General Information:

John explains how his vision began and the instructions the Spirit gave him.

##### your ... you

These refer to the believers in the seven churches.

##### I, John—your brother and the one who shares with you in the suffering and kingdom and patient endurance that are in Jesus—was

This can be stated as a separate sentence. Alternate translation: "I, John, am your brother who shares with you in God's kingdom and also suffers and patiently endures trials along with you because we belong to Jesus. I was"

##### because of the word of God

"because I told others the word of God"

##### the word of God

"the message that God spoke." Translate as in Revelation 1:2.

##### the testimony about Jesus

"the testimony that God has given about Jesus." Translate as in Revelation 1:2.

#### Revelation 10

##### I was in the Spirit

John speaks of being influenced by God's Spirit as if he were in the Spirit. Alternate translation: "I was influenced by the Spirit" or "The Spirit influenced me"

##### the Lord's day

the day of worship for believers in Christ

##### loud voice like a trumpet

The voice was so loud it sounded like a trumpet.

##### trumpet

This refers to an instrument for producing music or for calling people to gather together for an announcement or meeting.

#### Revelation 11

##### Smyrna ... Pergamum ... Thyatira ... Sardis ... Philadelphia ... Laodicea

These are names of cities in the region of western Asia that today is modern Turkey.

#### Revelation 12

##### Connecting Statement:

John begins to explain what he saw in his vision.

##### whose voice

This refers to the person speaking. Alternate translation: "who"

#### Revelation 13

##### son of man

This expression describes a human figure, someone who looks human.

##### a golden sash

a piece of cloth worn around the chest. It may have had golden threads in it.

#### Revelation 14

##### His head and hair were as white as wool—as white as snow

Wool and snow are examples of things that are very white. The repetition of "as white as" emphasizes that they were very white.

##### wool

This is the hair of a sheep or goat. It was known to be very white.

##### his eyes were like a flame of fire

His eyes are described as being full of light like fire flames. Alternate translation: "his eyes were glowing like a flame of fire"

#### Revelation 15

##### His feet were like polished bronze

Bronze is polished to make it shine and reflect light. Alternate translation: "His feet were very shiny like polished bronze"

##### like polished bronze, like bronze that had been refined in a furnace

The bronze would be refined first and then polished. Alternate translation: "like bronze that has been purified in a hot furnace and polished"

##### furnace

a strong container for holding a very hot fire. People would put metal in it, and the hot fire would burn away any impurities that were in the metal.

##### the sound of many rushing waters

This is very loud, like the sound of a large, fast flowing river, of a large waterfall, or of loud waves in the sea.

#### Revelation 16

##### a sword ... was coming out of his mouth

The sword blade was sticking out of his mouth. The sword itself was not in motion.

##### a sword with two sharp edges

This refers to a double-edged sword, which is sharpened on both sides to cut both directions.

#### Revelation 17

##### fell at his feet like a dead man

John lay down facing the ground. He was probably very frightened and was showing Jesus great respect.

##### He placed his right hand on me

"He touched me with his right hand"

##### I am the first and the last

This refers to the eternal nature of Jesus.

#### Revelation 18

##### I have the keys of death and of Hades

Having the power over something is spoken of as having the keys to it. The implied information is that he can give life to those who have died and let them out of Hades. Alternate translation: "I have the power over death and over Hades" or "I have the power to give life to people who have died and to let them out of Hades"

#### Revelation 19

##### Connecting Statement:

The Son of Man continues to speak.

#### Revelation 20

##### stars

These stars are symbols that represent the seven angels of the seven churches.

##### lampstands

The lampstands are symbols that represent the seven churches. See how you translated this in Revelation 1:12.

##### the angels of the seven churches

Possible meanings are that these "angels" are 1) heavenly angels who protect the seven churches or 2) human messengers to the seven churches, either messengers who went from John to the churches or the leaders of those churches.

##### seven churches

This refers to seven churches that actually existed in Asia Minor at that time. See how you translated this in Revelation 1:11.

### Chapter 2

**1** "To the angel of the church in Ephesus write:

'The words of the one who holds the seven stars in his right hand and who walks among the seven golden lampstands, **2** "I know your deeds, your hard labor, and your patient endurance, and that you cannot tolerate those who are evil, but you have tested those who claim to be apostles but are not, and you have found them to be false. **3** You are enduring patiently and bearing up for my name, and you have not grown weary. **4** But I have against you the fact that you have left behind your first love. **5** Remember therefore from where you have fallen. Repent and do the things you did at first. Unless you repent, I will come to you and I will remove your lampstand from its place. **6** But you have this: You hate the deeds of the Nicolaitans, which I also hate. **7** Let the one who has an ear, hear what the Spirit is saying to the churches. To the one who conquers I will give the right to eat from the tree of life, which is in the paradise of God."'

**8** "To the angel of the church in Smyrna write:

'The words of the one who is the first and the last, the one who was dead and who became alive again: **9** "I know your sufferings and your poverty, but you are rich. I know the slander of those who say they are Jews, but they are not. They are a synagogue of Satan. **10** Do not fear what you are about to suffer. Look! The devil is about to throw some of you into prison so that you will be tested, and you will suffer for ten days. Be faithful until death, and I will give you the crown of life. **11** Let the one who has an ear, hear what the Spirit is saying to the churches. The one who conquers will not be hurt by the second death."'

**12** "To the angel of the church in Pergamum write:

'The words of the one who has the sword with two sharp edges: **13** "I know where you live, there where Satan's throne is. Yet you hold on tightly to my name. I know that you did not deny your faith in me, even in the days of Antipas my witness, my faithful one, who was killed among you, there where Satan lives. **14** But I have a few things against you: You have there some who hold tightly to the teaching of Balaam, who taught Balak to throw a stumbling block before the sons of Israel so they would eat food sacrificed to idols and be sexually immoral. **15** In the same way, you even have some who hold tightly to the teaching of the Nicolaitans. **16** Repent, therefore! If you do not, I will quickly come to you, and I will wage war against them with the sword in my mouth. **17** Let the one who has an ear, hear what the Spirit is saying to the churches. To the one who conquers, I will give some of the hidden manna, and I will give a white stone with a new name written on the stone, a name which no one knows but the one who receives it."'

**18** "To the angel of the church in Thyatira write:

'These are the words of the Son of God, who has eyes like a flame of fire and feet like polished bronze: **19** "I know your deeds: your love and faith and service and your patient endurance. I know that what you have done recently is more than you did at first. **20** But I have this against you: You tolerate the woman Jezebel, who calls herself a prophetess. By her teaching she deceives my servants to commit sexual immorality and to eat food sacrificed to idols. **21** I gave her time to repent, but she is not willing to repent of her immorality. **22** Look! I will throw her onto a sickbed and those who commit adultery with her into great suffering, unless they repent of her deeds. **23** I will strike her children dead, and all the churches will know that I am the one who searches out thoughts and hearts. I will give to each one of you according to your deeds. **24** But to the rest of you in Thyatira, to everyone who does not hold this teaching and does not know what some call the deep things of Satan—to you I say, 'I do not put any other burden on you.' **25** In any case, you must hold on tightly until I come.

**26** The one who conquers and does my works until the end, to him I will give authority over the nations.

**27** 'He will rule them with an iron rod,

like clay jars he will break them into pieces.'

**28** Just as I have received from my Father, I will also give him the morning star. **29** Let the one who has an ear, hear what the Spirit is saying to the churches."'

# Revelation 2 General Notes

### Structure and formatting

Chapters 2 and 3 together are usually called the "seven letters to the seven churches." You may wish to set each letter apart. The reader can then easily see that they are separate letters.

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 words of verse 27.

### Special concepts in this chapter

#### Poverty and wealth

The Christians in Smyrna were poor because they did not have much money. But they were rich spiritually because God would reward them for their suffering. (See: spirit)

#### "The devil is about to"

Some authorities were about to take some of the Christians in Smyrna and throw them into prison and even kill some of them

#### Balaam, Balak, and Jezebel

Balaam, Balak, and Jezebel were people who lived long before Jesus was born. They all tried to harm the Israelites either by cursing them or by making them want to stop obeying God.

### Important figures of speech in this chapter

#### "Let the one who has an ear, hear what the Spirit is saying to the churches"

The writer knew that almost all of his readers had physical ears. The ear here is a metonym for hearing what God says and desiring to obey him.

### Other possible translation difficulties in this chapter

#### "The angel of the church"

The word "angel" here can also mean "messenger." This might refer to the messenger or leader of the church. See how you translated "angel" in Revelation 1:20.

#### "The words of the one who"

The verses with these words can be difficult to translate. They do not make complete sentences. You may need to add "These are" to the beginning of these verses. Also, Jesus used these words to speak of himself as if he were speaking of another person. Your language may not allow people to speak of themselves as if they were speaking of other people. Jesus began speaking in Revelation 1:17. He continues to speak through the end of Chapter 3.

#### Revelation 01

##### General Information:

This is the beginning of the Son of Man's message to the angel of the church in Ephesus.

##### the angel

Possible meanings are that this "angel" is 1) a heavenly angel who protects this church or 2) a human messenger to the church, either a messenger who went from John to the church or the leader of the church. See how you translated "angel" in Revelation 1:20.

##### stars

These stars are symbols. They represent the seven angels of the seven churches. See how you translated this in [Revelation 1:16]

##### lampstands

The lampstands are symbols that represent the seven churches. See how you translated this in [Revelation 1:12]

#### Revelation 02

##### I know ... your hard labor, and your patient endurance

"Labor" and "endurance" are abstract nouns and can be translated with verbs "work" and "endure." Alternate translation: "I know ... that you work very hard and that you endure patiently"

##### but are not

"but are not apostles"

##### you have found them to be false

"you have recognized that those people are false apostles"

#### Revelation 03

##### for my name

"Name" here is a metonym for the person of Jesus Christ. Alternate translation: "because of me" or "because you believe in my name" or "because you believe in me"

##### you have not grown weary

Being discouraged is spoken of as being tired. Alternate translation: "you have not become discouraged" or "you have not quit"

#### Revelation 04

##### I have against you the fact that

"I disapprove of you because" or "I am angry with you because"

##### you have left behind your first love

To stop doing something is spoken of as leaving it behind. Love is spoken of as if it is an object that can be left behind. Alternate translation: "you have stopped loving me as you did at the beginning"

#### Revelation 05

##### from where you have fallen

No longer loving as much as they used to is spoken of as haven fallen. Alternate translation: "how much you have changed" or "how much you used to love me"

##### Unless you repent

"If you do not repent"

##### remove your lampstand

The lampstands are symbols that represent the seven churches. See how you translated "lampstand" in [Revelation 1:12]

#### Revelation 06

##### Nicolaitans

people who followed the teachings of a man named Nicolaus

#### Revelation 07

##### Let the one who has an ear, 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 "has an ear" here is a metonym for the willingness to understand and obey. Alternate translation: "Let the one who is willing to listen, listen to" or "The one who is willing to understand, let him understand and obey"

##### Let the one ... hear

Since Jesus is speaking directly to his audience, you may prefer to use the second person here. Alternate translation: "If you are willing to listen, listen to" or "If you are willing to understand, then understand and obey"

##### the one who conquers

This refers to anyone who conquers. Alternate translation: "anyone who resists evil" or "those who do not agree to do evil"

##### the paradise of God

"God's garden." This is a symbol for heaven.

#### Revelation 08

##### General Information:

This is the beginning of the Son of Man's message to the angel of the church in Smyrna.

##### the angel

Possible meanings are that this "angel" is 1) a heavenly angel who protects this church or 2) a human messenger to the church, either a messenger who went from John to the church or the leader of the church. See how you translated "angel" in Revelation 1:20.

##### Smyrna

This is the name of a city in a part of western Asia that today is modern Turkey. See how you translated this in [Revelation 1:11]

##### the first and the last

This refers to the eternal nature of Jesus. See how you translated this in [Revelation 1:17]

#### Revelation 09

##### I know your sufferings and your poverty

"Sufferings" and "poverty" can be translated as verbs. Alternate translation: "I know how you have suffered and how poor you are"

##### I know the slander of those who say they are Jews

"Slander" can be translated as a verb. Alternate translation: "I know how people have slandered you—those who say they are Jews" or "I know how people have said terrible things about you—those who say they are Jews"

##### but they are not

"but they are not real Jews"

##### a synagogue of Satan

People who gather to obey or honor Satan are spoken of as if they were a synagogue, a place of worship and teaching for the Jews.

#### Revelation 10

##### The devil is about to throw some of you into prison

The words "The devil" here are a metonym for the people who obey the devil. Alternate translation: "The devil will soon cause others to put some of you in prison"

##### Be faithful until death

"Be faithful to me even if they kill you." The use of the word "until" does not mean that you should stop being faithful at death.

##### the crown

"the winner's crown." This was a wreath, originally of olive branches or laurel leaves, that was put on the head of a victorious athlete.

##### the crown of life

Possible meanings are 1) "a crown that shows that I have given you eternal life" or 2) "true life as a prize like a winner's crown"

#### Revelation 11

##### Let the one who has an ear, 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 "has an ear" here is a metonym for the willingness to understand and obey. See how you translated this phrase in [Revelation 2:7]

##### Let the one ... hear

Since Jesus is speaking directly to his audience, you may prefer to use the second person here. See how you translated this phrase in [Revelation 2:7]

##### The one who conquers

This refers to anyone who conquers. See how you translated this in [Revelation 2:7]

##### will not be hurt by the second death

"will not experience the second death" or "will not die a second time"

#### Revelation 12

##### General Information:

This is the beginning of the Son of Man's message to the angel of the church in Pergamum.

##### the angel

Possible meanings are that this "angel" is 1) a heavenly angel who protects this church or 2) a human messenger to the church, either a messenger who went from John to the church or the leader of the church. See how you translated "angel" in Revelation 1:20.

##### Pergamum

This is the name of a city in a part of western Asia that today is modern Turkey. See how you translated this in [Revelation 1:11]

##### the sword with two sharp edges

This refers to a double-edged sword, which is sharpened on both sides to cut both directions. See how you translated this in Revelation 1:16

#### Revelation 13

##### Satan's throne

Possible meanings are 1) Satan's power and evil influence on people, or 2) the place where Satan rules.

##### you hold on tightly to my name

"Name" here is a metonym for the person. Firmly believing is spoken of as holding on tightly. Alternate translation: "you firmly believe in me"

##### you did not deny your faith in me

"Faith" can be translated with the verb "believe." Alternate translation: "you continued to tell people that you believe in me"

##### Antipas

This is the name of a man.

#### Revelation 14

##### But I have a few things against you

"I disapprove of you because of a few things you have done" or "I am angry with you because of a few things you did." See how you translated a similar phrase in Revelation 2:4.

##### who hold tightly to the teaching of Balaam, who

Possible meanings are 1) "who teach what Balaam taught; he" or 2) "who do what Balaam taught; he."

##### Balak

This is the name of a king.

##### who taught Balak to throw a stumbling block before the sons of Israel

Something that leads people to sin is spoken of as a stone in the road that people stumble on. Alternate translation: "who showed Balak how to cause the people of Israel to sin"

##### be sexually immoral

"sin sexually" or "commit sexual sin"

#### Revelation 15

##### Nicolaitans

This was the name for a group of people who followed the teachings of a man named Nicolaus. See how you translated this in [Revelation 2:6]

#### Revelation 16

##### Repent, therefore

"So repent"

##### If you do not, I

The verb can be supplied from the previous phrase. Alternate translation: "If you do not repent, I"

##### wage war against them

"fight against them"

##### with the sword in my mouth

This refers to the sword in [Revelation 1:16]

#### Revelation 17

##### Let the one who has an ear, 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 "has an ear" here is a metonym for the willingness to understand and obey. See how you translated this phrase in [Revelation 2:7]

##### Let the one ... hear

Since Jesus is speaking directly to his audience, you may prefer to use the second person here. See how you translated this phrase in [Revelation 2:7]

##### To the one who conquers

This refers to anyone who conquers. See how you translated this in [Revelation 2:7]

#### Revelation 18

##### General Information:

This is the beginning of the Son of Man's message to the angel of the church in Thyatira.

##### the angel

Possible meanings are that this "angel" is 1) a heavenly angel who protects this church or 2) a human messenger to the church, either a messenger who went from John to the church or the leader of the church. See how you translated "angel" in Revelation 1:20.

##### Thyatira

This is the name of a city in a part of western Asia that today is modern Turkey. See how you translated this in [Revelation 1:11]

##### Son of God

This is an important title for Jesus.

##### who has eyes like a flame of fire

His eyes are describes as being full of light like a flame of fire. See how you translated this in [Revelation 1:14]

##### feet like polished bronze

Bronze is polished to make it shine and reflect light. See how you translated this in [Revelation 1:15]

#### Revelation 19

##### your love and faith and service and your patient endurance

The abstract nouns "love," "faith," "service," and "endurance" can be translated with verbs. Alternate translation: "How you have loved, trusted, served, and endured patiently"

##### your love and faith and service and your patient endurance

The implied objects of these verbs can be stated clearly. Alternate translation: "How you have loved me and others, trusted me, served me and others, and endured troubles patiently"

#### Revelation 20

##### But I have this against you

"But I disapprove of some of the things you are doing" or "But I am angry with you because of something you are doing." See how you translated a similar phrase in Revelation 2:4.

##### the woman Jezebel, who

Jesus spoke of a certain woman in their church as if she were Queen Jezebel because she did the same kinds of sinful things that Queen Jezebel had done long before that time. Alternate translation: "the woman who is just like Jezebel and"

#### Revelation 21

##### I gave her time to repent

"I gave her opportunity to repent" or "I waited for her to repent"

#### Revelation 22

##### I will throw her onto a sickbed ... into great suffering

Her having to lie in bed would be the result of Jesus making her very sick. Alternate translation: "I will make her lie sick in bed ... I will make suffer greatly" or "I will make her very sick ... I will make suffer greatly"

##### those who commit adultery with her into great suffering

Jesus speaks of causing people to suffer as throwing them into suffering. Alternate translation: "I will make those who commit adultery with her to suffer greatly"

##### commit adultery

"practice adultery"

##### unless they repent of her deeds

This implies that they have participated with her in her wicked behavior. By repenting of her deeds, they also repent of participating in her behavior. Alternate translation: "if they do not repent from doing the evil that she does" or "if they do not repent of participating in her deeds"

#### Revelation 23

##### I will strike her children dead

"I will kill her children"

##### her children

Jesus spoke of her followers as if they were her children. Alternate translation: 'her followers" or "the people who do what she teaches"

##### thoughts and hearts

The term "heart" a metonym that represents feelings and desires. Alternate translation: "what people think and want"

##### I will give to each one of you

This is an expression about punishment and reward. Alternate translation: "I will punish or reward each one of you"

#### Revelation 24

##### everyone who does not hold this teaching

Believing a teaching is spoken of as holding the teaching. Alternate translation: "everyone who does not believe this teaching"

##### does not hold this teaching

The noun "teaching" can be translated as a verb. Alternate translation: "does not hold to what she teaches" or "does not believe what she teaches"

##### deep things

Secret things are spoken of as if they were deep. Alternate translation: "secret things"

#### Revelation 25

##### General Information:

This page has intentionally been left blank.

#### Revelation 26

##### The one who conquers

This refers to anyone who conquers. See how you translated this in [Revelation 2:7]

##### does my works

"does what I command him to do"

#### Revelation 27

##### He will rule ... break them into pieces

This is a prophecy from the Old Testament about a king of Israel, but Jesus applies it here to those to whom he gives authority over the nations.

##### He will rule them with an iron rod

Ruling harshly is spoken of as ruling with an iron rod. Alternate translation: "He will rule them harshly as if striking them with an iron stick"

##### like clay jars he will break them into pieces

Breaking them to pieces is an image that represents either 1) destroying evildoers or 2) defeating enemies. Alternate translation: "He will defeat his enemies completely as if breaking clay jars into pieces"

#### Revelation 28

##### Just as I have received from my Father

Some languages may need to tell what was received. Possible meanings are 1) "Just as I have received authority from my Father" or 2) "Just as I have received the morning star from my Father."

##### my Father

This is an important title for God that describes the relationship between God and Jesus.

##### I will also give him

Here "him" refers to the one who conquers.

##### morning star

This is a bright star that sometimes appears early in the morning just before dawn. It was a symbol of victory.

#### Revelation 29

##### Let the one who has an ear, 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 "has an ear" here is a metonym for the willingness to understand and obey. See how you translated this phrase in [Revelation 2:7]

##### Let the one ... hear

Since Jesus is speaking directly to his audience, you may prefer to use the second person here. See how you translated this phrase in [Revelation 2:7]

### Chapter 3

**1** "To the angel of the church in Sardis write:

'The words of the one who holds the seven spirits of God and the seven stars. "I know your deeds. You have a name that you are alive, but you are dead. **2** Wake up and strengthen what remains but is about to die, because I have not found your deeds complete in the sight of my God. **3** Remember, therefore, what you have received and heard. Obey it, and repent. But if you do not wake up, I will come as a thief, and you will not know what hour I will come against you. **4** But you have a few names in Sardis who have not stained their clothes, and they will walk with me, dressed in white, for they are worthy. **5** The one who conquers will be clothed in white garments, and I will never wipe his name out of the Book of Life, and I will confess his name before my Father, and before his angels. **6** Let the one who has an ear, hear what the Spirit is saying to the churches."'

**7** "To the angel of the church in Philadelphia write:

'The words of the one who is holy and true—

he holds the key of David,

he opens and no one shuts,

he shuts and no one can open.

**8** "'I know your deeds. Look, I have put before you an open door that no one can shut. I know that you have little strength, yet you have obeyed my word and have not denied my name. **9** Look! I will cause those who belong to the synagogue of Satan, those calling themselves Jews but are not, but rather liars—I will make them come and bow down before your feet, and they will know that I love you. **10** Since you have kept my command to endure patiently, I will also keep you from the hour of testing that is coming on the whole world, to test those who live on the earth. **11** I am coming soon. Hold to what you have so no one can take away your crown. **12** The one who conquers I will make a pillar in the temple of my God. Never again will he go out of it, and I will write on him the name of my God, the name of the city of my God (the new Jerusalem, that comes down out of heaven from my God), and my new name. **13** Let the one who has an ear, hear what the Spirit is saying to the churches."'

**14** "To the angel of the church in Laodicea write:

'The words of the Amen, the reliable and true witness, the ruler over God's creation. **15** "I know your deeds and that you are neither cold nor hot. I wish that you were either cold or hot! **16** So, because you are lukewarm—neither hot nor cold—I am about to vomit you out of my mouth. **17** For you say, 'I am rich, I have had many material possessions, and I need nothing.' But you do not know that you are most miserable, pitiable, poor, blind, and naked. **18** Listen to my advice: Buy from me gold refined by fire so that you may become rich, and brilliant white garments so you may clothe yourself and not show the shame of your nakedness, and salve to anoint your eyes so you will see. **19** I rebuke and discipline everyone whom I love. Therefore, be earnest and repent. **20** Look, I am standing at the door and am knocking. If anyone hears my voice and opens the door, I will come into his home and will eat with him, and he with me. **21** The one who conquers I will give him the right to sit down with me on my throne, just as I also conquered and sat down with my Father on his throne. **22** Let the one who has an ear, hear what the Spirit is saying to the churches."'"

# Revelation 3 General Notes

### Structure and formatting

Chapters 2 and 3 together are usually called the "seven letters to the seven churches." You may wish to set each letter apart. The reader can then easily see that they are separate letters.

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 verse 7.

### Special concepts in this chapter

#### Seven spirits of God

These spirits are the seven spirits of Revelation 1:4.

#### Seven stars

These stars are the seven stars of Revelation 1:20.

### Important metaphors in this chapter

#### Look, I am standing at the door and am knocking

Jesus speaks of his desire to have the Christians in Laodicea obey him as if he were a man asking people in a house to allow him to enter and eat with them

#### "Let the one who has an ear, hear what the Spirit is saying to the churches"

The speaker knew that almost all of his readers had physical ears. The ear here is a metonym for hearing what God says and desiring to obey him.

### Other possible translation difficulties in this chapter

#### "The angel of the church"

The word "angel" here can also mean "messenger." This might refer to the messenger or leader of the church. See how you translated "angel" in Revelation 1:20.

#### "The words of the one who"

The verses with these words can be difficult to translate. They do not make complete sentences. You may need to add "These are" to the beginning of these verses. Also, Jesus used these words to speak of himself as if he were speaking of another person. Your language may not allow people to speak of themselves as if they were speaking of other people. Jesus began speaking in Revelation 1:17. He continues to speak through the end of Chapter 3.

#### Revelation 01

##### General Information:

This is the beginning of the Son of Man's message to the angel of the church in Sardis.

##### the angel

Possible meanings are that this "angel" is 1) a heavenly angel who protects this church or 2) a human messenger to the church, either a messenger who went from John to the church or the leader of the church. See how you translated "angel" in Revelation 1:20.

##### Sardis

This is the name of a city in the western part of Asia that today is modern Turkey. See how you translated this in [Revelation 1:11]

##### the seven spirits

The number seven is a symbol of completeness and perfection. The "seven spirits" refers either to the Spirit of God or to seven spirits who serve God. See how you translated this in [Revelation 1:4]

##### the seven stars

These stars are symbols that represent the seven angels of the seven churches. See how you translated this in [Revelation 1:16]

##### You have a name that you are alive

The word "name" here is a metonym for a reputation. Alternate translation: "You have a reputation for being alive" or "People think that you are alive"

##### alive ... dead

Obeying and honoring God is spoken of as being alive; disobeying and dishonoring him is spoken of as being dead.

#### Revelation 02

##### Wake up and strengthen what remains but is about to die

The good deeds done by the believers in Sardis are spoken of as if they were alive but in danger of dying. Alternate translation: "Wake up and complete the work that remains; otherwise what you have done will become worthless" or "Wake up. If you do not finish what you have started to do, your previous work will have been useless"

##### Wake up

Being alert to danger is spoken of as waking up. Alternate translation: "Be alert" or "Be careful"

#### Revelation 03

##### what you have received and heard

This refers to God's word, which they believed. Alternate translation: "God's word that you heard and the truth that you believed"

##### if you do not wake up

Being alert to danger is spoken of as waking up. See how you translated "wake up" on [Revelation 3:2]

##### I will come as a thief

Jesus will come at a time when people do not expect him, just as a thief comes when not expected.

#### Revelation 04

##### a few names

The word "names" is a metonym for the people themselves. Alternate translation: "a few people"

##### have not stained their clothes

Jesus speaks of sin in a person's life as if it were a stain on clothes. Alternate translation: "have not made their lives sinful"

##### will walk with me

People commonly spoke of living as "walking." Alternate translation: "will live with me"

##### dressed in white

White clothes represent a pure life without sin. Alternate translation: "and they will be dressed in white, which shows that they are pure"

#### Revelation 05

##### The one who conquers

This refers to anyone who conquers. See how you translated this in [Revelation 2:7]

##### will be clothed in white garments

This can be translated with an active verb. Alternate translation: "will wear white garments" or "I will give white clothes"

##### I will confess his name

He would announce that the person belongs to him, not simply say the person's name. Alternate translation: "I will announce that he belongs to me"

##### before my Father

"in the presence of my Father"

##### my Father

This is an important title for God that describes the relationship between God and Jesus.

#### Revelation 06

##### Let the one who has an ear, 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 "has an ear" here is a metonym for the willingness to understand and obey. See how you translated this phrase in [Revelation 2:7]

##### Let the one ... hear

Since Jesus is speaking directly to his audience, you may prefer to use the second person here. See how you translated this phrase in [Revelation 2:7]

#### Revelation 07

##### General Information:

This is the beginning of the Son of Man's message to the angel of the church in Philadelphia.

##### the angel

Possible meanings are that this "angel" is 1) a heavenly angel who protects this church or 2) a human messenger to the church, either a messenger who went from John to the church or the leader of the church. See how you translated "angel" in Revelation 1:20.

##### Philadelphia

This is the name of a city in the western part of Asia that today is modern Turkey. See how you translated this in [Revelation 1:11]

##### key of David

Jesus speaks of his authority to decide who may go into his kingdom as if it were King David's key.

##### he opens and no one shuts

"he opens the door to the kingdom and no one can close it"

##### he shuts and no one can open

"he closes the door and no one can open it"

#### Revelation 08

##### I have put before you an open door

"I have opened a door for you"

##### you have obeyed my word

Possible meanings are 1) "you have followed by teachings" or 2) "you have obeyed my commands"

##### my name

The word "name" here is is a metonym for the person who has that name. Alternate translation: "me"

#### Revelation 09

##### General Information:

The writer begins his sentence with "I will cause," but he does not finish the sentence by telling what he will cause "those who belong to the synagogue of Satan" to do. He begins the sentence again with "I will make them," where "them" refers to "those who belong to the synagogue of Satan."

##### synagogue of Satan

People who gather to obey or honor Satan are spoken of as if they were in a synagogue, a place of worship and teaching for the Jews. See how you translated this in [Revelation 2:9]

##### those calling themselves Jews but are not, but rather liars

"those calling themselves Jews when they are not Jews: instead, they are liars." These words further describe "those who belong to the synagogue of Satan."

##### bow down

This is a sign of submission, not worship. Alternate translation: "bow down in submission"

##### before your feet

Here the word "feet" represent the person before whom these people bow down. Alternate translation: "before you" or "to you"

##### they will know

"they will learn" or "they will admit"

#### Revelation 10

##### will also keep you from the hour of testing

"will also prevent the hour of testing from happening to you" or "will protect you so you do not enter the hour of testing"

##### hour of testing

"time of testing." This probably means "the time when people try to make you disobey me."

##### is coming

Existing in the future is spoken of as coming.

#### Revelation 11

##### I am coming soon

It is understood that he is coming in order to judge. Alternate translation: "I am coming to judge soon"

##### Hold to what you have

Continuing to believe firmly in Christ is spoken of as if it were holding something tightly. Alternate translation: "Continue to believe firmly"

##### crown

A crown was a wreath, originally of olive branches or laurel leaves, that was put on the head of a victorious athlete. Here "crown" stands for a reward. See how you translated "crown" in Revelation 2:10.

#### Revelation 12

##### The one who conquers I will make a pillar in the temple of my God

Here "The one who conquers" refers to anyone who conquers. See how you translated this in [Revelation 2:7]

#### Revelation 13

##### Let the one who has an ear, 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 "has an ear" here is a metonym for the willingness to understand and obey. See how you translated this phrase in [Revelation 2:7]

##### Let the one ... hear

Since Jesus is speaking directly to his audience, you may prefer to use the second person here. See how you translated this phrase in [Revelation 2:7]

#### Revelation 14

##### General Information:

This is the beginning of the Son of Man's message to the angel of the church in Laodicea.

##### the angel

Possible meanings are that this "angel" is 1) a heavenly angel who protects this church or 2) a human messenger to the church, either a messenger who went from John to the church or the leader of the church. See how you translated "angel" in Revelation 1:20.

##### Laodicea

This is the name of a city in the western part of Asia that today is modern Turkey. See how you translated this in [Revelation 1:11]

##### The words of the Amen

Here "the Amen" is a name for Jesus Christ. He guarantees God's promises by saying amen to them.

##### the ruler over God's creation

Possible meanings are 1) "the one who rules over everything that God created" or 2) "the one through whom God created everything."

#### Revelation 15

##### you are neither cold nor hot

The writer speaks of the Laodiceans as if they were water. Possible meanings are 1) "cold" and hot" represent two extremes of spiritual interest or love for God, where "cold" is to be completely against God, and to be "hot" is to be zealous to serve him, or 2) "cold" and "hot" both refer to water that is useful for drinking or for cooking or healing, respectively. Alternate translation: "you are like water that is neither cold nor hot"

#### Revelation 16

##### I am about to vomit you out of my mouth

Rejecting them is spoken of as vomiting them out of the mouth. Alternate translation: "I will reject you as I would spit out lukewarm water"

#### Revelation 17

##### you are most miserable, pitiable, poor, blind, and naked

Jesus speaks of their spiritual condition as if he were speaking about their physical condition. Alternate translation: "You are like people who are most miserable, pitiable, poor, blind, and naked"

#### Revelation 18

##### Buy from me gold refined by fire so that you may become rich, and brilliant white garments so you may clothe yourself and not show the shame of your nakedness, and salve to anoint your eyes so you will see

Here to "buy" represents receiving things from Jesus that have true spiritual value. The "gold refined by fire" represents spiritual wealth. The "brilliant white garments" represents rightousness. And the "salve to anoint your eyes" represents the ability to understand spiritual things. Alternate translation: "Come to me and receive spiritual wealth, which is more valuable than gold that is refined by fire. Receive from me righteousness, which is like brilliant white garments, so that you will not be ashamed. And receive from me wisdom, which is like salve for the eyes, so that you may understand spiritual things"

#### Revelation 19

##### be earnest and repent

"be serious and repent"

#### Revelation 20

##### I am standing at the door and am knocking

Jesus speaks about wanting people to relate to him as if he wanted them to invite him into their home. Alternate translation: "I am like one standing at the door and knocking"

##### am knocking

When people want someone to welcome them into their home, they knock on the door. Alternate translation: "I want you to let me come inside"

##### hears my voice

The phrase "my voice" refers to Christ speaking. Alternate translation: "hears me speak" or "hears me call"

##### I will come into his home

Some languages might prefer the verb "go" here. Alternate translation: "I will go in to his home"

##### and will eat with him

This represents being together as friends.

#### Revelation 21

##### The one who conquers

This refers to anyone who conquers. See how you translated this in [Revelation 2:7]

##### to sit down with me on my throne

To sit on a throne means to rule. Alternate translation: "to rule with me" or "to sit down on my throne and rule with me"

##### my Father

This is an important title for God that describes the relationship between God and Jesus.

#### Revelation 22

##### Connecting Statement:

This is the end of the Son of Man's messages to the angels of the seven churches.

##### Let the one who has an ear, 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 "has an ear" here is a metonym for the willingness to understand and obey. See how you translated this phrase in [Revelation 2:7]

##### Let the one ... hear

Since Jesus is speaking directly to his audience, you may prefer to use the second person here. See how you translated this phrase in [Revelation 2:7]

### Chapter 4

**1** After these things I looked, and I saw an open door in heaven. The first voice that I had heard was speaking to me like a trumpet, saying, "Come up here, and I will show you what must happen after these things." **2** At once I was in the Spirit, and I saw there a throne placed in heaven, with someone sitting on it. **3** The one who was sitting on it looked like jasper and carnelian. There was a rainbow around the throne. The rainbow was like an emerald in appearance. **4** Around the throne were twenty-four thrones, and seated on the thrones were twenty-four elders, dressed with white garments, with golden crowns on their heads. **5** From the throne came flashes of lightning, rumblings, and crashes of thunder. Seven flaming lamps were burning in front of the throne, lamps that were the seven spirits of God. **6** Before the throne was a sea of glass, like crystal. In the middle of the throne and around the throne were four living creatures, full of eyes, front and back. **7** The first living creature was like a lion, the second living creature was like a calf, the third living creature had a face like a man, and the fourth living creature was like a flying eagle. **8** The four living creatures each had six wings, full of eyes on top and underneath. Night and day they do not stop saying,

"Holy, holy, holy is the Lord God Almighty,

who was, and who is, and who is to come."

**9** Whenever the living creatures give glory, honor, and thanks to the one who sits on the throne, the one who lives forever and ever, **10** the twenty-four elders fall down before the one seated on the throne and worship him who lives forever and ever. They lay their crowns before the throne, saying,

**11** "Worthy are you, our Lord and our God,

to receive glory and honor and power,

for you created all things,

and by your will they existed and were created."

# Revelation 4 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 verses 8 and 11.

John has finished describing the letters to the churches. He now begins to describe a vision that God showed him.

### Special concepts in this chapter

#### Jasper, carnelian, and emerald

These words refer to kinds of special stones that the people in John's day considered valuable. It may be difficult for you to translate these words if people in your culture do not value special kinds of stones.

#### Twenty-four elders

Elders are church leaders. Twenty-four elders may be symbolic of the whole church through the ages. There were twelve tribes in Old Testament Israel and twelve apostles in the New Testament church.

#### Seven spirits of God

These spirits are the seven spirits of Revelation 1:4.

#### Giving glory to God

God's glory is the great beauty and radiant majesty that God has because he is God. Other Bible writers describe it as if it were a light so bright that no one can look at it. No one can give God this kind of glory, because it is already his. For people "to give glory" to God and for God "to receive glory" means that people are praising and worshiping God because of the glory he already has. (See: glory and worthy and worship)

### Other possible translation difficulties in this chapter

#### Difficult images

Such things as bolts of lightning coming from the throne, lamps that are spirits, and a sea in front of the throne may be difficult to imagine, and so the words for them may be difficult to translate.

#### Revelation 01

##### General Information:

John begins to describe his vision of the throne of God.

##### After these things

"Just after I had seen these things." Here "these things" refers to what John saw in (Revelation 2:1-3:22)

##### an open door in heaven

This expression stands for the ability that God gave John to see into heaven, at least by means of a vision.

##### speaking to me like a trumpet

How the voice was like a trumpet can be stated clearly. Alternate translation: "speaking to me loudly like the sound of a trumpet"

##### trumpet

This refers to an instrument for producing music or for calling people to gather together for an announcement or meeting. See how you translated this in Revelation 1:10.

#### Revelation 02

##### I was in the Spirit

John speaks of being influenced by God's Spirit as if he were in the Spirit. See how you translated this in [Revelation 1:10]

#### Revelation 03

##### jasper and carnelian

These are valuable stones. Jasper may have been clear like glass or crystal, and carnelian may have been red.

##### emerald

a green, valuable stone

#### Revelation 04

##### twenty-four elders

"24 elders"

##### golden crowns

These were likenesses of wreaths of olive branches or laurel leaves, hammered out in gold. Such crowns, made of leaves, were given to victorious athletes to wear on their heads.

#### Revelation 05

##### flashes of lightning

Use your language's way of describing what lightning looks like each time it appears.

##### rumblings, and crashes of thunder

These are the loud noises that thunder makes. Use your language's way of describing the sound of thunder.

##### seven spirits of God

The number seven is a symbol of completeness and perfection. The "seven spirits" refers either to the Spirit of God or to seven spirits who serve God. See how you translated this in [Revelation 1:4]

#### Revelation 06

##### a sea of glass

How it was like glass or a sea can be stated clearly. Possible meanings are 1) a sea is spoken of as if it were glass. Alternate translation: "a sea that was as smooth as glass" or 2) glass if spoken of as if it were a sea. Alternate translation: "glass that was spread out like a sea"

##### like crystal

How it was like crystal can be stated clearly. Alternate translation: "clear as crystal"

##### In the middle of the throne and around the throne

"Immediately around the throne" or "Close to the throne and around it"

##### four living creatures

"four living beings" or "four living things"

#### Revelation 07

##### The first living creature was like a lion, the second living creature was like a calf, the third living creature had a face like a man, and the fourth living creature was like a flying eagle

How the head of each living creature appeared to John is expressed as a comparison with something more familiar.

##### living creature

"living being" or "living thing." See how you translated this in Revelation 4:6

#### Revelation 08

##### full of eyes on top and underneath

The top and bottom of each wing was covered with eyes.

##### who is to come

Existing in the future is spoken of as coming.

#### Revelation 09

##### the one who sits on the throne, the one who lives forever and ever

This is one person. The one who sits on the throne lives forever and ever.

##### forever and ever

These two words mean about the same thing and are repeated for emphasis. Alternate translation: "for all eternity"

#### Revelation 10

##### twenty-four elders

"24 elders." See how you translated this in [Revelation 4:4]

##### fall down

They purposely lie down facing the ground to show that they are worshiping.

##### They lay their crowns before the throne

These crowns looked like wreaths of olive branches or laurel leaves, hammered out in gold. The elders were respectfully placing the crowns on the ground, showing that they were submitting to God's authority to rule. Alternate translation: "they lay their crowns before the throne to show that they are submitting to him"

##### lay

Possible meanings are 1) to place or 2) to throw down forcibly, as of something worthless ("throw," Revelation 2:22). The reader should understand that the elders are acting respectfully.

#### Revelation 11

##### our Lord and our God

"our Lord and God." This is one person, the one sitting on the throne.

##### to receive glory and honor and power

These are things that God always has. Being praised for having them is spoken of as receiving them. Alternate translation: "to be praised for your glory, honor, and power" or "for everyone to praise you because you are glorious, honorable, and powerful"

### Chapter 5

**1** Then I saw in the right hand of the one who was seated on the throne a scroll written on the front and on the back, sealed with seven seals. **2** I saw a mighty angel proclaiming with a loud voice, "Who is worthy to open the scroll and break its seals?" **3** No one in heaven or on the earth or under the earth was able to open the scroll or to read it. **4** I wept bitterly because no one was found worthy to open the scroll or to read it. **5** But one of the elders said to me, "Do not weep. Look! The Lion of the tribe of Judah, the Root of David, has conquered. He is able to open the scroll and its seven seals." **6** I saw a Lamb standing in the middle of the throne area and among the four living creatures and among the elders. He looked as though he had been killed. He had seven horns and seven eyes, which are the seven spirits of God sent out into all the earth. **7** He went and took hold of the scroll out of the right hand of the one who was seated on the throne. **8** When he had taken the scroll, the four living creatures and the twenty-four elders fell down before the Lamb. Each of them had a harp and a golden bowl full of incense, which are the prayers of God's holy people. **9** They sang a new song:

"You are worthy to take the scroll

and to open its seals.

For you were slaughtered,

and with your blood you purchased people for God

from every tribe, language, people, and nation.

**10** You made them a kingdom and priests to serve our God,

and they will reign on the earth."

**11** Then I looked and heard the sound of many angels who encircled the throne and the living creatures and the elders. Their total number was ten thousands of ten thousands and thousands of thousands. **12** They said in a loud voice,

"Worthy is the Lamb, who has been slaughtered,

to receive power, wealth, wisdom, strength,

honor, glory, and praise."

**13** I heard every created thing that was in heaven and on the earth and under the earth and on the sea—everything in them—saying,

"To the one who sits on the throne and to the Lamb

be praise, honor, glory, and dominion

forever and ever."

**14** The four living creatures said, "Amen!" and the elders fell down and worshiped. *[*[1](#fn-066-005-014-1)*]*

#### Footnotes

5:14 *[1]*Some important and ancient Greek copies read,

# Revelation 5 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 verses 9-13.

### Special concepts in this chapter

#### Sealed scroll

Kings and important people in John's time wrote important documents on large pieces of paper or animal skin. They then rolled them up and sealed them with wax so they would stay closed. Only the person to whom the document was written had the authority to open it by breaking the seal. In this chapter, "the one who was seated on the throne" had written the scroll. Only the person called "the Lion of the tribe of Judah, the Root of David" and "the Lamb" had the authority to open it. (See: scroll and authority)

#### Twenty-four elders

Elders are church leaders. Twenty-four elders may be symbolic of the whole church through the ages. There were twelve tribes in Old Testament Israel and twelve apostles in the New Testament church.

#### Christian prayers

The prayers of Christians are described as incense. Christian prayers have a good smell to God. He is pleased when Christians pray.

#### Seven spirits of God

These spirits are the seven spirits of Revelation 1:4.

### Important figures of speech in this chapter

#### Metaphors

The "Lion of the tribe of Judah" and the "Root of David" are metaphors that refer to Jesus. Jesus descended from the tribe of Judah and the family of David. Lions are fierce, and all animals and people are afraid of them, so they are a metaphor for a king whom everyone obeys. The words "Root of David" speak of Israel's King David as if he were a seed that God had planted and of Jesus as if he were a root growing from that seed.

#### Revelation 01

##### Connecting Statement:

John continues to describe what he saw in his vision of the throne of God.

##### Then I saw

"After I saw those things, I saw"

##### the one who was seated on the throne

This is the same "one" as in Revelation 4:2-3.

##### a scroll written on the front and on the back

"a scroll with writing on the front and the back"

##### sealed with seven seals

"and it had seven seals keeping it closed"

#### Revelation 02

##### Who is worthy to open the scroll and break its seals?

The person would need to break the seals in order to open the scroll. Alternate translation: "Who is worthy to break the seals and open the scroll?"

##### Who is worthy to open the scroll and break its seals?

This can be translated as a command: "The one who is worthy to do this should come to break the seals and open the scroll!"

#### Revelation 03

##### in heaven or on the earth or under the earth

This means everywhere: the place where God and the angels live, the place where people and animals live, and the place where those who have died are. Alternate translation: "anywhere in heaven or on the earth or under the earth"

#### Revelation 04

##### General Information:

This page has intentionally been left blank.

#### Revelation 05

##### Look

"Listen" or "Pay attention to what I am about to tell you"

##### The Lion of the tribe of Judah

This is a title for the man from the tribe of Judah that God had promised would be the great king. Alternate translation: "The one who is called the Lion of the tribe of Judah" or "The king who is called the Lion of the tribe of Judah"

##### The Lion

The king is spoken of as if he were a lion because a lion is very strong.

##### the Root of David

This is a title for the descendant of David that God had promised would be the great king. Alternate translation: "the one who is called the Root of David"

##### the Root of David

The descendant is spoken of as if David's family were a tree and he were a root of that tree. Alternate translation: "the Descendant of David"

#### Revelation 06

##### General Information:

The Lamb appears in the throne room.

##### a Lamb

A "lamb" is a young sheep. Here is it used symbolically to refer to Christ.

##### seven spirits of God

The number seven is a symbol of completeness and perfection. The "seven spirits" refers either to the Spirit of God or to seven spirits who serve God. See how you translated this in Revelation 1:4.

##### sent out into all the earth

This can be translated with an active verb. Alternate translation: "which God sent out over all the earth"

#### Revelation 07

##### He went

He approached the throne. Some languages would use the verb "come." Alternate translation: "He came"

#### Revelation 08

##### the Lamb

A "lamb" is a young sheep. Here is it used symbolically to refer to Christ. See how you translated this in [Revelation 5:6]

##### twenty-four elders

"24 elders." See how you translated this in [Revelation 4:4]

##### fell down

"lay down on the ground." Their faces were toward the ground to show that they were worshiping the Lamb. They did this on purpose; they did not fall accidentally.

##### Each of them

Possible meanings are 1) "each of the elders and living creatures" or 2) "each of the elders."

##### a golden bowl full of incense, which are the prayers of God's holy people

The incense here is a symbol for the believers' prayers to God.

#### Revelation 09

##### For you were slaughtered

This can be stated in active form. Alternate translation: "For they slaughtered you" or "For people killed you"

##### slaughtered

If your language has a word for killing an animal for a sacrifice, consider using it here.

##### with your blood

Since blood represents a person's life, losing the blood represents dying. This probably means "by your death" or "by dying."

##### you purchased people for God

"you bought people so that they could belong to God" or "you paid the price so that people could belong to God"

##### from every tribe, language, people, and nation

This means that people from every ethnic group are included.

#### Revelation 10

##### General Information:

This page has intentionally been left blank.

#### Revelation 11

##### ten thousands of ten thousands and thousands of thousands

Use an expression in your language that shows that it is a huge number. Alternate translation: "millions" or "too many thousands to count"

#### Revelation 12

##### Worthy is the Lamb, who has been slaughtered

"The Lamb, who has been slaughtered, is worthy"

##### to receive power, wealth, wisdom, strength, honor, glory, and praise

These are all things that the Lamb has. Being praised for having them is spoken of as receiving them. This can be restated to remove the abstract nouns. See how you translated a similar sentence in [Revelation 4:11]

#### Revelation 13

##### in heaven and on the earth and under the earth

This means everywhere: the place where God and the angels live, the place where people and animals live, and the place where those who have died are. See how you translated this in [Revelation 5:3]

##### To the one who sits on the throne and to the Lamb be

"May he who sits on the throne and the Lamb have"

#### Revelation 14

##### General Information:

This page has intentionally been left blank.

### Chapter 6

**1** I looked when the Lamb opened one of the seven seals, and I heard one of the four living creatures say in a voice that sounded like thunder, "Come!" **2** I looked and there was a white horse. Its rider held a bow, and he was given a crown. He came out as a conqueror in order to conquer.

**3** When the Lamb opened the second seal, I heard the second living creature say, "Come!" **4** Then another horse came out—fiery red. To its rider was given permission to take peace away from the earth, so that its people would slaughter one another. This rider was given a huge sword.

**5** When the Lamb opened the third seal, I heard the third living creature say, "Come!" I saw a black horse, and its rider held a pair of scales in his hand. **6** I heard what seemed to be a voice among the four living creatures say, "A choenix of wheat for one denarius, and three choenices of barley for a denarius. But do not harm the oil and the wine."

**7** When the Lamb opened the fourth seal, I heard the voice of the fourth living creature say, "Come!" **8** Then I saw a pale horse. The rider on it was named Death, and Hades was following him. They were given authority over one-fourth of the earth, to kill with the sword, with famine and disease, and with the wild animals of the earth.

**9** When the Lamb opened the fifth seal, I saw under the altar the souls of those who had been killed because of the word of God and the testimony which they held. **10** They cried out with a loud voice, "How long, Ruler over all, holy and true, until you judge those who live on the earth, and until you avenge our blood?" **11** Then each of them was given a white robe, and they were told that they should wait a short time longer until the full number of their fellow servants and their brothers who were to be killed, just as they had been killed, was made complete.

**12** When the Lamb opened the sixth seal, I watched and there was a great earthquake. The sun became as black as sackcloth, and the full moon became like blood. **13** The stars in the heavens fell to the earth, just as a fig tree drops its unripe figs when shaken by a stormy wind. **14** The sky vanished like a scroll that was being rolled up. Every mountain and island was moved out of its place. **15** Then the kings of the earth and the important people, and the commanders, and the rich, and the powerful, and everyone else, slave and free, hid in caves and among the rocks of the mountains. **16** They said to the mountains and to the rocks, "Fall on us! Hide us from the face of the one who is seated on the throne and from the Lamb's wrath. **17** For the great day of their wrath has come. Who is able to stand?"

# Revelation 6 General Notes

### Structure and formatting

The author describes what happened after the Lamb opens each of the first six seals. The Lamb does not open the seventh seal until Chapter 8.

### Special concepts in this chapter

#### Seven Seals

Kings and important people in John's time wrote important documents on large pieces of paper or animal skin. They then rolled them up and sealed them with wax so they would stay closed. Only the person to whom the document was written had the authority to open it by breaking the seal. In this chapter, the Lamb opens the seals.

#### The Four Horsemen

As the Lamb opens each of the first four seals, the author describes horsemen riding different colored horses. The colors of the horses seem to symbolize how the rider will affect the earth.

### Important figures of speech in this chapter

#### The Lamb

This refers to Jesus. In this chapter, it is also a title for Jesus.

#### Similes

In verses 12-14, the author uses several similes to try to describe the images he sees in the vision. He compares the images to everyday things.

#### Revelation 01

##### Connecting Statement:

John continues to describe the events that happened before the throne of God. The Lamb begins to open the seals on the scroll.

##### Come!

This is a command to one person, apparently the rider of the white horse who is spoken of in verse 2.

#### Revelation 02

##### he was given a crown

This can be translated with an active verb. Alternate translation: "he received a crown" or "God gave him a crown"

##### a crown

Crowns were wreaths of olive branches or laurel leaves and were given to victorious athletes to wear on their heads. The crown given to rider may have been hammered out in gold in the likeness of wreaths of olives branches or laurel leaves.

#### Revelation 03

##### the second seal

"the next seal" or "seal number two"

##### the second living creature

"the next living creature" or "living creature number two"

#### Revelation 04

##### came out—fiery red

This can the stated as a second sentence. Alternate translation: "came out. It was red like fire" or "came out. It was bright red"

##### To its rider was given permission

This can be stated with an active verb. Alternate translation: "God gave permission to its rider" or "Its rider received person"

##### This rider was given a huge sword

This can be stated with an active verb. Alternate translation: "This rider received a huge sword" or "God gave this rider a huge sword"

##### a huge sword

"a very large sword" or "a great sword"

#### Revelation 05

##### the third seal

"the next seal" or "seal number three"

##### the third living creature

"the next living creature" or "living creature number three"

##### a pair of scales

a tool used for weighing things

#### Revelation 06

##### A choenix of wheat for one denarius

Some languages might want a verb such as "cost" or "buy" in the sentence. There was very little wheat for all the people, so its price was very high. Alternate translation: "A choenix of wheat now costs one denarius" or "Buy a choenix of wheat with one denarius"

##### A choenix of wheat ... three choenices of barley

A "choenix" was a specific measure that was about one liter. The plural of "choenix" is "choenices." Alternate translation: "One liter of wheat ... three liters of barley" or "One bowl of wheat ... three bowls of barley"

##### one denarius

This coin was worth a day's wages. Alternate translation: "one silver coin" or "the pay for one day of work"

##### But do not harm the oil and the wine

If the oil and wine were harmed, there would be less of them for people to buy, and their prices would go up.

##### the oil and the wine

These expressions probably stand for the olive oil harvest and the grape harvest.

#### Revelation 07

##### the fourth seal

"the next seal" or "seal number four"

##### the fourth living creature

"the next living creature" or "living creature number four"

#### Revelation 08

##### pale horse

"grey horse." This is the color of a dead body, so its color is a symbol of death.

##### one-fourth of the earth

Here "the earth" represents the people of the earth. Alternate translation: "one-fourth of the people on the earth"

##### the sword

A sword is a weapon, and here it represents war.

##### with the wild animals of the earth

This means that Death and Hades would cause the wild animals to attack and kill people.

#### Revelation 09

##### the fifth seal

"the next seal" or "seal number five"

##### under the altar

This may have been "at the base of the altar."

##### those who had been killed

This can be translated with an active verb. Alternate translation: "those whom others had killed"

##### because of the word of God and the testimony which they held

Here "word of God" is a metonym for the message from God and "held" is a metaphor. Possible meanings are 1) holding the testimony refers to believing God's word and testimony. Alternate translation: "because of the teachings of scripture and what they taught about Jesus Christ" or "because they believed the word of God, which is his testimony" or 2) holding the testimony refers to testifying about the word of God. Alternate translation: "because they testified about the word of God"

#### Revelation 10

##### avenge our blood

The word blood here represents their deaths. Alternate translation: "punish those who killed us"

#### Revelation 11

##### Then each of them was given a white robe

Either God or an angel gave them a white robe. This can be stated in active form. Alternate translation: "Then each of them received a white robe"

##### they were told

Either God or an angel is speaking. This can be stated in active form. Alternate translation: "God told them" or "an angel told them"

##### until the full number of their fellow servants and their brothers who were to be killed, just as they had been killed, was made complete

Here "servants" and "brothers" refer to the same group. This can be stated in active form. Alternate translation: "until enemies have killed all of Christ's servants whom God had determined would die, just as those under the altar had died"

##### brothers

Christians are often spoken of as being one another's brothers. Females were among those spoken of here. Alternate translation: "fellow Christians" or "fellow believers"

#### Revelation 12

##### the sixth seal

"the next seal" or "seal number six"

##### as black as sackcloth

Sometimes sackcloth was made of black hair. People would wear sackcloth when they were mourning. The image of sackcloth is meant to lead people to think of death and mourning. Alternate translation: "as black as mourning clothes"

##### like blood

The image of blood is meant to lead people to think of death. How it was like blood can be stated clearly. Alternate translation: "red like blood"

#### Revelation 13

##### just as a fig tree drops its unripe figs when shaken by a stormy wind

This can be stated in active form. Alternate translation: ""just as figs do when a stormy wind shakes a fig tree and causes it to drop its unripe figs"

#### Revelation 14

##### The sky vanished like a scroll that was being rolled up

The sky was normally thought of as being as strong as a sheet of metal, but now it had become as weak as a sheet of paper and was easily torn and rolled up.

#### Revelation 15

##### the commanders

soldiers who command warriors during battle

##### caves

large holes in the sides of hills

#### Revelation 16

##### the face of the one

Here "face" represents "presence." Alternate translation: "the presence of the one" or "the one"

#### Revelation 17

##### the great day of their wrath has come

The day of their wrath refers to the time when they would punish wicked people. Alternate translation: "this is the terrible time when they will punish people"

##### has come

Existing now is spoken of as having come.

##### their wrath

"Their" refers to the one on the throne and the Lamb.

##### Who is able to stand?

Surviving, or staying alive, is spoken of as if it were standing. This question is used to express great sadness and fear that no one will be able to survive when God punishes him. Alternate translation: "No one can survive."

### Chapter 7

**1** After this I saw four angels standing at the four corners of the earth, tightly holding back the four winds of the earth so that no wind should blow on the earth, on the sea, or against any tree. **2** I saw another angel coming up from the east, who had the seal of the living God. He cried out with a loud voice to the four angels who were given permission to harm the earth and the sea: **3** "Do not harm the earth, the sea, or the trees until we have put a seal on the foreheads of the servants of our God." **4** I heard the number of those who were sealed: 144,000, who were sealed from every tribe of the people of Israel:

**5** twelve thousand from the tribe of Judah were sealed,

twelve thousand from the tribe of Reuben,

twelve thousand from the tribe of Gad,

**6** twelve thousand from the tribe of Asher,

twelve thousand from the tribe of Naphtali,

twelve thousand from the tribe of Manasseh,

**7** twelve thousand from the tribe of Simeon,

twelve thousand from the tribe of Levi,

twelve thousand from the tribe of Issachar,

**8** twelve thousand from the tribe of Zebulun,

twelve thousand from the tribe of Joseph, and

twelve thousand from the tribe of Benjamin were sealed.

**9** After these things I looked, and there was a huge multitude that no one could count—from every nation, tribe, people, and language—standing before the throne and in front of the Lamb. They were wearing white robes and holding palm branches in their hands, **10** and they were crying out with a loud voice:

"Salvation belongs to our God,

who is seated on the throne,

and to the Lamb!"

**11** All the angels were standing around the throne and around the elders and the four living creatures, and they fell on their faces before the throne. They worshiped God, **12** saying,

"Amen!

Praise, glory, wisdom, thanksgiving, honor, power, and strength

be to our God forever and ever!

Amen!"

**13** Then one of the elders asked me, "Who are these, clothed with white robes, and where did they come from?" **14** I said to him, "Sir, you know," and he said to me, "These are the ones who have come out of the great tribulation. They have washed their robes and made them white in the blood of the Lamb.

**15** For this reason,

they are before the throne of God,

and they worship him day and night in his temple.

The one who is seated on the throne

will spread his tent over them.

**16** They will not be hungry again,

nor will they be thirsty again.

The sun will not beat down on them,

nor any burning heat.

**17** For the Lamb at the center of the throne

will shepherd them,

and he will guide them to springs of living water,

and God will wipe away every tear from their eyes."

# Revelation 7 General Notes

### Structure and formatting

Scholars have interpreted parts of this chapter in many different ways. Translators do not need to fully understand what this chapter means to accurately translate its contents.

It is important to accurately translate the large numbers in this chapter. The number 144,000 is twelve times twelve thousand.

Translators should be aware that the tribes of the people of Israel are not listed in this chapter the same as they are generally listed in the Old Testament.

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 verses 5-8 and 15-17.

### Special concepts in this chapter

#### Worship

God saves his people and keeps them through times of trouble. His people respond by worshipping him. (See: worship)

### Important figures of speech in this chapter

#### The Lamb

This refers to Jesus. In this chapter, it is also a title for Jesus.

#### Revelation 01

##### General Information:

John begins to describe a vision of 144,000 servants of God who become marked with seals. Their marking takes place after the Lamb opens the sixth seal and before he opens the seventh seal.

##### the four corners of the earth

The earth is spoken of as if it were flat and square like a sheet of paper. The phrase "the four corners" refers to the north, south, east, and west.

#### Revelation 02

##### the seal of the living God

The word "seal" here refers to a tool that is used to press a mark onto a wax seal. In this case the tool would be used to put a mark on God's people. Alternate translation: "the marker of the living God" or "the stamp of the living God"

#### Revelation 03

##### put a seal on the foreheads

The word "seal" here refers to a mark. This mark shows that the people belong to God and that he will protect them. Alternate translation: "put a mark on the foreheads"

##### foreheads

The forehead is the top of the face, above the eyes.

#### Revelation 04

##### those who were sealed

This can be stated with an active verb. Alternate translation: "those whom God's angel marked"

##### 144,000

"one hundred forty-four thousand people"

#### Revelation 05

##### twelve thousand from the tribe

"12,000 people from the tribe"

##### twelve thousand from ... Judah were sealed

This can be translated in active form. See how you translated similar words in [Revelation 7:4]

#### Revelation 06

##### General Information:

This page has intentionally been left blank.

#### Revelation 07

##### Connecting Statement:

This continues the list of the people of Israel who were sealed.

#### Revelation 08

##### General Information:

This page has intentionally been left blank.

#### Revelation 09

##### General Information:

John begins to describe a second vision about a multitude praising God. This vision also takes place after the Lamb opens the sixth seal and before he opens the seventh seal.

##### a huge multitude

"a huge crowd" or "a great number of people"

##### white robes

Here the color "white" represents purity.

#### Revelation 10

##### Salvation belongs to

"Salvation comes from"

##### Salvation belongs to our God, who is seated on the throne, and to the Lamb!

They were praising God and the Lamb. The noun "salvation" can be expressed with the verb "save." Alternate translation: "Our God, who sits on the throne, and the Lamb have saved us!"

#### Revelation 11

##### the four living creatures

These are the four creatures mentioned in Revelation 4:6-8.

##### they fell on their faces

Here "fell on their faces" is an idiom that means they lay down facing the ground. See how you translated "prostrated themselves" in [Revelation 4:10]

#### Revelation 12

##### Praise, glory, wisdom, thanksgiving, honor, power, and strength be to our God

"Our God is worthy of all praise, glory, wisdom, thanks, honor, power and strength" or "We must give praise, glory, thanks, and honor to our God"

##### forever and ever

These two words mean basically the same thing and emphasize that the praise will never end.

#### Revelation 13

##### these, clothed with white robes

The white robes showed that these people were righteous.

#### Revelation 14

##### have come out of the great tribulation

"have survived the great tribulation" or "have lived through the great tribulation"

##### the great tribulation

"the time of terrible suffering"

##### They have washed their robes and made them white in the blood of the Lamb

People who have been made righteous by the blood of the Lamb are spoken of as if they have washed their robes in his blood. Alternate translation: "They have been made righteous by washing their robes white in his blood"

##### the blood of the Lamb

The word "blood" is used to refer to the death of Lamb.

#### Revelation 15

##### Connecting Statement:

The elder continues to speak to John.

##### they ... them

These words refer to those people who have come through the great tribulation.

##### day and night

These two parts of the day are used together to mean "all the time" or "without stopping"

##### will spread his tent over them

"will put his tent up over them." Protecting them is spoken of as if it were giving them shelter to live under. Alternate translation: "will shelter them" or "will protect them"

#### Revelation 16

##### They ... them

These words refer to those people who have come through the great tribulation.

##### The sun will not beat down

The sun's heat no longer causing people to suffer is spoken of as if the sun would not beat down on them. Alternate translation: "The sun will not burn them" or "The sun will not make them weak"

#### Revelation 17

##### them ... them ... their

These words refer to those people who have come through the great tribulation.

##### the Lamb at the center of the throne will

"the Lamb, who is standing in the middle of the area around the throne, will be"

##### For the Lamb ... will shepherd them

The elder speaks of the Lamb's care for his people as if it were a shepherd's care for his sheep. Alternate translation: "For the Lamb ... will be like a shepherd to them" or "For the Lamb ... will care for them as a person cares for his animals"

##### he will guide them to springs of living water

The elder speaks of what gives life as if it were springs of fresh water. Alternate translation: "he will guide them like a shepherd guiding his sheep to fresh water" or "he will guide them to life like a shepherd guiding his sheep to living water"

##### God will wipe away every tear from their eyes

Tears here represent sadness. Alternate translation: "God will wipe away their sadness, like wiping away tears" or "God will cause them to not be sad anymore"

### Chapter 8

**1** When the Lamb opened the seventh seal, there was a silence in heaven for about half an hour. **2** Then I saw the seven angels who stand before God, and seven trumpets were given to them.

**3** Another angel came, holding a golden incense bowl, standing at the incense altar. Much incense was given to him so that he would offer it with the prayers of all God's holy people on the golden incense altar before the throne. **4** The smoke of the incense—with the prayers of God's holy people—rose up before God from the angel's hand. **5** The angel took the incense bowl and filled it with fire from the altar. Then he threw it down to the earth, and there were crashes of thunder, rumblings, flashes of lightning, and an earthquake.

**6** The seven angels who had the seven trumpets prepared to sound them.

**7** The first angel sounded his trumpet, and there was hail and fire mixed with blood. It was thrown down onto the earth so that a third of it was burned up, a third of the trees were burned up, and all the green grass was burned up. *[*[1](#fn-066-008-007-1)*]*

**8** The second angel sounded his trumpet, and something like a great mountain burning with fire was thrown into the sea. A third of the sea became blood, **9** a third of the living creatures in the sea died, and a third of the ships were destroyed.

**10** The third angel sounded his trumpet, and a huge star fell from the sky, blazing like a torch, on a third of the rivers and springs of water. **11** The name of the star is Wormwood. A third of the waters became wormwood, and many people died from the waters that became bitter.

**12** The fourth angel sounded his trumpet, and a third of the sun was struck, as well as a third of the moon and a third of the stars. So a third of them turned dark; a third of the day and a third of the night had no light.

**13** I looked, and I heard an eagle *[*[2](#fn-066-008-013-2)*]* that was flying overhead calling out with a loud voice, "Woe, woe, woe, to those who live on the earth, because of the remaining trumpet blasts that are about to be sounded by the three angels."

#### Footnotes

8:7 *[1]*Some important and ancient Greek copies leave out, 8:13 *[2]*Some copies have the word

# Revelation 8 General Notes

### Special concepts in this chapter

#### Seven seals and seven trumpets

This chapter begins to show what happens when the Lamb opens the seventh seal. God uses the prayers of all believers to cause dramatic things to happen on earth. John then describes what happens when angels sound the first four of seven trumpets.

### Important figures of speech in this chapter

#### Similes

In verses 8 and 10, John uses similes to try to describe the images he sees in the vision. He compares the images to everyday things.

#### Revelation 01

##### Connecting Statement:

The Lamb opens the seventh seal.

##### the seventh seal

This is the last of the seven seals on the scroll. Alternate translation: "the next seal" or "the final seal" or "seal number seven"

#### Revelation 02

##### seven trumpets were given to them

They were each given one trumpet. This can be stated in active form. Possible meanings are 1) "God gave them seven trumpets" or 2) "the Lamb gave them seven trumpets"

#### Revelation 03

##### he would offer it

"he would offer the incense to God by burning it"

#### Revelation 04

##### the angel's hand

This refers to the bowl in the angel's hand. Alternate translation: "the bowl in the angel's hand"

#### Revelation 05

##### filled it with fire

The word "fire" here probably refers to burning coals. Alternate translation: "filled it with burning coals" or "filled it with coals of fire"

#### Revelation 06

##### General Information:

The seven angels sound the seven trumpets, one at a time.

#### Revelation 07

##### It was thrown down onto the earth

This can be stated in active form. Alternate translation: "The angel threw the hail and fire mixed with blood down onto the earth"

##### a third of it was burned up, a third of the trees were burned up, and all the green grass was burned up

This can be stated in active form. Alternate translation: "it burned up a third of the earth, a third of the trees, and all the green grass"

##### a third

"A third" is a fraction.

#### Revelation 08

##### The second angel

"The next angel" or "Angel number two"

##### something like a great mountain burning with fire was thrown

This can be stated in active form. Alternate translation: "the angel threw something like a great mountain burning with fire"

##### A third

"A third" is a fraction.

##### became blood

Possible meanings are it 1) "became red like blood" or it 2) really became blood.

#### Revelation 09

##### the living creatures in the sea

"the things living in the sea" or "the fish and other animals that lived in the sea"

#### Revelation 10

##### a huge star fell from the sky, blazing like a torch

"a huge star that was blazing like a torch fell from the sky." The fire of the huge star looked similar to the fire of a torch.

##### torch

a stick with one end lit on fire to provide light

#### Revelation 11

##### The name of the star is Wormwood

Wormwood is a shrub that tastes bitter. People made medicine out of it, but they also believed that it was poisonous. Alternate translation: "The name of the star is Bitterness" or "The name of the star is Bitter Medicine"

##### became wormwood

The bitter taste of the water is spoken of as if it were wormwood. Alternate translation: "became bitter like wormwood" or "became bitter"

##### died from the waters that became bitter

"died when they drank the bitter water"

#### Revelation 12

##### a third of the sun was struck

Causing something bad to happen to the sun is spoken of as striking, or hitting, it. This can be stated with an active verb. Alternate translation: "a third of the sun changed" or "God changed a third of the sun"

##### a third of them turned dark

Possible meanings are 1) "one third of the time they were dark" or 2) "one third of the sun, one third of the moon, and one third of the stars became dark"

##### a third of the day and a third of the night had no light

"there was no light during one third of the day and one third of the night" or "they did not shine during one third of the day and one third of the night"

#### Revelation 13

##### because of the remaining trumpet blasts that are about to be sounded by the three angels

This can be stated in active form. Alternate translation: "because the three angels who have not yet sounded their trumpets are about to sound them"

### Chapter 9

**1** Then the fifth angel sounded his trumpet. I saw a star from heaven that had fallen to the earth. The star was given the key to the shaft of the bottomless pit. **2** He opened the shaft of the bottomless pit, and smoke went up out of the shaft like smoke from a huge furnace. The sun and the air were turned dark by the smoke from the shaft. **3** Out of the smoke locusts came on the earth, and they were given power like that of scorpions on the earth. **4** They were told not to damage the grass on the earth or any green plant or tree, but only the people who did not have the seal of God on their foreheads. **5** They were not given permission to kill those people, but only to torture them for five months. Their agony would be like the sting of a scorpion when it strikes a person. **6** In those days people will seek death but will not find it. They will greatly desire to die, but death will flee from them. **7** The locusts looked like horses prepared for war. On their heads were something like crowns of gold, and their faces were like human faces. **8** They had hair like women's hair, and their teeth were like lions' teeth. **9** They had breastplates like iron breastplates, and the sound of their wings was like the sound made by many chariots and horses running into battle. **10** They had tails with stingers like scorpions; in their tails they had power to harm people for five months. **11** They had as king over them the angel of the bottomless pit. His name in Hebrew was Abaddon, and in Greek he had the name Apollyon.

**12** The first woe is past. Look! After this there are still two disasters to come.

**13** The sixth angel sounded his trumpet, and I heard a voice coming from the horns of the golden altar that is present before God, **14** saying to the sixth angel who had the trumpet, "Release the four angels who had been bound at the great Euphrates River." **15** The four angels who had been prepared for that hour, that day, that month, and that year were released to kill a third of mankind. **16** The number of the soldiers on horseback was 200,000,000. I heard their number. **17** This is how I saw the horses in my vision and those who rode on them: Their breastplates were fiery red, dark blue and yellow as sulfur. The heads of the horses resembled the heads of lions, and out of their mouths came fire, smoke, and sulfur. **18** A third of the people were killed by these three plagues: the fire, smoke, and sulfur that came out of their mouths. **19** For the power of the horses was in their mouths and in their tails—for their tails were like snakes, having heads with which they inflicted wounds on people. **20** The rest of mankind, those who were not killed by these plagues, did not repent of the works of their hands, nor did they stop worshiping demons and idols of gold, silver, bronze, stone, and wood—things that cannot see, hear, or walk. **21** Neither did they repent of their murders, their sorcery, their sexual immorality or their acts of theft.

# Revelation 9 General Notes

### Structure and formatting

In this chapter, John continues to describe what happens when angels sound seven trumpets.

#### Woe

John describes several "woes" in the Book of Revelation. This chapter begins to describe three "woes" announced at the end of Chapter 8.

### Special concepts in this chapter

#### Animal imagery

This chapter includes several animals: locusts, scorpions, horses, lions, and snakes. These animals represent different qualities or traits. For example, a lion is powerful and dangerous. Translators should use the same animals in their translation if possible. If the animal is unknown, one with similar qualities or traits should be used.

#### Bottomless pit

This image is seen several times in the Book of Revelation. It is a picture of hell as being inescapable and the opposite direction as heaven. (See: hell)

#### Abaddon and Apollyon

"Abaddon" is a Hebrew word. "Apollyon" is a Greek word. Both words mean "Destroyer." John used the sounds of the Hebrew word and wrote them with Greek letters. The ULB and UDB write the sounds of both words with English letters. Translators are encouraged to transliterate these words using the letters of the target language. The original Greek readers would have understood "Apollyon" to mean "Destroyer." So translators may also supply what it means in the text or in a footnote.

#### Repentance

Despite great signs, people are described as not repenting and so remain in their sin. People refusing to repent are also mentioned in Chapter 16. (See: repent and sin)

### Important figures of speech in this chapter

#### Simile

John uses many similes in this chapter. They help to describe the images that he sees in his vision.

#### Revelation 01

##### Connecting Statement:

The fifth of the seven angels begins to sound his trumpet.

##### I saw a star from heaven that had fallen

John saw the star after it had fallen. He did not watch if fall.

##### the key to the shaft of the bottomless pit

"the key that unlocks the shaft of the bottomless pit"

##### the shaft of the bottomless pit

Possible meanings are 1) "shaft" is another way of referring to the pit and describes it as long and narrow, or 2) "shaft" refers to the opening of the pit.

##### the bottomless pit

This is an extremely deep, narrow hole. Possible meanings are 1) the pit has no bottom; it continues to go down further forever or 2) the pit is so deep that it is as if it had no bottom.

#### Revelation 02

##### like smoke from a huge furnace

A huge furnace gives off a great amount of thick, dark smoke. Alternate translation: "like the great amount of smoke that comes from a huge furnace"

##### turned dark

"became dark"

#### Revelation 03

##### locusts

insects that fly together in large groups. People fear them because they can eat up all the leaves in gardens and on trees.

##### power like that of scorpions

Scorpions have the ability to sting and poison other animals and people. Alternate translation: "the ability to sting people as scorpions do"

##### scorpions

small insects with poisonous stingers on their tails. Their sting is extremely painful and the pain lasts a long time.

#### Revelation 04

##### They were told not to damage the grass on the earth or any green plant or tree

Ordinary locusts were a terrible threat to people because when they swarm, they can eat up all the grass and all the leaves on plants and trees. These locusts were told not to do this.

##### but only the people

The phrase "to damage" or "to harm" is understood. Alternate translation: "but only to harm the people"

##### the seal of God

The word "seal" refers a mark that would be left by a tool being pressed into a a wax seal. In this case it refers to mark that God would place upon the foreheads of his people. The people who do not have this mark do not belong to God. See how you translated "seal" in [Revelation 7:3]

##### foreheads

The forehead is the top of the face, above the eyes.

#### Revelation 05

##### They were not given permission

"They" refers to the locusts. (Revelation 9:3)

##### those people

the people whom the locusts were stinging

##### but only to torture them

Here the words "given permission" are understood. Alternate translation: "but only given permission to torture them"

##### to torture them for five months

The locusts would be allowed to do this for five months.

##### to torture them

"to make them suffer terrible pain"

##### the sting of a scorpion

A scorpion is a small insect with a poisonous stinger at the end of its long tail. The sting can cause severe pain or even death.

#### Revelation 06

##### people will seek death but will not find it

This can be restated to remove the abstract noun "death." Alternate translation: "people will try to find a way to die but will not find it" or "people will try to kill themselves but will not find a way to die"

##### will greatly desire to die

"will want very much to die" or "will wish that they could die"

##### death will flee from them

John speaks of death as if it were a person or animal that could run away. Alternate translation: "they will not be able to die" or "they will not die"

#### Revelation 07

##### General Information:

These locusts did not look like ordinary locusts. John describes them by telling how parts of them looked like other things.

##### crowns of gold

These were likenesses of wreaths of olive branches or laurel leaves, hammered out in gold. Examples actually made of leaves were given to victorious athletes to wear on their heads.

#### Revelation 08

##### General Information:

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#### Revelation 09

##### General Information:

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#### Revelation 10

##### They had tails

The word "They" refers to the locusts.

##### with stingers like scorpions

A scorpion is a small insect with a poisonous stinger at the end of its long tail. Its sting can cause severe pain or even death. See how you translated a similar phrase in [Revelation 9:3]

##### in their tails they had power to harm people for five months

Possible meanings are 1) they had power for five months to harm people or 2) they could sting people and the people would be in pain for five months.

#### Revelation 11

##### the bottomless pit

This is an extremely deep, narrow hole. Possible meanings are 1) the pit has no bottom; it continues to go down further forever or 2) the pit is so deep that it is as if it had no bottom. See how you translated this in Revelation 9:1.

##### Abaddon ... Apollyon

Both names mean "Destroyer."

#### Revelation 12

##### there are still two disasters to come

Existing in the future is spoken of as coming.

#### Revelation 13

##### Connecting Statement:

The sixth of the seven angels begins to sound his trumpet.

##### I heard a voice coming

The voice refers to the one who was speaking. John does not say who the speaker was, but it may have been God. Alternate translation: "I heard someone speaking"

##### horns of the golden altar

These are horn-shaped extensions at each of the four corners of the top of the altar.

#### Revelation 14

##### the four angels who had been bound

This can be stated with an active form. Alternate translation: "the four angels whom God had commanded someone to bind" or "the four angels whom God bound"

#### Revelation 15

##### The four angels who had been prepared for ... that year were released

This can be stated with an active form. Alternate translation: "The angel released the four angels who had been prepared for ... that year"

##### The four angels who had been prepared

This can be stated with an active form. Alternate translation: "The four angels whom God had prepared"

##### for that hour, that day, that month, and that year

These words are used to show that the time to release the angels is a specific, chosen time and not just any time. Alternate translation: "for that exact time"

#### Revelation 16

##### General Information:

Suddenly, 200,000,000 soldiers on horseback appear in John's vision. John is no longer speaking about the four angels mentioned in the previous verse.

##### 200,000,000

Some ways to express this are: "two hundred million" or "two hundred thousand thousand" or "twenty thousand times ten thousand." If your language does not have a specific number for this, you could also see how you translated a similar large number in [Revelation 5:11]

#### Revelation 17

##### fiery red

"red like fire" or "bright red." See how you translated this in Revelation 6:3.

##### out of their mouths came fire, smoke, and sulfur

"fire, smoke, and sulfur came out of their mouths"

#### Revelation 18

##### Connecting Statement:

John continues to describe the horses and the plagues brought upon humanity.

##### A third of the people

"One third of the people." See how you translated "A third" in [Revelation 8:7]

#### Revelation 19

##### General Information:

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#### Revelation 20

##### those who were not killed by these plagues

This can be stated in active form. Alternate translation: "those whom the plagues had not killed"

##### the works of their hands

The word "hand" here is a metonym for the person whose hands they are. Alternate translation: "the deeds they had done"

##### things that cannot see, hear, or walk

This phrase reminds us that idols are not alive and do not deserve to be worshiped. But the people did not stop worshiping them. Alternate translation: "even though idols cannot see, hear, or walk"

#### Revelation 21

##### General Information:

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### Chapter 10

**1** Then I saw another mighty angel coming down from heaven. He was clothed in a cloud, and there was a rainbow above his head. His face was like the sun and his feet were like pillars of fire. **2** He held a little scroll, which was opened in his hand. He put his right foot on the sea and his left foot on the land. **3** Then he shouted in a loud voice like a roaring lion. When he shouted, the seven thunders spoke out with their sounds. **4** When the seven thunders spoke out, I was about to write, but I heard a voice from heaven saying, "Seal up what the seven thunders said. Do not write it down." **5** Then the angel I saw standing on the sea and the earth raised his right hand to heaven. **6** He swore by the one who lives forever and ever, who created heaven and all that is in it, the earth and all that is on it, and the sea and all that is in it, and the angel said, "There will be no more delay. **7** But on the day when the seventh angel is about to sound his trumpet, then the mystery of God will be accomplished, just as he proclaimed the good news to his servants the prophets." **8** The voice I heard from heaven spoke to me again: "Go, take the open scroll that is in the hand of the angel standing on the sea and on the land." **9** Then I went to the angel and told him to give me the little scroll. He said to me, "Take the scroll and eat it. It will make your stomach bitter, but in your mouth it will be as sweet as honey." **10** I took the little scroll from the angel's hand and ate it. It was as sweet as honey in my mouth, but after I ate it, my stomach became bitter. **11** Then someone said to me, "You must prophesy again about many peoples, nations, languages, and kings."

# Revelation 10 General Notes

### Special concepts in this chapter

#### Seven thunders

John here describes the seven thunders as making sounds that he could understand as words. However, translators should use their normal word for "thunder" when translating these verses.

#### "The mystery of God"

This refers to some aspect of the hidden plan of God. It is not necessary to know what this mystery is to translate it. (See: reveal)

### Important figures of speech in this chapter

#### Simile

John uses similes to help him describe the face, legs, and voice of the mighty angel. Translators should understand other objects in this chapter, such as the rainbow and the cloud, with their normal meanings.

#### Revelation 01

##### General Information:

John begins to describe a vision of a mighty angel holding a scroll. In John's vision he is viewing what is happening from earth. This takes place between the blowing of the sixth and seventh trumpets.

##### He was clothed in a cloud

John speaks of the angel as if he were wearing a cloud as his clothing. This expression may be understood as metaphor. However, because very unusual things were often seen in visions, it might be understood as a literally true statement in its context.

##### His face was like the sun

John compares the brightness of his face with the brightness of the sun. Alternate translation: "His face was bright like the sun"

##### his feet were like pillars of fire

The word "feet" here refers to the legs. Alternate translation: "his legs were like pillars of fire"

#### Revelation 02

##### He put his right foot on the sea and his left foot on the land

"He stood with his right foot on the sea and his left foot on the land"

#### Revelation 03

##### Then he shouted

"Then the angel shouted"

##### the seven thunders spoke out

The thunder is described as if it were a person who could speak. Alternate translation: "the seven thunders made a loud noise" or "the thunder sounded very loudly seven times"

##### seven thunders

Thunder occurring seven times is spoken of as if it were seven different "thunders."

#### Revelation 04

##### but I heard a voice from heaven

The word "voice" refers to words spoken by someone other than the angel. Alternate translation: "but I heard someone speaking from heaven"

##### Seal up

People in John's day would write a message on a scroll and then seal the scroll so that only the person whom the writers wanted to open it were able to open it. This is a metaphor for keeping something secret. Alternate translation: "Keep secret"

#### Revelation 05

##### raised his right hand to heaven

He did this to show that he was swearing by God.

#### Revelation 06

##### He swore by the one who lives forever and ever

"He asked that what he was going to say would be confirmed by the one who lives forever and ever"

##### the one who lives forever and ever

Here "the one" refers to God.

##### There will be no more delay

"There will be no more waiting" or "God will not delay"

#### Revelation 07

##### the mystery of God will be accomplished

This can be stated in active form. Alternate translation: "God will accomplish his mystery" or "God will complete his secret plan"

#### Revelation 08

##### Connecting Statement:

John hears the voice from heaven, which he had heard in Revelation 10:4, speak to him again.

##### The voice I heard from heaven

The word "voice" refers to the speaker. Alternate translation: "The one I heard speak from heaven" or "The one who had spoken to me from heaven"

##### I heard

John heard

#### Revelation 09

##### He said to me

"The angel said to me"

##### make ... bitter

"make ... sour" or "make ... acid." This refers to a bad taste from the stomach after eating something that is not good.

#### Revelation 10

##### General Information:

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#### Revelation 11

##### languages

This refers to the people who speak the languages. Alternate translation: "language communities" or "groups of people who speak their own languages"

### Chapter 11

**1** A reed was given to me to use like a measuring rod. I was told, "Get up and measure the temple of God and the altar, and those who worship in it. **2** But do not measure the courtyard outside the temple, for it has been given over to the Gentiles. They will trample the holy city for forty-two months. **3** I will give my two witnesses authority to prophesy for 1,260 days, clothed in sackcloth." **4** These witnesses are the two olive trees and the two lampstands that have stood before the Lord of the earth. **5** If anyone chooses to harm them, fire comes out of their mouth and devours their enemies. Anyone who wishes to harm them must be killed in this way. **6** These witnesses have authority to close up the sky so that no rain will fall during the days that they prophesy. They have power to turn the waters to blood and to strike the earth with every kind of plague whenever they wish. **7** When they will have finished their testimony, the beast that comes up from the bottomless pit will wage war against them. He will conquer them and kill them. **8** Their bodies will lie in the street of the great city (which is symbolically called Sodom and Egypt) where their Lord was crucified. **9** For three and a half days some from every people, tribe, language, and nation will look at their bodies. They will not permit them to be placed in a tomb. **10** Those who live on the earth will rejoice over them and celebrate. They will even send gifts to one another because these two prophets tormented those who lived on the earth. **11** But after three and a half days a breath of life from God will enter them, and they will stand on their feet. Great fear will fall on those who see them. **12** Then they will hear a loud voice from heaven say to them, "Come up here!" Then they will go up into heaven in a cloud, while their enemies look on. **13** At that hour there will be a major earthquake, and a tenth part of the city will collapse. Seven thousand people will be killed in the earthquake, and the survivors will be terrified and give glory to the God of heaven.

**14** The second woe is past. Look! The third woe is coming quickly.

**15** Then the seventh angel sounded his trumpet, and loud voices spoke in heaven and said,

"The kingdom of the world has become

the kingdom of our Lord and of his Christ,

and he will reign forever and ever."

**16** Then the twenty-four elders, who sit on their thrones in the presence of God, fell upon their faces and worshiped God. **17** They said,

"We give thanks to you, Lord God Almighty,

the one who is and who was,

because you have taken your great power

and have begun to reign. *[*[1](#fn-066-011-017-1)*]*

**18** The nations were enraged,

but your wrath has come.

The time has come for the dead to be judged

and for you to reward your servants the prophets

and God's holy people, and those who feared your name,

both the unimportant and the mighty.

The time has come

for you to destroy those who are destroying the earth."

**19** Then God's temple in heaven was opened and the ark of his covenant was seen within his temple. There were flashes of lightning, rumblings, crashes of thunder, an earthquake, and a great hailstorm.

#### Footnotes

11:17 *[1]*The best copies of the ancient Greek text have the phrase

### Chapter 12

**1** A great sign was seen in heaven: a woman clothed with the sun, with the moon under her feet and a crown of twelve stars on her head. **2** She was pregnant, and she was crying out in birth pains, in the anguish of childbirth. **3** Then another sign was seen in heaven: Look! There was a huge red dragon that had seven heads and ten horns, and there were seven crowns on his heads. **4** His tail swept away a third of the stars in heaven and hurled them down to the earth. The dragon stood before the woman who was about to give birth, so that when she gave birth, he would devour her child. **5** She gave birth to a son, a male child, who would rule all the nations with an iron rod. Her child was snatched away to God and to his throne, **6** and the woman fled into the wilderness, where God had prepared a place for her, so she could be taken care of for 1,260 days.

**7** Now there was war in heaven. Michael and his angels fought against the dragon, and the dragon and his angels fought back. **8** But the dragon was not strong enough to win. So there was no longer any place in heaven for him and his angels. **9** The great dragon—that old serpent called the Devil or Satan, who deceives the whole world—was thrown down to the earth, and his angels were thrown down with him. **10** Then I heard a loud voice in heaven:

"Now have come the salvation and the power

and the kingdom of our God,

and the authority of his Christ.

For the accuser of our brothers has been thrown down,

the one who accused them before our God day and night.

**11** They conquered him

by the blood of the Lamb

and by the word of their testimony,

for they did not love their lives

even to death.

**12** Therefore rejoice, you heavens

and all who reside in them!

But woe to the earth and to the sea,

because the devil has gone down to you!

He is filled with terrible anger

and knows that he has only a little time!

**13** When the dragon realized he had been thrown down to the earth, he pursued the woman who had given birth to the male child. **14** But the woman was given the two wings of a great eagle so that she would flee to the place prepared for her in the wilderness. This was the place where she would be taken care of, for a time, times, and half a time—out of the serpent's presence. **15** The serpent poured water out of his mouth like a river so that he might make a flood to sweep her away. **16** But the earth helped the woman. The earth opened its mouth and swallowed the river that the dragon was pouring out of his mouth. **17** Then the dragon was enraged at the woman and went off to wage war with the rest of her descendants, those who obey God's commandments and hold to the testimony about Jesus. **18** Then the dragon stood on the sand of the seashore.

### Chapter 13

**1** Then I saw a beast coming up out of the sea. It had ten horns and seven heads. On its horns were ten crowns, and on each of its heads was a blasphemous name. **2** This beast I saw was like a leopard. Its feet were like a bear's feet, and its mouth was like a lion's mouth. The dragon gave it his power, his throne, and his great authority to rule. **3** One of the beast's heads seemed to have a fatal wound, but that fatal wound had been healed. The whole earth marveled as they followed the beast. **4** They also worshiped the dragon, for he had given his authority to the beast. They worshiped the beast, too, and kept saying, "Who is like the beast?" and "Who can fight against it?" **5** The beast was given a mouth that could speak proud words and blasphemies. It was permitted to exercise authority for forty-two months. **6** So the beast opened its mouth to speak blasphemies against God, blaspheming his name and his tabernacle, those who live in heaven. **7** The beast was permitted to wage war with God's holy people and to conquer them. Also, authority was given to it over every tribe, people, language, and nation. **8** All who live on the earth will worship it, everyone whose name was not written in the Book of Life, which belongs to the Lamb who had been slaughtered from the foundation of the world. **9** If anyone has an ear, let him hear.

**10** If anyone is to be taken into captivity,

into captivity he will go.

If anyone is to be killed with the sword,

with the sword he will be killed.

Here is a call for the patient endurance and faith of God's holy people.

**11** Then I saw another beast coming up out of the earth. He had two horns like a lamb, and it spoke like a dragon. **12** He exercised all the authority of the first beast in his presence, and he made the earth and those who live on it worship the first beast—the one whose lethal wound had been healed. **13** He performed mighty miracles. He even made fire come down on the earth from heaven in front of people. **14** By the signs he was given power on behalf of the beast, he deceived those who live on the earth, telling them to set up an image for the beast—who was wounded by the sword, but he still lived. **15** He was permitted to give breath to the beast's image so that the image would even speak and cause all who refused to worship the beast to be killed. **16** He also forced everyone, unimportant and mighty, rich and poor, free and slave, to receive a mark on the right hand or on the forehead. **17** It was impossible for anyone to buy or sell unless he had the mark of the beast, that is, the number representing its name. **18** This calls for wisdom. If anyone has insight, let him calculate the number of the beast. For it is the number of a human being. His number is 666.

### Chapter 14

**1** I looked and saw the Lamb standing on Mount Zion. With him were 144,000 who had his name and his Father's name written on their foreheads. **2** I heard a voice from heaven sounding like a roar of many waters and loud thunder. The sound I heard was also like harpists playing their harps. **3** They sang a new song before the throne and before the four living creatures and the elders. No one could learn the song except for the 144,000 who had been bought from the earth. **4** These are the ones that have not defiled themselves with women, for they have kept themselves sexually pure. It is these who follow the Lamb wherever he goes. These were redeemed from among mankind as firstfruits for God and for the Lamb. **5** No lie was found in their mouth; they are blameless.

**6** I saw another angel flying in midair, who had the eternal gospel to proclaim to those who live on the earth—to every nation, tribe, language, and people. **7** He called out with a loud voice, "Fear God and give him glory. For the hour of his judgment has come. Worship him, the one who made the heaven, the earth, the sea, and the springs of water."

**8** Another angel—a second angel—followed, saying, "Fallen, fallen is Babylon the great, who persuaded all the nations to drink the wine of her immoral passion."

**9** Another angel—a third angel—followed them, saying with a loud voice, "If anyone worships the beast and his image and receives a mark on his forehead or on his hand, **10** he will also drink some of the wine of God's wrath, the wine that has been poured undiluted into the cup of his anger. The person who drinks it will be tormented with fire and sulfur before God's holy angels and before the Lamb. **11** The smoke from their torment goes up forever and ever, and they have no rest day or night—these worshipers of the beast and his image, and everyone who receives the mark of his name. **12** Here is a call for the patient endurance of God's holy people, those who keep the commandments of God and their faith in Jesus."

**13** I heard a voice from heaven say, "Write this: Blessed are the dead who die in the Lord."

"Yes," says the Spirit, "so that they may rest from their labors, for their deeds will follow them."

**14** I looked, and there was a white cloud. Seated on the cloud was one like a son of man. He had a golden crown on his head and a sharp sickle in his hand. **15** Then another angel came out of the temple and called with a loud voice to the one sitting on the cloud: "Take your sickle and start to reap. For the time to reap has come, since the harvest of the earth is ripe." **16** Then the one who was sitting on the cloud swung his sickle over the earth, and the earth was reaped.

**17** Another angel came out from the temple in heaven; he also had a sharp sickle. **18** Still another angel came out from the incense altar, who had authority over the fire. He called out with a loud voice to the one who had the sharp sickle, "Take your sharp sickle and gather in the clusters of grapes from the vines of the earth, for their grapes are now ripe." **19** The angel swung his sickle to the earth and harvested the grapevine of the earth. He threw it into the great winepress of God's wrath. **20** The winepress was trodden outside the city, and blood poured out from it up to the height of a horse's bridle, for 1,600 stadia.

### Chapter 15

**1** Then I saw another sign in heaven, great and marvelous: There were seven angels with seven plagues, which are the final plagues, for with them the wrath of God will be completed.

**2** I saw what appeared to be a sea of glass mixed with fire. Standing beside the sea were those who had been victorious over the beast and his image and over the number representing his name. They were holding harps given to them by God. **3** They were singing the song of Moses, the servant of God, and the song of the Lamb:

"Great and marvelous are your deeds,

Lord God, the Almighty.

Just and true are your ways,

King of the nations.

**4** Who will not fear you, Lord,

and glorify your name?

For you alone are holy.

All nations will come

and worship before you

because your righteous deeds have been revealed."

**5** After these things I looked, and the temple of the tabernacle of witness was open in heaven. **6** Out of the temple came the seven angels holding the seven plagues. They were clothed with pure, bright linen and had golden sashes around their chests. **7** One of the four living creatures gave to the seven angels seven golden bowls full of the wrath of God, who lives forever and ever. **8** The temple was filled with smoke from the glory of God and from his power. No one could enter it until the seven plagues of the seven angels were completed.

### Chapter 16

**1** I heard a loud voice call out of the temple and say to the seven angels, "Go and pour out on the earth the seven bowls of God's wrath."

**2** The first angel went and poured out his bowl on the earth; ugly and painful sores came on the people who had the mark of the beast, those who worshiped his image.

**3** The second angel poured out his bowl into the sea. It became blood, like the blood of a dead person, and every living thing in the sea died.

**4** The third angel poured out his bowl into the rivers and the springs of water, and they became blood. **5** I heard the angel of the waters say,

"You are righteous—the one who is and who was, the Holy One—

because you have judged these things.

**6** Because they poured out the blood of God's holy people and prophets,

you have given them blood to drink;

it is what they deserve."

**7** I heard the altar reply,

"Yes, Lord God Almighty,

your judgments are true and righteous."

**8** The fourth angel poured out his bowl on the sun, and it was given permission to scorch the people with fire. **9** They were scorched by the terrible heat, and they blasphemed the name of God, who has the authority over these plagues. They did not repent or give him glory.

**10** Then the fifth angel poured out his bowl on the throne of the beast, and darkness covered its kingdom. They chewed on their tongues because of the pain. **11** They blasphemed the God of heaven because of their pain and sores, and they still refused to repent of their deeds.

**12** The sixth angel poured out his bowl into the great river, the Euphrates. Its water was dried up in order to prepare the way for the kings that would come from the east. **13** I saw three unclean spirits that looked like frogs coming out of the mouths of the dragon, of the beast, and of the false prophet. **14** For they are spirits of demons performing miraculous signs. They were going out to the kings of the whole world in order to gather them together for the battle on the great day of God Almighty. **15** ("Look! I am coming as a thief! Blessed is the one who keeps watching, keeping his garments on so that he does not walk around naked and so that they do not see his shameful condition.")

**16** They brought them together at the place that is called Armageddon in Hebrew.

**17** Then the seventh angel poured out his bowl into the air. Then a loud voice came out of the temple and from the throne, saying, "It is done!" **18** There were flashes of lightning, rumblings, crashes of thunder, and a terrible earthquake—an earthquake greater than any that has ever happened since human beings have been on the earth, so great was this earthquake. **19** The great city was split into three parts, and the nations' cities collapsed. Then God called to mind Babylon the great, and he gave that city the cup filled with the wine made from his furious wrath. **20** Every island disappeared, and the mountains were no longer found. **21** Great hailstones, weighing about a talent, came down from the sky upon the people. They blasphemed God for the plague of hail because that plague was so terrible.

### Chapter 17

**1** One of the seven angels who had been holding the seven bowls came and said to me, "Come, I will show you the condemnation of the great prostitute who is seated on many waters, **2** with whom the kings of the earth committed sexual immorality, and with the wine of her sexual immorality the inhabitants of the earth became drunk." **3** Then the angel carried me away in the Spirit to a wilderness, and I saw a woman sitting on a scarlet beast that was full of blasphemous names. The beast had seven heads and ten horns. **4** The woman was dressed in purple and scarlet and was adorned with gold, precious stones, and pearls. She was holding in her hand a golden cup full of detestable things and the impurities of her sexual immorality. **5** On her forehead was written a name, a mystery: "Babylon the great, the mother of prostitutes and of the detestable things of the earth."

**6** I saw that the woman was drunk with the blood of God's holy people and with the blood of the martyrs for Jesus. When I saw her, I was greatly astonished. **7** But the angel said to me, "Why are you astonished? I will explain to you the mystery of the woman and of the beast that is carrying her, the beast that has the seven heads and the ten horns. **8** The beast you saw existed, does not exist now, and is about to come up from the bottomless pit. Then he will go on to destruction. Those who live on the earth, those whose names have not been written in the Book of Life since the foundation of the world—they will be astounded when they see the beast, because he once was, and now is not, and yet will come. **9** This calls for a mind that has wisdom. The seven heads are seven hills on which the woman is seated. **10** They are also seven kings. Five kings have fallen, one exists, and the other has not yet come, and when he comes, he must remain for a little while. **11** The beast that once was, and now is not, yet he is an eighth king. He belongs to the seven and is going to his destruction. **12** The ten horns that you saw are ten kings who have not yet received a kingdom, but they will receive authority as kings for one hour together with the beast. **13** These are of one mind, and they give over their power and authority to the beast. **14** They will wage war against the Lamb. But the Lamb will conquer them because he is Lord of lords and King of kings—and those with him are the called, chosen, and faithful ones." **15** The angel said to me, "The waters you saw, where the prostitute is seated, are peoples, multitudes, nations, and languages. **16** The ten horns that you saw—they and the beast will hate the prostitute. They will make her desolate and naked, they will devour her flesh, and they will burn her completely with fire. **17** For God has put it into their hearts to carry out his purpose by agreeing to give their power to rule to the beast until God's words are fulfilled. **18** The woman you saw is the great city that has power to rule over the kings of the earth."

### Chapter 18

**1** After these things I saw another angel coming down out of heaven. He had great authority, and the earth was illumined by his glory. **2** He cried out with a mighty voice, saying,

"Fallen, fallen is Babylon the great!

She has become a dwelling place for demons,

a prison for every unclean spirit,

a prison for every unclean bird,

a prison for every unclean and detestable animal.

**3** For all the nations have drunk

the wine of her immoral passion.

The kings of the earth have committed immorality with her.

The merchants of the earth have become rich from the power of her sensual way of living."

**4** Then I heard another voice from heaven say,

"Come out from her, my people,

so that you will not share in her sins,

and so that you will not receive any of her plagues.

**5** Her sins have piled up as high as heaven,

and God has remembered her evil actions.

**6** Pay her back as she has paid others back,

and repay her double for her deeds;

in the cup she mixed, mix double the amount for her.

**7** As she glorified herself and lived in luxury,

give her just as much torture and grief.

For she says in her heart,

'I am seated as a queen;

I am not a widow,

and I will never see mourning.'

**8** Therefore in one day her plagues will come:

death, mourning, and famine.

She will be consumed by fire,

for the Lord God is mighty, and he is her judge."

**9** The kings of the earth who committed sexual immorality and went out of control with her will weep and wail over her when they see the smoke of her burning. **10** They will stand off at a distance, afraid of her torment, saying,

"Woe, woe to the great city,

Babylon, the powerful city!

For in a single hour your punishment has come."

**11** The merchants of the earth weep and mourn for her since no one buys their merchandise anymore— **12** merchandise of gold, silver, precious stone, pearls, fine linen, purple, silk, scarlet, all kinds of scented wood, every vessel of ivory, every vessel made of most precious wood, bronze, iron, marble, **13** cinnamon, spice, incense, myrrh, frankincense, wine, oil, fine flour, wheat, cattle and sheep, horses and chariots and bodies and souls of people. **14** The fruit that you desired with all your might is gone from you. All your luxury and splendor have vanished, never to be found again. **15** The merchants of these goods who became rich by her will stand away from her at a distance because of the fear of her torment, weeping and mourning loudly.

**16** They will say,

"Woe, woe to the great city

that was dressed in fine linen, in purple, and in scarlet,

and was adorned with gold, precious jewels, and pearls!

**17** In a single hour all that wealth has been laid waste."

Every ship's captain, every seafaring man, sailors, and all who make their living from the sea stood off at a distance.

**18** They cried out as they saw the smoke of her burning. They said, "What city is like the great city?" **19** They threw dust on their heads, and cried out, weeping and mourning,

"Woe, woe to the great city

where all who had their ships

at sea became rich from her wealth.

For in a single hour she has been laid waste."

**20** "Rejoice over her, heaven,

you holy people and apostles and prophets,

for God has brought your judgment on her!"

**21** A mighty angel took up a stone like a great millstone and threw it into the sea, saying,

"In this way, Babylon, the great city,

will be thrown down with violence

and will not be seen anymore.

**22** The sound made by harpists, musicians,

flute players, and trumpeters

will not be heard anymore in you.

No craftsman of any kind

will be found in you.

No sound of a mill

will be heard anymore in you.

**23** The light of a lamp

will not shine in you anymore.

The voices of the bridegroom and the bride

will not be heard in you anymore,

for your merchants were the princes of the earth,

and the nations were deceived by your sorcery.

**24** In her the blood of prophets and of God's holy people was found,

and the blood of all who have been killed on the earth."

### Chapter 19

**1** After these things I heard what sounded like a loud voice of a large number of people in heaven calling out,

"Hallelujah!

Salvation, glory, and power belong to our God.

**2** His judgments are true and just,

for he has judged the great prostitute

who corrupted the earth with her sexual immorality.

He has avenged the blood of his servants

from her hand."

**3** They spoke a second time:

"Hallelujah!

The smoke rises from her forever and ever."

**4** The twenty-four elders and the four living creatures fell down and worshiped God, who was seated on the throne. They were saying,

"Amen. Hallelujah!"

**5** Then a voice came out from the throne, saying,

"Praise our God,

all you his servants,

you who fear him,

both the unimportant and the powerful."

**6** Then I heard what sounded like the voice of a great number of people, like the roar of many waters, and like mighty crashes of thunder, saying,

"Hallelujah!

For the Lord reigns, our God, the Almighty.

**7** Let us rejoice and be glad

and give him the glory!

For the wedding celebration of the Lamb has come,

and his bride has made herself ready.

**8** She was permitted to be dressed

in bright and clean fine linen"

fine linen is the righteous acts of God's holy people).

**9** The angel said to me, "Write this: Blessed are those who are invited to the wedding feast of the Lamb." He also said to me, "These are true words of God." **10** I fell down at his feet to worship him, but he said to me, "Do not do this! I am a fellow servant with you and your brothers who hold the testimony about Jesus. Worship God, for the testimony about Jesus is the spirit of prophecy."

**11** Then I saw heaven open, and I looked and there was a white horse. The one riding it is called faithful and true. It is with justice that he judges and wages war. **12** His eyes are like a fiery flame, and on his head are many crowns. He has a name written on him that no one knows but himself. **13** He is clothed with a robe that was dipped in blood, and his name is called the Word of God. **14** The armies of heaven were following him on white horses, dressed in fine linen, white and clean. **15** Out of his mouth goes a sharp sword with which he strikes down the nations, and he will rule them with an iron rod. He tramples in the winepress of the fury of the wrath of God Almighty. **16** He has a name written on his robe and on his thigh: "King of kings and Lord of lords."

**17** I saw an angel standing in the sun. He called out in a loud voice to all the birds flying overhead, "Come, gather together for the great feast of God. **18** Come eat the flesh of kings, the flesh of commanders, the flesh of mighty men, the flesh of horses and their riders, and the flesh of all men, both free and slave, the unimportant and the powerful."

**19** I saw the beast and the kings of the earth with their armies. They were assembling in order to wage war with the one who rode the horse and with his army. **20** The beast was captured and with him the false prophet who performed the signs in his presence. With these signs he deceived those who had received the mark of the beast and who worshiped his image. The two of them were thrown alive into the fiery lake of burning sulfur. **21** The rest of them were killed by the sword that came out of the mouth of the one who rode on the horse. All the birds ate their dead flesh.

### Chapter 20

**1** Then I saw an angel coming down from heaven. He had the key to the bottomless pit, and he had a great chain in his hand. **2** He took hold of the dragon, the old serpent, which is the devil, or Satan, and bound him for a thousand years. **3** He threw him into the bottomless pit. He shut it and sealed it over him. This was so that he would not deceive the nations anymore until the thousand years were over. After that, he must be set free for a short amount of time.

**4** Then I saw thrones. Seated on them were those who had been given authority to judge. I also saw the souls of those who had been beheaded for the testimony about Jesus and for the word of God. They had not worshiped the beast or his image, and they had refused to receive the mark on their forehead or hand. They came to life, and they reigned with Christ for a thousand years. **5** The rest of the dead did not come to life until the thousand years were ended. This is the first resurrection. **6** Blessed and holy is anyone who takes part in the first resurrection! Over these the second death has no power. They will be priests of God and of Christ and will reign with him for a thousand years.

**7** When the thousand years come to an end, Satan will be released from his prison. **8** He will go out to deceive the nations at the four corners of the earth—Gog and Magog—to bring them together for the battle. They will be as many as the sand of the sea. **9** They went up over the broad plain of the earth and surrounded the camp of God's holy people—the beloved city. But fire came down from heaven and devoured them. **10** The devil, who deceived them, was thrown into the lake of burning sulfur, where the beast and the false prophet had been thrown. They will be tormented day and night forever and ever.

**11** Then I saw a great white throne and the one who is seated on it. The earth and the heavens fled away from his presence, but there was no place for them to go. **12** I saw the dead—the mighty and the unimportant—standing before the throne, and the books were opened. Then another book was opened—the Book of Life. The dead were judged by what was recorded in the books, according to their deeds. **13** The sea gave up the dead who were in it. Death and Hades gave up the dead who were in them, and the dead were judged according to their deeds. **14** Death and Hades were thrown into the lake of fire. This is the second death—the lake of fire. **15** If anyone's name was not found written in the Book of Life, he was thrown into the lake of fire.

# Revelation 20 General Notes

### Special concepts in this chapter

#### The thousand-year reign of Christ

In this chapter, Jesus is said to reign for a thousand years, at the same time that Satan is bound. Scholars are divided over whether this refers to a future period of time or to Jesus reigning now from heaven. It is not necessary to understand this passage in order to translate it accurately. (See: prophet)

#### Final rebellion

This chapter also describes what happens after the thousand years are ended. During this time, Satan and many people will attempt to rebel against Jesus. This will result in God's ultimate and final victory over sin and evil. (See: sin and evil and eternity)

#### Great white throne

This chapter ends with God judging all people who ever lived. God separates people who believe in Jesus from those who do not believe in him. (See: judge and heaven and faith)

### Important figures of speech in this chapter

#### Book of Life

This is a metaphor for eternal life. Those possessing eternal life are said to have their names written in this Book of Life.

### Other possible translation difficulties in this chapter

#### Hades and the lake of fire

These appear to be two distinct places. The translator may wish to do further research to determine how to translate these two places differently. They should not be made the same as each other in translation. (See: hell)

#### Revelation 01

##### General Information:

John begins to describe a vision of an angel throwing the devil into the bottomless pit.

##### Then I saw

Here "I" refers to John.

##### bottomless pit

This is an extremely deep, narrow hole. Possible meanings are 1) the pit has no bottom; it continues to go down further forever or 2) the pit is so deep that it is as if it had no bottom. See how you translated this in Revelation 9:1.

#### Revelation 02

##### dragon

This was a large, fierce reptile, like a lizard. For Jewish people, it was a symbol of evil and chaos.

#### Revelation 03

##### sealed it over him

The angel sealed the pit to keep anyone from opening it. Alternate translation: "sealed it to prevent anyone from opening it"

##### deceive the nations

Here "nations" is a metonym for the people of the earth. Alternate translation: "deceive the people-groups"

##### the thousand years

"1,000 years"

##### he must be set free

This can be stated in active form. Alternate translation: "God will command the angel to free him"

#### Revelation 04

##### General Information:

This is the next part of John's vision. He describes suddenly seeing thrones and the souls of believers.

##### who had been given authority to judge

This can be stated in active form. Alternate translation: "whom God had given authority to judge"

##### who had been beheaded

This can be stated in active form. Alternate translation: "whose heads others had cut off"

##### for the testimony about Jesus and for the word of God

"because they had spoken the truth about Jesus and about the word of God"

##### for the word of God

These words are a metonym for the message from God. Alternate translation: "for what they taught about the scriptures"

##### They came to life

"They came back to life" or "They became alive again"

#### Revelation 05

##### The rest of the dead

"All of the other dead people"

##### the thousand years were ended

"the end of the 1,000 years"

#### Revelation 06

##### Over these the second death has no power

Here John describes "death" as a person with power. Alternate translation: "These people will not experience the second death"

##### the second death

"dying a second time." This is described as eternal punishment in the lake of fire in [Revelation 20:14]

#### Revelation 07

##### Satan will be released from his prison

This can be stated in active form. Alternate translation: "God will release Satan from his prison"

#### Revelation 08

##### They will be as many as the sand of the sea

This emphasizes the extremely large number of soldiers in Satan's army.

#### Revelation 09

##### They went

"Satan's army went"

##### the beloved city

This refers to Jerusalem.

##### fire came down from heaven and devoured them

Here John speaks of fire as if it were alive. Alternate translation: "God sent fire from heaven to burn them up"

#### Revelation 10

##### The devil, who deceived them, was thrown into

This can be stated in active form. Alternate translation: "God threw the devil, who had deceived them, into" or "God's angel threw the devil, who had deceived them, into"

##### lake of burning sulfur

"the lake of fire that burns with sulfur" or "place full of fire that burns with sulfur." See how you translated this in Revelation 19:20.

##### where the beast and the false prophet had been thrown

This can be stated in active form. Alternate translation: "where he had also thrown the beast and the false prophet"

##### They will be tormented

This can be stated in active form. Alternate translation: "God will torment them"

#### Revelation 11

##### General Information:

This is the next part of John's vision. He describes suddenly seeing a great white throne and the dead being judged.

##### The earth and the heavens fled away from his presence, but there was no place for them to go

John describes heaven and earth as if they were people who were trying to escape God's judgment. This means that God completely destroyed the old heaven and earth.

#### Revelation 12

##### the books were opened

This can be stated in active form. Alternate translation: "someone opened the books"

##### The dead were judged

This can be stated in active form. Alternate translation: "God judged the people who had died and now lived again"

##### by what was recorded

This can be stated in active form. Alternate translation: "by what he had recorded"

#### Revelation 13

##### The sea gave up the dead ... Death and Hades gave up the dead

Here John speaks of the sea, death, and Hades as if they were living persons.

##### the dead were judged

This can be stated in active form. Alternate translation: "God judged the dead people"

##### Hades

Here "Hades" is a metonym that represents the place where unbelievers go when they die, to wait for God's judgment.

#### Revelation 14

##### Death and Hades were thrown

This can be stated in active form. Alternate translation: "God threw Death and Hades" or "God's angel threw Death and Hades"

##### the second death

"dying a second time." This is described as eternal punishment in the lake of fire in [Revelation 20:14]

#### Revelation 15

##### If anyone's name was not found written

This can be stated in active form. Alternate translation: "If God's angel did not find a person's name"

##### he was thrown into the lake of fire

This can be stated in active form. Alternate translation: "the angel threw him into the lake of fire" or "the angel threw him into the place where fire burns forever"

### Chapter 21

**1** Then I saw a new heaven and a new earth, for the first heaven and the first earth had passed away, and the sea was no more. **2** I saw the holy city, new Jerusalem, that came down out of heaven from God, prepared like a bride adorned for her husband. **3** I heard a great voice from the throne saying, "Look! The dwelling place of God is with human beings, and he will live with them. They will be his people, and God himself will be with them and he will be their God. **4** He will wipe away every tear from their eyes, and there will be no more death, or grieving, or crying, or pain. The former things have passed away. **5** The one who was seated on the throne said, "Look! I make all things new." He said, "Write this down because these words are trustworthy and true." **6** He said to me, "These things are done! I am the Alpha and the Omega, the beginning and the end. To the one who thirsts I will give drink without cost from the spring of the water of life. **7** The one who conquers will inherit these things, and I will be his God, and he will be my son. **8** But as for the cowards, the faithless, the detestable, the murderers, the sexually immoral, sorcerers, idolaters, and all liars, their place will be in the fiery lake of burning sulfur. That is the second death."

**9** One of the seven angels came to me, the one who had the seven bowls full of the seven last plagues, and he said, "Come here. I will show you the bride, the wife of the Lamb." **10** Then he carried me away in the Spirit to a great and high mountain and showed me the holy city Jerusalem coming down out of heaven from God. **11** Jerusalem had the glory of God, and its brightness was like a very precious jewel, like a stone of crystal-clear jasper. **12** It had a great, high wall with twelve gates, with twelve angels at the gates. On the gates were written the names of the twelve tribes of the sons of Israel. **13** On the east were three gates, on the north three gates, on the south three gates, and on the west three gates. **14** The wall of the city had twelve foundations, and on them were the twelve names of the twelve apostles of the Lamb. **15** The one who spoke with me had a measuring rod made of gold to measure the city, its gates, and its wall. **16** The city was laid out in a square; its length was the same as its width. He measured the city with the measuring rod, twelve thousand stadia in length (its length, width, and height were the same). **17** He also measured its wall, 144 cubits thick by human measurement (which is also the angel's measure). **18** The wall was built of jasper and the city of pure gold, like clear glass. **19** The foundations of the wall were adorned with every kind of precious stone. The first was jasper, the second was sapphire, the third was agate, the fourth was emerald, **20** the fifth was onyx, the sixth was carnelian, the seventh was chrysolite, the eighth was beryl, the ninth was topaz, the tenth was chrysoprase, the eleventh was jacinth, and the twelfth was amethyst. **21** The twelve gates were twelve pearls; each of the gates was made from a single pearl. The streets of the city were pure gold, like transparent glass. **22** I saw no temple in the city, for the Lord God Almighty and the Lamb are its temple. **23** The city had no need of the sun or the moon in order to shine on it because the glory of God shone on it, and its lamp is the Lamb. **24** The nations will walk by the light of that city. The kings of the earth will bring their glory into it. **25** Its gates will not be shut during the day, and there will be no night there. **26** They will bring the glory and the honor of the nations into it, **27** but nothing unclean will ever enter into it, nor anyone who does what is detestable or deceitful, but only those whose names are written in the Lamb's Book of Life.

### Chapter 22

**1** Then the angel showed me the river of the water of life, clear as crystal. It was flowing from the throne of God and of the Lamb **2** through the middle of the city's street. On each side of the river was the tree of life, bearing twelve kinds of fruits, and it bears its fruit every month. The leaves of the tree are for the healing of the nations. **3** There will no longer be any curse. The throne of God and of the Lamb will be in the city, and his servants will serve him. **4** They will see his face, and his name will be on their foreheads. **5** There will be no more night; they will have no need for the light of a lamp or sunlight because the Lord God will shine on them. They will reign forever and ever.

**6** The angel said to me, "These words are trustworthy and true. The Lord, the God of the spirits of the prophets, sent his angel to show his servants what must happen soon." **7** "Look! I am coming soon! Blessed is the one who obeys the words of the prophecy of this book."

**8** I, John, am the one who heard and saw these things. When I heard and saw them, I fell down to worship at the feet of the angel who had been showing me these things. **9** He said to me, "Do not do that! I am a fellow servant with you, with your brothers the prophets, and with those who obey the words of this book. Worship God!"

**10** Then he said to me, "Do not seal up the words of the prophecy of this book, for the time is near. **11** The one who is unrighteous, let him continue to do unrighteousness. The one who is morally filthy, let him continue to be morally filthy. The one who is righteous, let him continue to do what is righteous. The one who is holy, let him continue to be holy."

**12** "Look! I am coming soon. My reward is with me, to pay back each one according to his deeds. **13** I am the Alpha and the Omega, the first and the last, the beginning and the end. **14** Blessed are those who wash their robes so that they will have the right to eat from the tree of life and to enter the city through the gates. *[*[1](#fn-066-022-014-1)*]***15** Outside are the dogs, the sorcerers, the sexually immoral, the murderers, the idolaters, and everyone who loves and practices falsehood.

**16** I, Jesus, have sent my angel to testify to you about these things for the churches. I am the root and the descendant of David, the bright morning star."

**17** The Spirit and the Bride say, "Come!" Let the one who hears say, "Come!" Whoever is thirsty, let him come, and whoever desires it, let him freely have the water of life.

**18** I testify to everyone who hears the words of the prophecy of this book: If anyone adds to them, God will add to him the plagues that are written about in this book. **19** If anyone takes away from the words of this book of prophecy, God will take away his share in the tree of life and in the holy city that are written about in this book. *[*[2](#fn-066-022-019-2)*]*

**20** The one who testifies to these things says, "Yes! I am coming soon." Amen! Come, Lord Jesus!

**21** The grace of the Lord Jesus be with all. Amen. *[*[3](#fn-066-022-021-3)*]*

#### Footnotes

22:14 *[1]*Instead of, 22:19 *[2]*Some older copies read 22:21 *[3]*Some ancient copies of the Greek text or ancient translations of the Greek text add the phrase:

## Matthew

### Chapter 1

**1** दाऊदका पुत्र अब्राहामका पुत्र येशू ख्रीष्‍टको वंशावलीको पुस्तक । **2** अब्राहाम इसहाकका पिता थिए, र इसहाक याकूबका पिता थिए, र याकूब यहूदा र तिनका दाजुभाइहरूका पिता थिए । **3** यहूदा तामारद्वारा फारेस र जाहेरका पिता थिए, फारेस हेस्रोनका पिता, र हेस्रोन आरामका पिता थिए । **4** आराम अम्मीनादाबका पिता, अम्मीनादाब नहशोनका पिता, र नहशोन सल्मोनका पिता थिए । **5** सल्मोन राहाबद्वारा बोअजका पिता, बोअज रूथद्वारा ओबेदका पिता, ओबेद यिशैका पिता थिए, **6** यिशै दाऊद राजाका पिता थिए । दाऊद उरियाहकी पत्‍नीद्वारा सोलोमनका पिता थिए । **7** सोलोमन रहबामका पिता, रहबाम अबियाका पिता, अबिया आसाका पिता थिए । **8** आसा यहोशापातका पिता, यहोशापात यहोरामका पिता, र यहोराम उज्जियाहका पिता थिए । **9** उज्जियाह योतामका पिता, योताम आहाजका पिता, आहाज हिजकियाका पिता थिए । **10** हिजकिया मनश्‍शेका पिता, मनश्‍शे अमोनका पिता, अमोन योशियाहका पिता थिए । **11** बेबिलोनमा निर्वासनको समयमा योशियाह यकोनियास र तिनका दाजुभाइहरूका पिता भए । **12** र बेबिलोनमा निर्वासनपछि यकोनियास शालतिएलका पिता भए, शालतिएल यरुबाबेलका पूर्वज थिए । **13** यरुबाबेल अबिउदका पिता, अबिउद एल्याकीमका पिता, र एल्याकीम आजोरका पिता थिए । **14** आजोर सादोकका पिता, सादोक आखिमका पिता, र आखिम एलिउदका पिता थिए । **15** एलिउद एलाजारका पिता, एलाजार मत्तानका पिता, र मत्तान याकूबका पिता थिए । **16** याकूब तिनै मरियमका पति योसेफका पिता थिए, जसबाट येशू जन्मनुभयो, जसलाई ख्रीष्‍ट भनिन्छ । **17** अब्राहामदेखि दाऊदसम्म जम्मा पुस्ता चौध पुस्ता, दाऊददेखि बेबिलोनको निर्वासनसम्म चौध पुस्ता र बेबिलोनको निर्वासनदेखि येशू ख्रीष्‍टसम्म चौध पुस्ता थिए । **18** येशू ख्रीष्‍टको जन्म यस प्रकारले भयो । उहाँकी आमा मरियमको योसेफसँग विवाहको निम्ति मगनी भएको थियो, तर उनीहरूको सहवास हुनुभन्दा अगाडि तिनी पवित्र आत्माद्वारा गर्भवती भएकी थाहा हुन आयो । **19** तिनका पति योसेफ धर्मी मानिस थिए र उनले तिनलाई सबैका सामु शर्ममा पार्न चाहेनन् । यसैले, उनले गोप्य प्रकारले तिनीसँगको मगनीलाई रद्द गर्ने निर्णय गरे । **20** जसै उनले यी कुराहरूको बारेमा विचार गरे, सपनामा परमप्रभुका एक जना स्वर्गदूत उनको सामु देखा परे र यसो भने, “हे दाऊदका पुत्र योसेफ, मरियमलाई आफ्नी पत्‍नीको रूपमा स्वीकार्न नडराऊ, किनकि जो तिनको गर्भमा हुनुहुन्छ, उहाँ पवित्र आत्माद्वारा गर्भधारण हुनुभएको हो । **21** तिनले एक जना पुत्र जन्माउनेछिन् र तिमीले उहाँको नाउँ येशू राख्‍नेछौ, किनकि उहाँले आफ्ना मानिसहरूलाई तिनीहरूका पापबाट बचाउनुहुनेछ ।” **22** अगमवक्‍ताद्वारा परमप्रभुले बोल्नुभएको यस्तो भनाइ पुरा हुनलाई यी सबै भए, **23** “हेर, कन्या गर्भवती हुनेछिन् र एक जना पुत्र जन्माउनेछिन्, र तिनीहरूले उहाँको नाउँ इम्मानुएल राख्‍नेछन्”, जसको अर्थ हुन्छ, “परमेश्‍वर हामीसँग ।” **24** योसेफ निद्राबाट ब्युँझे र उनले परमप्रभुका दूतले आज्ञा गरेअनुसार गरे र उनले तिनलाई उनकी पत्‍नीको रूपमा स्वीकारे । **25** तर, तिनले पुत्रलाई जन्म नदिएसम्म उनले तिनीसँग शारीरिक सम्बन्ध राखेनन् । र उनले उहाँको नाउँ येशू राखे ।

### Chapter 2

**1** यहूदियाको बेथलेहेममा राजा हेरोदको समयमा येशूको जन्म भएपछि पूर्वबाट ज्ञानी मानिसहरू यरूशलेममा आएर यसो भन्‍न लागे, **2** “यहूदीहरूका राजा भई जन्मनुभएका उहाँ कहाँ हुनुहुन्छ ? हामीले उहाँको तारा पूर्वमा देख्यौँ र उहाँलाई दण्डवत् गर्न आएका छौँ ।” **3** जब हेरोद राजाले यो सुने, उनी र उनीसँगै सारा यरूशलेम बेचैन भए । **4** हेरोदले सबै मुख्य पुजारी र मानिसहरूका शास्‍त्रीहरूलाई भेला गराए, र उनले तिनीहरूलाई सोधे, “जन्मने भनिएका ख्रीष्‍ट कहाँ छन् ?” **5** तिनीहरूले उनलाई भने, “यहूदियाको बेथलेहेममा किनकि अगमवक्‍ताद्वारा यस्तै लेखिएको थियो, **6** ‘र यहूदाको देशमा, ए बेथलेहम, यहूदाका शासकहरूभन्दा तँ कुनै कम छैनस्, किनकि तँबाट एक जना शासक आउनुहुनेछ जसले मेरा मानिस इस्राएलको हेरचाह गर्नुहुनेछ’ ।” **7** त्यसपछि ठिक कुन समयमा तारा देखा परेको थियो भनी सोध्‍न हेरोदले गुप्‍त रूपमा ती ज्ञानी मानिसहरूलाई बोलाए । **8** उनले तिनीहरूलाई यसो भन्दै बेथलेहेम पठाए, “जाओ र राम्रोसँग त्यस बालकलाई खोज । जब उनलाई भेट्टाउनेछौ, मलाई खबर गर ताकि म पनि गएर उनलाई दण्डवत् गर्न सकूँ ।” **9** तिनीहरूले राजाले भनेका कुरा सुनेपछि तिनीहरू आफ्नो बाटो लागे अनि तिनीहरूले पूर्वमा देखेका तारा तिनीहरूका अगि-अगि गए, र सानो बालक भएको ठाउँमा आइपुग्दा त्यो तारा त्यही ठाउँमाथि रोकियो । **10** जब तिनीहरूले त्यो तारा देखे, तिनीहरू हर्षले अति आनन्दित भए । **11** तिनीहरू घरभित्र पसे र सानो बालकलाई उहाँकी आमा मरियमको साथमा देखे । तिनीहरूले दण्डवत् गरे र उहाँको आराधना गरे । तिनीहरूले आफ्ना बहुमूल्य कुराहरू निकाले र उहाँलाई सुन, सुगन्धित धूप र मूर्रका उपहारहरू चढाए । **12** परमेश्‍वरले तिनीहरूलाई हेरोदकहाँ फर्की नजानू भनी सपनामा चेतावनी दिनुभयो । त्यसैले, तिनीहरू अर्कै बाटो भएर आ-आफ्नै देशमा गए । **13** तिनीहरू गइसकेपछि परमप्रभुका एउटा दूत योसेफकहाँ सपनामा देखा परे र भने, “उठ, सानो बालक र उहाँकी आमालाई लिएर मिश्र देशमा भागेर जाऊ । मैले नभनेसम्म त्यहीँ बस, किनकि हेरोदले सानो बालकलाई मार्न उहाँलाई खोज्नेछ ।” **14** त्यो रात योसेफ उठे र सानो बालक र उहाँकी आमालाई लिए अनि मिश्रदेशतर्फ प्रस्थान गरे । **15** हेरोदको मृत्यु नभएसम्म उनी त्यहीँ बसे । अगमवक्‍ताद्वारा परमप्रभुले भन्‍नुभएको कुरा यसरी पुरा भयो, “मैले आफ्ना पुत्रलाई मिश्रदेशबाट बोलाएको छु ।” **16** त्यसपछि जब हेरोदले आफू ती ज्ञानी मानिसहरूबाट छलिएको कुरा थाहा पाए, उनी औधी रिसाए । ती ज्ञानी मानिसहरूबाट उनले निर्धारण गरेका समयअनुसार त्यस क्षेत्रका दुई वर्ष पुगेका र त्योभन्दा मुनिका बालकहरूलाई र बेथलेहेमका सबै पुरुष बालकलाई मानिसहरू पठाएर मार्न लगाए । **17** यसरी यर्मिया अगमवक्‍ताद्वारा जे भनिएको थियो, त्यो पुरा भयो, **18** “रामामा एउटा आवाज सुनियो, रोदन र ठुलो विलाप, बालकहरूका निम्ति राहेलको रोदन, र सान्त्वना तिनले इन्कार गरिन्, किनकि तिनका बालकहरू अब रहेनन् ।” **19** जब हेरोद मरे, हेर, परमप्रभुका एक जना दूत मिश्रमा योसेफकहाँ सपनामा देखा परे अनि उनलाई भने, **20** “उठ, अनि बालक र उहाँकी आमालाई लिएर इस्राएल देशमा जाऊ, किनकि जसले बालकलाई मार्न चाहेका थिए, तिनीहरू मरिसकेका छन् ।” **21** योसेफ उठे, अनि बालक र उहाँकी आमालाई लिएर इस्राएल देशमा आए । **22** तर जब यहूदियामा आफ्ना बुबा हेरोदको ठाउँमा अर्खिलाउसले शासन गरिरहेका उनले सुने, उनी त्यहाँ जान डराए । परमप्रभुले सपनामा चेतावनी दिनुभएपछि उनी गालीलको क्षेत्रतिर लागे, **23** र नासरत भनिने सहरमा गएर बसे । “उहाँलाई नासरी भनिनेछ” भनेर अगमवक्‍ताहरूद्वारा बोलिएको वचन यसरी पुरा भयो ।

### Chapter 3

**1** ती दिनमा बप्‍तिस्‍मा-दिने यूहन्‍ना यहूदियाको उजाड-स्थानमा यसो भनेर प्रचार गर्दै आए, **2** “पश्‍चात्ताप गर, किनभने स्वर्गको राज्य नजिकै छ ।” **3** किनभने यी मानिस तिनै हुन् जसको बारेमा यशैया अगमवक्‍ताद्वारा यसो भनिएको थियो, “उजाड-स्थानमा एक जना कराउनेको आवाज, ‘परमप्रभुको मार्ग तयार पार, उहाँका मार्गहरू सोझा बनाओ’ ।” **4** अब यूहन्‍नाले उँटको रौँका वस्‍त्र र कम्मरको वरिपरि छालाको पेटी लगाउँथे । उनका खानेकुरा सलह र वन-मह थिए । **5** त्यसपछि यरूशलेम, सारा यहूदिया र यर्दन नदी वरपरका सबै क्षेत्रका मानिसहरू उनीकहाँ आए । **6** तिनीहरूले आ-आफ्ना पाप स्वीकार गर्दै यर्दन नदीमा बप्‍तिस्मा लिए । **7** तर जब तिनले धेरै फरिसीहरू र सदुकीहरू बप्‍तिस्‍माको निम्ति तिनीकहाँ आएको देखे, तब तिनले तिनीहरूलाई भने, “विषालु सर्पका सन्तान हो, आउन लागेको क्रोधबाट भाग्‍न तिमीहरूलाई कसले चेतावनी दियो ? **8** पश्‍चात्तापको निम्ति सुहाउँदो फल फलाओ । **9** र आफ्नै बिचमा यस्तो विचार नगर, ‘अब्राहाम नै हाम्रा पिता हुन् ।’ किनकि म तिमीहरूलाई यो भन्दछु, कि अब्राहामका निम्ति परमेश्‍वरले यी ढुङ्गाहरूबाट पनि सन्तान उत्पन्‍न गराउन सक्‍नुहुन्छ । **10** रुखहरूको फेदमा बन्चरो अगि नै परिसकेको छ । यसकारण, असल फल नफलाउने हरेक रुख काटी ढालिनेछ, र आगोमा फ्याँकिनेछ । **11** म तिमीहरूलाई पश्‍चात्तापको निम्ति पानीले बप्‍तिस्‍मा दिन्छु । तर मपछि आउनुहुनेचाहिँ मभन्दा शक्‍तिशाली हुनुहुन्छ, र म उहाँका चप्पलहरू बोक्‍न पनि योग्यको छैनँ । उहाँले तिमीहरूलाई पवित्र आत्मा र आगोले बप्‍तिस्‍मा दिनुहुनेछ । **12** उहाँको खलालाई राम्ररी सफा गर्न र धनसारमा उहाँको गहुँ थुपार्न उहाँको निफन्‍ने नाङ्लो उहाँको हातमा छ । तर उहाँले भुसलाई चाहिँ कहिल्यै निभाउन नसकिने आगोले डढाइदिनुहुनेछ ।” **13** त्यसपछि यूहन्‍नाबाट बप्‍तिस्‍मा लिनको निम्ति येशू गालीलबाट यर्दन नदीमा आउनुभयो । **14** तर यूहन्‍नाले यसो भन्दै उहाँलाई रोक्‍न खोजिरहे, “मैले पो तपाईंबाट बप्‍तिस्‍मा लिनुपर्नेमा के तपाईंचाहिँ म कहाँ आउनुहुन्छ ?” **15** येशूले जवाफ दिँदै तिनलाई यसो भन्‍नुभयो, “अहिलेलाई यस्तै हुन देऊ, किनकि सबै धार्मिकता पुरा गर्नु हाम्रो निम्ति उपयुक्त छ ।” तब यूहन्‍नाले उहाँलाई बप्‍तिस्‍मा लिन दिए । **16** उहाँको बप्‍तिस्‍मा भइसकेपछि येशू तुरुन्तै पानीबाट बाहिर निस्केर आउनुभयो, र हेर, उहाँको निम्ति स्वर्ग उघारियो । उहाँले परमेश्‍वरका आत्मा ढुकुरजस्तै गरी तल झर्दै आफूमाथि आइरहनुभएको देख्‍नुभयो । **17** हेर, स्वर्गबाट यसो भन्‍ने एउटा आवाज आयो, “यिनी मेरा अति प्रिय पुत्र हुन् । म यिनीसँग अत्यन्त प्रसन्‍न छु ।”

### Chapter 4

**1** त्यसपछि दुष्‍टबाट परीक्षित हुनलाई पवित्र आत्माद्वारा येशू उजाड-स्थानमा डोर्‍याइनुभयो । **2** चालिस दिन र चालिस रात उहाँ उपवासमा रहनुभएपछि उहाँ भोकाउनुभयो । **3** परीक्षा गर्ने आएर उहाँलाई भन्यो, “यदि तपाईं परमेश्‍वरका पुत्र हुनुहुन्छ भने, यी ढुङ्गाहरूलाई रोटी हुने आज्ञा गर्नुहोस् ।” **4** तर येशूले उत्तर दिनुभयो र त्यसलाई भन्‍नुभयो, “यसो लेखिएको छ, ‘मानिस केवल रोटीले मात्र बाँच्दैन, तर परमेश्‍वरको मुखबाट निस्कने हरेक वचनद्वारा बाँच्छ’ ।” **5** त्यसपछि दुष्‍टले उहाँलाई पवित्र सहरमा लग्यो अनि उहाँलाई मन्दिरको सबैभन्दा अग्लो ठाउँमा राख्यो, **6** अनि उहाँलाई भन्यो, “यदि तपाईं परमेश्‍वरका पुत्र हुनुहुन्छ भने, तल हाम फाल्नुहोस्, किनकि यसो लेखिएको छ, ‘तपाईंको हेरचाह गर्न उहाँले आफ्ना स्वर्गदूतहरूलाई आज्ञा गर्नुहुनेछ,’ अनि, ‘तपाईंका खुट्टा ढुङ्गामा नबजारिऊन् भनेर तिनीहरूले तपाईंलाई आफ्ना हातले माथि उठाउनेछन्’ ।” **7** येशूले त्यसलाई भन्‍नुभयो, “फेरि यस्तो लेखिएको छ, ‘तैँले परमप्रभु आफ्ना परमेश्‍वरको परीक्षा नगर्’ ।” **8** फेरि, त्यो दुष्‍टले उहाँलाई एउटा अग्लो स्थानमा लग्यो र संसारका सबै वैभवसहित त्यहाँका राज्यहरू देखायो । **9** त्यसले उहाँलाई भन्यो, “यदि तपाईंले घोप्‍टो परेर मलाई दण्डवत् गर्नुभयो भने, यी सबै थोक म तपाईंलाई दिनेछु ।” **10** त्यसपछि येशूले त्यसलाई भन्‍नुभयो, “शैतान, यहाँबाट गइहाल् ! किनकि यसो लेखिएको छ, ‘तैँले परमप्रभु आफ्ना परमेश्‍वरको मात्र आराधना गर्नेछस्, र तैँले उहाँको मात्र सेवा गर्नेछस्’ ।” **11** अनि त्यो दुष्‍ट उहाँको सामुबाट गयो, र हेर, स्वर्गदूतहरू आएर उहाँको सेवा गरे । **12** अनि जब यूहन्‍ना पक्राउमा परेको येशूले सुन्‍नुभयो, उहाँ गालीलमा फर्कनुभयो । **13** उहाँले नासरत छोड्नुभयो र उहाँ कफर्नहुममा जानुभयो र त्यहाँ बस्‍नुभयो, जुन जबूलून र नप्‍तालीका क्षेत्रहरूमा, गालील समुद्रको छेवैमा थियो । **14** यशैया अगमवक्‍ताद्वारा भनिएका कुराहरू पुरा हुनको निम्ति यस्तो भयो, **15** “गैरयहूदीहरूको गालील, यर्दनपारि, समुद्रतर्फ, जबूलूनको भूमि र नप्‍तालीको भूमि ! **16** अन्धकारमा बसेका मानिसहरूले महान् ज्योति देखेका छन्, र त्यस क्षेत्रमा र मृत्युको छायामा बसेकाहरूमाथि एउटा ज्योति उदाएको छ ।” **17** त्यस समयदेखि येशूले प्रचार गर्न थाल्नुभयो अनि भन्‍नुभयो, “पश्‍चात्ताप गर, किनभने स्वर्गको राज्य नजिक आएको छ ।” **18** जब उहाँ गालीलको समुद्र छेउमा हिँड्दै हुनुहुन्थ्यो, उहाँले दुई दाजुभाइ पत्रुस भनिने सिमोन र उनका भाइ अन्द्रियासलाई जाल हानिरहेका देख्‍नुभयो, किनकि उनीहरू मछुवाहरू थिए । **19** येशूले तिनीहरूलाई भन्‍नुभयो, “आओ, मेरो पछि लाग, र म तिमीहरूलाई मानिसहरूका मछुवाहरू बनाउनेछु ।” **20** तुरुन्तै उनीहरूले जाल छाडे र उहाँको पछि लागे । **21** जब येशू त्यहाँबाट जाँदै हुनुहुन्थ्यो उहाँले अर्का दुई दाजुभाइलाई देख्‍नुभयो । उनीहरू जब्दियाका छोरा याकूब र उनका भाइ यूहन्‍ना थिए । उनीहरू आफ्ना पिता जब्दियासँग डुङ्गामा जालहरूको मर्मत गर्दै थिए । उहाँले तिनीहरूलाई बोलाउनुभयो, **22** र उनीहरूले तुरुन्तै उनीहरूका डुङ्गा र बुबालाई छोडी उहाँको पछि लागे । **23** येशूले गालीलका सभाघरहरूमा सिकाउँदै, परमेश्‍वरको राज्यको सुसमाचार प्रचार गर्दै र मानिसहरूका बिचमा हर प्रकारका रोग र बिमारीहरूलाई निको पार्दै गालीलका सबै ठाउँमा जानुभयो । **24** उहाँको बारेमा भएको समाचार सिरियाभरि फैलियो, र उहाँको अगि मानिसहरूले तिनीहरू सबैलाई ल्याए जो बिरामी थिए, विभिन्‍न रोगहरू र दुःखाइले ग्रस्त थिए, र जो भूतहरूद्वारा वशमा पारिएका थिए र तिनीहरू जो छारे रोग लागेका थिए र पक्षाघातीहरू थिए । **25** गालील, डेकापोलिस, यरूशलेम, यहूदिया र यर्दन पारिबाट आएको ठुलो भिड उहाँको पछि लाग्यो ।

### Chapter 5

**1** जब येशूले भिडलाई देख्‍नुभयो, उहाँ डाँडामाथि जानुभयो । उहाँ तल बस्‍नुभएपछि उहाँका चेलाहरू उहाँकहाँ आए । **2** उहाँले आफ्नो मुख खोल्नुभयो र तिनीहरूलाई यसो भन्दै सिकाउनुभयो, **3** “धन्य आत्मामा दीन हुनेहरू, किनभने स्वर्गको राज्य तिनीहरूकै हो । **4** धन्य हुन् तिनीहरू जसले शोक गर्दछन्, किनभने तिनीहरूले सान्त्वना पाउनेछन् । **5** धन्य नम्रहरू, किनभने तिनीहरूले पृथ्वीमा राज्य गर्नेछन् । **6** धन्य धार्मिकताको निम्ति भोकाउने र तिर्खाउनेहरू, किनभने तिनीहरू तृप्‍त पारिनेछन् । **7** धन्य दयावन्तहरू, किनभने तिनीहरूले दया पाउनेछन् । **8** धन्य आत्मामा शुद्ध हुनेहरू, किनभने तिनीहरूले परमेश्‍वरलाई देख्‍नेछन् । **9** धन्य मेलमिलाप गराउनेहरू, किनभने तिनीहरू परमेश्‍वरका सन्तान कहलाइनेछन् । **10** धन्य धार्मिकताका निम्ति सताइएकाहरू, किनभने स्वर्गको राज्य तिनीहरूकै हो । **11** तिमीहरू धन्यका हौ, जब मानिसहरूले तिमीहरूको अपमान गर्दछन् र तिमीहरूलाई दुःख कष्‍ट दिन्छन्, वा मेरो खातिर तिमीहरूका विरुद्धमा झुटो रूपमा सबै किसिमका दुष्‍ट कुराहरू भन्दछन् । **12** आनन्दित होओ र निकै खुसी होओ, किनकि स्वर्गमा तिमीहरूका इनाम ठुलो हुनेछ । किनभने यसरी नै तिमीहरूभन्दा अगिका अगमवक्‍ताहरूलाई मानिसहरूले सताएका थिए । **13** तिमीहरू यस पृथ्वीका नून हौ । तर यदि नूनले आफ्नो स्वाद गुमायो भने, यसलाई फेरि कसरी नुनिलो बनाउने ? यसलाई बाहिर फ्याँक्‍न र मानिसहरूका खुट्टाले कुल्चनबाहेक अरू कुनै पनि कामको निम्ति त्यो उपयोगी हुँदैन । **14** तिमीहरू यस संसारका ज्योति हौ । डाँडामाथि बसालिएको सहर कहिल्यै पनि लुक्‍न सक्दैन । **15** न त मानिसहरूले बत्ती बालेर डालोमुनि राख्दछन्, बरु त्यसलाई सामदानमाथि राख्दछन्, र घरमा भएका प्रत्येकको निम्ति त्यसले उज्यालो दिन्छ । **16** मानिसहरूका बिचमा तिमीहरूको ज्योति यसरी चम्कियोस्, कि तिनीहरूले तिमीहरूका असल कामहरूलाई देखून् र स्वर्गमा हुनुहुने तिमीहरूका पिताको प्रशंसा गरून् । **17** म अगमवक्‍ताहरू वा व्यवस्थालाई नष्‍ट गर्न आएको हुँ भनी नसोच । म तिनलाई नष्‍ट गर्न होइन, तर पुरा गर्न आएको हुँ । **18** किनकि म तिमीहरूलाई साँचो रूपमा भन्दछु, कि स्वर्ग र पृथ्वी टलेर नगएसम्म र सबै कुरा पुरा नभएसम्म, व्यवस्थाको एउटै पनि कुरा वा बिन्दु बितेर जानेछैन । **19** त्यसकारण, जसले यी आज्ञाहरूका सानाभन्दा साना कुरालाई भङ्ग गर्दछ र अरूलाई पनि त्यसो गर्न सिकाउँदछ, त्यो स्वर्गको राज्यमा सबैभन्दा तुच्छ ठहरिनेछ । तर जसले यी कुराहरूलाई मान्दछ र त्यही गर्न सिकाउँदछ, ऊ स्वर्गको राज्यमा सबैभन्दा उच्‍च ठहरिनेछ । **20** किनकि म तिमीहरूलाई भन्दछु, कि तिमीहरूको धार्मिकता फरिसी र शास्‍त्रीहरूको भन्दा बढी भएन भने, तिमीहरू कुनै रीतिले परमेश्‍वरको राज्यमा प्रवेश गर्नेछैनौ । **21** प्राचीन समयमा तिनीहरूलाई यसो भनिएको तिमीहरूले सुनेका छौ, ‘हत्या नगर’ र ‘हत्या गर्नेचाहिँ इन्साफको जोखिममा पर्नेछ ।’ **22** तर म तिमीहरूलाई भन्दछु, आफ्नो भाइसँग रिसाउने जो कोही इन्साफको जोखिममा पर्नेछ । र जो कसैले आफ्नो भाइलाई ‘तँ काम नलाग्‍ने मानिस !’ भनेर भन्छ भने, त्यो न्यायालयमा उभ्याइने जोखिममा पर्नेछ । र जो कसैले ‘तँ मूर्ख !’ भन्दछ, त्यो नरकको आगोमा पर्ने जोखिममा हुनेछ । **23** त्यसकारण, यदि तिमीले वेदीमा आफ्नो भेटी चढाउँदै गर्दा तिम्रो भाइसँग तिम्रो विरुद्धमा केही कुरा छ भन्‍ने कुरा तिमीलाई याद आयो भने, **24** तिम्रो भेटी त्यही वेदीको अगाडि छोड र आफ्नो बाटो लाग । पहिले आफ्नो भाइसँग मिलाप गर, र तब आऊ र आफ्नो भेटी चढाऊ । **25** तिमीलाई दोष लगाउनेसँग अदालतको बाटोमा तिनीसँगै जाँदै गर्दा नै छिट्टै मिलाप गर, नत्रता तिमीलाई दोष लगाउनेले तिमीलाई न्यायकर्ताको हातमा सुम्पिदेला, र न्यायकर्ताले अधिकारीको हातमा सुम्पिदेलान्, र तिमीलाई झ्यालखानामा फ्याँकिदेलान् । **26** साँच्‍चै म तिमीहरूलाई भन्दछु, तिमीहरूको ऋणको एक-एक पैसा चुक्ता नगरुन्जेलसम्म तिमीहरू त्यहाँबाट कहिल्यै बाहिर आउनेछैनौ । **27** तिमीहरूले यसरी भनिएको सुनेका छौ, ‘व्यभिचार नगर ।’ **28** तर म तिमीहरूलाई भन्दछु, कि यदि कसैले एउटी स्‍त्रीलाई अभिलाषाको दृष्‍टिले हेर्दछ भने, त्यसले आफ्नो हृदयमा त्यससँग व्यभिचार गरिसकेको हुन्छ । **29** र यदि तिम्रो दाहिने आँखाको कारण तिमी ठोकर खान्छौ भने, त्यसलाई निकलिदेऊ र तिमीबाट टाढा फ्याँकिदेऊ । किनकि सम्पूर्ण शरीर नरकमा फ्याँकिनुभन्दा आफ्नो शरीरको कुनै एउटा भाग गुमाउनु नै तिम्रो लागि असल हुन्छ । **30** र यदि तिम्रो दाहिने हातको कारण तिमी ठोकर खान्छौ भने, त्यसलाई काटिदेऊ र तिमीबाट टाढा फ्याँकिदेऊ । किनकि सम्पूर्ण शरीर नरकमा जानुभन्दा आफ्नो शरीरको कुनै एउटा भाग गुमाउनु नै तिम्रो लागि असल हुन्छ । **31** यसो पनि भनिएको थियो, ‘जसले आफ्नी पत्‍नीलाई त्याग्दछ, उसले तिनलाई पारपाचुकेको प्रमाण पत्र देओस् ।’ **32** तर म तिमीहरूलाई भन्दछु, कि कामुक अनैतिकताको कारणबाहेक आफ्नी पत्‍नीलाई त्याग्‍नेले तिनलाई व्यभिचारिणी तुल्याउँदछ । र तिनको पारपाचुकेपछि तिनीसँग विवाह गर्नेले व्यभिचार गर्दछ । **33** फेरि, तिमीहरूले प्राचीन समयमा भएकाहरूलाई यसो भनिएको सुनेका छौ, ‘झुटो शपथ नखा, तर परमप्रभुमा ती शपथहरू पुरा गर् ।’ **34** तर म तिमीहरूलाई भन्दछु, कि शपथ खाँदै नखाओ, न त स्वर्गको, किनकि त्यो परमेश्‍वरको सिंहासन हो; **35** न त पृथ्वीको, किनकि त्यो उहाँको निम्ति पाउदान हो; न त यरूशलेमको, किनकि त्यो महान् राजाको सहर हो; **36** न त आफ्नो शिरको शपथ खाओ, किनकि तिमीहरूले एउटै केशलाई पनि सेतो वा कालो बनाउन सक्दैनौ । **37** तर तिमीहरूको बोली ‘होलाई हो नै’, वा ‘होइनलाई होइन नै’ भन्‍ने होस् । त्योभन्दा बढी जुनसुकै कुरा पनि दुष्‍टबाट आएको हुन्छ । **38** तिमीहरूले यसो भनिएको सुनेका छौ, ‘आँखाको सट्टामा आँखा, र दाँतको सट्टामा दाँत ।’ **39** तर म तिमीहरूलाई भन्दछु, जो दुष्‍ट छ त्यसलाई प्रतिरोध नगर । त्यसको सट्टामा, जसले तिम्रो दाहिने गालामा हिर्काउँछ, उसलाई तिम्रो अर्को गाला पनि थापिदेऊ । **40** र यदि कसैले तिमीसँग अदालतमा जान चाहन्छ, र तिम्रो दौरा लिएर जान्छ भने, त्यसलाई तिम्रो खास्टो पनि देऊ । **41** र जसले तिमीलाई एक किलोमिटर जानको लागि बाध्य गराउँछ, उसँग दुई किलोमिटर जाऊ । **42** तिमीहरूसँग माग्‍ने जो कोहीलाई देओ, र तिमीहरूसँग उधारो माग्‍न चाहनेहरूलाई इन्कार नगर । **43** तिमीहरूले यसो भनिएको सुनेका छौ, ‘आफ्नो छिमेकीलाई तिमीहरूले प्रेम गर र शत्रुलाई घृणा गर ।’ **44** तर म तिमीहरूलाई भन्दछु, तिम्रा शत्रुहरूलाई प्रेम गर र तिमीहरूलाई सताउनेहरूका निम्ति प्रार्थना गर, “तिमीहरूलाई सराप्‍नेहरूलाई आशिष् देओ, र तिमीहरूलाई घृणा गर्नेहरूका निम्ति असल काम गर” **45** ताकि तिमीहरू स्वर्गमा हुनुहुने तिमीहरूका पिताका छोराहरू कहलाइन सक । किनकि उहाँले असल र दुष्‍ट दुवैका लागि आफ्नो घामलाई उदाउन लगाउनुहुन्छ अनि धर्मी र अधर्मी दुवैका लागि झरी पठाइदिनुहुन्छ । **46** किनकि यदि तिमीलाई प्रेम गर्नेहरूलाई मात्र प्रेम गर्छौ भने तिमीहरूले के इनाम पाउँछौ र ? के कर उठाउनेहरूले पनि त्यसै गर्दैनन् र ? **47** र यदि तिमीहरूले आफ्ना दाजुभाइहरूलाई मात्र अभिवादन गर्दछौ भने, अरूहरूले भन्दा तिमीहरूले के बढी गर्‍यौ र ? के गैरयहूदीहरूले पनि त्यस्तै गर्दैनन् र ? **48** त्यसकारण, जसरी तिमीहरूका स्वर्गीय पिता सिद्ध हुनुहुन्छ, त्यसरी नै तिमीहरू पनि सिद्ध हुनुपर्दछ ।

### Chapter 6

**1** तिमीहरूले आफ्ना धार्मिक कार्यहरूलाई मानिसहरूको सामुन्‍ने तिनीहरूले देखून् भनेर नगर्न सावधान रहो, नत्रता स्वर्गमा हुनुहुने पिताबाट तिमीहरूले कुनै इनाम पाउनेछैनौ । **2** त्यसैले, जब तिमीहरूले कसैलाई केही दान दिन्छौ, तब मानिसहरूबाट प्रशंसा पाउनको निम्ति पाखण्डीहरूले सभाघरहरू र सडकहरूमा गरेजस्तै आफ्नैअगि तुरही नफुक । साँच्‍चै म तिमीहरूलाई भन्दछु, कि तिनीहरूले आफ्ना इनाम पाइसकेका छन् । **3** तर जब तिमीहरू केही दान दिन्छौ, तब तिमीहरूको दाहिने हातले जे गर्दै छ, त्यो तिमीहरूको देब्रे हातले थाहा नपाओस्, **4** ताकि तिमीहरूको दान गुप्‍तमा होस् । त्यसपछि गुप्‍तमा देख्‍नुहुने पिताले तिमीहरूलाई इनाम दिनुहुनेछ । **5** अनि जब तिमीहरू प्रार्थना गर्छौ, तब पाखण्डीहरूजस्ता नहोओ, किनकि मानिसहरूले उनीहरूलाई देखून् भनेर उनीहरू सभाघरहरू र बाटोका छेउमा उभिएर प्रार्थना गर्न मन पराउँछन् । साँच्‍चै म तिमीहरूलाई भन्दछु, तिनीहरूले आफ्ना इनाम पाइसकेका छन् । **6** तर जब तिमीहरू प्रार्थना गर्छौ, तब आफ्नो भित्री कोठामा जाओ । ढोका बन्द गर र आफ्ना पितासँग प्रार्थना गर जो गुप्‍तमा रहनुहुन्छ । त्यसपछि गुप्‍तमा देख्‍नुहुने पिताले तिमीहरूलाई इनाम दिनुहुनेछ । **7** अनि जब तिमीहरू प्रार्थना गर्छौ, व्यर्थमा नबरबराओ, जसरी गैरयहूदीहरूले गर्छन्, किनकि धेरै बोल्नाले तिनीहरूको सुनाइ हुन्छ भनी तिनीहरू ठान्दछन् । **8** त्यसैकारण, तिनीहरू जस्ता नहोओ, किनकि तिमीहरूले माग्‍नुभन्दा अगि नै तिमीहरूलाई के कुराको खाँचो छ भनी तिमीहरूका पिता जान्‍नुहुन्छ । **9** त्यसैले, यसरी प्रार्थना गरः ‘हे हाम्रा स्वर्गमा हुनुहुने पिता, तपाईंको नाउँ पवित्र गरियोस्, **10** तपाईंको राज्य आओस् । तपाईंको इच्छा स्वर्गमा जस्तै यस पृथ्वीमा पुरा होस् । **11** हामीलाई आज दिनभरिको भोजन दिनुहोस् । **12** हाम्रा पाप क्षमा गरिदिनुहोस्, जसरी हामीले हाम्रा विरुद्धमा पाप गर्नेहरूलाई क्षमा गरेका छौँ । **13** र हामीलाई परीक्षामा नडोर्‍याउनुहोस्, तर दुष्‍टबाट छुटकारा दिनुहोस् । किनकि राज्य र पराक्रम र महिमा सदासर्वदा तपाईंकै हुन् । आमेन ।’ **14** किनकि यदि तिमीहरूले मानिसहरूका पापलाई क्षमा गर्‍यौ भने, तिमीहरूका स्वर्गीय पिताले पनि तिमीहरूलाई क्षमा दिनुहुनेछ । **15** तर यदि तिमीहरूले उनीहरूका पापलाई क्षमा गरेनौ भने, तिमीहरूका पिताले पनि तिमीहरूका पाप क्षमा गर्नुहुनेछैन । **16** साथै, जब तिमीहरू उपवास बस्दछौ, तब पाखण्डीहरूले गरेजस्तै उदास अनुहार नबनाओ, किनकि तिनीहरू मानिसहरूका अगि उपवास बसेको जस्तो देखिन सकियोस् भनेर तिनीहरूले आफ्ना अनुहारलाई बिगार्छन् । साँच्‍चै म तिमीहरूलाई भन्दछु, कि तिनीहरूले आफ्ना इनाम पाइसकेका छन् । **17** तर तिमीहरू जब उपवास बस्छौ, आफ्ना अनुहार पखाल र आफ्ना शिरलाई अभिषेक गर । **18** यसरी मानिसहरूका नजरमा तिमीहरू उपवास बसिरहेका जस्तो देखिँदैनौ, तर गुप्‍तमा हुनुहुने तिमीहरूका पितालाई मात्र त्यो थाहा हुन्छ । अनि गुप्‍तमा देख्‍नुहुने तिमीहरूका पिताले तिमीहरूलाई इनाम दिनुहुनेछ । **19** पृथ्वीमा आफ्नो निम्ति धन सम्‍पत्ति नथुपार, जहाँ किरा र खियाले त्यसलाई नष्‍ट गर्छन्, र जहाँ चोरहरूले घर फोरेर चोर्छन् । **20** बरु, आफ्नो निम्ति स्वर्गमा धन सम्पत्ति थुपार, जहाँ न त खिया वा किराले नष्‍ट गर्दछ, न त चोरले चोरेर लैजान्छ । **21** किनकि जहाँ तिमीहरूको धन सम्पत्ति हुन्छ, त्यहाँ तिमीहरूको मन पनि हुनेछ । **22** आँखा शरीरको निम्ति बत्ती हो । त्यसैकारण, यदि तिमीहरूका आँखा असल छन् भने, सम्पूर्ण शरीर नै प्रकाशले भरिनेछ । **23** तर यदि तिमीहरूका आँखा खराब छन् भने, तिमीहरूका सम्पूर्ण शरीर नै अँध्यारोले भरिन्छ । त्यसैकारण, यदि तिमीहरूमा भएको ज्योति वास्तवमा अँध्यारो भयो भने, त्यो अन्धकार कति ठुलो होला ! **24** कसैले पनि दुई जना मालिकको सेवा गर्न सक्दैन, किनकि त्यसले कि त एउटालाई घृणा गर्छ र अर्कोलाई प्रेम गर्दछ, वा एउटाप्रति समर्पित हुन्छ र अर्कोको उपेक्षा गर्दछ । तिमीहरूले परमेश्‍वर र धन दुवैको सेवा गर्न सक्दैनौ । **25** त्यसैकारण, म तिमीहरूलाई भन्दछु, तिमीहरू आफ्ना जीवनको बारेमा के खाउँला वा के पिउँला भनेर वा आफ्नो शरीरको बारेमा के लगाउँला भनेर चिन्ता नगर । के जीवन भोजनभन्दा र शरीर वस्‍त्रभन्दा मूल्यवान् हुँदैन र ? **26** आकाशका चराहरूलाई हेर ! तिनीहरूले न त छर्छन् वा कटनी गर्छन् वा भकारीमा बटुल्छन्, तरै पनि तिमीहरूका स्वर्गीय पिताले तिनीहरूलाई खुवाउनुहुन्छ । के तिमीहरू तीभन्दा धेरै बहुमूल्य छैनौ र ? **27** अनि तिमीहरूमध्ये कसले चिन्ता गरेर आफ्नो आयुमा एक घडी पनि थप्‍न सक्छ र ? **28** अनि तिमीहरू किन लगाउने लुगाको लागि चिन्ता गर्छौ ? मैदानका लिली फुलहरूलाई हेर, ती कसरी उम्रन्छन् । तिनीहरूले न त काम गर्छन्, न कपडा नै बुन्छन् । **29** र पनि म तिमीहरूलाई भन्छु, सोलोमन पनि आफ्नो सम्पूर्ण गौरवमा यिनीहरूले जस्तै गरी आभुषित थिएनन् । **30** यदि परमेश्‍वरले आज हुने र भोलि भट्टीमा फ्याँकिने मैदानका घाँसहरूलाई समेत पहिराउनुहुन्छ भने, तिमीहरूलाई त झन् कति बढी पहिराउनुहुनेछ, ए अल्प-विश्‍वासीहरू हो ? **31** त्यसैकारण, चिन्तित भएर यसरी नभन, ‘हामी के खाउँला ?’ वा ‘हामी के पिउँला ?’ वा ‘हामी के लगाउँला ?’ **32** किनकि यी सबै कुरा त गैरयहूदीहरूले खोज्छन् र यी कुराहरू तिमीहरूलाई आवश्यक छ भन्‍ने कुरा तिमीहरूका स्वर्गीय पिताले जान्‍नुहुन्छ । **33** तर पहिले उहाँको राज्य र उहाँको धार्मिकताको खोजी गर अनि यी सबै थोक तिमीहरूलाई दिइनेछ । **34** त्यसैकारण, भोलिको निम्ति चिन्ता नगर, किनकि भोलिको चिन्ता त्यो आफैँले गर्नेछ । हरेक दिनको आफ्नै पर्याप्‍त चिन्ता रहेको छ ।

### Chapter 7

**1** इन्साफ नगर, र तिमीहरूको पनि इन्साफ हुनेछैन । **2** किनकि जुन इन्साफले तिमीहरूले इन्साफ गर्छौ, त्यही इन्साफले तिमीहरूको पनि इन्साफ हुनेछ । जुन नापले तिमीहरूले नाप्छौ, त्यही नापले तिमीहरू पनि नापिनेछौ । **3** र किन तिमीहरूले आफ्नो भाइका आँखामा भएको परालको सानो टुक्रालाई देख्छौ, तर आफ्नै आँखामा भएको मुढालाई तिमीहरू ख्याल गर्दैनौ ? **4** तिमीले आफ्नो भाइलाई, ‘मलाई तिम्रो आँखामा भएको परालको टुक्रा निकाल्न देऊ’ भनेर कसरी भन्‍न सक्छौ, जब कि मुढाचाहिँ तिम्रो आफ्नै आँखामा छ ? **5** ए कपटी, पहिले तिम्रो आफ्नै आँखामा भएको मुढालाई निकाल, र तिमीले आफ्नो भाइको आँखामा भएको परालको टुक्रा निकाल्न तिमीले स्पष्‍टसँग देख्‍न सक्छौ । **6** जे कुरा पवित्र छ त्यो कुकुरहरूलाई नदेऊ, र आफ्ना मोतीहरू सुङ्गुरहरूको अगाडि नफाल । नत्रता तिनीहरूले त्यसलाई खुट्टाले कुल्चेलान्, र फर्केर तिमीहरूलाई आक्रमण गर्लान् । **7** माग, र त्यो तिमीहरूलाई दिइनेछ । खोज, र तिमीहरूले भेट्टाउनेछौ । ढकढक्याऊ, र तिमीहरूका निम्ति उघारिनेछ । **8** किनकि माग्‍ने सबैले पाउँछन् । र खोज्ने सबैले भेट्टाउँछन् । र ढकढक्याउने व्यक्तिको निम्ति त्यो उघारिनेछ । **9** वा, तिमीहरूमध्ये यस्तो मानिस कोही छ जसले आफ्नो छोराले उसलाई रोटी माग्दा ढुङ्गा देला ? **10** वा, उसले माछा माग्दा उसलाई सर्प देला ? **11** यसकारण, तिमीहरू दुष्‍ट भएर पनि आफ्ना छोराछोरीलाई कसरी असल थोक दिने भनी जान्दछौ भने, तिमीहरूका स्वर्गीय पिताले उहाँसँग माग्‍नेहरूलाई कति बढ्ता गरेर दिनुहुन्छ ? **12** त्यसकारण, मानिसहरूले तिमीहरूको निम्ति जस्तो गरेको चाहन्छौ, तिमीहरूले तिनीहरूसँग त्यस्तै गर्नुपर्छ । त्यो नै व्यवस्था र अगमवक्‍ताहरूको शिक्षा हो । **13** साँघुरो ढोकाबाट भित्र पस । किनभने विनाशमा पुर्‍याउने ढोका र बाटो फराकिलो हुन्छन्, र त्यस बाटोबाट जाने मानिसहरू धेरै छन् । **14** किनकि जीवनमा डोर्‍याउने ढोका र बाटो साँघुरो हुन्छन्, र त्यो भेट्टाउने थोरै मात्र छन् । **15** झुटा अगमवक्‍ताहरूदेखि होसियार बस, जो भेडाको भेषमा आउँदछन्, तर वास्तवमा तिनीहरू भोका ब्‍वाँसाहरू हुन् । **16** तिनीहरूका फलहरूद्वारा तिमीहरूले तिनीहरूलाई चिन्‍नेछौ । के मानिसहरूले काँडाको झाडीबाट अङ्गुर बटुल्छन्, वा काँडाको बिरुवाबाट अन्जीर टिप्छन् र ? **17** यसरी नै, हरेक असल रुखले असलै फल फलाउँछ, तर खराब रुखले खराबै फल फलाउँछ । **18** एउटाअ सल रुखले खराब फल फलाउन सक्दैन, न त खराब रुखले असल फल नै फलाउन सक्छ । **19** हरेक रुख जसले असल फल फलाउँदैन, त्यो काटिनेछ र आगोमा फालिनेछ । **20** यसकारण, तिनीहरूका फलहरूद्वारा नै तिमीहरूले तिनीहरूलाई चिन्‍नेछौ । **21** ‘प्रभु, प्रभु’ भन्‍ने सबै स्वर्गको राज्यमा प्रवेश गर्नेछैनन्, तर स्वर्गमा हुनुहुने मेरा पिताको इच्छालाई पालन गर्ने मात्र स्वर्गको राज्यमा प्रवेश गर्नेछ । **22** त्यस दिन धेरै मानिसले मलाई भन्‍नेछन्, ‘हे प्रभु, हे प्रभु, के तपाईंको नाउँमा हामीले अगमवाणी बोलेका थिएनौँ र ? के तपाईंको नाउँमा भूतहरू धपाएनौँ र ? र तपाईंको नाउँमा धेरै शक्‍तिशाली कामहरू गरेका थिएनौँ र ?’ **23** तब म खुलमखुला तिनीहरूलाई घोषणा गर्नेछु, ‘मैले तिमीहरूलाई कहिल्यै पनि चिनेको थिइनँ ! ए दुष्‍ट काम गर्नेहरू हो, मबाट टाढा गइहाल् !’ **24** त्यसकारण, हरेक जसले मेरा वचन सुन्छ र ती पालन गर्छ, त्यो बुद्धिमान् मानिसजस्तै हुनेछ जसले आफ्नो घर चट्टानमाथि बनायो । **25** पानी पर्‍यो, बाढी आयो, र हुरी आयो र त्यस घरलाई हान्यो, तर त्यो घर ढलेन, किनकि त्यो घर चट्टानमाथि बनाइएको थियो । **26** तर हरेक जसले मेरा वचन सुन्छ र पालन गर्दैन, त्यो मूर्ख मानिसजस्तै हो जसले आफ्नो घर बालुवामाथि बनायो । **27** पानी पर्‍यो, बाढी आयो, र हुरी आयो र त्यस घरलाई हान्यो । र त्यो ढल्यो र पूर्ण रूपमा नष्‍ट भयो ।” **28** जब येशूले यी वचन भनेर सक्‍नुभयो, भिड उहाँको शिक्षा सुनेर साह्रै अचम्मित भयो, **29** किनकि उहाँले तिनीहरूका शास्‍त्रीहरूले जस्तो गरी होइन, तर तिनीहरूलाई अधिकारसहित सिकाउनुभयो ।

### Chapter 8

**1** जब येशू डाँडाबाट तल ओर्लनुभएको थियो, ठुलो भिडले उहाँलाई पछ्यायो । **2** हेर, एक जना कुष्‍ठरोगी उहाँको नजिक आयो र उहाँको अगि घोप्‍टो पर्‍यो, र भन्यो, “हे प्रभु, तपाईंले इच्‍छा गर्नुभयो भने, मलाई शुद्ध पार्न सक्‍नुहुन्‍छ ।” **3** येशूले आफ्नो हात पसार्नुभयो र उसलाई छुनुभयो, र भन्‍नुभयो, “म चाहन्‍छु । तिमी शुद्ध होऊ ।” तब तुरून्‍तै आफ्नो कुष्‍ठरोगबाट ऊ शुद्ध भयो । **4** येशूले उसलाई भन्‍नुभयो, “हेर, कुनै पनि मानिसलाई केही नभन्‍नू । आफ्नो बाटो लाग; आफैँलाई पुजारीकहाँ प्रकट गराऊ र तिनीहरूको अगि गवाही होस् भनेर मोशाले आज्ञा गरेअनुसार भेटी चढाऊ ।” **5** जब येशू कर्फनहुममा प्रवेश गर्नुभएको थियो, एक जना कप्‍तान उहाँकहाँ आएर उहाँलाई सोधे, **6** “हे प्रभु, मेरो एक जना नोकर पक्षाघातले ग्रसित भएर घरमा पल्टिरहेको छ र ऊ भयानक पीडामा छ ।” **7** येशूले तिनलाई भन्‍नुभयो, “म आएर उसलाई निको पार्नेछु ।” **8** कप्‍तानले जवाफ दिए र भने, “प्रभु, तपाईं मेरो घरको छानामुनि आउनको निम्ति म योग्‍यको छैनँ । तपाईंले केवल वचन मात्र बोलिदिनुहोस् र मेरो नोकर निको हुनेछ । **9** किनकि म पनि एउटा यस्तो मानिस हुँ जो अधिकारको मुनि राखिएको छु, र मेरो मुनि पनि सिपाहीहरू छन्‌ । म एक जनालाई ‘जाऊ’ भन्‍छु र ऊ जान्‍छ, र अर्कोलाई ‘आऊ’ भन्‍छु र ऊ आउँछ, अनि मेरो नोकरलाई ‘त्‍यो गर’ भन्‍छु र उसले त्‍यो गर्छ ।” **10** जब येशूले यो सुन्‍नुभयो, उहाँ छक्‍क पर्नुभयो र उहाँलाई पछ्याउनेहरूलाई भन्‍नुभयो, “साँच्‍चै म तिमीहरूलाई भन्‍छु, इस्राएलमा पनि मैले यस्तो विश्‍वास भएको कोही पाएको थिइनँ । **11** म तिमीहरूलाई भन्‍छु, धेरै जना पूर्व र पश्‍चिमबाट आउनेछन्, अनि तिनीहरू अब्राहाम, इसहाक र याकूबसँग स्‍वर्गीय राज्‍यको भोजमा बस्‍नेछन् । **12** तर राज्‍यका छोराहरू बाहिर अन्‍धकारमा फालिनेछन्, जहाँ रुवाबासी र दाह्रा किटाइ हुनेछ ।” **13** येशूले त्यस कप्‍तानलाई भन्‍नुभयो, “जाऊ । तिमीले विश्‍वास गरेजस्‍तै तिम्रो निम्ति गरियोस् ।” अनि त्‍यही घडी तिनको नोकर निको भयो । **14** जब येशू पत्रुसको घरमा आउनुभयो, उहाँले पत्रुसकी सासू ज्‍वरोले बिरामी भई थला परिरहेकी देख्‍नुभयो । **15** येशूले तिनको हातमा छुनुभयो, अनि ज्‍वरोले तिनलाई छोड्‌यो । त्‍यसपछि तिनी उठिन् र उहाँको सेवा गर्न थालिन् । **16** जब साँझ पर्‍यो, मानिसहरूले भूतात्‍मा लागेका धेरै मानिसहरूलाई येशूकहाँ ल्‍याए । उहाँले एउटै वचनबाट भूतात्‍माहरूलाई बाहिर निकाल्नुभयो र सबै बिरामीलाई निको पार्नुभयो । **17** यसरी यशैया अगमवक्‍ताद्वारा भनिएको यस्तो वचन पुरा भयो, “उहाँ आफैँले नै हाम्रा बिमारीहरू लिनुभयो र हाम्रा रोगहरू वहन गर्नुभयो ।” **18** जब येशूले भिडलाई आफ्नो वरिपरि देख्‍नुभयो, उहाँले गालील समुद्रको अर्कोपट्टि जानको निम्ति निर्देशन दिनुभयो । **19** त्‍यसपछि एक जना शास्‍त्री आएर उहाँलाई भने, “गुरुज्‍यू, तपाईं जहाँ जानुहुन्‍छ म तपाईंलाई त्यहीँ पछ्याउनेछु ।” **20** येशूले तिनलाई भन्‍नुभयो, “स्‍यालहरूका दुला छन्‌, र आकाशका चराचुरूङ्गीहरूका गुँडहरू छन्‌, तर मानिसका पुत्रको त आफ्नो शिर राख्‍ने ठाउँ कहीँ छैन ।” **21** चेलाहरूमध्ये एक जनाले उहाँलाई भने, “प्रभु, पहिले मलाई गएर मेरो बुबालाई गाड्न दिनुहोस्‌ ।” **22** तर येशूले तिनलाई भन्‍नुभयो, “मलाई पछ्याऊ, र मुर्दाले नै मुर्दालाई गाड्‌न छोडिदेऊ ।” **23** जब येशू डुङ्गामा चढ्नुभएको थियो, उहाँका चेलाहरूले पनि उहाँलाई भित्रसम्म पछ्याए । **24** हेर, समुद्रमा प्रचण्ड आँधीबेहरी चल्‍यो, अनि त्यो डुङ्गा समुद्रको छालद्वारा छोपियो । तर येशू सुतिरहनुभएको थियो । **25** चेलाहरू उहाँकहाँ आए र उहाँलाई यसो भनी उठाउन लागे, “हे प्रभु, हामीलाई बचाउनुहोस्‌, हामी मर्नै लागेका छौँ !” **26** येशूले तिनीहरूलाई भन्‍नुभयो, “ए अल्‍पविश्‍वासीहरू, तिमीहरू किन डराउँछौँ ?” त्‍यसपछि उहाँ उठ्‌नुभयो अनि आँधी र समुद्रलाई हकार्नुभयो । त्‍यसपछि त्यहाँ पुरै शान्ति छायो । **27** ती मानिसहरू छक्‍क परे र भने, “उहाँ कस्‍तो मानिस हुनुहुन्छ, कि समुद्र र आँधीले पनि उहाँको आज्ञा मान्छन् ?” **28** जब येशू समुद्रको पारिपट्टि र गदरिनीहरूको देशमा आउनुभएको थियो, दुई जना भूतात्‍मा लागेका मानिसले उहाँलाई भेटे । तिनीहरू चिहानबाट निस्‍केर आइरहेका थिए र धेरै हिंसात्मक थिए । त्‍यसकारण, त्‍यो बाटो भएर कोही पनि यात्रु जान सक्दैन थियो । **29** हेर, तिनीहरूले ठुलो स्‍वरले कराए र भने, “हे परमेश्‍वरका पुत्र, तपाईंसँग हाम्रो के सरोकार ? के तोकिएको समयभन्दा पहिले नै तपाईं यहाँ हामीलाई दुःख दिन आउनुभएको हो ? **30** त्‍यहाँ नजिकै धेरै सुँगुरहरूको एउटा बथान चरिरहेको थियो । **31** ती भूतात्‍माहरूले उहाँलाई बिन्‍ती गरिरहे र भने, “यदि तपाईंले हामीलाई बाहिर निकाल्‍नुहुन्‍छ भने, हामीलाई सुँगुरहरूको बथानमा पठाइदिनुहोस्‌ ।” **32** येशूले तिनीहरूलाई भन्‍नुभयो, “जा !” ती भूतात्माहरू बाहिर निस्के र सुँगुरहरूभित्र पसे । अनि हेर, सबै सुँगुर त्यो भिरालो पहाडको तल दौडे र समुद्रमा खसे अनि तिनीहरू पानीमा डुबेर मरे । **33** सुँगुरहरू चराइरहेका मानिसहरू त्यहाँबाट दौडेर गए । अनि जब तिनीहरू सहरमा गए, तिनीहरूले सबै कुरा बताइदिए, र विशेष गरी भूतात्मा लागेका मानिसहरूलाई के भएको थियो सो बताइदिए । **34** हेर, पुरै सहर येशूलाई भेट्न आयो । जब तिनीहरूले उहाँलाई देखे, तिनीहरूले उहाँलाई तिनीहरूको इलाका छोडेर त्‍यहाँबाट जान अनुरोध गरे ।

### Chapter 9

**1** येशू एउटा डुङ्गाभित्र प्रवेश गर्नुभयो, पारिपट्टि जानुभयो, र आफ्नो सहरमा आइपुग्‍नुभयो । **2** हेर, तिनीहरूले उहाँकहाँ ओछ्यानमा सुतिरहेको एउटा पक्षाघातीलाई ल्याए । तिनीहरूको विश्‍वास देखेर येशूले त्यो पक्षाघात भएको व्यक्‍तिलाई भन्‍नुभयो, “छोरा आनन्दित होऊ । तिम्रा पाप क्षमा भएका छन् ।” **3** हेर, त्यहाँका केही शास्‍त्रीहरूले तिनीहरूका माझमा यसो भने, “यो मानिसले ईश्‍वर-निन्दा गरिरहेको छ ।” **4** येशूले तिनीहरूको विचारलाई थाहा पाउनुभयो र भन्‍नुभयो, “किन तिमीहरू आफ्ना हृदयमा दुष्‍ट विचार गरिरहेका छौ ? **5** कुन कुराचाहिँ भन्‍न सजिलो छ, ‘तिम्रा पाप क्षमा भएका छन् भन्‍न कि उठ र हिँड भन्‍न ?’ **6** तर मानिसका पुत्रलाई पृथ्‍वीमा पाप क्षमा गर्ने अधिकार छ भन्‍ने कुरा तिमीहरूले जान्‍न सक ।” उहाँले त्यस पक्षाघातीलाई भन्‍नुभयो, “उठ, आफ्नो ओछ्यान उठाऊ र आफ्नो घर जाऊ ।” **7** त्यसपछि त्यो मानिस उठ्यो र आफ्नो घरतर्फ गयो । **8** जब भिडले यो देख्यो, तिनीहरू छक्‍क परेर मानिसहरूलाई यस्तो अधिकार दिनुभएको परमेश्‍वरको प्रशंसा गरे । **9** येशू त्यहाँबाट जाँदै गर्नुहुँदा उहाँले मत्ती नाउँ गरेको व्यक्‍तिलाई देख्‍नुभयो, जो कर उठाउने ठाउँमा बसिरहेका थिए । उहाँले तिनलाई भन्‍नुभयो, “मलाई पछ्याऊ ।” तिनी उठे र उहाँको पछि लागे । **10** जब येशू खाना खान घरमा बस्‍नुभयो, हेर, धेरै कर उठाउने र पापी मानिसहरूले येशू र उहाँका चेलाहरूसँगै खाना खाए । **11** जब फरिसीहरूले यो देखे, तिनीहरूले उहाँका चेलाहरूलाई भने, “किन तिमीहरूका गुरु कर उठाउनेहरू र पापीहरूसँग बसेर खान्छन् ?” **12** जब येशूले यो सुन्‍नुभयो, उहाँले भन्‍नुभयो, “शरीरमा बलियो भएकाहरूलाई वैद्यको खाँचो पर्दैन, केवल तिनीहरूलाई मात्र खाँचो हुन्छ जो बिरामी छन् ।” **13** जाओ र यसको अर्थ के हो सिक, ‘म दया चाहन्छु, तर बलिदान होइन ।’ किनकि म, धर्मीहरूलाई पश्‍चात्ताप गर्नलाई बोलाउन आएको होइनँ, तर पापीहरूका लागि आएको हुँ । **14** त्यसपछि बप्‍तिस्मा-दिने यूहन्‍नाका चेलाहरू उहाँकहाँ आए, र भने, “किन हामी र फरिसीहरू प्रायः उपवास बस्तछौँ, तर तपाईंका चेलाहरू उपवास बस्दैनन् ?” **15** येशूले तिनीहरूलाई भन्‍नुभयो, “के विवाहमा आएकाहरू, दुलहा तिनीहरूका साथमा हुँदा-हुँदै दुःखी हुन्छन् र ? तर ती दिन आउनेछन्, जब दुलहा तिनीहरूबाट टाढा लगिनेछ, र तिनीहरू उपवास बस्‍नेछन् । **16** कसैले पनि पुरानो वस्‍त्रमा नयाँ कपडाको टुक्रा जोड्दैन, किनकि त्यो टुक्रा वस्‍त्रबाट च्यातिनेछ, र त्यहाँ झन् नराम्रो दुलो हुनेछ । **17** न त कसैले पुरानो मद्यको मशकमा नयाँ दाखमद्य राख्दछ । तिनीहरूले त्यसो गरे भने, त्यो मशक फुट्नेछ र सबै दाखमद्य पोखिनेछ, र मद्यको मशक नष्‍ट हुनेछ । त्यसको सट्टामा, तिनीहरूले नयाँ दाखमद्यलाई नयाँ मद्यको मशकमा रख्दछन्, र दुवै सुरक्षित रहन्‍छन् ।” **18** जब येशूले तिनीहरूलाई यो कुरा भनिरहनुभएको थियो, हेर, एउटा अधिकारी आए र येशूलाई दण्डवत् गरे । तिनले भने, “मेरी छोरी भर्खरै मरेकी छन्, तर आएर तपाईंले तिनको शिरमाथि हात राखिदिनुहोस् र तिनी फेरि जीवित हुनेछिन् ।” **19** त्यसपछि येशू उठ्नुभयो र तिनको पछि लाग्‍नुभयो र उहाँका चेलाहरू पनि पछि लागे । **20** हेर, बाह्र वर्षदेखि धेरै रगत बग्‍ने एक जना स्‍त्री येशूको पछाडि आइन्, र उहाँको वस्‍त्रको छेउ छोइन् । **21** किनकि तिनले आफैँलाई यसो भनेकी थिइन्, “मैले उहाँको वस्‍त्र मात्र छोएँ भने पनि, म निको पारिनेछु ।” **22** तर येशू पछाडि फर्कनुभयो र तिनलाई देख्‍नुभयो, र भन्‍नुभयो “छोरी, साहस गर । तिम्रो विश्‍वासले तिमीलाई निको पारेको छ ।” अनि ती स्‍त्री तुरुन्तै निको भइन् । **23** जब येशू त्यस अधिकारीको घरमा आउनुभयो, उहाँले बाँसुरी बजाउनेहरू र भिडले ठुलो हल्ला गरिरहेका देख्‍नुभयो । **24** उहाँले भन्‍नुभयो, “पर जाओ, किनकि यी युवती मरेकी छैनन्, तर यिनी निदाएकी छन् ।” तर तिनीहरू उहाँको गिल्ला गरेर हाँसे । **25** जब भिडलाई बाहिर पठाइएको थियो, उहाँ कोठाभित्र जानुभयो र उहाँले तिनका हात समात्‍नुभयो, र ती युवती उठिन् । **26** यो खबर त्यस क्षेत्रको चारैतिर फैलियो । **27** जब येशू त्यहाँबाट भएर जाँदै हुनुहुन्थ्यो, दुई जना दृष्‍टिविहीनले उहाँलाई पछ्याए । तिनीहरू ठुलो स्वरले कराइरहे र यसो भनिरहे, “दाऊदका पुत्र, हामीमाथि दया गर्नुहोस् ।” **28** जब येशू घरभित्र आउनुभयो, ती दृष्‍टिविहीनहरू उहाँकहाँ आए । येशूले तिनीहरूलाई भन्‍नुभयो, “म यो गर्न सक्छु भनी के तिमीहरू विश्‍वास गर्छौ ?” तिनीहरूले उहाँलाई भने “ज्यू, प्रभु ।” **29** त्यसपछि येशूले तिनीहरूका आँखा छोएर भन्‍नुभयो, “तिमीहरूले विश्‍वास गरेअनुसार तिमीहरूका निम्ति यो गरियोस् ।” **30** अनि तिनीहरूका आँखा खोलिए । त्यसपछि येशूले तिनीहरूलाई कडासाथ आज्ञा गर्नुभयो र भन्‍नुभयो, “ख्याल गर, कि यो कुराबारे कसैलाई पनि थाहा नहोस् ।” **31** तर ती दुई जना मानिस बाहिर निस्के र यो खबर त्यो क्षेत्रभरि नै फैलाए । **32** जब ती दुई जना मानिस जाँदै थिए, हेर, एक जना भूतात्मा लागेको बोल्न नसक्‍ने व्यक्‍तिलाई येशूकहाँ ल्याइयो । **33** जब त्यो भूतात्मा धपाइयो, तब त्‍यो व्यक्‍ति बोल्यो । भिडहरू छक्‍क परे र भने, “इस्राएलमा यस्तो कहिल्‍यै देखिएको थिएन !” **34** तर फरिसीहरूले यसो भनिरहेका थिए, “यसले भूतहरूको मालिकद्वारा भूतहरू निकाल्दछ ।” **35** येशू सारा सहरमा र गाउँहरूमा जानुभयो । उहाँले राज्‍यको सुसमाचार प्रचार गर्दै र सबै किसिमका रोग र बिमारीहरूलाई निको पार्दै तिनीहरूका सभाघरहरूमा सिकाइरहनुभयो । **36** जब उहाँले भिडलाई देख्‍नुभयो, उहाँ तिनीहरूका निम्ति दयाले भरिनुभयो, किनभने तिनीहरू विचलित र निराश थिए । तिनीहरू गोठालाविनाका भेडाहरूजस्‍तै थिए । **37** उहाँले चेलाहरूलाई भन्‍नुभयो, “फसल त प्रशस्‍त छन्, तर खेतालाहरू थोरै छन् । **38** यसकारण फसलका प्रभुलाई चाँडै प्रार्थना गर, ताकि उहाँले आफ्‍नो फसलका निम्ति खेतालाहरू पठाइदिनुभएको होस् ।”

### Chapter 10

**1** येशूले आफ्ना बाह्र जना चेलालाई एकै ठाउँमा बोलाउनुभयो र तिनीहरूलाई अशुद्ध आत्माहरू धपाउने अधिकार दिनुभयो अनि हर प्रकारका रोग र बिमारीहरूलाई निको पार्ने अधिकार पनि दिनुभयो । **2** यी बाह्र जना प्रेरितका नाम यस प्रकार छ । पहिलो, सिमोन (जसलाई उहाँले पत्रुस पनि भनेर बोलाउनुहुन्थ्यो), र तिनका भाइ अन्द्रियास; जब्दियाका छोरा याकूब, र तिनका भाइ यूहन्‍ना; **3** फिलिप र बारथोलोमाइ; थोमा र कर उठाउने मत्ती, अल्फयसका छोरा याकूब र थेदियस; **4** सिमोन कनानी र यहूदा इस्करियोत, जसले येशूलाई पक्राइदिने थियो । **5** यी बाह्रै जनालाई येशूले बाहिर पठाउनुभयो । उहाँले तिनीहरूलाई निर्देशन दिनुभयो र भन्‍नुभयो, “गैरयहूदीहरू बस्‍ने कुनै पनि ठाउँमा नजाओ, र सामरीहरूको कुनै पनि सहरमा प्रवेश नगर ।” **6** यसको सट्टा, इस्राएलको घरानाको हराएको भेडाकहाँ जाओ । **7** अनि जसै तिमीहरू जान्छौ, ‘स्वर्गको राज्य नजिकै आइसकेको छ’ भनी प्रचार गर । **8** रोगीहरूलाई निको पार, मरेकाहरूलाई जीवित बनाओ, कुष्‍ठरोगीहरूलाई शुद्ध पार र भूतात्माहरूलाई धपाओ । तिमीहरूले सित्तैँमा पाएका छौ, सित्तैँमा देओ । **9** तिमीहरूका थैलीमा कुनै पनि सुन, चाँदी वा पित्तल नबोक । **10** तिमीहरूका यात्राको निम्ति झोला वा फाल्तु दौरा वा जुत्ता वा लौरो नबोक, किनकि खेतालाले आफ्नो भोजन पाउनुपर्छ । **11** तिमीहरू जुनसुकै सहर वा गाउँमा प्रवेश गर्छौ, त्यहाँ को योग्यको छ भनी पत्ता लगाओ र नगइन्जेलसम्म तिमीहरू त्यहीँ बस । **12** जब तिमीहरू घरमा पस्छौ, तब त्यसलाई अभिवादन गर । **13** यदि त्यो घर योग्यको छ भने, तिमीहरूको शान्ति त्यसमाथि आओस् । तर यदि त्यो योग्यको छैन भने, तिमीहरूका शान्ति तिमीहरूकहाँ नै फर्केर आओस् । **14** जसले तिमीहरूलाई ग्रहण गर्दैन वा तिमीहरूका वचन सुन्दैन, तिमीहरू त्यस सहर वा गाउँबाट निस्केर जाँदा, तिमीहरूका खुट्टाबाट धुलो टकटक्याइदेओ । **15** साँच्‍चै म तिमीहरूलाई भन्दछु, न्यायको दिनमा त्यस सहरको भन्दा सदोम र गमोराको इन्साफ बढी सहनीय हुन्छ । **16** हेर, म तिमीहरूलाई ब्वाँसाहरूका बिचमा भेडाझैँ पठाउँदै छु । यसकारण, सर्पझैँ चनाखो र ढुकुरझैँ सोझो होओ । **17** मानिसहरूदेखि होसियार बस ! तिनीहरूले तिमीहरूलाई परिषद्हरूमा सुम्पिदिनेछन् र तिनीहरूले आफ्ना सभाघरहरूमा तिमीहरूलाई कोर्रा लगाउनेछन् । **18** अनि शासकहरू र राजाहरू र अन्यजातिहरूका निम्ति गवाहीको रूपमा मेरो खातिर तिमीहरू तिनीहरूका सामु ल्याइनेछौ । **19** जब तिनीहरूले तिमीहरूलाई सुम्पिदिनेछन्, तब तिमीहरूले कसरी वा के बोल्ने भन्‍ने विषयमा चिन्ता नगर, किनकि तिमीहरूलाई बोल्नुपर्ने कुरा सोही घडी दिइनेछ । **20** किनकि बोल्ने तिमीहरू होइनौ, तर तिमीहरूमा बोल्नुहुने तिमीहरूका पिताका आत्मा हुनुहुन्छ । **21** दाजुले भाइलाई मृत्युको निम्ति पक्राइदिनेछ, र बुबाले आफ्नो छोरालाई । छोराछोरीहरू आफ्ना बुबा-आमाका विरुद्धमा उठ्नेछन् र मृत्युका निम्ति तिनीहरूलाई सुम्पिदिनेछन् । **22** मेरो नाउँको खतिर तिमीहरू सबैबाट घृणित हुनेछौ । तर जसले अन्तिम घडीसम्म सहन्छ, त्यस व्यक्‍तिको उद्धार हुनेछ । **23** जब तिनीहरूले यस सहरमा तिमीहरूलाई सताउँछन्, अर्को सहरमा भाग, किनकि साँच्‍चै म तिमीहरूलाई भन्दछु, मानिसका पुत्र नआउञ्‍जेलसम्म तिमीहरू इस्राएलका सहरहरू पनि घुमिसकेका हुनेछैनौ । **24** चेला आफ्नो गुरुभन्दा श्रेष्‍ठ हुँदैन, न त नोकर आफ्नो मालिकभन्दा ठुलो हुन्छ । **25** चेला आफ्नो गुरु र नोकर आफ्नो मालिकजस्तो हुनु नै उसको निम्ति पर्याप्‍त हुन्छ । यदि तिनीहरूले घरका मालिकलाई नै बालजिबुल भनेका छन् भने, तिनीहरूले उनका घरानालाई झन् कति बढी बदनाम गर्लान् ! **26** त्यसकारण, तिनीहरूसँग नडराओ, किनकि कुनै कुरा पनि ढाकिएको छैन जुन प्रकट हुनेछैन, र कुनै कुरा पनि लुकाइएको छैन जुन थाहा हुनेछैन । **27** जे म तिमीहरूलाई अँध्यारोमा भन्दछु, त्यो उज्यालोमा भनिदेओ र जे तिमीहरूले आफ्नो कानमा मधुर रूपमा सुन्छौ, त्यो घरको धुरीबाट घोषणा गर । **28** तिनीहरूसँग नडराओ जसले शरीरलाई मार्दछन्, तर आत्मालाई मार्न सक्दैनन् । बरु, आत्मा र शरीर दुवैलाई नरकमा नष्‍ट गर्न सक्‍नुहुनेसँग डराओ । **29** के सानो सिक्‍कामा दुईवटा भङ्गेरा बिक्दैनन् र ? तापनि तिमीहरूका पिताको इच्छाविना तीमध्ये एउटा पनि भुइँमा खस्दैन । **30** तर तिमीहरूका शिरका केशहरू पनि गन्ती भएका छन् । **31** नडराओ । तिमीहरू धेरै भङ्गेराभन्दा बढी मूल्यवान् छौ । **32** यसकारण, जसले मलाई मानिसहरूका सामुन्‍ने ग्रहण गर्दछ, म पनि उसलाई स्वर्गमा हुनुहुने मेरा पिताको सामु ग्रहण गर्नेछु । **33** तर जसले मानिसहरूका सामुन्‍ने मलाई इन्कार गर्दछ, म पनि उसलाई स्वर्गमा हुनुहुने मेरा पिताको सामु इन्कार गर्नेछु । **34** म पृथ्‍वीमा शान्‍ति ल्याउन आएँ भनी विचार नगर । म शान्ति ल्याउन होइन, तर तरवार चलाउन आएँ । **35** किनकि म मानिसलाई उसको पिताको विरुद्ध र छोरीलाई उसकी आमाको विरुद्ध र बुहारीलाई उसकी सासूको विरुद्ध गराउन आएँ । **36** मानिसका शत्रुहरू उसको आफ्नै घरानाभित्रका हुनेछन् । **37** जसले मलाई भन्दा आफ्नो बुबा वा आमालाई प्रेम गर्छ, त्यो मेरो निम्ति योग्यको हुँदैन । र जसले आफ्नो छोरा वा छोरीलाई मलाई भन्दा बढी प्रेम गर्छ, ऊ मेरो निम्ति योग्यको हुँदैन । **38** जसले आफ्नो क्रुस उठाएर मेरो पछि लाग्दैन, ऊ मेरो निम्ति योग्यको हुँदैन । **39** जसले आफ्नो जीवन भेट्टाउँछ, उसले त्यो गुमाउनेछ । तर जसले मेरो खतिर आफ्नो जीवन गुमाउँछ, उसले जीवन पाउनेछ । **40** जसले तिमीहरूलाई स्वागत गर्दछ, उसले मलाई स्वागत गर्दछ र जसले मलाई स्वागत गर्दछ, उसले मलाई पठाउनुहुनेलाई पनि स्वागत गर्दछ । **41** जसले अगमवक्‍तालाई तिनी अगमवक्‍ता भएको कारणले स्वागत गर्दछ, उसले अगमवक्‍ताको इनाम पाउनेछ । अनि जसले धर्मी मानिसलाई तिनी धर्मी भएको कारणले स्वागत गर्दछ, उसले धर्मी मानिसको इनाम पाउनेछ । **42** जसले यी सानाहरूमध्ये कसैलाई चेला भएको कारणले एक कचौरा चिसो पानी मात्र पनि पिउन देला, साँच्‍चै म तिमीहरूलाई भन्दछु, उसले कुनै रीतिले आफ्नो इनाम गुमाउनेछैन् ।

### Chapter 11

**1** येशूले आफ्ना बाह्र जना चेलालाई शिक्षा दिइसक्‍नुभएपछि तिनीहरूका सहरहरूमा सिकाउन र प्रचार गर्न उहाँ त्यहाँबाट जानुभयो । **2** अनि जब यूहन्‍नाले झ्यालखानाबाट ख्रीष्‍टले गर्नुभएका कामहरूको बारेमा सुने, उनले आफ्ना चेलाहरूद्वारा एउटा खबर पठाए, **3** र उनलाई भने, “के आउनुहुनेवाला तपाईं नै हुनुहुन्छ, वा कोही अर्कै मानिस हुनुहुन्छ जसको हामीले प्रतीक्षा गर्नुपर्छ ?” **4** येशूले उत्तर दिनुभयो र तिनीहरूलाई भन्‍नुभयो, “तिमीहरूले जे देखेका र सुनेका छौ, गएर यूहन्‍नालाई बताइदेओ । **5** दृष्‍टिविहीनहरूले दृष्‍टि पाइरहेका छन्; लङ्गडा मानिसहरू हिँडिरहेका छन्; कुष्‍ठरोगीहरू शुद्ध पारिएका छन्; बहिरा मानिसहरूले फेरि सुनिरहेका छन्; मरेका मानिसहरूलाई फेरि जीवनमा फर्काइएको छ, अनि खाँचोमा परेका मानिसहरूलाई सुसमाचार सुनाइँदै छ । **6** अनि तिनीहरू धन्यका हुन् जसले मलाई तिनीहरूका निम्ति कुनै बाधा सम्झँदैनन् ।” **7** जसै यी मानिसहरू आफ्नो बाटो लागे, येशूले भिडहरूलाई यूहन्‍नाको बारेमा बताउन थाल्नुभयो, “तिमीहरू उजाड-स्थानमा के हेर्न गयौ– हावाले हल्लाइरहेको निगालोलाई ? **8** तिमीहरू के हेर्न बाहिर गयौ– मलमलको लुगा लगाउने मानिसलाई ? वास्तवमा मलमलको कपडा लगाउने व्यक्‍ति त राजाहरूका दरबारहरूमा बस्छ । **9** तर तिमीहरू के हेर्न बाहिर गयौ– के अगमवक्‍तालाई ? हो, म तिमीहरूलाई भन्दछु, अगमवक्‍ताभन्दा पनि महान् व्यक्‍तिलाई । **10** उनी तिनै हुन् जसको बारेमा यस्तो लेखिएको छ, ‘हेर, म तिमीहरूको अगि-अगि मेरा समाचारवाहकलाई पठाउँदै छु, जसले म आउनुभन्दा अगाडि तिमीहरूका निम्ति बाटो तयार पार्नेछन् ।’ **11** साँच्‍चै म तिमीहरूलाई भन्दछु, स्‍त्रीबाट जन्मेकाहरूमा बप्‍तिस्मा-दिने यूहन्‍नाभन्दा महान् अरू कोही छैन । तरै पनि स्वर्गको राज्यमा सबैभन्दा कम महत्त्‍वको मानिस उनीभन्दा महान् हुन्छन् । **12** बप्‍तिस्मा-दिने यूहन्‍नाको दिनदेखि अहिलेसम्म स्वर्गको राज्यले तीव्रता भोगिरहेको छ, र उग्र मानिसहरूले यसलाई बलपूर्वक पक्रन्छन् । **13** किनकि यूहन्‍ना नआन्जेलसम्म सबै अगमवक्‍ता र व्यवस्थाले अगमवाणी गरिरहेका थिए । **14** अनि यदि तिमीहरूले एलियालाई पाउने इच्छा गरिरहेका छौ भने, आउनुपर्ने एलिया उनी नै हुन् । **15** जससँग सुन्‍ने कान छ, त्यसले सुनोस् । **16** यस पुस्तालाई म केसँग तुलना गरूँ ? यो त बजारमा खेलिरहेका बालकहरूजस्तै छ, जो बस्दछ र एक अर्कालाई बोलाउँदछ, **17** र भन्दछ, ‘हामीले तिमीहरूका निम्ति बाँसुरी बजायौँ, अनि तिमीहरू नाचेनौ । हामीले शोक गर्‍यौँ, र तिमीहरू रोएनौ ।’ **18** किनकि यूहन्‍ना रोटी खाँदै अथवा दाखमद्य पिउँदै आएनन्, अनि तिनीहरू भन्छन्, ‘त्यसलाई भूत लागेको छ ।’ **19** मानिसका पुत्र खाँदै र पिउँदै आए र तिनीहरू भन्छन्, ‘हेर, ऊ एउटा घिचुवा मान्छे हो अनि पियक्‍कड, कर उठाउनेहरू र पापीहरूको मित्र हो !’ तर बुद्धिचाहिँ तिनको कामहरूले सिद्ध हुन्छ ।” **20** तब येशूले ती सहरहरूलाई हकार्न थाल्नुभयो जहाँ उहाँका धेरैजसो शक्‍तिशाली कार्यहरू भएका थिए, किनकि तिनीहरूले पश्‍चात्ताप गरेका थिएनन् । **21** “धिक्‍कार तँलाई, ए खोराजीन ! धिक्‍कार तँलाई, ए बेथसेदा ! यदि तँमा गरिएका शक्‍तिशाली कार्यहरू टुरोस र सीदोनमा गरिएका भए, तिनीहरूले धेरै पहिले नै भाङ्ग्रा र खरानी लगाएर पश्‍चात्ताप गरिसकेका हुने थिए । **22** न्यायको दिनमा तिमीहरूका निम्ति भन्दा टुरोस र सीदोनको निम्ति इन्साफ अझ बढी सहनीय हुनेछ । **23** तँ कफर्नहुम, के तँ स्वर्गमा उचालिनेछस् भनी सम्झन्छस् । होइन, तँलाई तल पातालमा झारिनेछ । किनकि यदि तँमा गरिएका शक्‍तिशाली कार्यहरू सदोममा गरिएका भए, त्यो आजसम्म पनि रहिरहने थियो । **24** तर म तिमीहरूलाई भन्दछु, कि इन्साफको दिनमा तेरो निम्ति भन्दा सदोम मुलुकको निम्ति सजिलो हुनेछ ।” **25** त्यस बेला येशूले भन्‍नुभयो, “पिता, म तपाईंको प्रशंसा गर्दछु । हे स्वर्ग र पृथ्वीका मालिक, किनभने तपाईंले यी कुराहरू बुद्धिमानी र समझदारहरूबाट लुकाउनुभयो, र ती अनपढलाई प्रकट गराउनुभयो जो साना बालकहरूजस्ता छन् । **26** हो, पिता, किनकि तपाईंको दृष्‍टिमा यही नै मनपर्दो थियो । **27** मेरा पिताद्वारा सबै कुरा मलाई सुम्पिएको छ । अनि पिताबाहेक पुत्रलाई कसैले चिन्दैन, अनि पुत्र र पुत्रले प्रकट गराउन इच्छा गरेको व्यक्‍तिले बाहेक पितालाई कसैले चिन्दैन । **28** मकहाँ आओ, तिमीहरू सबै जसले परिश्रम गर्दछौ र गह्रौँ बोझले लादिएका छौ, अनि म तिमीहरूलाई विश्राम दिनेछु । **29** मेरो जुवा तिमीहरूमाथि लेओ र मबाट सिक, किनकि म नम्र र कोमल हृदयको छु, अनि तिमीहरूले आफ्नो आत्माको निम्ति विश्राम पाउनेछौ । **30** किनकि मेरो जुवा सजिलो छ र मेरो बोझ हलुको छ ।”

### Chapter 12

**1** त्यति बेला शबाथको दिनमा येशू अन्‍नका खेतहरू हुँदै जानुभयो । उहाँका चेलाहरू भोकाए र तिनीहरूले अन्‍न टिप्दै खान लागे । **2** तर जब फरिसीहरूले त्यो देखे, उनीहरूले येशूलाई भने, “हेर्नुहोस्, जे शबाथमा गर्न अनुचित छ तपाईंका चेलाहरूले त्यही गर्छन् ।” **3** तर येशूले तिनीहरूलाई भन्‍नुभयो, “के दाऊदले उनीसँग भएका मानिसहरूले भोकाएको बेलामा के गरे भन्‍ने कुरा तिमीहरूले कहिल्यै पढेका छैनौ ? **4** कसरी उनी परमेश्‍वरको भवनमा पसेर उहाँको उपस्थितिको रोटी खाए, जुन उनी र उनीसँग भएकाहरूका निम्ति खानु अनुचित थियो तर त्यो पुजारीहरूका लागि मात्रै उचित थियो ? **5** र शबाथमा पुजारीहरूले त्यस दिनलाई अपवित्र गर्छन्, तरै पनि उनीहरू दोषरहित हुन्छन् भन्‍ने कुरा के तिमीहरूले व्यवस्थामा पढेका छैनौ र ? **6** तर म तिमीहरूलाई भन्दछु, मन्दिरभन्दा महान् एक जना यहाँ हुनुहुन्छ । **7** ‘म कृपा चाहन्छु र बलिदान होइन’ भन्‍ने कुराको अर्थ यदि तिमीहरूले बुझेका भए तिमीहरूले निर्दोषको निन्दा गर्ने थिएनौ । **8** किनभने मानिसका पुत्र शबाथका प्रभु हुन् ।” **9** त्यसपछि येशू त्यहाँबाट अलग्गिनुभयो र तिनीहरूका सभाघरहरूमा जानुभयो । **10** हेर, त्यहाँ एक जना हात सुकेको व्यक्‍ति थियो । येशूलाई पापको दोष लगाउन फरिसीहरूले उहाँलाई सोधे, “के शबाथमा निको पार्नु उचित छ ?” **11** येशूले तिनीहरूलाई भन्‍नुभयो, “के तिमीहरूका बिचमा यस्तो व्यक्‍ति होला जोसँग एउटा मात्र भेडा छ, र यदि शबाथमा त्यो भेडा गहिरो खाल्डोमा खस्यो भने, उसले त्यसलाई समातेर बाहिर ननिकाल्ला ? **12** त्यसो भए, एउटा मानिसको मूल्य त्यो भेडाभन्दा कति बढी छ ! त्यसैले, शबाथमा असल गर्नु न्यायसङ्गत छ ।” **13** अनि येशूले त्यस व्यक्‍तिलाई भन्‍नुभयो, “तिम्रो हात पसार ।” उसले आफ्नो हात पसार्‍यो, र उसको त्यो हात अर्को हातजस्तै निको भयो । **14** तर ती फरिसीहरू बाहिर गए र षड्‍यन्‍त्र रच्‍न थाले । तिनीहरूले उहाँलाई कसरी मार्न सकिन्छ भनेर मौका खोज्न थाले । **15** अनि जब येशूले यो थाहा पाउनुभयो, उहाँ त्यहाँबाट निस्कनुभयो । धेरै मानिसले उहाँलाई पछ्याए र उहाँले तिनीहरू सबैलाई निको पार्नुभयो । **16** उहाँको बारेमा अरूहरूलाई नभन्‍नू भनी उहाँले तिनीहरूलाई आदेश दिनुभयो, **17** ताकि यशैया अगमवक्‍ताद्वारा यसो भनिएको कुरा सत्य साबित होस्, **18** “हेर, मेरो दास जसलाई मैले छानेको छु; मेरा अति प्रिय, जसमा मेरो प्राण प्रसन्‍न छ । म उनमा मेरा आत्मा खन्याउनेछु, अनि उनले गैरयहूदीहरूलाई न्यायको घोषणा गर्नेछन् । **19** उनले सङ्घर्ष गर्नेछैनन्, न त ठुलो स्वरले कराउनेछन्, न त कसैले गल्लीहरूमा उनको स्वर सुन्‍नेछ । **20** उनले कुनै फुटेको नरकटलाई भाँच्‍नेछैनन्; उनले न्यायलाई विजयमा नपुर्‍याएसम्म उनले कुनै पनि धिपधिप बलिरहेको सलेदोलाई निभाउनेछैनन् । **21** अनि उनको नाउँमा गैरयहूदीहरूले विश्‍वास गर्नेछन् ।” **22** अनि भूतात्माले सताएको एक जना अन्धो र बोल्न नसक्‍ने व्यक्‍ति येशूकहाँ ल्याइयो । उहाँले त्यसलाई निको पार्नुभयो र फलस्वरूप त्यो बोल्न नसक्‍ने व्यक्‍ति बोल्न सक्‍ने र देख्‍न सक्‍ने भयो । **23** सबै भिड छक्‍क परे र भने, “के यी मानिस दाऊदका पुत्र हुन सक्छन् ?” **24** तर जब फरिसीहरूले यस आश्‍चर्यकर्मको बारेमा सुने, तिनीहरूले भने, “यो मानिसले अरू केही होइन, तर भूतात्माहरूको राजकुमार बालजिबुलद्वारा भूतहरू निकाल्दछ ।” **25** तर येशूले तिनीहरूको विचार जान्‍नुभयो र तिनीहरूलाई भन्‍नुभयो, “आफैँमा विभाजित भएको हरेक राज्यलाई उजाड पारिनेछ, अनि आफैँमा विभाजित भएको हरेक सहर वा घराना टिक्‍नेछैन ।” **26** यदि शैतानले नै शैतानलाई निकाल्दछ भने, त्यो आफैँमा विभाजित हुन्छ । त्यसको राज्य कसरी टिक्ला ? **27** अनि म बालजिबुलद्वारा भूतात्माहरू निकाल्छु भने, तिमीहरूलाई पछ्याउनेहरूले कोद्वारा तिनीहरूलाई निकाल्छन् त ? यसकारण, तिनीहरू तिमीहरूका न्यायाधीश हुनेछन् । **28** तर यदि म परमेश्‍वरको आत्माद्वारा भूतात्माहरू निकाल्छु भने, परमेश्‍वरको राज्य तिमीहरूमा आएको छ । **29** र कुनै मानिसले एक बलियो व्यक्‍तिलाई पहिले नबाँधेसम्म उसको घरमा छिरेर उसका सामानहरू कसरी चोर्न सक्छ ? त्यस बलियो व्यक्‍तिलाई बाँधेपछि उसको घरका सामानहरू त्यसले चोर्छ । **30** जो मसित छैन ऊ मेरो विरुद्धमा हुन्छ, अनि जसले मसित बटुल्दैन उसले छरपष्‍ट पार्छ । **31** त्यसैले म भन्दछु, मानिसले गरेको हरेक पाप र ईश्‍वर-निन्दा क्षमा हुनेछ, तर पवित्र आत्माको विरुद्धमा गरिएको निन्दा क्षमा हुनेछैन । **32** अनि जसले परमेश्‍वरका पुत्रको विरुद्धमा कुनै वचन बोल्छ भने उसलाई क्षमा गरिनेछ । तर जो कोहीले पवित्र आत्माको विरुद्धमा बोल्छ त्यसलाई न यो संसारमा न त आउने संसारमा क्षमा गरिनेछ । **33** कि त रुखलाई असल बनाओ र त्यसको फललाई पनि असल बनाओ, वा कि त त्यो रुखलाई खराब बनाओ र त्यसको फललाई पनि खराब बनाओ, किनकि रुख त्यसको फलद्वारा चिनिनेछ । **34** ए सर्पका सन्तानहरू, तिमीहरू दुष्‍ट छौ त कसरी असल कुरा बोल्न सक्छौ ? किनकि हृदयमा जे छ, त्यही मुखबाट निस्कन्छ । **35** एउटा असल व्यक्‍तिले आफ्नो हृदयमा रहेको असल कुराले जे असल छ त्यो नै बाहिर ल्याउँछ, अनि एउटा दुष्‍ट व्यक्‍तिले आफ्नो हृदयमा रहेको दुष्‍ट कुराले जे दुष्‍ट छ त्यो नै बाहिर ल्याउँछ । **36** र म तिमीहरूलाई भन्दछु, कि न्यायको दिनमा मानिसहरूले आफूले बोल्ने हरेक व्यर्थ वचनको निम्ति लेखा दिनेछन् । **37** किनकि तिमीहरूका वचनद्वारा नै तिमीहरूको न्याय हुनेछ, अनि तिमीहरूकै वचनद्वारा तिमीहरू दोषी ठहरिनेछौ ।” **38** त्यसपछि केही शास्‍त्रीहरू र फरिसीहरूले येशूलाई उत्तर दिँदै भने, “गुरु, हामी तपाईंबाट केही चिन्हहरू हेर्न चाहन्छौँ ।” **39** तर येशूले तिनीहरूलाई जवाफ दिनुभयो र भन्‍नुभयो, “एउटा दुष्‍ट र व्यभिचारी पुस्ताले चिन्ह खोज्छ । तर त्यसलाई योना अगमवक्‍ताको चिन्हबाहेक अरू चिन्ह दिइनेछैन । **40** किनकि जसरी योना तिन दिन र तिन रात माछाको पेटमा थिए, त्यसरी नै मानिसका पुत्र तिन दिन र तिन रात पृथ्वीको गर्भभित्र रहनेछन् । **41** निनवेका मानिसहरू न्यायको दिनमा यस पुस्तासँग खडा हुनेछन् र यस जातिको निन्दा गर्नेछन् । किनकि योनाको सन्देश सुनेर तिनीहरूले पश्‍चात्ताप गरेका थिए, र हेर, योनाभन्दा अझै महान् कोही यहाँ छन् । **42** दक्षिणकी रानी यस पुस्ताका मानिसहरूसँग न्यायको दिनमा उठ्नेछिन् र यसको निन्दा गर्नेछिन् । तिनी पृथ्वीका कुनाबाट सोलोमनका ज्ञानका कुराहरू सुन्‍न आइन्, तर हेर, सोलोमनभन्दा महान् कोही यहाँ छन् । **43** जब कुनै अशुद्ध आत्माले मानिसलाई छोड्छ, त्यो पानी नभएको ठाउँ हुँदै जान्छ र त्यसले आराम खोज्छ, तर त्यसले त्यो भेट्टाउँदैन । **44** अनि त्यसले भन्छ, ‘म मेरो घरमा फर्कनेछु जहाँबाट म आएँ ।’ फर्किएपछि त्यसले आफ्नो घर सफा गरिएको र मिलाएर राखिएको भेट्टाउँछ । **45** त्यसपछि त्यो गएर आफूभन्दा दुष्‍ट अरू सात आत्मालाई बटुल्छ अनि तिनीहरू सबै त्यहाँभित्र बस्‍न आउँछन् । अनि त्यस मानिसको पछिल्लो अवस्था पहिलेको भन्दा अझ खराब हुन्छ । यस दुष्‍ट पुस्ताको निम्ति ठिक यस्तै हुनेछ ।” **46** जब येशू भिडसँग बोल्दै हुनुहुन्थ्यो, हेर, उहाँकी आमा र उहाँको भाइ उहाँसँग बोल्नको निम्ति बाहिर पर्खिरहे । **47** कसैले उहाँलाई भन्यो, “हेर्नुहोस्, तपाईंकी आमा र तपाईंका भाइहरू तपाईंसँग बोल्न बाहिर पर्खिरहनुभएका छन् ।” **48** तर येशूले उत्तर दिनुभयो र त्यसो भन्‍ने व्यक्‍तिलाई भन्‍नुभयो, “मेरी आमा को हुन् ? र मेरा भाइहरू को हुन् ?” **49** अनि उहाँले आफ्नो हात उहाँका चेलाहरूतर्फ पसारेर भन्‍नुभयो, “हेर, मेरी आमा र मेरा भाइहरू यिनीहरू नै हुन् ! **50** किनकि जसले स्वर्गमा हुनुहुने मेरा पिताको इच्छाअनुसार गर्दछ, त्यो मानिस नै मेरो भाइ, मेरी बहिनी र मेरी आमा हुन् ।”

### Chapter 13

**1** त्यस दिन येशू घरबाट बाहिर निस्केर जानुभयो र समुद्रको छेउमा बस्‍नुभयो । **2** उहाँको वरिपरि एउटा ठुलो भिड जम्मा भयो । त्यसैले, उहाँ एउटा डुङ्गाभित्र जानुभयो र त्यहाँ बस्‍नुभयो । सबै भिड समुद्रको किनारमा उभियो । **3** तब येशूले दृष्‍टान्तहरूमा उनीहरूलाई धेरै कुरा भन्‍नुभयो । उहाँले यसो भन्‍नुभयो, “हेर, एक जना बिउ छर्ने मान्छे बिउ छर्न निस्क्यो । **4** जसै उनले छरे, केही बिउहरू बाटोको छेउमा परे, अनि चराहरू आएर ती बिउलाई निलिदिए । **5** अरू बिउहरूचाहिँ ढुङ्गेनी जमिनमा परे, जहाँ धेरै माटो थिएन । ती तुरुन्तै उम्रे, किनकि त्यहाँ माटो गहिरो थिएन । **6** तर जब चर्को घाम लाग्यो, ती डढे किनकि तिनका जरा थिएनन्, अनि ती सुकिहाले । **7** अरू बिउहरू काँडाघारी माझमा परे । ती काँडाका बोटहरू बढेर आए र तिनलाई निसासिदिए । **8** अरू बिउहरू असल माटोमा परे र केहीले सय गुणा, केहीले साठी गुणा र केहीले तिस गुणा अन्‍न उब्जाए । **9** जोसँग कान छ, उसले सुनोस् ।” **10** चेलाहरू आएर येशूलाई भने, “तपाईं भिडहरूसँग किन दृष्‍टान्तहरूमा बोल्नुहुन्छ ?” **11** येशूले जवाफ दिनुभयो र तिनीहरूलाई भन्‍नुभयो, “तिमीहरूलाई स्वर्गको राज्यका रहस्यहरू बुझ्‍ने मौका दिइएको छ, तर तिनीहरूलाई यो दिइएको छैन । **12** किनकि जोसँग छ, उसलाई अझ धेरै दिइनेछ, अनि ऊसँग प्रशस्त हुनेछ । तर जोसँग छैन, ऊसँग भएको पनि उसबाट लिइनेछ । **13** त्यसैले, तिनीहरूसँग म दृष्‍टान्तमा बोल्दछु, किनकि तिनीहरूले देखे तापनि तिनीहरूले वास्तवमा देख्दैनन् । अनि तिनीहरूले सुने तापनि वास्तवमा तिनीहरूले सुन्दैनन्, न त तिनीहरूले बुझ्दछन् । **14** तिनीहरूका निम्ति यशैया अगमवक्‍ताको अगमवाणी पुरा हुन्छ, जसले यसो भन्छन्, ‘सुनिरहेका हुँदा त तिमीहरूले सुन्छौ, तर तिमीहरूले कुनै रीतिले बुझ्दैनौ; हेरिरहेका हुँदा त तिमीहरूले हेर्छौ, तर तिमीहरूले कुनै रीतिले देख्दैनौ । **15** किनकि यी मानिसहरूका हृदय सुस्त भएका छन्, र तिनीहरू सुन्‍नलाई कठोर भएका छन्, र तिनीहरू फेरि फर्केलान्, र मैले तिनीहरूलाई निको पार्ने थिए भनेर तिनीहरूले आफ्ना आँखा बन्द गरेका छन् । यसैले, तिनीहरूले आफ्ना आँखाले देख्दैनन्, वा तिनीहरूले आफ्ना कानले सुन्दैनन्, वा तिनीहरूले आफ्ना हृदयले बुझ्दैनन् ।’ **16** तर धन्यका हुन तिम्रा आँखा, किनकि तिनले देख्छन्; र तिम्रा कान, किनकि तिनले सुन्दछन् । **17** साँच्‍चै म तिमीहरूलाई भन्दछु, कि तिमीहरूले जे देखेका छौ धेरै अगमवक्‍ताहरू र धर्मी मानिसहरूले ती हेर्ने इच्छा गरे, र तिनीहरूले ती देखेनन् । तिमीहरूले जे सुनेका छौ तिनीहरूले ती सुन्‍ने इच्छा गरे, तर तिनीहरूले ती सुनेनन् । **18** तब बिउ छर्नेको दृष्‍टान्त सुन । **19** जब कसैले राज्यको वचन सुन्छ तर त्यसलाई बुझ्दैन, तब दुष्‍ट आउँछ र उसको हृदयमा जे छरिएको थियो, त्यो खोसेर लैजान्छ । योचाहिँ त्यो बिउ हो जुन बाटोको छेउमा छरिएको थियो । **20** ढुङ्गेनी माटोमा छरिएको चाहिँ त्यो हो जसले वचन सुन्छ र तुरुन्तै खुसीसाथ त्यसलाई ग्रहण गर्छ । **21** तर ऊ आफैँमा जरा हुँदैन र केही बेरसम्म मात्र टिकिरहन्छ । तर जब वचनको कारण सतावट वा कष्‍ट आउँछ, उसले तुरुन्तै ठेस खान्छ । **22** काँडाघारीमा छरिएको चाहिँ त्यो हो, जसले वचन सुन्छ, तर संसारको वास्ता र धनीहरूको कपटले वचनलाई निसासिदिन्छ, अनि ऊ निष्फल हुन्छ । **23** असल माटोमा छरिएको चाहिँ त्यो हो, जसले वचन सुन्छ र त्यसलाई बुझ्छ । त्यसले नै साँचो रूपमा फल फलाउँछ र केहीले सय गुणा, केहीले साठी गुणा, र केहीले तिस गुणा फल फलाउँछ ।” **24** येशूले तिनीहरूलाई अर्को दृष्‍टान्त प्रस्तुत गर्नुभयो । उहाँले भन्‍नुभयो, “स्वर्गको राज्य यस्तो मानिसजस्तो हो जसले आफ्नो जमिनमा असल बिउ छर्‍यो । **25** तर जब मानिसहरू सुते, उसको शत्रु आयो, र गहुँ बारीमा सामा पनि छारिदिएर गयो । **26** जब बोट देखा पर्‍यो र तिनीहरूले अन्‍न फलाउन थाले, तब सामाहरू पनि देखा परे । **27** त्यस जग्गाका मालिकका दासहरू आए र तिनलाई भने, ‘हजूर, के तपाईंको बारीमा असल बिउ मात्र छर्नुभएको थिएन र ? अहिले यिनमा सामाहरू कसरी आए ?’ **28** तिनले उनीहरूलाई भने, ‘यो एउटा शत्रुले गरेको हो ।’ ती दासहरूले तिनलाई भने, ‘के हामी गएर त्यसलाई उखालेको तपाईं चाहनुहुन्छ ?’ **29** त्यस जमिनका मालिकले भने, ‘होइन, जब तिमीहरूले सामाहरूलाई उखेल्छौ, तिमीहरूले तीसँगै गहुँलाई पनि उखेलौला । **30** कटनी गर्ने समयसम्म यी दुवैलाई सँगै हुर्कन देओ । कटनीको समयमा फसल कटनी गर्नेहरूलाई म भन्‍नेछु, “पहिले सामाहरूलाई उखेल र त्यसलाई जलाउनलाई मुठाहरूमा बाँध, तर गहुँलाई मेरो ढुकुटीमा जम्मा गर’ ।” **31** त्यसपछि येशूले तिनीहरूलाई अर्को दृष्‍टान्त भन्‍नुभयो । उहाँले भन्‍नुभयो, “स्वर्गको राज्यचाहिँ रायोको दानाजस्तो हो जुन एउटा मानिसले लियो र आफ्नो बारीमा छर्‍यो । **32** यो बिउ अरू सबै बिउभन्दा सानो हुन्छ । तर जब यो हुर्कन्छ, यो बगैँचामा भएका सबै बोटभन्दा ठुलो हुन्छ । यो एउटा रुख बन्छ, अनि आकाशका चराहरू आउँछन् र यसका हाँगाहरूमा गुँड बनाउँछन् ।” **33** त्यसपछि येशूले तिनीहरूलाई अर्को दृष्‍टान्त भन्‍नुभयो, “स्वर्गको राज्यचाहिँ खमिरजस्तो हो जुन एउटी स्‍त्रीले लिइन् र तिन कचौरा पिठोमा त्यो नफुलेसम्म मिसाइन् ।” **34** येशूले यी सबै कुरा भिडलाई दृष्‍टान्तहरूमा भन्‍नुभयो । अनि दृष्‍टान्तहरूमा बाहेक उहाँले तिनीहरूलाई केही पनि भन्‍नुभएन । **35** योचाहिँ अगमवक्‍ताहरूले जे भनेका थिए, ती कुरा सत्य ठहरिऊन् भनेर हुन आयो, जब उहाँले भन्‍नुभयो, “म मेरो मुख दृष्‍टान्तहरूमा खोल्नेछु । म यस संसारको सुरुदेखि लुकाइएका कुराहरूलाई प्रकट गर्नेछु ।” **36** तब येशूले भिडलाई छोड्नुभयो र घरभित्र जानुभयो । उहाँका चेलाहरू उहाँकहाँ आएर भने, “खेतका सामाहरूको बारेमा भनिएको दृष्‍टान्त हामीलाई व्याख्या गरिदिनुहोस् ।” **37** येशूले जवाफ दिनुभयो र भन्‍नुभयो, “जसले बारीमा असल बिउ छरे उनीचाहिँ मानिसका पुत्र हुन् । **38** बारीचाहिँ संसार हो; अनि असल बिउचाहिँ राज्यका पुत्रहरू हुन् । अनि सामाहरूचाहिँ दुष्‍टका छोराहरू हुन्, **39** र त्यो शत्रु जसले ती सामाहरू छरे, त्योचाहिँ दुष्‍ट हो । फसलको कटनी संसारको अन्त हो, र कटनी गर्नेहरूचाहिँ स्वर्गदूतहरू हुन् । **40** त्यसैले, जसरी सामाहरू बटुलिन्छन् र आगोमा जलाइन्छन्, यो संसारको अन्तमा यस्तै हुनेछ । **41** मानिसका पुत्रले आफ्ना स्वर्गदूतहरूलाई पठाउनेछन्, र तिनीहरूले उनको राज्यबाट पाप ल्याउने सबै थोक र पाप गर्ने सबै जनालाई बटुल्नेछन् । **42** तिनीहरूले तिनीहरूलाई आगोको भट्टीमा फालिदिनेछन्, जहाँ रुवाबासी र दाह्रा किटाइ हुनेछ । **43** तब धर्मी मानिसहरू उनीहरूका पिताको राज्यमा सूर्यझैँ चम्कनेछन् । जससँग कान छ, उसले सुनोस् । **44** स्वर्गको राज्यचाहिँ जमिनमा लुकाइएको धनजस्तै हो । एक जना मानिसले त्यो भेट्टायो अनि त्यसलाई लुकायो । उसको आनन्दमा ऊ जान्छ, उसँग भएका सबैथोक बेच्छ, अनि उसले त्यो जमिन किन्छ । **45** फेरि, स्वर्गको राज्य एक जना व्यापारीले मूल्यवान् मोतीहरू खोजेजस्तै हो । **46** जब उसले धेरै मूल्य भएको एउटा मोती भेट्टायो, ऊ गयो र उसँग भएका सबै थोक बेच्यो र त्यो किन्यो । **47** फेरि, स्वर्गको राज्य समुद्रमा फ्याँकिएको जालजस्तो हो, अनि त्यसले सबै खालका प्राणीलाई बटुल्यो । **48** जब त्यो भरियो, जालाहारीहरूले त्यसलाई समुद्रको किनारमा ताने । तब उनीहरू बसे अनि राम्रा कुराहरू भाँडाहरूमा बटुले । तर काम नलाग्‍ने चिजहरूलाई फ्याँकिदिए । **49** संसारको अन्तमा यस्तै हुनेछ । स्वर्गदूतहरू आउनेछन् र धर्मीहरूका माझबाट दुष्‍टहरूलाई छुट्‌ट्याउनेछन् । **50** उनीहरूले तिनीहरूलाई आगोको भट्टीमा फालिदिनेछन्, जहाँ रुवाबासी र दाह्रा किटाइ हुनेछ । **51** के तिमीहरूले यी सबै कुराहरू बुझेका छौ ?” चेलाहरूले उहाँलाई भने, “बुझेका छौँ ।” **52** तब येशूले तिनीहरूलाई भन्‍नुभयो, “त्यसकारण, स्वर्गको राज्यको चेला बनेको हरेक शास्‍त्री एउटा मानिसजस्तो हो जो घरको मालिक हो, जसले भण्डारबाट नयाँ र पुराना चिजहरू निकाल्छ ।” **53** येशूले यी दृष्‍टान्तहरू सक्‍नुभएपछि उहाँ त्यस ठाउँबाट जानुभयो । **54** तब येशू आफ्नै नगरमा प्रवेश गर्नुभयो अनि मानिसहरूलाई तिनीहरूका सभाघरहरूमा सिकाउनुभयो । परिणामचाहिँ यस्तो भयो, कि तिनीहरू आश्‍चर्य चकित भए र भने, “यी मानिसले उनको ज्ञान र आश्‍चर्यकर्महरू कहाँबाट पाउँछन् ? **55** के यी मानिस सिकर्मीका छोरा होइनन् र ? के उनकी आमा मरियम होइनन् र ? अनि उनका भाइहरू, याकूब, योसेफ, सिमोन र यहूदा होइनन् र ? **56** अनि उनका सबै बहिनी हाम्रै माझमा छैनन् र ? त्यसैले, यी मानिसले यी सबै कुरा कहाँबाट पाउँछन् त ?” **57** तिनीहरू उहाँबाट अप्रसन्‍न भए । तर येशूले तिनीहरूलाई भन्‍नुभयो, “अगमवक्‍ताको आदर नहुने भनेको उनको आफ्नै परिवार र आफ्नै देशमा मात्र हो ।” **58** र तिनीहरूको अविश्‍वासको कारण उहाँले त्यहाँ धेरै आश्‍चर्यकर्महरू गर्नुभएन ।

### Chapter 14

**1** त्यस समयमा शासक हेरोदले येशूको बारेमा समाचार सुने । **2** उनले आफ्ना नोकरहरूलाई भने, “यिनी बप्‍तिस्मा-दिने यूहन्‍ना हुन् जो मरेकाहरूबाट फेरि जीवित भएका छन् । त्यसकारण, यी शक्‍तिहरूले उनमा काम गरिरहेका छन् ।” **3** किनकि हेरोदले आफ्ना भाइ फिलिपकी पत्‍नी हेरोदियासको कारण यूहन्‍नालाई समाती उनलाई बाँधेर झ्यालखानामा हालेका थिए । **4** किनकि यूहन्‍नाले तिनलाई भनेका थिए, “तिनलाई आफ्नी पत्‍नीको रूपमा राख्‍नु तपाईंको निम्ति उचित छैन ।” **5** हेरोदले उनलाई मार्न सक्थे, तर उनी मानिसहरूसँग डराए, किनभने मानिसहरूले यूहन्‍नालाई अगमवक्‍ता मान्थे । **6** तर जब हेरोदको जन्म दिन आयो, हेरोदियासकी छोरीले मानिसहरूका माझमा नाचिन् र हेरोदलाई प्रसन्‍न बनाइन् । **7** त्यसको प्रतिक्रियामा तिनलाई जे मागे पनि दिनेछु भनेर हेरोदले वाचा गर्दै शपथ खाए । **8** आफ्नी आमाले सिकाएपछि तिनले भनिन्, “मलाई यहाँ एउटा थालमा बप्‍तिस्मा-दिने यूहन्‍नाको शिर दिनुहोस् ।” **9** राजा तिनको बिन्‍तीबाट निकै निराश भए, तर उनको आफ्नो शपथको कारण र उनीसँग रात्री भोजमा सामेल भएका सबै मानिसको कारणले गर्दा राजाले यस्तै होस् भनेर आज्ञा दिए । **10** हेरोदले मानिसहरू पठाए र झ्यालखानामा यूहन्‍नाको शिर काटिदिए । **11** अनि उनको शिर थालमा राखेर ल्याइयो र त्यस ठिटीलाई दिइयो र तिनले त्यो आफ्नी आमाकहाँ लगिन् । **12** अनि उनका चेलाहरू आई उनको शवलाई लगेर गाडे । त्यसपछि तिनीहरू गए, र येशूलाई बताइदिए । **13** जब येशूले यो कुरा सुन्‍नुभयो, उहाँले त्यस ठाउँलाई छोडेर डुङ्गाबाट एकान्त स्थानमा जानुभयो । जब भिडहरूले यो कुरा सुने, तिनीहरूले उहाँलाई सहरहरूबाट पैदलै पछ्याए । **14** त्यसपछि येशू तिनीहरूको अगाडि आउनुभयो र उहाँले ठुलो भिड देख्‍नुभयो । उहाँ तिनीहरूप्रति दयाले भरिनुभयो र तिनीहरूका बिचमा भएका बिमारीहरूलाई निको पार्नुभयो । **15** जब साँझ पर्‍यो, चेलाहरू उहाँकहाँ आएर भने, “यो त एउटा उजाड-स्थान हो र दिन बितिसक्यो । भिडलाई बिदा गरिदिनुहोस्, ताकि तिनीहरू गाउँहरूमा जान सकून् र आ-आफ्ना निम्ति खानेकुराहरू किन्‍न सकून् ।” **16** तर येशूले उनीहरूलाई भन्‍नुभयो, “यिनीहरूलाई टाढा जान आवश्यक छैन । यिनीहरूलाई तिमीहरूले केही खान देओ ।” **17** उनीहरूले उहाँलाई भने, “हामीसँग यहाँ जम्मा पाँचवटा रोटी र दुईवटा माछा मात्र छन् ।” **18** येशूले भन्‍नुभयो, “ती मकहाँ ल्याओ ।” **19** अनि येशूले भिडलाई चौरमा बस्‍नको लागि आदेश दिनुभयो । उहाँले पाँचवटा रोटी र दुईवटा माछा लिनुभयो । माथि स्वर्गमा हेर्दै उहाँले धन्यवाद दिनुभयो र रोटीलाई भाँच्‍नुभयो अनि चेलाहरूलाई ती दिनुभयो । चेलाहरूले ती भिडहरूलाई दिए । **20** तिनीहरू सबैले खाए र टन्‍न भए । त्यसपछि उनीहरूले खानाका बाँकी भएका टुक्राहरू बाह्र टोकरीभरि बटुले । **21** त्यहाँ खाएकाहरूमध्ये महिला र बालबालिकाहरूबाहेक झन्डै पाँच हजार मानिस थिए । **22** उहाँले आफ्ना चेलाहरूलाई तुरुन्तै डुङ्गामा चढेर उहाँभन्दा अगि अर्को पट्टि जान लगाउनुभयो, जब कि भिडलाई चाहिँ उहाँ आफैँले बिदा गर्न चाहनुभयो । **23** उहाँले भिडलाई पठाइसक्‍नुपछि उहाँ आफैँ डाँडामा प्रार्थना गर्न जानुभयो । जब पूर्ण रूपमा साँझ भयो, उहाँ त्यहाँ एकलै हुनुहुथ्यो । **24** तर त्यस बेला डुङ्गा भने समुद्रको बिचमा थियो, बतास विपरीत दिशाबाट आएको कारण छालले त्यो अनियन्‍त्रित भयो । **25** बिहान तिन बजेतिर येशू समुद्रमा हिँड्दै तिनीहरूका नजिक जानुभयो । **26** जब चेलाहरूले उहाँलाई समुद्रमाथि हिँडिरहनुभएको देखे, तिनीहरू भयभीत भए र भने, “यो त भूत हो” र तिनीहरू डरले चिच्‍च्‍याउन थाले । **27** तर येशू तिनीहरूसँग बोल्नुभयो र भन्‍नुभयो, “ढाडस गर ! मै हुँ ! नडराओ ।” **28** पत्रुसले उहाँलाई जवाफ दिए र भने, “प्रभु, तपाईं नै हुनुहुन्छ भने, मलाई पानीमा आउनलाई आदेश दिनुहोस् ।” **29** येशूले भन्‍नुभयो, “आऊ ।” त्यसैले, पत्रुस डुङ्गाबाट बाहिर आए र येशूकहाँ जान पानीमा हिँडे । **30** तर जब पत्रुसले बतासलाई देखे, उनी डराए । जब उनी डुब्‍न थाले, उनले चिच्‍च्‍याउँदै भने, “प्रभु, मलाई बचाउनुहोस् !” **31** येशूले तुरुन्तै आफ्नो हात फैलाउनुभयो; पत्रुसलाई समात्‍नुभयो र उनलाई भन्‍नुभयो, “ए अल्पविश्‍वासी ! तिमीले किन शङ्का गर्‍यौ ?” **32** त्यसपछि जब येशू र पत्रुस डुङ्गामा जानुभयो, तब बतास रोकियो । **33** त्यसपछि डुङ्गामा रहेका चेलाहरूले येशूको आराधना गरे र भने, “साँच्‍चै तपाईं परमेश्‍वरका पुत्र हुनुहुन्छ ।” **34** जब उहाँहरूले समुद्र पार गर्नुभयो, उहाँहरू गनेसरेतको भूमिमा आइपुग्‍नुभयो । **35** जब त्यस ठाउँका मानिसहरूले येशूलाई चिने, तिनीहरूले वरपरका सबै क्षेत्रमा त्यो समाचार फैलाए र तिनीहरूले बिरामी भएकाहरू सबैलाई उहाँकहाँ ल्याए । **36** तिनीहरूले उहाँको कपडाको एउटा छेउ मात्र छुन पाऊँ भनी उहाँलाई बिन्ती गरे, र जतिले छोए सबै जना निको भए ।

### Chapter 15

**1** त्यसपछि केही फरिसीहरू र शास्‍त्रीहरू यरूशलेमबाट येशूकहाँ आए । तिनीहरूले भने, **2** “किन तपाईंका चेलाहरूले अगुवाहरूको नियमलाई उल्लङ्घन गर्दछन् ? किनकि तिनीहरूले खाना खाँदा आफ्ना हात धुँदैनन् ?” **3** येशूले उत्तर दिनुभयो र उनीहरूलाई भन्‍नुभयो, “तिमीहरूले चाहिँ किन आफ्ना परम्पराहरूका निम्ति परमेश्‍वरको आज्ञालाई उल्लङ्घन गर्दछौ ? **4** किनकि परमेश्‍वरले भन्‍नुभयो, ‘आफ्नी आमा र आफ्नो बुबालाई आदर गर’ र ‘जसले आफ्नो बुबा वा आमाको बारेमा खराब कुरा बोल्दछ, त्यो निश्‍चय नै मर्नेछ ।’ **5** तर तिमीहरू भन्छौ, ‘जसले आफ्नो बुबा र आमालाई, “जे जति सहयोग तपाईंले मबाट प्राप्‍त गर्नुपर्ने थियो, त्यो अब परमेश्‍वरको निम्ति उपहार हो’ भनेर भन्दछ भने, **6** त्यस व्यक्‍तिले आफ्नो बुबाको आदर गर्नुपर्दैन । यसरी तिमीहरूले आफ्ना परम्पराहरूका खातिर परमेश्‍वरको वचनलाई बेकम्मा बनाएका छौ । **7** ए पाखण्डीहरू हो, यशैयाले तिमीहरूका विषयमा ठिकै अगमवाणी गरेर यसो भने, **8** ‘यी मानिसहरूले आफ्ना ओठले मलाई आदर गर्छन्, तर तिनीहरूका हृदय मबाट धेरै टाढा छन् । **9** तिनीहरू मलाई व्यर्थमा आराधना गर्दछन्, किनकि तिनीहरूले आफ्ना सिद्धान्तहरूलाई मानिसहरूले आज्ञा गरेअनुसार सिकाउँदछन्’ ।” **10** त्यसपछि उहाँले भिडलाई आफ्नो नजिक बोलाउनुभयो र भन्‍नुभयो, “सुन र बुझ– **11** मुखबाट भित्र पस्‍ने कुनै कुराले मानिसलाई अपवित्र बनाउँदैन । बरु, जुन कुरा मुखबाट बाहिर आउँछ, त्यसले मानिसलाई अपवित्र बनाउँदछ ।” **12** त्यसपछि चेलाहरू आए र येशूलाई भने, “जब फरिसीहरूले यो वाक्य सुने, तब तिनीहरू चिढिएका थिए भन्‍ने कुरा के तपाईंलाई थाहा छ ?” **13** येशूले उत्तर दिनुभयो र भन्‍नुभयो, “हरेक बिरुवा जुन स्वर्गमा हुनुहुने मेरा पिताले रोप्‍नुभएको छैन, त्यो उखेलिनेछ । **14** तिनीहरूलाई एकलै छोडिदेओ, तिनीहरू दृष्‍टिविहीन अगुवाहरू हुन् । यदि एउटा अन्धोले अर्को अन्धो मानिसलाई डोर्‍याउँछ भने, दुवै जना खाल्डोमा खस्‍नेछन् ।” **15** पत्रुसले उत्तर दिए र येशूलाई भने, “यस दृष्‍टान्तको बारेमा हामीलाई व्याख्या गरिदिनुहोस् ।” **16** येशूले भन्‍नुभयो, “के तिमी अझै अबुझ छौ ? **17** के तिमीलाई थाहा छैन, कि जुन कुरा मुखबाट भित्र पस्दछ त्यो पेटमा जान्छ र त्यो शौचालयमा बाहिर निस्कन्छ । **18** तर जुन कुराहरू मुखबाट बाहिर आउँछन्, ती हृदयबाट आउँछन् । यी कुराहरू ती हुन् जसले मानिसलाई अपवित्र तुल्याउँदछन् । **19** किनकि दुष्‍ट विचारहरू, हत्या, व्यभिचार, कामुक अनैतिकता, चोरी, झुटो गवाही र अपमान हृदयबाट निस्कन्छन् । **20** यी कुराहरूले मानिसलाई अपवित्र तुल्याउँदछन् । तर हात नधोई खाना खाँदा त्यसले मानिसलाई अपवित्र बनाउँदैन ।” **21** त्यसपछि येशू त्यहाँबाट जानुभयो र टुरोस र सीदोन सहरहरूका क्षेत्रहरूतर्फ लाग्‍नुभयो । **22** र हेर, एउटी कनानी स्‍त्री त्यस क्षेत्रबाट बाहिर आइन् । तिनी चिच्‍च्‍याएर कराइन् र भनिन्, “हे प्रभु, दाऊदका पुत्र, ममाथि दया गर्नुहोस्; मेरी छोरी दुष्‍टात्माद्वारा धेरै नै सताइएकी छन् ।” **23** तर येशूले एउटै पनि शब्द बोल्नुभएन । उहाँका चेलाहरू आए र उहाँलाई यसो भन्दै बिन्‍ती गरे, “तिनलाई यहाँबाट पठाइदिनुहोस्, किनकि तिनी हाम्रो पछि चिच्‍च्‍याइरहेकी छन् ।” **24** तर येशूले जवाफ दिनुभयो र भन्‍नुभयो, “मलाई इस्राएलको घरको हराएको भेडाकहाँ बाहेक कसैकहाँ पनि पठाइएको होइन ।” **25** तर तिनी आइन् र उहाँको अगाडि घोप्‍टो पर्दै भनिन्, “प्रभु, मलाई सहायता गर्नुहोस् ।” **26** उहाँले जवाफ दिनुभयो र भन्‍नुभयो, “आफ्ना छोराछोरीहरूको रोटी लिएर साना कुकुरहरूकहाँ फालिदिनु उचित हुँदैन ।” **27** तिनले भनिन्, “हो, प्रभु, तर ती साना कुकुरहरूले पनि आफ्नो मालिकको टेबुलबाट खसेका केही स-साना टुक्राहरू खाँदछन् ।” **28** त्यसपछि येशूले जवाफ दिनुभयो र तिनलाई भन्‍नुभयो, “स्‍त्री, तिम्रो विश्‍वास महान् छ । तिमीले इच्छा गरेअनुसार तिम्रो निम्ति गरियोस् ।” र त्यही घडी तिनकी छोरी निको भइन् । **29** येशूले त्यो ठाउँ छोड्नुभयो र गालील समुद्रको नजिक जानुभयो । त्यसपछि उहाँ डाँडामाथि जानुभयो र त्यहीँ बस्‍नुभयो । **30** ठुलो भिड उहाँकहाँ आयो । उनीहरूले आफ्ना साथमा लङ्गडा, दृष्‍टिविहीन, गुँगा, र लुला मानिसहरू, र बिरामी भएका धेरैलाई ल्याए । उनीहरूले येशूको चरणमा तिनीहरूलाई अर्पण गरे र उहाँले तिनीहरूलाई निको पार्नुभयो । **31** गुँगा मानिसहरू बोलेका, लुलाहरू निको पारिएका, लङ्गडाहरू हिँडेका, र दृष्‍टिविहीनहरूले देखेका जब भिडले देख्यो तब तिनीहरू अचम्मित भए । तिनीहरूले इस्राएलको परमेश्‍वरलाई धन्यवाद दिए । **32** येशूले आफ्ना चेलाहरूलाई उहाँकहाँ बोलाउनुभयो र भन्‍नुभयो, “मलाई यो भिडमाथि दया लागेको छ, किनकि तिनीहरू तिन दिनदेखि मसँग बसेका छन् र तिनीहरूसँग खानको निम्ति केही पनि छैन । म तिनीहरूलाई केही नख्वाईकन यहाँबाट पठाउन चाहन्‍नँ, अनि तिनीहरू बाटोमा मुर्छा पर्नेछैनन् ।” **33** चेलाहरूले उहाँलाई भने, “यस्तो मरुभूमि ठाउँमा यत्रो भिडलाई सन्तुष्‍ट पार्न हामीले कहाँबाट पर्याप्‍त रोटी पाउन सक्छौँ ?” **34** येशूले तिनीहरूलाई भन्‍नुभयो, “तिमीहरूसँग कतिवटा रोटी छन् ?” तिनीहरूले भने, “सातवटा र केही स-साना माछा छन् ।” **35** त्यसपछि येशूले भिडलाई भुइँमा बस्‍नलाई आज्ञा गर्नुभयो । **36** उहाँले ती सातवटा रोटी र माछा लिनुभयो, र धन्यवाद दिनुभएपछि ती रोटीहरू भाँच्‍नुभयो र चेलाहरूलाई दिनुभयो । अनि चेलाहरूले ती भिडलाई दिए । **37** मानिसहरू सबैले खाए र सन्तुष्‍ट भए । र उनीहरूले बाँकी रहेका टुक्रा-टाक्री खाना जम्मा गरेर सात डाला भरे । **38** स्‍त्रीहरू र बालबालिकाहरूबाहेक जतिले खाए, तिनीहरू चार हजार मानिस थिए । **39** त्यसपछि येशूले भिडलाई पठाउनुभयो र डुङ्गामा चढ्नुभयो र मगादानको क्षेत्रतर्फ जानुभयो ।

### Chapter 16

**1** फरिसीहरू र शास्‍त्रीहरू आए र उनीहरूलाई आकाशबाट चिन्ह देखाउन माग गर्दै उहाँको परीक्षा गरे । **2** तर उहाँले उत्तर दिनुभयो र तिनीहरूलाई भन्‍नुभयो, “जब साँझ हुन्छ, तिमीहरू भन्छौ, ‘मौसम सफा हुनेछ, किनकि आकाश रातो छ ।’ **3** र बिहान तिमीहरू भन्छौ, ‘आज मौसम नराम्रो हुनेछ, किनकि आकाश रातो र बादलले ढाकिएको छ ।’ आकाशको अवस्था हेरेर कसरी अर्थ लगाउने भनेर तिमीहरू जान्दछौ, तर तिमीहरूले समयका चिन्हहरूको अर्थ लगाउन सक्दैनौ । **4** एउटा दुष्‍ट र व्यभिचारी पुस्ताले चिन्हको खोजी गर्छ, तर योनाको चिन्हबाहेक अरू कुनै चिन्ह त्यसलाई दिइनेछैन ।” त्यसपछि येशूले तिनीहरूलाई छोड्नुभयो र त्यहाँबाट टाढा जानुभयो । **5** चेलाहरू अर्को छेउमा आए, तर उनीहरूले साथमा रोटी ल्याउन बिर्से । **6** येशूले तिनीहरूलाई भन्‍नुभयो, “ध्यान देओ र फरिसीहरू र सदुकीहरूको खमिरबाट सावधान रहो ।” **7** चेलाहरूले एक आपसमा कुरा गर्दै यसो भन्‍न थाले, “हामीले रोटी नल्याएको कारण उहाँले यसो भन्दै हुनुहुन्छ ।” **8** येशूले यो कुरा थाहा पाउनुभयो र भन्‍नुभयो, “अल्प-विश्‍वासीहरू हो, आपसमा किन कुरा गर्छौ र तिमीहरूले रोटी नल्याएका कारण मैले यस्तो भनेँ भनेर भन्दछौ ? **9** पाँच हजार जनाको निम्ति पाँचवटा रोटी र तिमीहरूले कति टोकरी बटुलेको कुरा के तिमीहरूलाई अझै सम्झना छैन वा तिमीहरूले बुझेका छैनौ ? **10** अथवा चार हजार जनाको निम्ति सातवटा रोटी र तिमीहरूले कति टोकरी उठायौ ? **11** मैले ती रोटीहरूको विषयमा बोलिरहेको थिइनँ भन्‍ने कुरा तिमीहरू कसरी बुझ्दैनौ ? ध्यान देओ र फरिसीहरू र सदुकीहरूको खमिरबाट सावधान रहो ।” **12** त्यसपछि उहाँले तिनीहरूलाई रोटीको खमिरबाट होइन, तर फरिसीहरू र सदुकीहरूको शिक्षाबाट सावधान रहो भनेर भन्‍नुभएको रहेछ भनी तिनीहरूले बुझे । **13** जब येशू कैसरिया फिलिप्पीको इलाकाहरूमा आइपुग्‍नुभयो, उहाँले आफ्ना चेलाहरूलाई यसो भन्दै सोध्‍नुभयो, “मानिसका पुत्र को हो भनी मानिसहरूले भन्छन् ?” **14** उनीहरूले भने, “कोही भन्छन् बप्‍तिस्मा-दिने यूहन्‍ना, कोहीले एलिया, र अरूले यर्मिया वा अगमवक्‍ताहरूमध्ये एक हुन् भनेर भन्दछन् ।” **15** उहाँले तिनीहरूलाई भन्‍नुभयो, “तर म को हुँ भनेर तिमीहरू भन्छौ ?” **16** सिमोन पत्रुसले उत्तर दिँदै भने, “तपाईं जीवित परमेश्‍वरका पुत्र ख्रीष्‍ट हुनुहुन्छ ।” **17** येशूले उत्तर दिनुभयो र उनलाई भन्‍नुभयो, “योनाका छोरा सिमोन तिमी धन्यका हौ, किनकि शरीर र रगतले यो कुरा तिमीलाई प्रकट गरेको होइन, तर स्वर्गमा हुनुहुने मेरा पिताले प्रकट गर्नुभएको हो । **18** म तिमीलाई यो पनि भन्दछु, कि तिमी पत्रुस हौ, र यस चट्टानमाथि म मेरो मण्डली निर्माण गर्नेछु । नरकका ढोकाहरू यसमाथि विजयी हुनेछैनन् । **19** म तिमीलाई स्वर्गको राज्यका साँचाहरू दिनेछु । तिमीले पृथ्वीमा जे कुरा बाँध्‍नेछौ, त्यो स्वर्गमा बाँधिनेछ, र जे कुरा तिमीले पृथ्वीमा फुकाउनेछौ, त्यो स्वर्गमा फुकाइनेछ ।” **20** त्यसपछि उहाँ नै ख्रीष्‍ट हुनुहुन्छ भन्‍ने कुरा कसैलाई नभन्‍नू भनी येशूले आफ्ना चेलाहरूलाई आज्ञा गर्नुभयो । **21** त्यस समयदेखि येशूले आफ्ना चेलाहरूलाई उहाँ यरूशलेम जानुपर्छ, धर्म-गुरुहरू र मुख्य पुजारीहरू र शास्‍त्रीहरूका हातबाट धेरै कुरा भोग्‍नुपर्छ, मारिनुपर्छ र तेस्रो दिनमा जीवनमा उठाइनुहुन्छ भनी बताउन थाल्नुभयो । **22** तब पत्रुसले उहाँलाई एकातिर लागे र यसो भन्दै हप्काए, “प्रभु, यो तपाईंबाट टाढा रहोस्; यस्तो तपाईंलाई कहिल्यै नहोस् ।” **23** तर येशू फर्कनुभयो र पत्रुसलाई भन्‍नुभयो, “शैतान, मबाट टाढा होइजा ! तँ मेरो लागि बाधा होस्, किनकि तैँले परमेश्‍वरका कुराहरूलाई ध्यान दिँदैनस् तर मानिसहरूका कुराहरूमा ध्यान लगाउँछस् ।” **24** त्यसपछि येशूले आफ्ना चेलाहरूलाई भन्‍नुभयो, “यदि कसैले मलाई पछ्याउने इच्छा गर्छ भने, उसले आफैँलाई इन्कार गर्नुपर्छ; आफ्नो क्रुस उठाउनुपर्छ र मलाई पछ्याउनुपर्छ । **25** किनकि जसले आफ्नो प्राण बचाउन खोज्छ उसले त्यो गुमाउनेछ र जसले मेरो खातिर आफ्नो जीवन गुमाउँछ त्यसले त्यो प्राप्‍त गर्नेछ । **26** किनकि एउटा मानिसले सारा जगत् प्राप्‍त गरेर आफ्नो जीवनचाहिँ गुमायो भने उसलाई के लाभ हुन्छ र ? एउटा मानिसले आफ्नो जीवनको बदलामा के दिन सक्छ ? **27** किनकि मानिसका पुत्र आफ्ना पिताको महिमामा उहाँका स्वर्गदूतहरूसँग आउनेछन् । त्यसपछि उनले हरेक व्यक्‍तिलाई उसको कामअनुसारको प्रतिफल दिनेछन् । **28** साँच्‍चै म तिमीहरूलाई भन्दछु, यहाँ खडा भएकाहरूमध्ये तिमीहरू कोही छौ, जसले मानिसका पुत्रलाई उनको राज्यमा आउँदै गरेका नदेखुन्जेलसम्म मृत्यु चाख्‍नेछैन ।”

### Chapter 17

**1** छ दिनपछि येशूले पत्रुस, याकूब र उनका भाइ यूहन्‍नालाई उहाँसँग लैजानुभयो, र तिनीहरूलाई मात्र एउटा अग्लो पहाडमा लैजानुभयो । **2** उनीहरूको अगाडि उहाँको रूप परिवर्तन भयो । उहाँको मुहार सूर्यझैँ चम्किलो भयो, र उहाँको वस्‍त्र प्रकाशझैँ उज्यालो भयो । **3** हेर, त्यहाँ मोशा र एलिया उहाँसँग बोलिरहेका उनीहरूले देखे । **4** पत्रुसले जवाफ दिए र येशूलाई भने, “प्रभु, हामीलाई यहीँ रहनु असल हुन्छ । तपाईं चाहनुहुन्छ भने, म यहाँ तिनवटा वासस्‍थान बनाउनेछु– एउटा तपाईंको निम्ति, एउटा मोशाको निम्ति र एउटा एलियाको निम्ति ।” **5** जब उनी बोलिरहेका थिए, तब हेर, चम्किलो बादलले उनीहरूलाई ढाक्यो, र हेर, त्यहाँ बादल भित्रबाट यस्तो आवाज आयो, “यिनी मेरा प्रिय पुत्र हुन्, जससँग म अति प्रसन्‍न छु । यिनको कुरा सुन ।” **6** जब चेलाहरूले यो सुने, उनीहरूले आफ्नो मुहार लुकाएर साह्रै भयभीत भए । **7** अनि येशू आउनुभयो र उनीहरूलाई छुनुभयो र भन्‍नुभयो, “उठ र नडराओ ।” **8** त्यसपछि उनीहरूले माथि हेरे, तर येशूलाई बाहेक अरू कसैलाई देखेनन् । **9** जब उहाँहरू पहाडबाट तल झर्दै हुनुहुन्थ्यो, येशूले उनीहरूलाई यसो भन्दै आज्ञा दिनुभयो, “मानिसका पुत्र मृतकहरूबाट जीवित भई नउठेसम्म यो दर्शनको विषयमा कसैलाई नबताउनू ।” **10** उहाँका चेलाहरूले उहाँलाई यसो भनेर सोधे, “त्यसो भए, एलिया पहिले आउनुपर्छ भनेर शास्‍त्रीहरू किन भन्छन् त ?” **11** येशूले जवाफ दिनुभयो र भन्‍नुभयो, “एलिया अवश्य आउनेछन् र सबै कुराको पुनर्स्थापना गर्नेछन् । **12** तर म तिमीहरूलाई भन्दछु, एलिया पहिले नै आइसकेका छन्, तर तिनीहरूले उनलाई चिनेनन् । त्यसको बदला, तिनीहरूले उनीमाथि जे मन लाग्यो त्यही गरे । त्यसै गरी, मानिसका पुत्रले पनि तिनीहरूका हातबाट दुःख भोग्‍नेछन् ।” **13** अनि उहाँले बप्‍तिस्मा-दिने यूहन्‍नाको विषयमा तिनीहरूसँग बोलिरहनुभएको थियो भन्‍ने कुरा चेलाहरूले बुझे । **14** जब उहाँहरू भिड भएको ठाउँमा आउनुभयो, एक जना मानिस उहाँकहाँ आई उहाँको सामु घुँडा टेकेर भन्यो, **15** “प्रभु, मेरो छोरामाथि कृपा गर्नुहोस्, किनकि उसलाई छारे रोग लागेको छ र उसले कठोर रूपमा दुःख भोगिरहन्छ । किनकि ऊ प्रायः आगो वा पानीमा खस्दछ । **16** मैले उसलाई तपाईंका चेलाहरूकहाँ ल्याएँ, तर उनीहरूले उसलाई निको पार्न सकेनन् ।” **17** येशूले जवाफ दिनुभयो र भन्‍नुभयो, “हे अविश्‍वासी र भ्रष्‍ट पुस्ता हो, कहिलेसम्म म तिमीहरूसँग बस्‍ने ? कहिलेसम्म मैले तिमीहरूलाई साथ दिने ? उसलाई यता मकहाँ ल्याओ ।” **18** येशूले उसलाई हकार्नुभयो र भूतात्मा उसबाट बाहिर निस्क्यो । त्यो केटा त्यही घडीबाट निको भयो । **19** त्यसपछि चेलाहरू गुप्‍तमा येशूकहाँ आए र भने, “हामीले किन त्यसलाई बाहिर निकाल्न सकेनौँ ?” **20** येशूले उनीहरूलाई भन्‍नुभयो, “तिमीहरूको कमजोर विश्‍वासको कारण । किनकि साँच्‍चै म तिमीहरूलाई भन्दछु, यदि तिमीहरूसँग रायोको दाना जत्तिकै मात्र विश्‍वास छ भने पनि, यो पहाडलाई तिमीहरूले ‘यहाँबाट हटेर त्यहाँ जा’ भन्यौ भने पनि त्यो जानेछ र तिमीहरूका निम्ति कुनै पनि कुरा असम्भव हुनेछैन । **21** तर यस्तो किसिमको भूतात्माचाहिँ प्रार्थना र उपवासविना बाहिर निस्कँदैन ।” **22** जब उहाँहरू गालीलमा बस्‍नुभयो, येशूले आफ्ना चेलाहरूलाई भन्‍नुभयो, “मानिसका पुत्र मानिसहरूका हातमा सुम्पिनेछन् । **23** र तिनीहरूले उनलाई मार्नेछन् र उनी तेस्रो दिनमा उठाइनेछन् ।” चेलाहरू औधी दुःखित भए । **24** जब उहाँहरू कफर्नहुममा आउनुभएको थियो, आधा सेकेल कर उठाउने मानिसहरू पत्रुसकहाँ आए र भने, “के तिमीहरूका शिक्षकले आधा सेकेल कर तिर्दैनन् ?” **25** उनले भने, “तिर्छन् ।” तर जब पत्रुस घरभित्र गए, येशू पहिले उनीसँग बोल्नुभयो र भन्‍नुभयो, “सिमोन, तिम्रो विचार के छ ? पृथ्वीका राजाहरूले कोबाट कर वा महसुल पाउँछन् ? तिनीहरूका प्रजाबाट कि परदेशीहरूबाट ?” **26** जब पत्रुसले “परदेशीहरूबाट” भनेर भने, येशूले उनलाई भन्‍नुभयो, “त्यसो भए, प्रजाहरूचाहिँ कर तिर्नबाट मुक्त हुन्छन् । **27** हामीले कर उठाउनेहरूलाई पाप गर्न बाध्य नगराऔँ भनेर समुद्रमा जाऊ, बल्छी हान, र जुन माछा पहिले पर्छ त्यसलाई तान । तिमीले त्यसको मुख खोलेपछि तिमीले एक सेकेल भेट्टाउनेछौ । त्यो लेऊ अनि मेरो र तिम्रो निम्ति कर उठाउनेहरूलाई देऊ ।”

### Chapter 18

**1** त्यही समयमा येशूका चेलाहरू उहाँकहाँ आएर भने, “स्वर्गको राज्यमा सबैभन्दा ठुलो को हो ?” **2** येशूले आफ्नो नजिक एउटा सानो बालकलाई बोलाउनुभयो, र उसलाई उनीहरूका बिचमा राख्‍नुभयो, **3** र भन्‍नुभयो, “साँच्‍चै म तिमीहरूलाई भन्दछु, तिमीहरूले पश्‍चात्ताप गरेर यी बालकजस्तो नभएसम्म, तिमीहरू अरू कुनै रीतिले स्वर्गको राज्यमा प्रवेश गर्नेछैनौ । **4** त्यसैले, जसले यी सानो बालकले झैँ आफूलाई नम्र तुल्याउँछ, त्यो मानिस नै स्वर्गको राज्यमा सबैभन्दा महान् हुन्छ । **5** अनि जसले मेरो नाउँमा एउटा यस्तो सानो बालकलाई अपनाउँछ, उसले मलाई अपनाउँछ । **6** तर ममा विश्‍वास गर्ने यी सानाहरूमध्ये एउटैलाई पनि जसले पाप गर्न लगाउँछ, त्यसको गलामा एउटा ठुलो ढुङ्गो झुण्ड्याइ समुद्रको गहिराइमा फालिदिनु असल हुने थियो । **7** कठिनाइको समयको कारण यस संसारलाई धिक्‍कार ! किनकि यस्तो समय आउनु आवश्यक छ, तर त्यस मानिसलाई धिक्‍कार जसद्वारा यस्तो समय आउँछ ! **8** यदि तिम्रो हात अथवा खुट्टाले तिमीलाई पाप गर्न लगाउँछ भने, त्यसलाई काटिदेऊ र त्यसलाई तिमीबाट टाढा फ्याँकिदेऊ । दुवै हात वा दुवै खुट्टा भएर अनन्तको आगोमा फालिनुभन्दा लुलो वा लङ्गडो भएर जीवनमा प्रवेश गर्नु तिम्रो निम्ति असल हुन्छ । **9** यदि तिम्रो आँखाले तिमीलाई पाप गर्न लगाउँछ भने, त्यसलाई निकाल, र तिमीबाट टाढा फ्याँकिदेऊ । दुवै आँखा भएर अनन्तको आगोमा फालिनु भन्दा एउटा आँखाको लिएर जीवनमा प्रवेश गर्नु तिम्रो निम्ति असल हुन्छ । **10** होसियार रहो, यी सानाहरूमध्ये कसैलाई पनि घृणा नगर । किनकि म तिमीहरूलाई भन्दछु, स्वर्गमा तिनीहरूका दूतहरूले सधैँ मेरा पिताको मुहार हेर्दछन् जो स्वर्गमा हुनुहुन्छ । **11** किनकि मानिसका पुत्र हराएकाहरूलाई बचाउन आएका हुन् । **12** तिमीहरू के विचार गर्छौ ? यदि कुनै मानिससँग एक सयवटा भेडा छन्, अनि तीमध्ये एउटा हरायो भने, के उसले ती उनान्सयलाई डाँडाको एक छेउमा छोडेर त्यस हराएकोलाई खोज्‍न हिँड्दैन र ? **13** अनि साँच्‍चै म तिमीहरूलाई भन्दछु, यदि उसले त्यो हराएको भेडालाई भेट्टायो भने, ऊसँग भएका ती उनान्सय भेडाभन्दा त्यस एउटाको निम्ति उसले बढी रमाहट गर्दछ । **14** त्यसरी नै, यी सानाहरूमध्ये एउटै पनि नाश होस् भनी स्वर्गमा हुनुहुने तिमीहरूका पिताले इच्छा गर्नुहुन्‍न । **15** यदि तिम्रो भाइले तिम्रो विरुद्धमा पाप गर्छ भने, जाऊ, र एकलै भेटेर उसलाई उसको गल्ती देखाइदेऊ । यदि उसले तिम्रो कुरा सुन्छ भने, तिमीले आफ्नो भाइलाई प्राप्‍त गर्नेछौ । **16** तर यदि उसले तिम्रो कुरा सुन्दैन भने, अरू एक वा दुई जना भाइलाई तिमीसँगै लैजाऊ, ताकि दुई वा तिन जना साक्षीको बोलीद्वारा हरेक शब्द सत्य ठहरिओस् । **17** र यदि उसले तिनीहरूको कुरा पनि सुन्‍न इन्कार गर्दछ भने, यो विषय मण्डलीलाई बताऊ । यदि उसले मण्डलीलाई पनि सुन्‍न इन्कार गर्दछ भने, ऊ तिम्रो निम्ति गैरयहूदी वा कर उठाउने सरह होस् । **18** साँच्‍चै म तिमीहरूलाई भन्दछु, जे कुराहरू तिमी संसारमा बाँध्छौ, त्यो स्वर्गमा पनि बाँधिनेछ । अनि जे कुराहरू तिमी संसारमा फुकाउनेछौ, त्यो स्वर्गमा फुकाइनेछ । **19** अझ म तिमीहरूलाई भन्दछु, यदि तिमीहरूमध्ये दुई जनाले तिनीहरूले मागेका जुनसुकै कुरामा यस संसारमा सहमत हुन्छन् भने, स्वर्गमा हुनुहुने मेरा पिताद्वारा तिनीहरूका निम्ति त्यो गरिनेछ । **20** किनकि जहाँ दुई वा तिन जना मेरो नाउँमा भेला हुन्छन्, म तिनीहरूका माझमा हुनेछु ।” **21** अनि पत्रुस आए र येशूलाई भने, “प्रभु, मेरो भाइले मेरो विरुद्धमा कति पटक पाप गर्‍यो भने मैले उसलाई क्षमा गरूँ ? के सात पल्टसम्म ?” **22** येशूले उनलाई भन्‍नुभयो, “म तिमीलाई सात पटक भनेर भन्दिनँ, तर सत्तरी गुणा सात पल्टसम्म । **23** यसैकारण, स्वर्गको राज्यलाई एउटा यस्तो राजासँग तुलना गर्न सकिन्छ, जसले आफ्ना नोकरहरूसित आफ्नो हिसाब मिलाउन चाहे । **24** जब तिनले हिसाब लिन थाले, एउटा नोकर तिनको अगाडि ल्याइयो जसले तिनलाई दस हजार सुनका सिक्‍का तिर्नुपर्ने थियो । **25** तर त्यस नोकरसित त्यो चुक्ता गर्ने केही उपाय नभएकोले, त्यसका मालिकले त्योसहित त्यसकी पत्‍नी, त्यसका बालबच्‍चा र सबथोक बेचेर त्यो तिर्न आदेश दिए । **26** त्यसैले, त्यस नोकर घुँडा टेक्दै तिनको अगि घोप्‍टो पर्‍यो, अनि भन्यो, ‘मालिक, मसँग धैर्य गर्नुहोस्, अनि म हजुरलाई सब थोक तिर्नेछु ।’ **27** त्यसैले, त्यस नोकरका मालिक दयाले भरिएको कारण तिनले त्यसलाई छोडिदिएर ऋणमुक्त गरिदिए । **28** तर त्यस नोकर बाहिर गयो र त्यसले आफ्नो सहकर्मी एउटा नोकर भेट्टायो जसले त्यसलाई एक सय दिनार तिर्नुपर्ने थियो । त्यसले उसलाई पक्रियो, र घाँटीमा समात्यो, र भन्यो, ‘तैँले मलाई जे तिर्नुपर्नेछ, त्यो तिरिहाल ।’ **29** तर त्यसको नोकरले घुँडा टेक्यो र त्यसलाई बिन्ती गर्‍यो, ‘मसँग धैर्य गर्नुहोस्, अनि म तपाईंलाई सबै ऋण तिरिदिनेछु ।’ **30** तर त्यो पहिलो नोकरले इन्कार गर्‍यो । बरु, त्यो गयो र उसले तिर्नुपर्ने ऋण चुक्ता नगरेसम्म उसलाई झ्यालखानामा हालिदियो । **31** जब त्यसका अरू सहकर्मी नोकरहरूले जे भएको थियो त्यो देखे, उनीहरू अत्यन्तै निराश भए । उनीहरू आए, र जे भएको थियो त्यो सबै उनीहरूका मालिकलाई सुनाइदिए । **32** त्यसपछि त्यस नोकरका मालिकले त्यसलाई बोलाए र भने, ‘तँ दुष्‍ट नोकर, तैँले मलाई बिन्ती गरेको हुनाले मैले तेरा सबै ऋण तँलाई माफ गरिदिएँ । **33** मैले तँमाथि दया गरेझैँ के तैँले पनि आफ्नो सहकर्मी नोकरमाथि दया गर्नु पर्दैनथ्यो ?’ **34** त्यसका मालिक रिसाए र त्यसले तिर्नुपर्ने सबै ऋण चुक्ता नगरेसम्म त्यसलाई सताउनेहरूका हातमा सुम्पिदिए । **35** यदि तिमीहरू हरेकले आफ्नो हृदयबाट आफ्नो भाइलाई क्षमा गरेनौ भने, मेरा स्वर्गीय पिताले पनि तिमीहरूसित यस्तै गर्नुहुनेछ ।

### Chapter 19

**1** जब येशूले यी कुराहरू भनेर सिद्ध्यानुभयो, उहाँ गालीलबाट निस्कनुभयो, र यर्दन नदीको पारि यहूदियाको सिमानासम्म आउनुभयो । **2** एउटा ठुलो भिडले उहाँलाई पछ्यायो, र उहाँले तिनीहरूलाई निको पार्नुभयो । **3** फरिसीहरू उहाँकहाँ आएर उहाँको जाँच गर्दै उहाँलाई भने, “के मानिसले कुनै कारणले उसकी पत्‍नीलाई त्याग्‍नु उसको निम्ति न्यायसङ्गत हुन्छ ?” **4** येशूले उत्तर दिनुभयो र भन्‍नुभयो, “के तिमीहरूले पढेका छैनौ, कि जसले तिनीहरूलाई बनाउनुभयो, उहाँले सुरुदेखि नै तिनीहरूलाई पुरुष र स्‍त्री गरी बनाउनुभयो ?” **5** अनि जसले तिनीहरूलाई बनाउनुभयो उहाँले यस्तो पनि भन्‍नुभयो, ‘यसै कारणले मानिसले उसका बुबा र आमालाई छोड्नेछ र उसकी पत्‍नीसँग मिल्नेछ र ती दुवै जना एउटै शरीर हुनेछन् ।’ **6** यसैकारण तिनीहरू अब दुई होइनन्, तर एउटै शरीर हुन् । त्यसैकारण जे परमेश्‍वरले एकसाथ जोड्नुभएको छ, तिनीहरूलाई कसैले पनि नछुट्‌ट्याओस् ।” **7** तिनीहरूले उहाँलाई भने, “त्यसो भए मोशाले हामीलाई त्यागपत्र लेखेर त्याग्‍ने आज्ञा किन दिए त ?” **8** उहाँले तिनीहरूलाई भन्‍नुभयो, “तिमीहरूको हृदयको कठोरताको कारणले मोशाले तिमीहरूलाई तिमीहरूका पत्‍नीहरू त्याग्‍न अनुमति दिए, तर सुरुदेखि त यस्तो थिएन । **9** म तिमीहरूलाई भन्दछु, जसले कामुक अनैतिकताको कारणले बाहेक आफ्नी पत्‍नीलाई त्याग्छ, र अर्कीसँग विवाह गर्छ, त्यसले व्यभिचार गर्दछ । र जुन मानिसले त्यस त्यागिएकी स्‍त्रीसँग विवाह गर्दछ उसले पनि व्यभिचार गर्दछ ।” **10** चेलाहरूले येशूलाई भने, “यदि पतिको आफ्नी पत्‍नीसँग यस्तो अवस्था हुन्छ भने, विवाह नगर्नु नै असल हो ।” **11** तर येशूले तिनीहरूलाई भन्‍नुभयो, “सबै व्यक्‍तिले यस शिक्षालाई ग्रहण गर्न सक्दैनन्, तर तिनीहरूले मात्र जसलाई यो ग्रहण गर्नको निम्ति दिइएको छ । **12** किनकि केही नपुंसकहरू छन् जो आफ्नी आमाको गर्भदेखि नै त्यस्तै जन्मे । र केही नपुंसकहरू छन् जो मानिसहरूद्वारा नपुंसक बनाइएका थिए । र केही नपुंसकहरू छन् जसले स्वर्गको राज्यको निम्ति आफैँलाई नपुंसक बनाए । जसले यो शिक्षालाई ग्रहण गर्न सक्षम हुन्छ, उसले ग्रहण गरोस् ।” **13** त्यसपछि येशूले आफ्ना हात राखेर प्रार्थना गरिदिऊन् भनी उहाँकहाँ केही स-साना बालकहरूलाई ल्याइयो, तर चेलाहरूले तिनीहरूलाई हप्काए । **14** तथापि येशूले भन्‍नुभयो, “साना बालकहरूलाई अनुमति देओ र तिनीहरूलाई मकहाँ आउन नरोक किनभने स्वर्गको राज्य यिनीहरूकै हो ।” **15** अनि उहाँले तिनीहरूमाथि आफ्ना हात राख्‍नुभयो, र त्यसपछि त्यहाँबाट निस्कनुभयो । **16** हेर, एक जना मानिस येशूकहाँ आयो र भन्यो, “गुरुज्यू, मैले अनन्त जीवन प्राप्‍त गर्न के असल काम गर्नुपर्छ ?” **17** येशूले उसलाई भन्‍नुभयो, “असल के हो भनेर तिमी मलाई किन सोध्छौ ? एक मात्र असल हुनुहुन्छ, तर यदि तिमी जीवनमा प्रवेश गर्न चाहन्छौ भने, आज्ञाहरू पालन गर ।” **18** त्यो मानिसले उहाँलाई भन्यो, “कुन आज्ञाहरू ?” येशूले भन्‍नुभयो, “हत्या नगर्नू, व्यभिचार नगर्नू, चोरी नगर्नू, झुटो गवाही नदिनू, **19** आफ्ना बुबा र आमालाई आदर गर्नू, र आफ्नो छिमेकीलाई आफूलाई जस्तै प्रेम गर्नू ।” **20** त्यो जवान मानिसले उहाँलाई भन्यो, “यी सबै कुरा त मैले पालना गरेकै छु । मैले अझै के गर्न आवश्यक छ ?” **21** येशूले उसलाई भन्‍नुभयो, “यदि तिमी सिद्ध हुने इच्छा गर्छौ भने, जाऊ, र तिमीसँग जे-जति छ त्यो बेच, र ती गरिबहरूलाई देऊ र तिमीले स्वर्गमा धन प्राप्‍त गर्नेछौ । त्यसपछि आएर मलाई पछ्याऊ ।” **22** तर जब त्यस जवान मानिसले येशूले भन्‍नुभएको कुरा सुन्यो, ऊ साह्रै दुःखित भएर गइहाल्यो, किनभने ऊ धेरै सम्‍पत्ति भएको मानिस थियो । **23** येशूले उहाँका चेलाहरूलाई भन्‍नुभयो, “साँच्‍चै म तिमीहरूलाई भन्दछु, धनी मानिसलाई स्वर्गको राज्यमा प्रवेश गर्न धेरै कठिन हुन्छ । **24** म फेरि तिमीहरूलाई भन्दछु, “धनी मानिसलाई परमेश्‍वरको राज्यमा प्रवेश गर्नु भन्दा त उँटलाई सियोको नाथ्रीबाट प्रवेश गर्न सजिलो हुन्छ ।” **25** जब चेलाहरूले यो सुने, तिनीहरू सार्‍है छक्‍क परे र भने, “त्यसो भए को बचाइन सक्छ ?” **26** येशूले तिनीहरूलाई हेर्नुभयो र भन्‍नुभयो, “मानिसहरूका निम्ति त यो असम्भव छ, तर परमेश्‍वरको निम्ति सबै कुरा सम्भव छन् ।” **27** त्यसपछि पत्रुसले जवाफ दिए र उहाँलाई भने, “हेर्नुहोस्, हामीले सबै थोक त्यागेका छौँ र तपाईंलाई पछ्याएका छौँ । तब हामीले के पाउनेछौँ ?” **28** येशूले तिनीहरूलाई भन्‍नुभयो, “साँच्‍चै म तिमीहरूलाई भन्दछु, तिमीहरू जसले मलाई पछ्याएका छौ, नयाँ जन्ममा जब मानिसका पुत्र इस्राएलका बाह्र कुलको न्याय गर्दै आफ्नो महिमाको सिंहासनमा बस्छन्, तिमीहरू पनि बाह्रवटा सिंहासनमा बस्‍नेछौ । **29** प्रत्येक जसले मेरो नामको खातिर घरबार, दाजुभाइ, दिदी-बहिनीहरू, बुबा, आमा, बालबच्‍चाहरू वा देश त्यागेको छ, उसले सय गुणा प्राप्‍त गर्नेछ र अनन्त जीवनको अधिकार पाउनेछ । **30** तर धेरै जना जो अहिले पहिला छन्, तिनीहरू पछि पर्नेछन्, र धेरै जना जो पछि परेका छन्, तिनीहरू पहिला हुनेछन् ।

### Chapter 20

**1** किनकि परमेश्‍वरको राज्य एक जना जमिन मालिकजस्तै हो, जो दाखबारीको लागि खेतालाहरूलाई ज्यालादारीमा लगाउन एका बिहानै बाहिर गए । **2** ती कामदारहरूसँग दिनको एक दिनारमा काम गराउन उनी सहमत भएपछि उनले तिनीहरूलाई दाखबारीमा पठाए । **3** उनी नौ बजे बाहिर गए र बजारमा अरू कामदारहरूलाई केही काम नगरी उभिरहेको देखे । **4** उनले तिनीहरूलाई भने, ‘तिमीहरू पनि दाखबारीमा जाओ, र जे उचित छ, त्यो म तिमीहरूलाई दिनेछु ।’ यसैकारण तिनीहरू काम गर्न गए । **5** फेरि उनी बार्‍ह बजे र तिन बजे बाहिर गए र त्यसै गरे । **6** एक पटक फेरि उनी पाँच बजे बाहिर गए र अरूहरूलाई केही काम नगरी उभिरहेको भेट्टाए । उनले तिनीहरूलाई भने, ‘तिमीहरू दिनभरि नै यहाँ किन व्यर्थमा केही काम नगरी बसिरहेका छौ ?’ **7** तिनीहरूले उनलाई भने, ‘किनकि कसैले पनि हामीलाई काममा लगाएको छैन ।’ उनले तिनीहरूलाई भने, ‘तिमीहरू पनि दाखबारीमा जाओ ।’ **8** जब साँझ पर्‍यो, ती दाखबारीका मालिकले उनका व्यवस्थापकलाई भने, ‘ती कामदारहरूलाई बोलाऊ र अन्तिममा आएकोबाट सुरु गर्दै तिनीहरूलाई तिनीहरूका ज्याला तिरिदेऊ ।’ **9** जब पाँच बजे काममा लगाइएका कामदारहरू आए, तिनीहरू सबैले एक दिनार पाए । **10** जब सुरुका कामदारहरू आए, तिनीहरूले धेरै पाउनेछन् भनी तिनीहरूले विचार गरे, तर तिनीहरू हरेकले पनि एक दिनार नै प्राप्‍त गरे । **11** जब तिनीहरूले आफ्ना ज्यालाहरू प्राप्‍त गरे, तिनीहरूले त्यस जमिन मालिकको विरुद्धमा गनगन गरे । **12** तिनीहरूले भने, ‘यी अन्तमा आएका कामदारहरूले एक घण्टा मात्र काममा बिताएका थिए, तर तपाईंले उनीहरूलाई हामी समान बनाउनुभएको छ, हामीहरू जसले सारा दिनको बोझ र पोल्ने घामलाई सह्‍यौँ ।’ **13** तर ती मालिकले जवाफ दिए र तिनीहरूमध्ये एक जनालाई भने, ‘मित्र, मैले तिमीलाई कुनै खराबी गरेको छैनँ । के तिमी मसँग एक दिनारमा मञ्जुर भएका थिएनौ र ? **14** जे तिम्रो हो त्यो लेऊ र आफ्नो बाटो लाग । मैले तिमीलाई दिए जत्तिकै म यी अन्त्यमा काममा लगाइएका कामदारहरूलाई पनि दिने इच्छा गर्दछु । **15** के मैले मेरो आफ्नो सम्‍पत्तिलाई मैले चाहना गरेजस्तो गर्नु न्यायसङ्गत होइन र ? वा म असल भएको कारणले तिम्रा आँखा दुष्‍ट भएको हो ?’ **16** यसैले पछिल्लो पहिलो हुनेछ, र पहिलोचाहिँ पछिल्लो हुनेछ । बोलाइएका धेरै छन्, तर चुनिएका थोरै मात्र छन् ।” **17** जसै येशू यरूशलेमतिर जाँदै हुनुहुन्थ्यो, उहाँले ती बार्‍है जना चेलालाई अलग्गै राख्‍नुभयो, र बाटोमा जाँदै गर्दा उहाँले तिनीहरूलाई भन्‍नुभयो, **18** “हेर, हामीहरू यरूशलेमतर्फ जाँदै छौँ, र मानिसका पुत्र मुख्य पुजारीहरू र शास्‍त्रीहरूका हातमा सुम्पिनेछन् । तिनीहरूले उनलाई मृत्युदण्डको दोष लगाउनेछन्, **19** र उहाँको ठट्टा गर्न, उहाँलाई कोर्रा लगाउन, र क्रुसमा झुण्ड्याउनको लागि तिनीहरूले उनलाई गैरयहूदीहरूका हातमा सुम्पनेछन् । तर उनी तेस्रो दिनमा उठाइनेछन् ।” **20** त्यसपछि जब्दियाका छोराहरूकी आमा आफ्ना दुई छोराका साथमा येशूकहाँ आइन् । तिनी उहाँको अगाडि घोप्‍टो परिन् र उहाँबाट केही कुरा पाउनलाई उहाँसँग बिन्ती गरिन् । **21** येशूले तिनलाई भन्‍नुभयो, “तिमीले के कुराको चाहना गर्छौ ?” तिनले उहाँलाई भनिन्, “तपाईंको राज्यमा यी मेरा दुई जना छोरामध्ये एउटा तपाईंको दायाँ हातपट्टि र अर्को बायाँ हातपट्टि बसून् भनेर आज्ञा गर्नुहोस् ।” **22** तर येशूले जवाफ दिनुभयो र भन्‍नुभयो, “तिमीहरूले के मागिरहेका छौ, सो तिमीहरूलाई थाहा छैन । के मैले पिउन गइरहेको कचौराबाट पिउन तिमीहरू सक्षम छौ र ?” तिनीहरूले उहाँलाई भने, “हामीहरू सक्षम छौँ ।” **23** उहाँले तिनीहरूलाई भन्‍नुभयो, “तिमीहरूले मेरो कचौराबाट त पिउनेछौ । तर मेरो दाहिने हातपट्टि र मेरो देब्रे हातपट्टि बस्‍न दिने मैले होइन, तर यो तिनीहरूका निम्ति हो, जसका निम्ति मेरा पिताद्वारा तयार पारिएको छ ।” **24** जब अरू दस जना चेलाले यो कुरालाई सुने, तिनीहरू यी दुई जना दाजुभाइसँग अति नै रुष्‍ट भए । **25** तर येशूले तिनीहरूलाई आफूकहाँ बोलाउनुभयो र भन्‍नुभयो, “तिमीहरू जान्दछौ, कि गैरयहूदीहरूका शासकहरूले तिनीहरूलाई अधीनमा राख्छन्, र तिनीहरूका महत्त्वपूर्ण मानिसहरूले तिनीहरूमाथि अधिकार गर्दछन् । **26** तर तिमीहरूका बिचमा यस्तो हुनुहुँदैन । बरु, जो तिमीहरूका बिचमा महान् हुने चाहना गर्दछ, ऊ तिमीहरूको सेवक हुनुपर्दछ । **27** र जो तिमीहरूका बिचमा पहिलो हुने इच्छा गर्दछ, ऊ तिमीहरूको दास हुनुपर्दछ, **28** जसरी मानिसका पुत्र सेवा पाउनलाई आएका होइनन्, तर सेवा दिनलाई आएका हुन्, र धेरैका मोल तिर्नको निम्ति आफ्नो जीवन दिनलाई आएका हुन् ।” **29** जसै तिनीहरू यरीहोबाट बाहिर गए, एउटा ठुलो भिड उहाँको पछि लाग्यो । **30** र दुई जना दृष्‍टिविहीन बाटोको छेउमा बसिरहेका थिए । येशू त्यहाँबाट भएर जाँदै हुनुहुन्छ भन्‍ने कुरा जब तिनीहरूले सुने, तिनीहरू चिच्‍च्‍याए, “हे प्रभु, दाऊदका पुत्र, हामीमाथि कृपा गर्नुहोस् ।” **31** तिनीहरूलाई चुप रहन भन्दै भिडले तिनीहरूलाई हप्कायो, तर तिनीहरू अझै बढी कराएर भन्यो, “हे प्रभु, दाऊदका पुत्र, हामीमाथि कृपा गर्नुहोस् ।” **32** तब येशू उभिनुभयो र तिनीहरूलाई बोलाएर भन्‍नुभयो, “मैले तिमीहरूका निम्ति के गरिदिएको तिमीहरू चाहन्छौ ?” **33** तिनीहरूले उहाँलाई भने, “प्रभु, हाम्रा आँखा खोलिऊन् ।” **34** तब येशू दयाले भरिनुभएर तिनीहरूका आँखा छुनुभयो । तिनीहरूले त्यत्तिखेरै आफ्ना दृष्‍टि प्राप्‍त गरे र उहाँलाई पछ्याए ।

### Chapter 21

**1** जब येशू र उहाँका चेलाहरू यरूशलेमको नजिक पुग्‍नुभयो र जैतून डाँडाको बेथफागे भनिने ठाउँमा आइपुग्‍नुभयो, तब येशूले दुई जना चेलालाई पठाउनुभयो, **2** र यसो भन्‍नुभयो, “तिमीहरू सामुन्‍नेको गाउँमा जाओ, र तिमीहरूले त्यहाँ पुग्‍ने बित्तिकै बाँधेर राखिएको एउटा गधा, र त्यससँग एउटा बछेडा भेट्टाउनेछौ । तिनीहरूलाई फुकाओ र मकहाँ ल्याओ । **3** यदि यसको विषयमा कसैले केही भन्यो भने तिमीहरूले यसो भन, ‘प्रभुलाई यसको आवश्यक परेको छ’ र त्यस मानिसले तुरुन्तै तिनीहरूलाई तिमीहरूसँग पठाइदिनेछन् ।” **4** अगमवक्‍ताद्वारा भनिएको कुरा पुरा हुनलाई यस्तो हुन आयो । उहाँले भन्‍नुभयो, **5** “‘सियोनकी छोरीलाई भन, हेर, विनम्र भई र गधामाथि सवार भएर अनि गधाको बच्‍चा अर्थात् एउटा बछेडामाथि चढेर तिम्रा राजा तिमीकहाँ आउँदै हुनुहुन्छ ।’” **6** तब चेलाहरू गए र येशूले जस्तो निर्देशन दिनुभएको थियो, त्यस्तै गरे । **7** तिनीहरूले गधा र बछेडालाई ल्याए र तिनीहरूमाथि आफ्ना कपडाहरू बिछ्याइदिए, र येशू ती कपडाहरूमाथि बस्‍नुभयो । **8** भिडमा भएकाहरू धेरैले आफ्ना कपडाहरू बाटोमा बिछ्याइदिए, र अरूहरूले रुखका हाँगाहरू भाँचे र ती बाटोमा फैलाइदिए । **9** येशूको अगि गएका र उहाँलाई पछ्याएका सबै भिडले यसो भन्दै चिच्‍च्‍याए, “दाऊदका पुत्रलाई होसन्‍ना ! उहाँ धन्यको हुनुहुन्छ जो परमेश्‍वरको नाउँमा आउनुहुन्छ ! उच्‍चमा विराजमान हुनुहुनेलाई होसन्‍ना !” **10** जब येशू यरूशलेमभित्र आउनुभएको थियो, सारा सहरमा हलचल भयो र तिनीहरूले भने, “यिनी को हुन् ?” **11** भिडले जवाफ दियो, “उहाँ येशू हुनुहुन्छ, गालीलको नासरतबाट आउनुभएका अगमवक्‍ता ।” **12** त्यसपछि येशू मन्दिरभित्र प्रवेश गर्नुभयो । उहाँले मन्दिरभित्र खरिद गर्ने र बेच्ने सबैलाई बाहिर निकालिदिनुभयो, र पैसा साट्नेहरूका टेबुलहरू अनि परेवा बेच्‍नेहरूका आसनहरू पल्टाइदिनुभयो । **13** उहाँले तिनीहरूलाई भन्‍नुभयो, “यस्तो लेखिएको छ, ‘मेरो घर प्रार्थनाको घर कहलाइनेछ,’ तर तिमीहरूले यसलाई डाँकुहरूका अड्‌डा बनाउँछौ ।” **14** तब दृष्‍टिविहीनहरू र लङ्गडाहरू मन्दिरभित्र आए, र उहाँले तिनीहरूलाई निको पार्नुभयो । **15** तर जब मुख्य पुजारीहरू र शास्‍त्रीहरूले उहाँले गर्नुभएका अचम्मका कुराहरू देखे, र जब तिनीहरूले मन्दिरमा केटाकेटीहरूले “दाऊदका पुत्रलाई होसन्‍ना” भनेर चिच्‍च्‍याइरकेका सुने, तिनीहरू रिसले चुर भए । **16** तिनीहरूले उहाँलाई भने, “के यी मानिसहरूले जे भनिरहेका छन्, तिमी सुन्‍न सक्छौ ?” येशूले तिनीहरूलाई भन्‍नुभयो, “हो ! तर के तिमीहरूले कहिल्यै पढेका छैनौ, ‘दूधे बालक र शिशुहरूको मुखबाट उहाँले पूर्ण प्रशंसा लिनुभएको छ’ ?” **17** त्यसपछि येशू तिनीहरूबाट बिदा हुनुभयो र बेथानीको सहरमा जानुभयो र उहाँले त्यो रात त्यहीँ बिताउनुभयो । **18** बिहान जब उहाँ सहरमा फर्कनुभयो, उहाँ भोकाउनुभएको थियो । **19** उहाँले बाटोको छेउमा एउटा अन्जीरको बोट देख्‍नुभयो, उहाँ त्यसको नजिक जानुभयो र त्यसमा पातहरूबाहेक अरू केही भेट्टाउनुभएन । उहाँले त्यसलाई भन्‍नुभयो, “तँबाट अब कहिल्यै पनि फेरि कुनै फल नआओस् ।” र त्यो अन्जीरको बोट तुरुन्तै सुकिहाल्यो । **20** जब चेलाहरूले यो देखे, तिनीहरू अचम्मित भए र भने, “यति चाँडै यो बोट कसरी सुकेर गयो ?” **21** येशूले जवाफ दिनुभयो र तिनीहरूलाई भन्‍नुभयो, “साँच्‍चै म तिमीहरूलाई भन्दछु, यदि तिमीहरूमा विश्‍वास छ र शङ्का गरेनौ भने यस अन्जीरको बोटलाई जे गरिएको थियो त्यो मात्र होइन, तर तिमीहरूले यस पहाडलाई, ‘यहाँबाट उखेलिएर समुद्रमा जा’ भन्यौ भने पनि त्यसै हुनेछ । **22** तिमीहरूले विश्‍वास गरेर जेसुकै कुरा प्रार्थनामा माग्छौ, त्यो तिमीहरूले पाउनेछौ ।” **23** जब येशू मन्दिरमा आउनुभएको थियो, उहाँले सिकाउँदै गर्नुहुँदा मुख्य पुजारीहरू र मानिसका अगुवाहरू उहाँकहाँ आएर भने, “तिमीले कुन अधिकारले यी कुराहरू गर्दछौ ? र तिमीलाई यो अधिकार कसले दियो ?” **24** येशूले जवाफ दिनुभयो र तिनीहरूलाई भन्‍नुभयो, “म पनि तिमीहरूलाई एउटा प्रश्‍न सोध्‍नेछु । यदि तिमीहरूले मलाई त्यो बतायौ भने, मैले कुन अधिकारले यी कुराहरू गर्छु भन्‍ने कुरा म तिमीहरूलाई बताउनेछु । **25** यूहन्‍नाको बप्‍तिस्‍मा कहाँबाट आएको हो ? स्वर्गबाट हो या मानिसहरूबाट ?” तिनीहरूले एक आपसमा यस्तो भन्दै छलफल गरे, “यदि हामीले ‘स्वर्गबाट’ भन्यौँ भने, उसले हामीलाई ‘त्यसो भए, तिमीहरूले उनलाई किन विश्‍वास गरेनौ ?’ भनेर भन्‍नेछन् । **26** तर यदि हामीले ‘मानिसबाट’ भन्यौँ भने, हामी भिडसँग डराउँदछौँ, किनकि तिनीहरू सबैले यूहन्‍नालाई एक अगमवक्‍ताको रूपमा हेर्दथे ।” **27** तब तिनीहरूले येशूलाई जवाफ दिएर भने, “हामीलाई थाहा छैन ।” उहाँले पनि तिनीहरूलाई भन्‍नुभयो “म पनि कुन अधिकारले यी कुराहरू गर्दछु भनेर तिमीहरूलाई भन्दिनँ । **28** तर तिमीहरू के विचार गर्दछौ ? एक जना मानिसका दुई जना छोरा थिए । उनी पहिलोकहाँ गएर भने, ‘छोरा आज दाखबारीमा गएर काम गर ।’ **29** त्यो छोराले जवाफ दियो र भन्यो, ‘म जान्‍नँ,’ तर केही समयपछि उसले आफ्नो मन बद्‌ल्यो र गयो । **30** र त्यो मानिस आफ्नो दोस्रो छोराकहाँ गए र त्यही कुरा भने । यो छोराले जवाफ दियो र भन्यो, ‘हजुर, म जानेछु,’ तर त्यो गएन । **31** यी दुई जनामध्ये कुनचाहिँ छोराले आफ्नो बुबाको इच्छा पुरा गर्‍यो ?” तिनीहरूले भने, “पहिलो चाहिँले ।” येशूले तिनीहरूलाई भन्‍नुभयो, साँच्‍चै म तिमीहरूलाई भन्दछु, तिमीहरूभन्दा पहिले कर उठाउनेहरू र यौनकर्मीहरू परमेश्‍वरको राज्यमा प्रवेश गर्नेछन् । **32** किनकि यूहन्‍ना तिमीहरूकहाँ धार्मिकताको बाटोमा आए, तर तिमीहरूले उनलाई विश्‍वास गरेनौ, जब कि कर उठाउनेहरू र यौनकर्मीहरूले उनलाई विश्‍वास गरे । र तिमीहरूले जब यो भइरहेको देख्यौ, उनमा विश्‍वास गर्नलाई पछि तिमीहरूले पश्‍चात्ताप पनि गरेनौ । **33** अर्को दृष्‍टान्त सुन । एक जना मानिस थिए, जो जमिन मालिक थिए । उनले त्यहाँ दाखबारी लगाए र त्यसको वरिपरि बार लगाए; त्यहाँ दाख पेल्ने कोल बनाए; रेखदेखको निम्ति एउटा धरहरा बनाए; र खेतालाहरूलाई त्यसको ठेक्‍का दिए । त्यसपछि उनी अर्कै देशमा गए । **34** जब दाखको फसलको समय आयो, उनले दाखबारीका खेतालाहरूकहाँ दाख ल्याउनको लागि नोकरहरू पठाए । **35** तर दाखबारीका खेतालाहरूले उनका नोकरहरूलाई वशमा लिए; एउटालाई पिटे; अर्कोलाई मारे, र अर्कोलाई चाहिँ ढुङ्गाले हिर्काए । **36** फेरि, मालिकले पहिले भन्दा अझ धेरै नोकरहरू पठाए, तर ती दाखबारीमा काम गर्नेहरूले तिनीहरूलाई पनि त्यस्तै व्यवहार गरे । **37** त्यसपछि मालिकले यसो भन्दै आफ्नै छोरालाई तिनीहरूकहाँ पठाए, ‘तिनीहरूले मेरा छोरालाई आदर गर्नेछन् ।’ **38** तर जब दाखबारीमा काम गर्नेहरूले मालिकका छोरालाई देखे, तिनीहरूले एक आपसमा भने, ‘यो त उत्तराधिकारी हो । आओ, हामी यसलाई मारौँ र यसको उत्तराधिकार लिऔँ ।’ **39** यसैले, तिनीहरूले उसलाई पक्रे, दाखबारीबाट बाहिर फ्याँकिदिए, र उसलाई मारे । **40** जब त्यस दाखबारीका मालिक आउँछन्, तिनले ती दाखबारीमा काम गर्नेहरूलाई के गर्लान् ?” **41** तिनीहरूले उहाँलाई भने, “उनले ती दुष्‍ट मानिसहरूलाई सबैभन्दा भयानक तरिकाले नाश गर्नेछन् र त्यो दाखबारी ती मानिसहरूलाई ठेक्‍कामा दिनेछन्, जसले फल पाकिसकेपछि त्यसको निम्ति मोल तिर्दछन् ।” **42** येशूले तिनीहरूलाई भन्‍नुभयो, “के तिमीहरूले कहिल्यै धर्मशास्‍त्रमा पढेनौ, ‘जुन ढुङ्गालाई भवन निर्माण गर्नेहरूले रद्ध गरे त्यहीचाहिँ कुनाको शिर ढुङ्गो बन्यो । यो परमप्रभुबाट भएको हो, अनि हाम्रो दृष्‍टिमा यो आश्‍चर्यपूर्ण छ ? ’ **43** यसकारण, म तिमीहरूलाई भन्दछु, परमेश्‍वरको राज्य तिमीहरूबाट टाढा लगिनेछ र एउटा यस्तो जातिलाई दिइनेछ जसले आफ्नो फल फलाउनेछ । **44** जो यस ढुङ्गामा खस्दछ, त्यो टुक्रा-टुक्रा पारिनेछ । तर जसमाथि यो खस्दछ, त्यो कुल्चिनेछ ।” **45** जब मुख्य पुजारीहरू र शास्‍त्रीहरूले उहाँका दृष्‍टान्तहरू सुने, तिनीहरूकै विषयमा उहाँले बोलिरहनुभएको थियो भन्‍ने तिनीहरूले बुझे । **46** तिनीहरूले उहाँलाई पक्रनचाहन्थे, तर मानिसहरूले उहाँलाई अगमवक्‍ता मान्‍ने हुनाले तिनीहरू भिडसँग डराए ।

### Chapter 22

**1** तिनीहरूसँग यसो भन्दै येशू दृष्‍टान्तमा बोल्नुभयो, **2** “स्वर्गको राज्य एउटा यस्तो राजाजस्तो हो, जसले आफ्नो छोराको निम्ति विवाह भोजको तयारी गरे । **3** उनले भोजमा आउनको निम्ति निम्त्याइएकाहरूलाई बोलाउन आफ्ना नोकरहरू पठाए, तर तिनीहरू आउन मानेनन् । **4** फेरि राजाले यसो भन्दै आफ्ना अरू नोकरहरू पठाए, ‘ती निम्त्याइएकाहरूलाई यसो भन्‍नू, ‘मैले मेरो भोज तयार पारेको छु । मेरा गोरुहरू र मोटा पशुहरू मारिएका छन्, र सबै कुरा तयार छन् । विवाहको भोजमा आओ ।’ **5** तर तिनीहरूले केही वास्ता नै गरेनन्, र एउटा आफ्नो खेतबारी, र अर्को आफ्नो व्यवसायतिर लाग्यो । **6** अरूहरूले चाहिँ राजाका नोकरहरूलाई पक्रे; तिनीहरूसँग लाजमर्दो व्यवहार गरे, र तिनीहरूलाई मारे । **7** तर राजा रिसाए । उनले आफ्ना सेनाहरू पठाए; ती हत्याराहरूलाई मारे, र तिनीहरूको सहर जलाइदिए । **8** त्यसपछि उनले आफ्ना नोकरहरूलाई भने, ‘विवाहको निम्ति सबै तयार छन्, तर जसलाई निम्त्याइएको थियो तिनीहरू योग्यका थिएनन् । **9** त्यसैले, तिमीहरू सडकहरूमा जाओ र तिमीहरूले सक्‍ने जति सबै मानिसलाई विवाह भोजमा सहभागी हुन बोलाओ ।’ **10** ती नोकरहरू सडकहरूमा गए र तिनीहरूले भेट्टाए जति असल र खराब दुवै थरीका मानिसलाई एकसाथ भेला गरे । त्यसैले, विवाहको घर पाहुनाहरूले भरियो । **11** तर जब राजा पाहुनाहरूलाई हेर्न भनी भित्र आए, त्यहाँ एक जना मानिस विवाहको पोशाक नलगाईकन भोजमा आएको उनले देखे । **12** राजाले उसलाई भने, ‘मित्र, विवाहको पोशाक नलगाईकन तिमी यहाँ भित्र कसरी आयौ ?’ अनि त्यस व्यक्‍तिले केही बोल्न सकेन । **13** त्यसपछि राजाले आफ्ना नोकरहरूलाई भने, ‘यस मानिसका हात र खुट्टा बाँध, र यसलाई बाहिरी अन्धकारमा फालिदेओ, जहाँ रुवाबासी र दाह्रा किटाइ हुनेछ ।’ **14** किनकि बोलाइएकहरू धेरै छन्, तर चुनिएकाहरू थोरै छन् ।” **15** त्यसपछि फरिसीहरू त्यहाँबाट गए, र येशूले भन्‍नुभएको कुरामा उहाँलाई नै कसरी जालमा पार्ने भन्‍ने बारेमा योजना बनाए । **16** त्यसपछि तिनीहरूले आफ्ना चेलाहरू र हेरोदी दलका केही मानिसहरूलाई उहाँकहाँ पठाए । तिनीहरूले येशूलाई भने, “गुरुज्यू, हामीलाई थाहा छ, कि तपाईं सत्य हुनुहुन्छ, र तपाईंले परमेश्‍वरको मार्गलाई सत्यतामा सिकाउनुहुन्छ । तपाईं कसले के सोच्छ भन्‍ने कुरालाई वास्ता गर्नुहुन्‍न, र मानिसहरूका बिचमा तपाईंले पक्षपात गर्नुहुन्‍न । **17** त्यसैले, हामीलाई भन्‍नुहोस्, कि तपाईं के भन्‍नुहुन्छ ? कैसरलाई कर तिर्नु उचित हो कि होइन ?” **18** तर येशूले तिनीहरूको दुष्‍टता थाहा पाउनुभयो, र भन्‍नुभयो, “पाखण्डी हो, “तिमीहरू मलाई किन जाँच्दछौ ? **19** कर तिर्ने सिक्‍का मलाई देखाओ ।” त्यसपछि तिनीहरूले उहाँकहाँ एक दिनार ल्याए । **20** येशूले तिनीहरूलाई भन्‍नुभयो, “यी कसका नाम र छाप हुन् ?” **21** तिनीहरूले उहाँलाई भने, “कैसरको ।” त्यसपछि येशूले तिनीहरूलाई भन्‍नुभयो, “त्यसो भए, जे कैसरका हुन्, ती कैसरलाई देओ, र जे परमेश्‍वरका हुन्, ती परमेश्‍वरलाई देओ ।” **22** जब तिनीहरूले यो सुने, तिनीहरू छक्‍क परे । त्यसपछि तिनीहरू उहाँबाट अलग्गिएर त्यहाँबाट गए । **23** त्यही दिनमा केही सदुकीहरू उहाँकहाँ आए, जसले पुनरुत्थान हुँदैन भनेर भन्दथे । तिनीहरूले उहाँलाई सोधे, **24** “गुरुज्यू, मोशाले भनेका थिए, ‘यदि कुनै पुरुष बालक नजन्माईकन मर्‍यो भने, उसको भाइले त्यसकी पत्‍नीलाई विवाह गर्नुपर्छ र आफ्ना दाजुको निम्ति सन्तान जन्माउनुपर्छ । **25** तिनीहरू सात जना दाजुभाइ थिए । पहिलोले विवाह गर्‍यो । कुनै पनि सन्तान नभईकन उसले आफ्नी पत्‍नी आफ्नो भाइलाई छोड्यो । **26** त्यसपछि दोस्रो भाइले त्यस्तै गर्‍यो, त्यसपछि तेस्रोले, र सातौँ भाइसम्म यस्तै हुँदै गयो । **27** तिनीहरू सबै मरेपछि त्यो स्‍त्री पनि मरी । **28** अब पुनरुत्थानमा ती सात दाजुभाइमध्ये त्यो स्‍त्री कुन चाहिँको पत्‍नी हुन्छे ? किनकि तिनीहरू सबैले ऊसँग विवाह गरिसकेका छन् ।” **29** तर येशूले तिनीहरूलाई जवाफ दिनुभयो र भन्‍नुभयो, “तिमीहरू भुलमा परेका छौ, किनभने तिमीहरू धर्मशास्‍त्र वा परमेश्‍वरको शक्‍तिलाई जान्दैनौ । **30** किनकि पुनरुत्थानमा तिनीहरू न त विवाह गर्दछन्, न त तिनीहरूलाई विवाहको निम्ति दिइन्छ । बरु, तिनीहरू स्वर्गमा हुने दूतहरूजस्तै हुन्छन् । **31** तर मृतकहरूको पुनरुत्थानको बारेमा परमेश्‍वरद्वारा यसरी तिमीहरूलाई भनिएको के तिमीहरूले पढेका छैनौ, **32** ‘म अब्राहामका परमेश्‍वर, इसहाकका परमेश्‍वर र याकूबका परमेश्‍वर हुँ ?’ परमेश्‍वर मृतकहरूको परमेश्‍वर हुनुहुन्‍न, तर उहाँ जीवितहरूका परमेश्‍वर हुनुहुन्छ ।” **33** जब भिडले यो सुन्यो, तिनीहरू उहाँको शिक्षामा छक्‍क परे । **34** तर येशूले सदुकीहरूलाई चुप पार्नुभएको जब फरिसीहरूले सुने, तिनीहरू भेला भए । **35** तिनीहरूमध्येका एक जना व्यवस्थाका गुरुले उहाँको जाँच गर्दै एउटा प्रश्‍न सोधे, **36** “गुरुज्यू, व्यवस्थामा सबैभन्दा महान् आज्ञाचाहिँ कुन हो ?” **37** येशूले उनलाई भन्‍नुभयो, “तैँले परमप्रभु आफ्ना परमेश्‍वरलाई आफ्नो सारा हृदयले, आफ्नो सारा प्राणले र आफ्नो सारा समझले प्रेम गर्नू । **38** योचाहिँ पहिलो र महान् आज्ञा हो । **39** अनि दोस्रो आज्ञा पनि यस्तै छ– ‘तैँले आफ्नो छिमेकीलाई आफैँलाई झैँ प्रेम गर्नू ।’ **40** सारा व्यवस्था र अगमवक्‍ताहरू यी दुईवटा आज्ञामाथि आधारित छन् ।” **41** फरिसीहरू एकै ठाउँमा जम्मा भएको बेलामा येशूले तिनीहरूलाई एउटा प्रश्‍न सोध्‍नुभयो । **42** उहाँले भन्‍नुभयो, “तिमीहरू ख्रीष्‍टको बारेमा के विचार गर्दछौ ? ख्रीष्‍ट कसका पुत्र हुन् ?” तिनीहरूले उहाँलाई भने, “दाऊदका पुत्र ।” **43** येशूले तिनीहरूलाई भन्‍नुभयो, “त्यसो भए, दाऊद पवित्र आत्माले भरिँदा तिनले किन उहाँलाई यसरी प्रभु भनी पुकारे, **44** ‘परमप्रभुले मेरा प्रभुलाई भन्‍नुभयो, “जबसम्म मैले तिम्रा शत्रुहरूलाई तिम्रो पाउदान बनाउँदिन, तबसम्म तिमी मेरो दाहिने हातपट्टि बस ।’ ?” **45** यदि दाऊदले ख्रीष्‍टलाई ‘प्रभु’ भन्दछन् भने, उनी कसरी दाऊदका पुत्र हुन सक्छन् त ?” **46** तिनीहरू कसैले पनि जवाफमा एउटा शब्द पनि बोल्न सकेन, र त्यस दिनपछि उहाँलाई कसैले पनि अरू प्रश्‍नहरू सोध्‍ने साहस गरेन ।

### Chapter 23

**1** त्यसपछि येशू भिडहरू र आफ्ना चेलाहरूसँग बोल्नुभयो । **2** उहाँले भन्‍नुभयो, “शास्‍त्रीहरू र फरिसीहरू मोशाको आसनमा बस्छन् ।” **3** यसकारण, तिनीहरूले तिमीहरूलाई जे गर भनी आज्ञा गर्दछन्, ती कुरा गर र तिनीहरूलाई पालन गर । तर तिनीहरूका कामहरूको अनुसरण नगर, किनकि तिनीहरू कुराहरूचाहिँ गर्दछन्, तर पछि आफैँले ती गर्दैनन् । **4** हो, तिनीहरूले बोक्‍न कठिन हुने गह्रौँ भारीहरू बाँधिदिन्छन्, अनि तिनीहरूले ती मानिसहरूका काँधहरूमा राखिदिन्छन् । तर तिनीहरू आफैँले भने ती बोक्‍नलाई एउटा औँला पनि चलाउँदैनन् । **5** तिनीहरूले सबै काम मानिसहरूले देखून् भनेर गर्छन् । किनकि तिनीहरूले आफ्ना निधारमा र नाडीमा राखिने व्यवस्था-पत्रीहरू ठुलो बनाउँछन्, र तिनीहरूले आफ्ना वस्‍त्रका झुम्काहरू लामो पार्दछन् । **6** तिनीहरूले भोजमा मुख्य स्थानहरू र सभाघरहरूमा प्रमुख आसनहरू मन पराउँछन्, **7** अनि बजारहरूमा विशेष अभिवादन गरिएको र मानिसहरूद्वारा ‘रब्बी’ भनी सम्बोधन गरिएको चाहन्छन् । **8** तर तिमीहरूलाई ‘रब्बी’ भनी सम्बोधन गरिनुहुँदैन, किनकि तिमीहरूका एउटै मात्र गुरु हुनुहुन्छ, र तिमीहरू सबै दाजुभाइहरू हौ । **9** अनि पृथ्वीमा कुनै पनि मानिसलाई पिता भनी नपुकार, किनकि तिमीहरूका एक मात्र पिता हुनुहुन्छ, र उहाँ स्वर्गमा हुनुहुन्छ । **10** न त ‘गुरुज्यू’ भनी कसैले तिमीहरूलाई बोलाऊन्, किनकि ख्रीष्‍ट तिमीहरूका एक मात्र गुरु हुनुहुन्छ । **11** तर जो तिमीहरूका माझमा सबैभन्दा महान् छ, ऊ तिमीहरूका दास हुनेछ । **12** जसले आफूलाई उच्‍च पार्दछ, त्यसलाई होच्याइनेछ । अनि जसले आफूलाई होच्याउँछ, त्यसलाई उच्‍च पारिनेछ । **13** तर धिक्‍कार तिमी शास्‍त्रीहरू र फरिसीहरू, ए पाखण्डीहरू ! तिमीहरू मानिसहरूका सामुन्‍ने स्वर्गको राज्यलाई बन्द गर्दछौ । किनकि तिमीहरू यसमा आफैँ प्रवेश गर्दनौ, अनि न त प्रवेश गर्न लागेकाहरूलाई त्यसो गर्न दिन्छौ । **14** धिक्‍कार तिमी शास्‍त्रीहरू र फरिसीहरू, ए पाखण्डीहरू ! किनकि तिमीहरू विधवाहरूका घरहरू नष्‍ट गर्दछौ, जब कि लामो-लामो प्रार्थना गरी देखाउँदछौ । यसकारण, तिमीहरूले अझ बढी दण्ड पाउनेछौ । **15** धिक्‍कार तिमी शास्‍त्रीहरू र फरिसीहरू, ए पाखण्डीहरू ! किनकि एक जनालाई आफ्नो मतमा ल्याउनलाई तिमीहरू समुद्र र जमिन चहार्दछौ । जब त्यो तिमीहरूको मतमा आउँछ, त्यसलाई आफूभन्दा दोब्बर नरकको पुत्र बनाउँछौ । **16** धिक्‍कार तिमीहरूलाई, ए अन्धा अगुवाहरू हो, तिमीहरू जसले भन्दछौ, ‘कसैले मन्दिरको शपथ खान्छ भने, केही पनि हुँदैन । तर जसले मन्दिरको सुनको शपथ खान्छ, ऊ आफ्नो शपथद्वारा बाँधिन्छ ।’ **17** ए दृष्‍टिविहीन मूर्खहरू हो ! कुनचाहिँ ठुलो हो– सुन कि त्यस सुनलाई परमेश्‍वरकहाँ अर्पण गर्ने मन्दिर ? **18** अनि, ‘कसैले वेदीको शपथ खान्छ भने, केही पनि हुँदैन । तर कसैले त्यसमाथि राखिएको भेटीको शपथ खान्छ भने, ऊ आफ्नो शपथद्वारा बाँधिन्छ ।’ **19** ए अन्धा मानिसहरू हो, कुनचाहिँ ठुलो हो– भेटी कि त्यस भेटीलाई परमेश्‍वरकहाँ अर्पण गर्ने वेदी ? **20** अनि जसले वेदीको शपथ खान्छ, उसले त्यस वेदी र त्यसमाथि भएका सबै थोकको शपथ खान्छ । **21** अनि जसले मन्दिरको शपथ खान्छ, उसले त्यस मन्दिर र त्यसमा बास गर्नुहुनेको शपथ खान्छ । **22** अनि जसले स्वर्गको शपथ खान्छ, उसले परमेश्‍वरको सिंहासन र त्यसमा बास गर्नुहुनेको शपथ खान्छ । **23** धिक्‍कार तिमी शास्‍त्रीहरू र फरिसीहरू, ए पाखण्डीहरू ! किनकि तिमीहरू पुदिना, सुप र जिराका दशांश दिन्छौ, तर व्यवस्थाका गहन कुराहरू अर्थात् न्याय, कृपा र विश्‍वासलाई बेवास्ता गरेका छौ । तर यी कुराहरू तिमीहरूले गर्नुपर्ने थियो र यी अरू कामहरूलाई अवहेलना नगर्नुपर्ने थियो । **24** ए अन्धा अगुवाहरू हो, तिमीहरू जो भुसुनालाई चाल्दछौ, तर उँटलाई चाहिँ निल्दछौ ! **25** धिक्‍कार तिमी शास्‍त्रीहरू र फरिसीहरू, ए पाखण्डीहरू ! तिमीहरू कचौराहरू र थालहरूको बाहिरपट्टि धुन्छौ, तर भित्रपट्टि तिनीहरू अन्यायपूर्ण माग र लोभले भरिएका छन् । **26** ए अन्धा फरिसी हो, पहिले कचौरा र थालको भित्रपट्टि सफा गर, ताकि त्यसको बाहिरपट्टि पनि सफा होस् । **27** धिक्‍कार तिमी शास्‍त्रीहरू र फरिसीहरू, ए पाखण्डीहरू ! किनकि तिमीहरू चुनले पोतेका चिहानहरूजस्ता छौ, जुन बाहिरपट्टि सुन्दर देखा पर्दछन्, तर भित्रपट्टि चाहिँ मरेका मानिसहरूका हाडहरू र सबै अशुद्धताले भरिएका छन् । **28** यसै गरी, तिमीहरू पनि बाहिर मानिसहरूका सामुन्‍ने धर्मी देखा पर्दछौ, तर भित्रपट्टि तिमीहरू कपट र दुष्‍टताले भरिएका छौ । **29** धिक्‍कार तिमी शास्‍त्रीहरू र फरिसीहरू, ए पाखण्डीहरू ! किनकि तिमीहरू अगमवक्‍ताहरूका चिहानहरू बनाउँदछौ र धर्मीहरूका चिहानहरूलाई सिङ्गार्दछौ । **30** तिमीहरू भन्छौ, ‘यदि हामीहरू हाम्रा पुर्खाहरूको समयमा जिएका भए, अगमवक्‍ताहरूको रगत बगाउने काममा तिनीहरूसँग सहभागी हुने थिएनौँ ।’ **31** यसकारण, तिमीहरू आफैँले तिमीहरू तिनीहरूका सन्तान हौ भनी गवाही दिन्छौ जसले अगमवक्‍ताहरूको हत्या गरे । **32** तिमीहरूले आफ्ना पुर्खाहरूको कामलाई पनि पुरा गर्छौ । **33** ए सर्पहरू हो, साँपका सन्तानहरू, तिमीहरू नरकको दण्डबाट कसरी उम्कनेछौ ? **34** त्यसकारण, हेर, म तिमीहरूकहाँ अगमवक्‍ताहरू, बुद्धिमान् मानिसहरू र शास्‍त्रीहरू पठाउँछु । तिनीहरूमध्ये कति जनालाई तिमीहरूले मार्नेछौ र क्रुसमा टाँग्‍नेछौ । अनि तिनीहरूमध्ये केहीलाई तिमीहरूले आफ्ना सभाघरहरूमा कोर्रा लगाउनेछौ र सहर हुँदो धपाउनेछौ । **35** यसको परिणाम यस्तो हुनेछ, कि पृथ्वीमा बगाइएका सबै धर्मी जनको रगत तिमीहरूमाथि आइपर्नेछ– धर्मी हाबिलको रगतदेखि लिएर बेरेक्याहका छोरा जकरियाको रगतसम्म, जसलाई तिमीहरूले पवित्र-स्थान र वेदीको माझमा हत्या गर्‍यौ । **36** साँच्‍चै म तिमीहरूलाई भन्दछु, यी सबै कुरा यसै पुस्तामाथि आइपर्नेछन् । **37** ए यरूशलेम, ए यरूशलेम, तँ जसले अगमवक्‍ताहरूलाई मार्छस् र तँकहाँ पठाइएकाहरूलाई ढुङ्गाले हान्छस् ! कति पटक मैले तेरा बालकहरूलाई बटुल्ने इच्छा गरेँ, जसरी एउटा कुखुरीले आफ्ना चल्लाहरूलाई त्यसको पखेटामुनि बटुल्छ, तर तैँले इच्छा गरिनस् । **38** हेर, तिमीहरूका घर तिमीहरूका सामु उजाड पारिएका छन् । **39** किनकि म तिमीहरूलाई भन्दछु, ‘परमप्रभुको नाउँमा आउने धन्यका हुन्’ भनी तिमीहरूले नभनेसम्म, अबदेखि तिमीहरूले मलाई देख्‍नेछैनौ ।”

### Chapter 24

**1** ययेशू मन्दिरबाट बाहिर जानुभयो र उहाँ आफ्नो बाटोमा जाँदै हुनुहुन्थ्यो । उहाँलाई मन्दिरका भवनहरू देखाउन उहाँका चेलाहरू उहाँकहाँ आए । **2** तर उहाँले तिनीहरूलाई जवाफ दिनुभयो र भन्‍नुभयो, “के तिमीहरूले यी सबै कुरा देख्दैनौ ? साँच्‍चै म तिमीहरूलाई भन्दछु, एउटा ढुङ्गामाथि अर्को ढुङ्गा छोडिनेछैन, सबै भत्काइनेछन् ।” **3** जब उहाँ जैतून डाँडामा वस्‍नुभयो, चेलाहरू उहाँकहाँ सुटुक्‍कै आए र भने, “हामीलाई भन्‍नुहोस्, यी कुराहरू कहिले हुनेछन् ? तपाईंको आगमन र संसारको अन्तको चिन्ह के हुनेछ ?” **4** येशूले जवाफ दिनुभयो र तिनीहरूलाई भन्‍नुभयो, “होसियार रहो, कसैले तिमीहरूलाई नभड्काओस् ।” **5** किनकि मेरो नाउँमा धेरै जना आउनेछन् । किनकि तिनीहरूले भन्‍नेछन्, ‘म नै ख्रीष्‍ट हुँ !’ र धेरैलाई भड्काउनेछन् । **6** तिमीहरूले लडाइँ र लडाइँका हल्ला सुन्‍नेछौ । तर तिमीहरू, विचलित नहोओ, किनकि यी कुराहरू हुनैपर्छ; तर अझै अन्त आइसकेको हुँदैन । **7** किनकि जातिको विरुद्धमा जाति खडा हुनेछ, र राज्यको विरुद्धमा राज्य खडा हुनेछ । विभिन्‍न ठाउँमा अनिकाल हुनेछ र भूकम्पहरू जानेछन् । **8** तर यी सबै कुरा प्रसव-वेदनाको सुरुवात मात्र हो । **9** तब तिनीहरूले तिमीहरूलाई सङ्कष्‍टको लागि सुम्पनेछन् र तिमीहरूलाई मार्नेछन् । मेरो नामको खातिर सबै जातिद्वारा तिमीहरूलाई घृणा गरिनेछ । **10** तब धेरै जनाले ठेस खानेछन्, र एक अर्कालाई धोका दिनेछन्, एक अर्कालाई घृणा गर्नेछन् । **11** धेरै झुटा अगमवक्‍ता खडा हुनेछन् र धेरै जनालाई बहकाउनेछन् । **12** किनभने अधर्मको वृद्धि हुनेछ; धेरै जनाको प्रेम सेलाउनेछ । **13** तर जो अन्तसम्म स्थिर रहन्छ, उसले उद्धार पाउनेछ । **14** राज्यको यो सुसमाचार सारा संसारमा सबै जातिलाई साक्षीको रूपमा प्रचार गरिनेछ । तब अन्त आउनेछ । **15** त्यसकारण, जब तिमीहरूले दानिएल अगमवक्‍ताले भनेका जस्तै त्यस विनाशकारी घृणित व्यक्‍तिलाई पवित्र स्थानमा उभिएको देख्छौ (पाठकले आफैँ बुझोस), **16** जो यहूदियामा छन्, तिनीहरू पहाडहरूतिर भागून्, **17** जो घरको छानामाथि छ, ऊ घरबाट कुनै सामान लिन तल नझरोस् । **18** र जो खेतमा छ, ऊ आफ्नो खास्टो लिन नफर्कोस् । **19** तर ती दिनमा हाय तिनीहरूलाई जो गर्भवती छन् र जसले शिशुहरूलाई दूध चुसाउँछन् ! **20** हिउँदमा वा शबाथको दिनमा तिमीहरू भाग्‍न नपरोस् भनी प्रार्थना गर । **21** किनकि त्यस बेला महासङ्कष्‍ट हुनेछ, जुन संसारको सुरुदेखि अहिलेसम्म कहिल्यै भएको छैन, न त कहिल्यै फेरि हुनेछ । **22** ती दिनहरू नघटाइएसम्म कुनै शरीर पनि बच्नेछैन । तर चुनिएकाहरूका निम्ति ती दिनहरू घटाइनेछन् । **23** तब यदि कसैले तिमीहरूलाई ‘हेर, ख्रीष्‍ट यहाँ छन् !’ वा, ‘ख्रीष्‍ट त्यहाँ छन् !’ भन्छ भने त्यसलाई विश्‍वास नगर । **24** किनकि झुटा ख्रीष्‍टहरू र झुटा अगमवक्‍ताहरू आउनेछन् र हुन सके, चुनिएकाहरूलाई समेत बहकाउनलाई ठुला-ठुला चिन्हहरू र चमत्कारहरू देखाउनेछन् । **25** हेर, मैले यी अगाडि नै तिमीहरूलाई बताएको छु । **26** त्यसकारण, यदि तिनीहरूले तिमीहरूलाई ‘हेर, उहाँ उजाड-स्थानमा हुनुहुन्छ’ भनेर भन्छन् भने, उजाड-स्थानतिर नजाओ । वा ‘हेर, उहाँ भित्री कोठाहरूमा हुनुहुन्छ’ भनेर भन्छन् भने, त्यसलाई विश्‍वास नगर । **27** किनकि जसरी बिजुली पूर्वबाट चम्कन्छ र पश्‍चिमसम्मै त्यसको उज्यालो पुग्दछ, मानिसका पुत्रको आगमन पनि त्यस्तै हुनेछ । **28** जहाँ सिनो छ, त्यहाँ गिद्धहरू भेला हुनेछन् । **29** तर ती दिनमा सङ्कष्‍ट आए लगत्तै सूर्य अँध्यारो हुनेछ; चन्द्रमाले आफ्नो ज्योति दिनेछैन; ताराहरू आकाशबाट खस्‍नेछन्, र स्वर्गका शक्‍तिहरू डगमगाउनेछन् । **30** तब मानिसका पुत्रको चिन्ह आकाशमा देखा पर्नेछ, अनि पृथ्वीका सबै जातिले विलाप गर्नेछन् । तिनीहरूले मानिसका पुत्रलाई आकाशको बादलमा शक्‍ति र ठुलो महिमासाथ आउँदै गरेको देख्‍नेछन् । **31** उहाँले आफ्ना स्वर्गदूतहरूलाई तुरहीको ठुलो आवाजका साथ पठाउनुहुनेछ, अनि तिनीहरूले उहाँका चुनिएकाहरूलाई आकाशको एउटा छेउदेखि अर्को छेउसम्म चारै दिशाबाट भेला गराउनेछन् । **32** अन्जीरको बोटबाट पाठ सिक । जब त्यसका हाँगाहरू कलिला हुन्छन् र पातहरू पलाउँछन्, तब ग्रीष्म ऋतु आउँदै छ भनेर तिमीहरूले थाहा पाउँछौ । **33** त्यसरी नै, जब तिमीहरूले पनि यी सबै कुरा देख्छौ, उहाँ नजिकै अर्थात् ढोकाकै छेउमा हुनुहुन्छ भनी तिमीहरूले जान्‍नुपर्छ । **34** साँच्‍चै म तिमीहरूलाई भन्दछु, यी सबै कुरा नभएसम्म यो पुस्ता बितेर जानेछैन । **35** स्वर्ग र पृथ्वी बितेर जानेछ, तर मेरा वचन बितेर जानेछैनन् । **36** तर त्यस दिन र घडीको विषयमा कसैलाई पनि थाहा छैन, न त स्वर्गका स्वर्गदूतहरूलाई, न पुत्रलाई, तर पितालाई मात्र थाहा छ । **37** मानिसका पुत्रको आगमन पनि नोआका दिनमा जस्तै हुनेछ । **38** किनकि ती दिनहरूमा जलप्रलय आउनुभन्दा अगि नोआ जहाजभित्र नपसुन्जेल तिनीहरू खाँदै र पिउँदै, विवाह गर्दै र विवाह गराउँदै थिए, **39** अनि प्रलय आएर तिनीहरू सबैलाई नलगुन्जेलसम्म तिनीहरूलाई केही पनि थाहा थिएन । मानिसका पुत्रको आगमन पनि त्यस्तै हुनेछ । **40** तब खेतमा दुई जना हुनेछन्– एक जना लगिनेछ, र अर्को यहीँ छोडिनेछ । **41** दुई जना स्‍त्री जाँतो पिँधिरहेका हुनेछन्– एउटी लगिनेछ र अर्की त्यहीँ छोडिनेछ । **42** त्यसकारण, तिमीहरू जागा रहो, किनकि तिमीहरूका प्रभु कुन दिन आउनुहुनेछ भन्‍ने कुरा तिमीहरूलाई थाहा छैन । **43** तर यो जान, कि रातको कुन समयमा चोर आउँदै छ भन्‍ने कुरा घरको धनीलाई थाहा भएको भए, ऊ जागा बस्‍ने थियो र चोरलाई उसको घर फोर्न दिने थिएन । **44** त्यसकारण, तिमीहरू पनि तयार हुनुपर्छ, किनकि मानिसका पुत्र तिमीहरूले आशा नगरेको बेलामा आउनुहुनेछ । **45** त्यसैले, विश्‍वासयोग्य र बुद्धिमान् नोकर को हो, जसलाई उसको मालिकले आफ्नो घरका मानिसहरूलाई तिनीहरूका खाना ठिक समयमा तिनीहरूलाई दिनलाई नियुक्त गरेको छ ? **46** त्यो नोकर धन्य हो, जसलाई उसको मालिक आउँदा त्यसै गरिरहेको भेट्टाउनेछ । **47** साँच्‍चै म तिमीहरूलाई भन्दछु, कि मालिकले उसित भएका सबै कुराको जिम्मा उसलाई दिनेछ । **48** तर यदि दुष्‍ट नोकरले त्यसको मनमा, ‘मेरो मालिक ढिला हुनुभएको छ’ भनी भन्दछ, **49** अनि उसले आफ्ना सहकर्मी नोकरहरूलाई पिट्न थाल्छ, र मतवालाहरूसँग खान्छ र पिउँछ भने, **50** त्यस नोकरले आशा नगरेको दिनमा र त्यसलाई थाहा नभएको घडीमा त्यस नोकरको मालिक आउनेछ । **51** त्यसको मालिकले त्यसलाई दुई टुक्रा पारी काट्नेछ र त्यसको दशा ती पाखण्डीहरूको जस्तै हुनेछ, जहाँ रुवाबासी र दाह्रा किटाइ हुनेछ ।

### Chapter 25

**1** तब स्‍वर्गको राज्‍य ती दस कन्‍याजस्‍तै हुनेछ जसले आ-आफ्ना बत्तीहरू लिएर दुलहालाई भेट्‌न गए । **2** तिनीहरूमध्ये पाँच जना निर्बुद्धि र पाँच जना बुद्धिमती थिए । **3** किनकि जब ती निर्बुद्धि कन्याहरूले आफ्ना बत्तीहरू लिए, तिनीहरूले आफूसँग कत्ति पनि तेल लगेनन् । **4** तर बुद्धिमती कन्‍याहरू प्रत्‍येकले बत्तीहरूसँगै आ-आफ्ना तेलका भाँडाहरू पनि लगे । **5** दुलहा आउन ढिला भएको हुनाले तिनीहरू सबै निन्‍द्रामा परे र सुते । **6** तर मध्‍यरातमा एउटा आवाज आयो, ‘हेर, दुलहा ! बाहिर जाऊ अनि उनलाई भेट ।’ **7** त्‍यसपछि ती सबै कन्‍या उठे र आ-आफ्ना बत्तीहरूलाई ठिक्‍क पारे । **8** निर्बुद्धि कन्‍याहरूले बुद्धिमतीहरूलाई भने, ‘हामीलाई तिमीहरूका केही तेल देऊ किनभने हाम्रा बत्तीहरू निभ्‍न लागेका छन् ।’ **9** तर बुद्धिमती कन्‍याहरूले जवाफ दिए र भने, ‘तिमीहरू र हामी दुवैलाई प्रशस्‍त पुग्‍ने तेल नभएकोले, तेल बेच्नेहरूकहाँ जाओ र आफ्नो लागि तेल किन ।’ **10** जब तिनीहरू तेल किन्‍न बाहिर गए, दुलहा आइपुगे अनि जति जना तयार थिए तिनीहरू विवाहको भोजमा उनीसँगै गए, अनि ढोका बन्‍द गरियो । **11** केही समयपछि अरू कन्‍याहरू पनि आएर भने, ‘प्रभु, प्रभु, हाम्रो लागि खोलिदिनुहोस्‌ ।’ **12** तर उनले जवाफ दिएर भने, ‘साँच्‍चै म तिमीहरूलाई भन्‍दछु, म तिमीहरूलाई चिन्‍दिनँ ।’ **13** त्‍यसकारण, जागा रहो, किनकि त्‍यो दिन वा घडी तिमीहरूलाई थाहा छैन । **14** किनकि यो परदेश जानै लागेको मानिसजस्‍तै हो । उसले आफ्ना नोकरहरूलाई बोलाए र तिनीहरूलाई आफ्नो सम्‍पत्तिको जिम्‍मा दिए । **15** उनले तिनीहरूमध्ये एक जनालाई पाँच सिक्‍का दिए; अर्कोलाई दुई सिक्‍का र फेरि अर्कोलाई उनले एक सिक्‍का दिए । प्रत्‍यकले आफ्नो क्षमताअनुसार ती रकमहरू लिए, अनि त्‍यो मानिस तुरुन्तै आफ्नो यात्रामा हिँड्यो । **16** पाँच सिक्‍का पाउने तुरुन्तै गयो र उसले त्यसलाई लगानी गर्‍यो, र त्‍यसबाट अर्को पाँच सिक्‍का कमायो । **17** त्यसै गरी, जसले दुई सिक्‍का पाएको थियो, उसले पनि त्‍यसबाट अर्का दुई सिक्‍का कमायो । **18** तर एउटा मात्र सिक्‍का पाएको नोकर गयो र उसले एउटा खाल्डो खन्यो, र आफ्नो मालिकको पैसा त्यहाँ लुकायो । **19** अब धेरै समयपछि ती नोकरहरूका मालिक फर्केर आए अनि तिनीहरूसँग हिसाब लिए । **20** पाँच सिक्‍का पाएको नोकर आयो र उसले अर्को पाँचवटा सिक्‍का ल्यायो । उसले भन्यो, ‘मालिक, तपाईंले मलाई पाँचवटा सिक्‍का दिनुभएको थियो, हेर्नुहोस्, मैले अर्का पाँचवटा सिक्‍का कमाएको छु ।’ **21** उसको मालिकले उसलाई भने, ‘स्‍याबास, असल र विश्‍वासयोग्‍य नोकर ! तिमी थोरै कुरामा विश्‍वासयोग्‍य भएका छौ । म तिमीलाई धेरै कुरामाथि अधिकार दिनेछु । तिमी पनि आफ्नो मालिकको खुसीमा सामेल होऊ ।’ **22** दुईवटा सिक्‍का पाएको नोकर आयो र भन्यो, ‘मालिक तपाईंले मलाई दुईवटा सिक्‍का दिनुभएको थियो । हेर्नुहोस्‌, मैले अर्का दुईवटा सिक्‍का कमाएको छु ।’ **23** उसको मालिकले उसलाई भने, ‘स्‍याबास, असल र विश्‍वासयोग्‍य नोकर ! तिमी थोरै कुरामा विश्‍वासयोग्‍य भएका छौ । म तिमीलाई धेरै कुरामाथि अधिकार दिनेछु । तिमी पनि आफ्ना मालिकको खुसीमा सामेल होऊ ।’ **24** त्यसपछि एउटा सिक्‍का पाएको नोकर आयो र भन्यो, ‘मलाई थाहा छ, कि तपाईं कडा स्‍वभावको मानिस हुनुहुन्‍छ । तपाईंले आफूले नरोपेको ठाउँबाट कटनी गर्नुहुन्छ र नछरेको ठाउँबाट फसल निकाल्नुहुन्छ । **25** मलाई डर थियो । त्‍यसकारण, म गएँ र तपाईंको सिक्‍कालाई जमिनमुनि लुकाइराखेँ । ‘हेर्नुहोस्, जे तपाईंको हो यसलाई लिनुहोस् ।’ **26** तर उसको मालिकले जवाफ दिए र भने, ‘ए दुष्‍ट र अल्छी नोकर, मैले नरोपेको ठाउँबाट कटनी गर्छु र नछरेको ठाउँबाट फसल निकाल्छु भनेर तँलाई थाहा थियो । **27** त्यसकारण, तैँले मेरो पैसा साहुकहाँ दिनुपर्ने थियो, र म आउँदा मैले आफ्नो पैसा ब्‍याजसहित पाउने थिएँ । **28** त्‍यसकारण, त्योसँग भएको एक सिक्‍का लेओ र जुन नोकरसँग दस सिक्‍का छ त्‍यसलाई देओ । **29** किनकि जससँग छ त्‍यसलाई अझ धेरै दिइनेछ अर्थात् अझ प्रशस्त गरी दिइनेछ । तर जससँग छैन, त्‍यससँग भएको पनि त्यसबाट खोसिनेछ । **30** त्यो बेकम्मा नोकरलाई बाहिरी अन्‍धकारमा फालिदेओ, जहाँ रुवाबासी र दाह्रा किटाइ हुनेछ ।’ **31** जब मानिसका पुत्र आफ्नो महिमामा आउनेछन् र उनको साथमा सारा स्‍वर्गदूतहरू आउनेछन्, उनी आफ्नो महिमित सिंहासनमा विराजमान हुनेछन् । **32** उनको सामुन्‍ने सारा जाति भेला गराइनेछन्, र जसरी गोठालाले आफ्ना भेडाहरूलाई बाख्राहरूबाट छुट्ट्याउँछ, त्‍यसरी नै उनले एउटा मानिसलाई अर्कोबाट छुट्ट्याउनेछन् । **33** उनले भेडाहरूलाई आफ्नो दायाँ हातपट्टि र बाख्राहरूलाई आफ्नो बायाँपट्टि राख्‍नेछन् । **34** त्‍यसपछि राजाले आफ्नो दाहिनेपट्टि भएकाहरूलाई भन्‍नेछन्, ‘आओ, तिमीहरू जो मेरा पिताद्वारा आशिषित् भएका छौ, संसारको सृष्‍टिदेखि नै तिमीहरूका लागि तयार पारिएको राज्‍यलाई अधिकार गर । **35** किनकि म भोकाएको थिएँ, अनि तिमीहरूले मलाई खान दियौ; म प्यासी थिएँ र तिमीहरूले मलाई पिउन दियौ; म परदेशी थिएँ र तिमीहरूले मलाई भित्र आउन दियौ; **36** म नाङ्गो थिएँ र तिमीहरूले मलाई लुगा पहिराइदियौ; म बिरामी थिएँ र तिमीहरूले मेरो वास्‍ता गर्‍यौ; म झ्‍यालखानामा थिएँ र तिमीहरू मकहाँ आयौ ।’ **37** त्‍यसपछि धर्मी जनहरूले जवाफ दिई भन्‍नेछन्, ‘प्रभु हामीले कहिले तपाईंलाई भोकाउनुभएको देख्‍यौँ र तपाईंलाई खुवायौँ ? वा तिर्खाउनुभएको देख्यौँ र तपाईंलाई पिउन दियौँ ? **38** र हामीले कहिले तपाईंलाई परदेशी भएको देख्‍यौँ र तपाईंलाई भित्र ल्यायौँ ? **39** र हामीले तपाईंलाई बिरामी वा झ्‍यालखानामा कहिले देख्यौँ र हामी तपाईंकहाँ आयौँ ?’ **40** र राजाले जवाफ दिनेछन् र तिनीहरूलाई भन्‍नेछन्, ‘साँच्‍चै म तिमीहरूलाई भन्‍दछु, तिमीहरूले यहाँ मेरा भाइहरूमध्ये सानोभन्‍दा सानोलाई जे-जति गर्‍यौ, त्यो मेरो निम्ति नै गर्‍यौ ।’ **41** त्‍यसपछि उनले आफ्नो बायाँ हातपट्टि भएकाहरूलाई भन्‍नेछन्, ‘हे श्रापितहरू, मबाट दूर भएर अनन्त आगोमा जाओ, जुन दुष्‍ट र त्यसका दूतहरूका लागि तयार गरिएको हो, **42** किनभने म भोकाएको थिएँ, तर तिमीहरूले मलाई खान दिएनौ; म तिर्खाएको थिएँ, तर तिमीहरूले मलाई पिउन दिएनौ; **43** म परदेशी थिएँ, तर तिमीहरूले मलाई भित्र लगेनौ; नाङ्गो थिएँ, तर तिमीहरूले मलाई पहिराएनौ; बिरामी थिएँ र झ्यालखानामा थिएँ, तर तिमीहरूले मेरो वास्ता गरेनौ ।’ **44** त्‍यसपछि तिनीहरूले पनि जवाफ दिनेछन् र भन्‍नेछन्, ‘प्रभु, हामीले तपाईंलाई भोकाउनुभएको, वा तिर्खाउनुभएको, वा परदेशी, वा नाङ्गो, वा बिरामी हुनुभएको, वा झ्यालखानामा कहिले देख्‍यौँ र हामीले तपाईंको सेवा गरेनौँ ?’ **45** अनि उनले तिनीहरूलाई जवाफ दिनेछन् र भन्‍नेछन्, ‘साँच्‍चै म तिमीहरूलाई भन्दछु, यिनीहरूमध्ये सानोभन्‍दा सानोलाई तिमीहरूले जे गरेनौ, त्‍यो तिमीहरूले मेरो निम्ति गरेनौ ।’ **46** यिनीहरू अनन्‍तको दण्‍डमा जानेछन् तर धर्मीहरूचाहिँ अनन्‍त जीवनमा प्रवेश गर्नेछन् ।”

### Chapter 26

**1** येशूले यी सबै वचन भनिसक्‍नुभएपछि उहाँले आफ्ना चेलाहरूलाई भन्‍नुभयो, **2** “तिमीहरूलाई थाहा छ, कि दुई दिनपछि निस्तार-चाड आउँदै छ, र मानिसका पुत्र क्रुसमा टाँगिनको निम्ति सुम्पिनेछ ।” **3** त्यसपछि कैयाफा नाउँ गरेका प्रधान पुजारीको दरबारमा मुख्य पुजारीहरू तथा मानिसहरूका एल्डरहरू एकसाथ भेला भए । **4** तिनीहरू मिलेर येशूलाई छलसित पक्रने र उहाँलाई मार्ने षड्यन्‍त्र गरे । **5** किनकि तिनीहरूले यसरी भनिरहेका थिए, “चाडको बेलामा भने होइन, ताकि मानिसहरूका माझ खैलाबैला नमच्‍चियोस् ।” **6** अनि जब येशू बेथानियामा सिमोन भन्‍ने एक जना कुष्‍ठरोगीको घरमा हुनुहुन्थ्यो, **7** उहाँ एउटा टेबुलमा अडेस लगाएर बसिरहनुहुँदा अति बहुमूल्य अत्तरको सिङ्गमरमरको एउटा शीशी बोकेकी एउटी स्‍त्री उहाँकहाँ आई, र उसले त्यसलाई उहाँको शिरमा खन्याइदिई । **8** तर जब उहाँका चेलाहरूले यो देखे, तिनीहरू रिसाएर भने, “यसरी नोक्सानी गर्नुको कारण के हो ? **9** यसलाई ठुलो रकममा बेच्न सकिन्थ्यो, र गरिबलाई दिन सकिन्थ्यो ।” **10** तर येशूले यो जानेर तिनीहरूलाई भन्‍नुभयो, “तिमीहरूले यी स्‍त्रीलाई किन दुःख दिइरहेका छौ ? किनकि यिनले मेरो निम्ति अति नै राम्रो काम गरेकी छन् । **11** गरिबहरू त तिमीहरूसँग सधैँ हुनेछन्, तर म तिमीहरूसँग सधैँ रहनेछैन । **12** किनकि जब यी स्‍त्रीले यो अत्तर मेरो शरीरमाथि खन्याइन्, यिनले मेरो दफनको निम्ति यो गरिन् । **13** साँच्‍चै म तिमीहरूलाई भन्दछु, यो सुसमाचार संसारको जुनसकै ठाउँमा प्रचार गरिँदा, यी स्‍त्रीले जे गरेकी छन्, तिनको सम्झनामा यो चर्चा गरिनेछ ।” **14** त्यसपछि बाह्र जनामध्येको एक जसको नाउँ यहूदा इस्करियोत थियो, ऊ मुख्य पुजारीहरूकहाँ गयो, **15** र भन्यो, “उहाँलाई तपाईंहरूकहाँ पक्राइदिनलाई तपाईंहरूले मलाई के दिन तयार हुनुहुन्छ ?” तिनीहरूले उसको निम्ति तिसवटा चाँदीका सिक्‍का छुट्‌ट्याइदिए । **16** त्यस बेलादेखि उहाँलाई तिनीहरूका हातमा पक्राइदिनलाई उसले मौका खोजिरह्‍यो । **17** अब अखमिरी रोटीको चाडको पहिलो दिनमा चेलाहरू येशूकहाँ आएर भने, “हामीले तपाईंको निम्ति निस्तार-चाडको भोज कहाँ तयार पारेको तपाईं चाहनुहुन्छ ?” **18** उहाँले भन्‍नुभयो, “सहरमा एक जना व्यक्‍तिकहाँ जाओ र उसलाई भन, ‘गुरुले भन्‍नुहुन्छ, मेरो समय नजिकै आइपुगेको छ । म तिम्रो घरमा चेलाहरूसँगै निस्तार-चाड मनाउन चाहन्छु ।’” **19** येशूले जस्तो निर्देशन दिनुभएको थियो, चेलाहरूले त्यस्तै गरे, र उनीहरूले निस्तार-चाडको निम्ति तयारी गरे । **20** जब साँझ पर्‍यो, उहाँ आफ्ना बाह्र चेलासँग भोज खानलाई बस्‍नुभयो । **21** जब उहाँ र चेलाहरू खाइरहनुभएको थियो, उहाँले भन्‍नुभयो, “साँच्‍चै म तिमीहरूलाई भन्दछु, कि तिमीहरूमध्ये एक जनाले मलाई धोका दिनेछ ।” **22** उनीहरू सबै अति दुःखित भए, र हरेकले उहाँलाई यसरी सोध्‍न थाले, “प्रभु, म त निश्‍चय नै होइन होला ?” **23** उहाँले जवाफ दिनुभयो, “जसले मसँगै यस कचौरामा हात डुबाउँछ, उसले नै मलाई धोका दिनेछ । **24** मानिसका पुत्र त्यहीअनुसार नै जानेछन् जसरी उनको बारेमा लेखिएको छ । तर धिक्‍कार त्यस व्यक्‍तिलाई जसको कारण मानिसका पुत्रलाई धोका हुन्छ ! त्यो व्यक्‍ति त नजन्मिएकै भए त्यसको निम्ति असल हुने थियो ।” **25** यहूदा जसले उहाँलाई धोका दिनेवाला थियो, उसले भन्यो, “रब्बी, के त्यो म हुँ ?” उहाँले त्यसलाई भन्‍नुभयो, “तिमी आफैँले त्यो भनेका छौ ।” **26** उहाँ र चेलाहरूले खाइरहनुहुँदा येशूले रोटी लिनुभई धन्यवाद दिनुभयो र त्यो भाँच्‍नुभयो । उहाँले त्यो आफ्ना चेलाहरूलाई दिनुभयो र भन्‍नुभयो, “लेओ, खाओ । यो मेरो शरीर हो ।” **27** उहाँले कचौरा लिनुभयो र धन्यवाद दिनुभयो, अनि त्यो उनीहरूलाई दिनुभयो र भन्‍नुभयो, “तिमीहरू सबैले यसलाई पिओ । **28** किनकि यो करारमा भएको मेरो रगत हो जुन धेरैका पापको क्षमादानको निम्ति बगाइएको छ । **29** तर म तिमीहरूलाई भन्दछु, म यस बोटको फलबाट अब फेरि पिउनेछैन, जबसम्म मेरा पिताको राज्यमा म तिमीहरूसँग नयाँ गरी पिउँदिन ।” **30** उहाँहरू सबैले भजन गाइसक्‍नुभएपछि उहाँहरू जैतून डाँडातर्फ लाग्‍नुभयो । **31** त्यसपछि येशूले तिनीहरूलाई भन्‍नुभयो, “आज राती मेरो कारण तिमीहरू सबै पछि हट्नेछौ, किनकि यसरी लेखिएको छ, ‘म गोठालोलाई प्रहार गर्नेछु र बथानका सबै भेडा तितरबितर हुनेछन् ।’ **32** तर म उठाइएपछि म तिमीहरूभन्दा अगि गालीलमा जानेछु ।” **33** तर पत्रुसले उहाँलाई भने, “तपाईंको कारणले सबै जना पछि हटे तापनि म कहिल्यै पछि हट्नेछैनँ ।” **34** येशूले उनलाई भन्‍नुभयो, “साँच्‍चै म तिमीलाई भन्दछु, आज राती भाले बास्‍नुभन्दा अगि तिमीले मलाई तिन पल्ट इन्कार गर्नेछौ ।” **35** पत्रुसले उहाँलाई भने, “म तपाईंसँगै मर्नुपरे तापनि म तपाईंलाई इन्कार गर्नेछैनँ ।” अनि अरू सबै चेलाले पनि त्यसै भने । **36** त्यसपछि येशू उनीहरूसँगै गेतसमनी भन्‍ने ठाउँमा जानुभयो र आफ्ना चेलाहरूलाई भन्‍नुभयो, “म अलि पर गएर प्रार्थना गर्छु, तर तिमीहरूचाहिँ यहीँ बस ।” **37** उहाँले पत्रुस र जब्दियाका दुई छोरालाई आफूसँग लिएर जानुभयो, र शोकित र व्याकुल हुन थाल्नुभयो । **38** त्यसपछि उहाँले तिनीहरूलाई भन्‍नुभयो, “मेरो आत्मा अत्यधिक शोकले भरिएर मरेतुल्य भएको छ । यहीँ बस र मसँगै जागा रहो ।” **39** उहाँ अलि पर जानुभयो, आफ्ना घुँडा टेक्दै घोप्‍टो पर्नुभयो र प्रार्थना गर्नुभयो । उहाँले भन्‍नुभयो, “हे मेरा पिता, सम्भव भए, यो कचौरा मबाट हटिजाओस् । तर, मैले इच्छा गरेजस्तो होइन, तपाईंको इच्छाजस्तो होस् ।” **40** उहाँ चेलाहरूकहाँ आउनुभयो र तिनीहरूलाई सुतिरहेको भेट्टाउनुभयो, र उहाँले पत्रुसलाई भन्‍नुभयो, “के तिमीहरू मसँग एक घण्टाको लागि पनि जागा रहन सकेनौ ? **41** जागा रहो र परीक्षामा नपर्नको निम्ति प्रार्थना गर । आत्मा त तयार छ, तर शरीर भने कमजोर छ ।” **42** उहाँ दोस्रो पटक पनि पर जानुभयो र प्रार्थना गर्नुभयो, र भन्‍नुभयो, “हे मेरा पिता, यदि मैले नपीकन यो हुँदैन भने, तपाईंकै इच्छा पुरा होस् ।” **43** उहाँ फेरि आउनुभयो र तिनीहरूलाई सुतिरहेको भेट्टाउनुभयो, किनकि तिनीहरूका आँखा लोलाएका थिए । **44** त्यसपछि उहाँले तिनीहरूलाई फेरि छोड्नुभयो र पर जानुभयो । उहाँले तेस्रो पल्ट प्रार्थना गर्नुभयो र उही वचन दोहोर्‍याउनुभयो । **45** त्यसपछि येशू चेलाहरूकहाँ आउनुभयो र तिनीहरूलाई भन्‍नुभयो, “के तिमीहरू अझै पनि सुतिरहेका छौ र आराम गरिरहेका छौ ? हेर, त्यो घडी आइसकेको छ, र मानिसका पुत्रलाई पापीहरूको हातमा धोकासाथ सुम्पिँदै छ । **46** उठ, अब हामी जाऔँ । हेर, मलाई धोका दिनेचाहिँ नजिकै छ ।” **47** जब उहाँ बोलिरहनुभएको थियो, बाह्रमध्ये एक जना अर्थात् यहूदा आए । मुख्य पुजारीहरू र मानिसहरूका एल्डरहरूको एउटा ठुलो भिड ऊसँगै आयो । तिनीहरू लाठीहरू र तरवारहरू बोकेर आए । **48** अब जुन व्यक्‍तिले येशूलाई धोका दिन लागेको थियो, त्यसले तिनीहरूलाई यसो भनी सङ्केत दिएको थियो, “जसलाई म चुम्बन गर्छु, उनी नै हुन् । उनलाई नै पक्रनू ।” **49** तुरुन्तै ऊ येशूकहाँ आयो र भन्यो, “रब्बी, अभिवादन !” अनि उसले उहाँलाई चुम्बन गर्‍यो । **50** येशूले उसलाई भन्‍नुभयो, “मित्र, तिमीले जे गर्न आएका छौ त्यो गरिहाल ।” त्यसपछि तिनीहरू आए, र येशूमाथि हात राखे, र उहाँलाई पक्रे । **51** हेर, येशूसँग भएकाहरूमध्ये एक जनाले आफ्नो हात उठायो; आफ्नो तरवार थुत्यो, र मुख्य पुजारीको एउटा नोकरमाथि प्रहार गर्‍यो, अनि उसको कान काटिदियो । **52** त्यसपछि येशूले उसलाई भन्‍नुभयो, “आफ्नो तरवारलाई त्यसको स्थानमा राख, किनकि ज-जसले तरवार उठाउँछन् तिनीहरू तरवारद्वारा नै नष्‍ट पारिनेछन् । **53** के तिमीहरू विचार गर्दछौ, कि मैले मेरा पितालाई पुकार्न सक्दिनँ र ? के उहाँले मेरो निम्ति स्वर्गदूतहरूका बाह्र पल्टन पठाइदिनुहुन्‍न र ? **54** तर यस्तो हुनुपर्छ भनी धर्मशास्‍त्रले भनेको कसरी पुरा हुने थियो त ?” **55** त्यति बेला येशूले भिडलाई भन्‍नुभयो, “के तिमीहरू तरवार र लाठाहरू लिएर चोरलाई झैँ मलाई पक्रन आएका छौ ? म दिनहुँ मन्दिरमा सिकाउँदै बसेँ, अनि तिमीहरूले मलाई पक्रेनौ । **56** तर यी सबै कुरा भए, ताकि अगमवक्‍ताहरूले लेखेका कुरा पुरा हुन सकून् ।” त्यसपछि सबै चेलाले उहाँलाई छोडे र भागे । **57** जसले येशूलाई पक्रेका थिए तिनीहरूले उहाँलाई प्रधान पुजारी कैयाफाकहाँ लगे, जहाँ शास्‍त्रीहरू र एल्डरहरू एकसाथ भेला भएका थिए । **58** तर पत्रुसले प्रधान पुजारीको आँगनसम्म उहाँलाई टाढैबाट पछ्याइरहे । उनी भित्र गए र परिणाम कस्तो हुने होला भनेर हेर्न पहरेदारहरूसँगै बसे । **59** अब मुख्य पुजारीहरू र सम्पूर्ण परिषद्ले येशूलाई मृत्युदण्ड दिन उहाँको विरुद्धमा झुटो गवाही खोजिरहेका थिए । **60** थुप्रै झुटा गवाह अगि आए तापनि उनीहरूले कुनै प्रमाण भेट्टाएनन् । तर पछि दुई जना अगि आए, **61** र भने, “यो मानिसले यसो भन्यो, ‘मैले परमेश्‍वरको मन्दिरलाई भत्काएर यसलाई तिन दिनमा पुनर्निर्माण गर्न सक्छु’ ।” **62** प्रधान पुजारी उभिए र उहाँलाई भने, “के तिमीसँग कुनै उत्तर छैन ? यी मानिसहरूले तिम्रो विरुद्धमा दिइरहेका गवाही के हो ?” **63** तर येशू चुप रहनुभयो । प्रधान पुजारीले उहाँलाई भने, “जीवित परमेश्‍वरको नाउँमा म तिमीलाई आज्ञा गर्दछु, हामीलाई बताऊ कि के तिमी ख्रीष्‍ट अर्थात् परमेश्‍वरका पुत्र हौ ?” **64** येशूले तिनलाई जवाफ दिनुभयो, “त्यो तपाईं आफैँले नै भन्‍नुभएको छ । तर म तपाईंलाई भन्दछु, कि अबदेखि उसो तपाईंले मानिसका पुत्रलाई सर्वशक्‍तिमान्‌को दाहिने हाततिर बसिरहेका र स्वर्गका बादलहरूमाथि आउँदै गरेका देख्‍नुहुनेछ ।” **65** त्यसपछि प्रधान पुजारीले आफ्ना लुगा च्याते र भने, “यसले ईश्‍वर-निन्दा गरेको छ । अब हामीलाई अरू थप गवाहहरूको आवश्यकता किन पर्‍यो ? हेर्नुहोस्, अब तपाईंहरूले यिनको ईश्‍वर-निन्दा सुन्‍नुभएको छ । **66** तपाईंहरू के विचार गर्नुहुन्छ ?” उनीहरूले जवाफ दिएर भने, “यो मारिनको लागि योग्य छ ।” **67** त्यसपछि तिनीहरूले उहाँको मुखमा थुके र उहाँलाई पिटे, र तिनीहरूका हातले उहाँलाई हिर्काए, **68** र भने, “हे ख्रीष्‍ट, अब हामीलाई अगमवाणी गरी भन्, तँलाई हिर्काउने को हो ?” **69** अब पत्रुसचाहिँ बाहिर आँगनमा बसिरहेका थिए र एउटी दासी उनीकहाँ आई र भनी, “तिमी पनि यी गालीलका येशूसँग थियौ, होइन र ?” **70** तर उनले तिनीहरू सबैका अगि यसो भन्दै यस कुरालाई इन्कार गरे, “तिमीले केको बारेमा कुरा गरिरहेका छौ, मलाई त्यो थाहा छैन ।” **71** जब उनी ढोकातिर बाहिर गए, अर्की दासीले उनलाई देखी र त्यहाँ भएकाहरूलाई भनी, “यो व्यक्‍ति पनि नासरतको येशूसँग थियो ।” **72** अनि उनले पुनः शपथ खाँदै इन्कार गरे, “म यी मानिसलाई चिन्दिनँ ।” **73** त्यसको केही समयपछि त्यहाँ उभिरहेका मानिसहरू आए र पत्रुसलाई भने, “निश्‍चय नै तिमी पनि तिनीहरूमध्ये कै एक हौ, किनकि तिम्रो बोलीले नै यो सङ्केत गर्दछ ।” **74** त्यसपछि उनले सराप्‍न र शपथ खान लागे, “म यी मानिसलाई चिन्दिनँ,” अनि तुरुन्तै भाले बास्यो । **75** अनि येशूले भन्‍नुभएको वचनलाई पत्रुसले सम्झे, “भाले बास्‍नुभन्दा अगि तिमीले मलाई तिन पल्ट इन्कार गर्नेछौ ।” त्यसपछि उनी बाहिर गए र धुरुधुरु रोए ।

### Chapter 27

**1** अब जब बिहान भयो, सबै मुख्य पुजारीहरू र मानिसका एल्डरहरूले येशूलाई मार्न उहाँको विरुद्ध षड्यन्त्र रचे । **2** तिनीहरूले उहाँलाई बाँधेर त्यहाँबाट लागे, र हाकिम पिलातसकहाँ सुम्पिदिए । **3** त्यसपछि जब उहाँलाई धोका दिने यहूदाले येशूलाई दण्डाज्ञा भएको देख्यो, त्यसलाई पछुतो लाग्यो र मुख्य पुजारीहरू र एल्डरहरूलाई ती चाँदीका तिसवटा सिक्‍का फर्काइदियो, **4** र भन्यो, “मैले निर्दोष मानिसलाई धोका दिएर पाप गरेको छु” । तर तिनीहरूले भने, “हामीलाई त्यसको के सरोकार ? तिमी आफैँ जान ।” **5** अनि त्यसले ती चाँदीका सिक्‍काहरू मन्दिरमा फ्याँकेर त्यहाँबाट बाहिर गयो र झुण्डिएर मर्‍यो । **6** ती मुख्य पुजारीहरूले चाँदीका सिक्‍काहरू लिए र भने, “यसलाई ढुकुटीमा राख्‍न न्यायसङ्गत हुँदैन, किनकि यो रगतको मोल हो ।” **7** तिनीहरूले आपसमा यसबारे छलफल गरे र त्यस पैसाले परदेशीहरूलाई दफन गर्न कुमालेको जमिन किने । **8** यही कारणले त्यस जमिनलाई आजको दिनसम्‍म पनि “रगतको जमिन” भनिन्‍छ । **9** यसरी यर्मिया अगमवक्‍ताले भनेका वचन पुरा भयो, “इस्राएलका मानिसहरूले उहाँको निम्ति तोकेका मूल्‍य अर्थात् चाँदीका तिसवटा सिक्‍का तिनीहरूले लिए, **10** र परमप्रभुले मलाई निर्देशन दिनुभएअनुसार तिनीहरूले कुमालेको जमिनको निम्ति त्यो दिए ।” **11** अब येशू ती हाकिमको अगाडि उभिनुभयो, र हाकिमले उहाँलाई सोधे, “के तिमी यहूदीहरूका राजा हौ ?” येशूले तिनलाई जवाफ दिनुभयो, “तपाईंले नै त्यसो भन्‍नुहुन्छ ?” **12** तर जब मुख्य पुजारीहरू र एल्डरहरूद्वारा उहाँलाई दोष लगाइयो, उहाँले केही जवाफ दिनुभएन । **13** अनि पिलातसले उहाँलाई भने, “के तिम्रो विरुद्धमा लगाइएका सबै अभियोग तिमीले सुनेनौ ?” **14** तर उहाँले एउटै पनि जवाफ दिनुभएन । त्यसकारण, ती हाकिम बडो आश्‍चर्यचकित भए । **15** अब चाडको दिनमा भिडद्वारा चुनिएको एक जना कैदीलाई छोडिदिने हाकिमको प्रथा थियो । **16** त्यस समयमा तिनीहरूसँग बारब्बा नाम गरेको एउटा कुख्यात कैदी थियो । **17** त्यसैले, जब तिनीहरू आपसमा भेला भए, पिलातसले तिनीहरूलाई भने, “मैले तिमीहरूका निम्ति कसलाई मुक्त गरिदिएको तिमीहरू चाहन्छौ– बारब्बा कि येशू जसलाई ख्रीष्‍ट भनिन्छ ?” **18** किनकि उनलाई थाहा थियो, कि तिनीहरूले उहाँलाई तिनीकहाँ ईर्ष्याको कारणले गर्दा सुम्पेका थिए । **19** जब उनी न्यायकर्ताको आसनमा बसिरहेका थिए, उनकी पत्‍नीले उनलाई सन्देश पठाइन् र भनिन्, “ती निर्दोष मानिसलाई केही नगर्नुहोस्, किनकि उनको कारणले गर्दा आज मैले सपनामा निकै दुःख भोगेकी छु ।” **20** तब मुख्य पुजारीहरू र एल्डरहरूले बारब्बालाई छोड्न र येशूलाई मार्नको निम्ति भिडलाई राजी गराए । **21** ती हाकिमले तिनीहरूलाई सोधे, “यी दुईमध्ये मैले तिमीहरूका निम्ति कसलाई मुक्त गरेको तिमीहरू चाहन्छौ ?” तिनीहरूले भने, “बारब्बा ।” **22** पिलातसले तिनीहरूलाई भने, “ख्रीष्‍ट भनिने येशूलाई चाहिँ म के गरूँ ?” तिनीहरू सबैले जवाफ दिए, “त्यसलाई क्रुसमा झुन्ड्याउनुहोस् ।” **23** र उनले भने, “किन, उनले के अपराध गरेका छन् ?” तर तिनीहरू झन् चर्को स्वरले यसो भनी कराए, “त्यसलाई क्रुसमा झुन्ड्याउनुहोस् ।” **24** जब, पिलातसले आफूले केही गर्न नसक्‍ने देखे, बरु खैलाबैला मच्‍चिन लागेको थाहा पाएर, उनले पानी लिई भिडको सामु आफ्ना हात धोए र भने, “यी निर्दोष मानिसको रगतदेखि म निर्दोष छु । तिमीहरू आफैँ जान ।” **25** सबै मानिसले भने, “उसको रगत हामी र हाम्रा छोराछोरीहरूमाथि परोस् ।” **26** अनि उनले बारब्बालाई तिनीहरूका निम्ति छोडिदिए, तर उनले येशूलाई कोर्रा लगाए र क्रुसमा झुन्ड्याउनको निम्ति सुम्पिदिए । **27** अनि ती हाकिमका सेनाहरूले येशूलाई महलमा लगे र सेनाहरूको सारा पल्टनलाई भेला गराए । **28** तिनीहरूले उहाँको वस्‍त्र खोलिदिए र उनलाई लाल वस्‍त्र लगाइदिए । **29** तिनीहरूले काँडाहरूको एउटा मुकुट बनाए र उहाँको शिरमा लगाइदिए, र उहाँको दाहिने हातमा एउटा लौरो राखिदिए । तिनीहरूले उहाँको सामु घुँडा टेके र यसो भन्दै उहाँको गिल्ला गरे, “यहूदीहरूका राजालाई प्रणाम !” **30** तिनीहरूले उहाँलाई थुके, र तिनीहरूले लौरो लिए र उहाँको शिरमा हिर्काए । **31** तिनीहरूले उहाँको गिल्ला गरिसकेपछि तिनीहरूले उहाँलाई पहिराइदिएको वस्‍त्र खोलिदिए र उहाँको आफ्नै लुगा लगाइदिए, र उहाँलाई क्रुसमा झुन्ड्याउन त्यहाँबाट लगे । **32** जब तिनीहरू बाहिर आए, तिनीहरूले सिमोन नाउँ गरेको कुरेनीको एक जना मानिसलाई भेट्टाए, जसलाई उनीहरूसँग जान तिनीहरूले कर गरे ताकि उसले उहाँको क्रुस बोकोस् । **33** तिनीहरू गलगथा भन्‍ने ठाउँमा आइपुगे, जसको अर्थ “खोपडीको स्थान” हो । **34** तिनीहरूले उहाँलाई पित्त मिसिएको दाखमद्य पिउन दिए । तर जब उहाँले त्यो चाख्‍नुभयो, उहाँले त्यो पिउनुभएन । **35** जब उनीहरूले उहाँलाई क्रुसमा टाँगे, तिनीहरूले चिट्ठा हाले र उहाँका वस्‍त्रहरूलाई भाग लगाए । **36** अनि तिनीहरू बसे र उहाँलाई हेरे । **37** उहाँको शिरमाथि यसो भनिएको अभियोग लेखिएको थियो, “यिनी येशू हुन्, यहूदीहरूका राजा ।” **38** दुई जना डाँकु उहाँसँगै क्रुसमा टाँगिएका थिए– एउटा उहाँको दायाँपट्टि र अर्को उहाँको बायाँपट्टि ।” **39** जो त्यो बाटो भएर जान्थे, तिनीहरूले यसो भन्दै टाउको हल्लाएर उहाँको गिल्ला गर्थे, **40** “तिमी जसले मन्दिरलाई भत्काएर तिन दिनमा बनाउन गइरहेका थियौ, आफैँलाई बचाऊ ! यदि तिमी परमेश्‍वरका पुत्र हौ भने, क्रुसबाट तल ओर्ल !” **41** यसरी नै मुख्य पुजारीहरूले पनि शास्‍त्रीहरू र एल्डरहरूसँगसँगै उहाँको गिल्ला गरे र भने, **42** “उसले अरूहरूलाई बचायो, तर आफैँलाई भने बचाउन सक्दैन । ऊ इस्राएलको राजा हो । ऊ क्रुसबाट तल आओस्, अनि त्यसपछि हामी उसमाथि विश्‍वास गर्नेछौँ । **43** उसले परमेश्‍वरमा विश्‍वास गर्छ । र परमेश्‍वरले चाहनुहुन्छ भने उहाँले नै उसलाई बचाऊन्, किनकि उसले यस्तो भनेको थियो, ‘म परमेश्‍वरका पुत्र हुँ ।’” **44** र उहाँसँगै क्रुसमा टाँगिएका डाँकुहरूले पनि उस्तै तरिकाले उहाँको गिल्ला गरे । **45** अब मध्यान्‍नदेखि दिउँसो तिन बजेसम्म सारा देशलाई अन्धकारले ढाक्यो । **46** तिन बजे येशू ठुलो स्वरले कराउनुभयो र भन्‍नुभयो, “इलोई, इलोई लामा सबखथनी ?” जसको अर्थ हो, “मेरा परमेश्‍वर, मेरा परमेश्‍वर, तपाईंले मलाई किन त्याग्‍नुभएको छ ?” **47** जब त्यहाँ उभिरहेकाहरूमध्ये केहीले यो सुने, तिनीहरूले भने, “यसले एलियालाई बोलाउँदै छ ।” **48** झट्टै तिनीहरूमध्ये एक जना दौडेर गयो र एउटा स्पन्ज लियो, त्यसलाई अमिलो दाखमद्यले भर्‍यो, त्यसलाई निगालोमा राखी उहाँलाई पिउन दियो । **49** अरूहरूले चाहीँ भने, “उसलाई एकलै छोडिदेऊ । उसलाई बचाउन एलिया आउँछन् कि आउँदैनन् हामीलाई हेर्न देऊ ।” **50** त्यसपछि येशू फेरि ठुलो स्वरले कराउनुभयो र आफ्नो प्राण त्याग्‍नुभयो । **51** हेर, मन्दिरको पर्दा टुप्पोदेखि फेदसम्म दुई भाग भएर च्यातियो । र पृथ्वी हल्लियो र चट्टानहरू टुक्रिए । **52** चिहानहरू उघारिए, र धेरै पवित्र जनहरूका मृत शरीरहरू उठाइए, जो निन्द्रामा परेका थिए । **53** उहाँको पुनरुत्थानपछि तिनीहरू चिहानबाट बाहिर निस्के; पवित्र सहरमा प्रवेश गरे, र धेरैका माझमा देखा परे । **54** अब जब कप्‍तान र येशूलाई हेरिरहेकाहरूले भूकम्प गएको र त्यहाँ भएका घटनाहरू देखे, तिनीहरू धेरै भयभीत भए र भने, “साँच्‍चै यिनी त परमेश्‍वरका पुत्र रहेछन् ।” **55** गालीलबाट येशूको हेरचाह गर्न उहाँलाई पछ्याइरहेका धेरै महिलाहरूले टाढाबाट त्यो हेरिरहेका थिए । **56** तिनीहरूमध्ये मरियम मग्दलिनी, याकूब र योसेफकी आमा मरियम, र जब्दियाका छोराहरूकी आमा थिए । **57** जब साँझ पर्‍यो, अरिमाथियाबाट एक जना धनी मानिस आए, जसको नाम योसेफ थियो, जो येशूका चेला थिए । **58** तिनी पिलातसकहाँ गए र तिनले येशूको शरीर मागे । अनि पिलातसले सो तिनलाई दिइयोस् भनेर आदेश दिए । **59** योसेफले शरीर लिए, र त्यसलाई सफा मलमलको कपडामा बेरे, **60** र उनले आफैँले चट्टान खोपेर बनाएका नयाँ चिहानमा राखे । अनि उनले चिहानको मुखमा एउटा ठुलो ढुङ्गा गुडाइदिएर तिनी त्यहाँबाट गए । **61** मरियम मग्दिलिनी र अर्की मरियम पनि त्यही चिहानको अर्कोपट्टि बसिरहेका थिए । **62** अर्को दिन जुन तयारीको दिनको भोलिपल्ट थियो, मुख्य पुजारीहरू र फरिसीहरू पिलातससँग भेला भएका थिए । **63** तिनीहरूले भने, “हजुर, हामीलाई सम्झना छ, कि त्यो ठगाहा जिउँदो हुँदा त्यसले भनेको थियो, ‘तिन दिनपछि म फेरि उठ्नेछु ।’ **64** त्यसकारण, तेस्रो दिनसम्म त्यो चिहान सुरक्षित राख्‍नलाई हुकुम गर्नुहोस् । नत्रता त्यसका चेलाहरू आउलान् र उनलाई चोरेर लगेर मानिसहरूलाई भन्लान्, ‘उहाँ मृतकहरूबाट जीवित हुनुभएको छ ।’ अनि यो अन्तिम धोका पहिलेको भन्दा झन् नराम्रो हुनेछ ।” **65** पिलातसले तिनीहरूलाई भने, “एक जना पहरेदार लेऊ । जाऊ र त्यसलाई तिमीहरूले सकेसम्म सुरक्षित राख ।” **66** त्यसैले, तिनीहरू गए र ढुङ्गामा मोहर लगाए र पहरेदारहरू खटाएर चिहानलाई सुरक्षित राखे ।

### Chapter 28

**1** अब शबाथको समय सकिनै लाग्दा हप्‍ताको पहिलो दिनको झिसमिसेमा मरियम मग्दलिनी र मरियम नाउँ गरेकी अर्की स्‍त्री चिहान हेर्न आए । **2** हेर, त्यहाँ विशाल भूकम्प गयो, किनकि परमप्रभुका एक स्वर्गदूत स्वर्गबाट तल ओर्ले; अनि ढुङ्गा हटाए, र त्यसमाथि बसे । **3** तिनको रूप बिजुलीजस्तो थियो, र पहिरन हिउँजस्तै सेतो थियो । **4** पहरेदारहरू डरले थरथर काँपे र मरेका मानिसहरूजस्तै भए । **5** स्वर्गदूतले ती स्‍त्रीहरूलाई सम्बोधन गरे र भने, “भयभीत नहोओ, किनकि मलाई थाहा छ, कि तिमीहरूले क्रुसमा टाँगिनुभएका येशूलाई खोज्दै छौ । **6** उहाँ यहाँ हुनुहुन्‍न, तर जस्तो उहाँले भन्‍नुभएको थियो, उहाँ जीवित भई उठ्नुभएको छ । आएर प्रभुलाई राखिएको ठाउँ हेर । **7** झट्टै जाओ र उहाँका चेलाहरूलाई भन, ‘उहाँ मृतकहरूबाट जीवित भई उठ्नुभएको छ । हेर, उहाँ तिमीहरूभन्दा अगि गालीलमा जाँदै हुनुहुन्छ । त्यहीँ नै तिमीहरूले उहाँलाई देख्‍नेछौ ।’ हेर, मैले तिमीहरूलाई बताइदिएको छु ।” **8** ती स्‍त्रीहरू तुरुन्तै डर र आनन्दका साथ चिहानबाट निस्के, अनि उहाँका चेलाहरूलाई यो बताउनको निम्ति दौडे । **9** हेर, येशूले तिनीहरूलाई भेट्नुभयो र भन्‍नुभयो, “सबैलाई अभिवादन छ ।” ती स्‍त्रीहरू आए, उहाँका पाउ पक्रे, र उहाँलाई दण्डवत् गरे । **10** त्यसपछि येशूले तिनीहरूलाई भन्‍नुभयो, “नडराओ । जाओ मेरा भाइहरूलाई गालीलमा जानू भनेर भनिदेओ । त्यहाँ तिनीहरूले मलाई भेट्नेछन् ।” **11** जब ती स्‍त्रीहरू जाँदै थिए, हेर, केही पहरेदारहरू सहरमा गए र मुख्य पुजारीहरूलाई त्यहाँ भएका सबै घटना बताइदिए । **12** जब पुजारीहरूले एल्डरहरूलाई भेटे र ती सबै घटनाको बारेमा तिनीहरूसँग छलफल गरे, तिनीहरूले सिपाहीहरूलाई धेरै पैसा दिए, **13** र तिनीहरूलाई भने, “तिमीहरूले अरूहरूलाई यस्तो भन, ‘हामी सुतिरहेका बेला येशूका चेलाहरू आए र उनको मृत शरीरलाई चोरेर लगे ।’ **14** यदि यो खबर हाकिमकहाँ पुग्यो भने, हामी उहाँलाई राजी गराउनेछौँ र तिमीहरूलाई कुनै समस्यामा पर्न दिनेछैनौँ ।” **15** अनि ती सिपाहीहरूले पैसा लिए र उनीहरूलाई जस्तो निर्देशन दिइएको थियो, त्यस्तै गरे । यही खबर यहूदीहरूका माझमा सर्वत्र फैलियो र आजको दिनसम्म पनि यही कायम छ । **16** तर एघार जना चेला गालीलको त्यस डाँडामा गए जहाँ येशूले जानू भनी तिनीहरूलाई निर्देशन दिनुभएको थियो । **17** जब उनीहरूले उहाँलाई देखे, उनीहरूले उहाँलाई दण्डवत् गरे, तर कतिले चाहिँ शङ्का गरे । **18** येशू उनीहरूकहाँ आउनुभयो र उनीहरूसँग बोल्नुभयो र भन्‍नुभयो, “स्वर्ग र पृथ्वीमा सबै अधिकार मलाई दिइएको छ । **19** यसकारण, जाओ र सबै देशका जातिलाई चेला बनाओ । पिता, पुत्र र पवित्र आत्माको नाउँमा तिनीहरूलाई बप्‍तिस्‍मा देओ । **20** मैले तिमीहरूलाई आज्ञा गरेका सबै कुरा पालन गर्न तिनीहरूलाई सिकाओ । र हेर, यस संसारको अन्तसम्म पनि म सधैँ तिमीहरूको साथमा छु ।”

## Mark

### Chapter 1

**1** यो परमेश्‍वरको पुत्र प्रभु येशू ख्रीष्‍टको सुसमाचारको सुरुवात हो । **2** जसरी यशैया अगमवक्‍ताको पुस्तकमा लेखिएको छ, “हेर, म मेरा समाचारवाहकलाई तिम्रोअगि पठाउँदै छु, जसले तिम्रो बाटो तयार पार्नेछ ।” **3** “उजाड-स्थानमा कोही बोलाउनेको आवाज, ‘परमप्रभुको बाटो तयार पार, उहाँका बाटाहरू सिधा बनाओ’ ।” **4** यूहन्‍ना उजाड-स्थानमा बप्‍तिस्मा दिँदै र पाप-क्षमाको निम्ति पश्‍चात्तापको बप्‍तिस्माको प्रचार गर्दै आए । **5** यहूदियाको पुरै इलाकाबाट र यरूशलेमका सबै मानिस तिनीकहाँ गए । तिनीहरूले आ-आफ्ना पापहरू स्वीकार गर्दै तिनीबाट यर्दन नदीमा बप्‍तिस्मा लिए । **6** यूहन्‍नाले ऊँटको रौँबाट बनेको लुगा लगाउँथे र कम्मरमा छालाको पेटी बाँध्‍थे र तिनले सलहहरू र वन मह खान्थे । **7** उनले प्रचार गरे र भने, “मपछि कोही आउँदै हुनुहुन्छ जो मभन्दा शक्‍तिशाली हुनुहन्छ, र म त उहाँको चप्पलको फित्ता फुकाल्न निहुरन योग्य पनि छैन । **8** मैले तिमीहरूलाई पानीले बप्‍तिस्मा दिएँ, तर उहाँले तिमीहरूलाई पवित्र आत्माले बप्‍तिस्मा दिनुहुनेछ ।” **9** ती दिनहरूमा यसो भयो, कि येशू गालीलको नासरतबाट आउनुभयो, र यूहन्‍नाद्वारा यर्दन नदीमा बप्‍तिस्मा लिनुभयो । **10** जसै येशू पानीबाट निस्कनुभयो, उहाँले स्वर्ग उघ्रिएको र पवित्र आत्मा ढुकुरजस्तै उहाँमाथि आइरहनुभएको देख्‍नुभयो । **11** अनि स्वर्गबाट यस्तो आवाज आयो, “तिमी मेरा प्रिय पुत्र हौ । तिमीसँग म अति प्रसन्‍न छु ।” **12** त्यसपछि पवित्र आत्माले उहाँलाई उजाड-स्थानमा जान बाध्य गराउनुभयो । **13** उहाँ शैतानद्वारा परीक्षित हुँदै चालिस दिनसम्म उजाड-स्थानमा रहनुभयो । उहाँ जङ्गली जनावरहरूसँग रहनुभयो र स्वर्गदूतहरूले उहाँको सेवा गरे । **14** अब यूहन्‍ना पक्राउ परेपछि परमेश्‍वरको सुसमाचार प्रचार गर्दै येशू गालीलमा आउनुभयो । **15** र भन्‍नुभयो, “समय पुरा भएको छ, र परमेश्‍वरको राज्य नजिकै छ । पश्‍चात्ताप गर र सुसमाचारमा विश्‍वास गर । **16** गालील समुद्र भएर जानुहुँदा उहाँले सिमोन र उनका भाइ अन्द्रियासलाई जाल हानिरहेको देख्‍नुभयो, किनभने तिनीहरू मछुवाहरू थिए । **17** येशूले तिनीहरूलाई भन्‍नुभयो, “आओ, मेरो पछि लाग र म तिमीहरूलाई मानिसहरूका मछुवाहरू बनाउनेछु ।” **18** तुरुन्तै तिनीहरूले जालहरू छोडे र येशूको पछि लागे । **19** जसै येशू हिँडेर अलि अगाडि पुग्‍नुभयो, उहाँले जब्दियाका पुत्र याकूब र उनका भाइ यूहन्‍नालाई देख्‍नुभयो; तिनीहरू डुङ्गामा बसेर जालहरू मर्मत गरिरहेका थिए । **20** उहाँले तिनीहरूलाई बोलाउनुभयो, र तिनीहरूले तिनीहरूको पितालाई भाडाका नोकरहरूसँग डुङ्गामा नै छोडे, र तिनीहरू उहाँको पछि लागे । **21** र उहाँहरू कफर्नहुममा आउनुभयो, अनि शबाथ-दिनमा येशू सभाघरमा जानुभयो र शिक्षा दिनुभयो । **22** तिनीहरू उहाँको शिक्षामा छक्‍क परे, किनकि उहाँले तिनीहरूलाई शास्‍त्रीहरूले जस्तो होइन, तर अधिकार भएको व्यक्‍तिले जस्तै सिकाइरहनुभएको थियो । **23** त्यस बेला सभाघरमा एक जना अशुद्ध आत्मा भएको मानिस थियो । त्यो चिच्‍च्यायो र **24** भन्‍यो, “हे नासरतका येशू, तपाईंसँग हाम्रो के सरोकार ? के तपाईं हामीलाई नाश पार्न आउनुभएको हो ? तपाईं को हुनुहुन्छ भनी म चिन्छु । तपाईं परमेश्‍वरका पवित्र जन हुनुहुन्छ ।” **25** येशूले भूतलाई हकार्नुभयो र भन्‍नुभयो, “चुप लाग्, र त्यसबाट निस्की आइज !” **26** अनि अशुद्ध आत्माले त्यसलाई पछार्‍यो, र त्यो अशुद्ध आत्मा ठुलो स्वरमा चिच्‍च्याउँदै त्यसबाट निस्कियो । **27** अनि सबै मानिस छक्‍क परेर एक आपसमा भन्‍न लागे, “यो के हो ? अधिकारसहितको एउटा नयाँ शिक्षा ! उहाँले अशुद्ध आत्माहरूलाई पनि आज्ञा गर्नुहुन्छ र तिनीहरूले उहाँको आज्ञा मान्छन् !” **28** उहाँको बारेमा भएको समाचार तुरुन्तै गालीलका सबै क्षेत्रमा जताततै फैलियो । **29** सभाघरबाट बाहिर निस्‍कनुभएपछि उहाँहरू याकूब र यूहन्‍नासँगै सिमोन र अन्द्रियासको घरमा जानुभयो । **30** अब सिमोनकी सासू जरो आएर सुतिरहेकी थिइन् । तिनीहरूले तिनको विषयमा येशूलाई बताए । **31** यसकारण, उहाँ आउनुभयो र तिनको हातमा समाएर तिनलाई उठाउनुभयो; जरोले तिनलाई छोडिहाल्यो, र तिनले उहाँहरूको सेवा गर्न थालिन् । **32** त्यस साँझ घाम अस्ताएपछि तिनीहरूले भूत लागेका र बिरामी भएका सबैलाई उहाँकहाँ ल्याए । **33** सारा सहर नै त्यो घरको ढोकामा भेला भए । **34** उहाँले विभिन्‍न प्रकारका रोगी र बिमारीहरूलाई निको पार्नुभयो र धेरै भूत निकाल्नुभयो, तर उहाँले भूतहरूलाई बोल्न दिनुभएन, किनकि तिनीहरूले उहाँलाई चिन्थे । **35** उहाँ बिहान सबेरै अँध्यारो हुँदा नै उठ्नुभयो; र उहाँ एकान्त ठाउँमा जानुभयो, र त्यहाँ प्रार्थना गर्नुभयो । **36** सिमोन र तिनीसँग भएकाहरूले उहाँलाई खोजे । **37** तिनीहरूले उहाँलाई भेट्टाए र भने, “सबैले तपाईंलाई खोजिरहेका छन् ।” **38** उहाँले भन्‍नुभयो, “हामी कतै वरिपरि सहरहरूमा जाऔँ, ताकि मैले त्यहाँ पनि प्रचार गर्न सकूँ । त्यसैको लागि म यहाँ आएँ । **39** उहाँ तिनीहरूको सभाघरमा प्रचार गर्दै र भूतहरू निकाल्दै सारा गालीलभरि जानुभयो । **40** एक जना कुष्‍ठरोगी उहाँकहाँ आयो । त्यसले उहाँलाई बिन्ती गरिरहेको थियो; त्यसले घुँडा टेक्‍यो र उहाँलाई भन्यो, “यदि तपाईंले चाहनुभयो भने, तपाईंले मलाई शुद्ध गर्न सक्‍नुहुन्छ ।” **41** येशू दयाले भरिनुभयो र आफ्नो हात फैलाएर त्यसलाई छुनुभयो, अनि भन्‍नुभयो, “म चाहन्छु । तिमी शुद्ध होइजाऊ ।” **42** तुरुन्तै कुष्‍ठ रोगले त्यसलाई छोड्‍यो र त्यो शुद्ध भयो । **43** येशूले त्यसलाई कडाइका साथ चेतावनी दिनुभयो र त्यसलाई पठाउनुभयो । **44** उहाँले त्यसलाई भन्‍नुभयो, “कसैलाई केही नभन, तर जाऊ र पुजारीकहाँ आफैँलाई देखाऊ र मोशाले आज्ञा गरेबमोजिम तिनीहरूलाई गवाहीको रूपमा तिम्रो शुद्धिकरणको निम्ति बलि चढाऊ ।” **45** तर त्यो व्‍यक्‍ति गयो र सबैलाई भन्‍न थाल्यो अनि कुरा यति धेरै फैलियो, कि येशू कुनै पनि सहरमा खुलमखुला जान सक्‍नुभएन । यसकारण, उहाँ एकान्त ठाउँहरूमा बस्‍नुभयो, र मानिसहरू उहाँकहाँ आए ।

### Chapter 2

**1** केही दिनपछि जब येशू कफर्नहुममा फर्केर आउनुभयो, उहाँ घरमा हुनुहुन्छ भन्‍ने सुनियो । **2** यति धेरै मानिसहरू भेला भए, कि त्यहाँ ढोकामा समेत पनि कुनै खाली ठाउँ थिएन अनि येशूले तिनीहरूलाई वचन प्रचार गर्नुभयो । **3** केही मानिसहरू उहाँकहाँ आए, जसले एक जना पक्षाघातीलाई ल्याइरहेका थिए; चार जना मानिसले त्यसलाई बोकिरहेका थिए । **4** भिडले गर्दा तिनीहरू उहाँको नजिक जान सकेनन् । तिनीहरूले उहाँ हुनुभएको ठिक माथि छानो हटाए, र तिनीहरूले यसमा प्वाल पारे, अनि तिनीहरूले त्यस पक्षाघाती सुतेको ओछ्यानलाई तल झारे । **5** तिनीहरूको विश्‍वास देखेर येशूले पक्षाघाती मानिसलाई भन्‍नुभयो, “छोरो, तिम्रा पापहरू क्षमा भएका छन् ।” **6** तर त्यहाँ बसिरहेका शास्‍त्रीहरूमध्ये केहीले तिनीहरूका मनमा तर्क वितर्क गरे । **7** “यो मानिसले कसरी यसरी बोल्न सक्छ ? यसले त ईश्‍वर-निन्दा गर्‍यो ! परमेश्‍वरले बाहेक कसले पाप क्षमा गर्न सक्‍छ ?” **8** तिनीहरूले के सोचिरहेका छन् भन्‍ने येशूले आफ्‍नो आत्मामा तुरुन्तै थाहा पाउनुभयो । उहाँले तिनीहरूलाई भन्‍नुभयो, “तिमीहरूले आफ्नो हृदयमा किन यस्तो विचार गर्छौ ?” **9** पक्षाघाती मानिसलाई के भन्‍न सजिलो हुन्छ, ‘तिम्रा पापहरू क्षमा भयो’ भन्‍नु कि ‘उठ र आफ्नो ओछ्यान बोक र हिँड’ भन्‍नु ?” **10** तर तिमीहरूले यो जान्‍न सक, कि पृथ्वीमा मानिसका पुत्रसँग पाप क्षमा गर्ने अधिकार छ ।” उहाँले पक्षाघातीलाई भन्‍नुभयो, **11** “म तिमीलाई भन्दछु, उठ र आफ्नो ओछ्यान बोक र तिम्रो घर जाऊ ।” **12** त्यो मानिस उठ्‍यो र तुरुन्तै आफ्नो ओछ्यान बोक्यो र सबै मानिसको अगाडिबाट नै घर गयो । त्यसैले, तिनीहरू छक्‍क परे, र परमेश्‍वरलाई महिमा दिए, अनि तिनीहरूले भने, “हामीले यस्तो कहिल्यै देखेका थिएनौँ ।” **13** फेरि उहाँ तालको छेउ भएर जानुभयो र सबै भिड उहाँकहाँ आए र उहाँले तिनीहरूलाई सिकाउनुभयो । **14** उहाँ जाँदै गर्नुहुँदा उहाँले अल्फयसका छोरा लेवी कर उठाउने ठाउँमा बसिरहेको देख्‍नुभयो र उहाँले तिनलाई भन्‍नुभयो, “मेरो पछि लाग ।” तिनी उठे, र उहाँको पछि लागे । **15** जब येशूले लेवीको घरमा खाना खाँदै हुनुहुन्थ्यो, धेरै पापीहरू, कर उठाउनेहरूले येशू र उहाँका चेलाहरूसँगै खाना खाइरहेका थिए, किनकि त्यहाँ धेरै जना थिए र तिनीहरूले उहाँलाई पछ्याएका थिए । **16** जब शास्‍त्रीहरू, जो फरिसीहरू थिए, तिनीहरूले येशू पापीहरू र कर उठाउनेहरूसँग खाना खाइरहेको देखे, तिनीहरूले उहाँका चेलाहरूलाई भने “उहाँले किन पापीहरू र कर उठाउनेहरूसँग खानुहुन्छ ?” **17** जब येशूले यो सुन्‍नुभयो, उहाँले तिनीहरूलाई भन्‍नुभयो, “जो मानिस शरीरमा बलियो छ, त्यसलाई वैद्यको आवश्यक पर्दैन; तर बिमारीलाई मात्र वैद्यको आवश्‍यक पर्छ । म धर्मीहरूलाई बोलाउन आएको होइनँ, तर पापीहरूका लागि आएको हुँ ।” **18** यूहन्‍नाका चेलाहरू र फरिसीहरू उपवास बसिरहेका थिए । केही मानिसहरू आए र उहाँलाई भने, “यूहन्‍नाका चेलाहरू र फरिसीका चेलाहरू उपवास बस्छन्, तर तपाईंका चेलाहरू किन उपवास बस्दैनन् ?” **19** येशूले तिनीहरूलाई भन्‍नुभयो, “के जन्ती दुलहाको साथमा हुँदा विवाहमा आउनेहरू उपवास बस्‍छन् र ? दुलहा तिनीहरूसँग भएसम्म तिनीहरू उपवास बस्‍न सक्दैनन् । **20** तर दिन आउनेछ, जब दुलहा तिनीहरूबाट लगिनेछन्, ती दिनमा तिनीहरू उपवास बस्‍नेछन् । **21** कसैले पनि पुरानो लुगालाई नयाँ कपडाले टाल्दैन, नत्रता त्यो टालेको कपडा यसबाट अर्थात् पुरानोबाट नयाँ च्यातेर जानेछ, अनि उक्‍त फटाइ झनै नराम्रो हुनेछ । **22** कसैले पनि नयाँ दाखरस पुरानो मशकमा हाल्दैन, नत्रता दाखमद्यले छालालाई फटाउँछ अनि दाखमद्य र मशक दुवै गुम्‍नेछन् । बरु नयाँ दाखमद्य नयाँ मशकमा हाल ।” **23** शबाथ-दिन येशू अन्‍नको खेतबाट भएर जानुभयो र उहाँका चेलाहरूले अन्‍नका बाला टिप्‍न थाले । **24** अनि फरिसीहरूले उहाँलाई भने, “हेर्नुहोस्, तिनीहरूले शबाथ-दिनमा किन अनुचित कुरा गरिरहेका छन् ?” **25** उहाँले तिनीहरूलाई भन्‍नुभयो, “दाऊद र तिनीसँग भएका मानिसहरू खाँचोमा परेका र भोकाएका बेला तिनीहरूले के गरे भन्‍ने के तिमीहरूले कहिल्यै पढेका छैनौ ?” **26** अबियाथार प्रधान पुजारी हुँदा तिनी कसरी परमेश्‍वरको भवनभित्र गए र उपस्थितिको रोटी खाए, जुन पुजारीबाहेक अरू कसैले खानु हुँदैनथ्यो, अनि केही तिनीसँग हुनेहरूलाई पनि दिए ? **27** येशूले भन्‍नुभयो, “शबाथ मानव-जातिको निम्ति बनाइएको थियो, मानव-जाति शबाथको निम्ति बनाइएको होइन । **28** यसकारण मानिसका पुत्र शबाथको पनि प्रभु हो ।”

### Chapter 3

**1** उहाँ फेरि सभाघरभित्र जानुभयो, र त्यहाँ एक जना हात सुकेको मानिस थियो । **2** उहाँले त्यसलाई शबाथको दिनमा निको पार्नुहुन्छ, कि भनेर केही मानिसहरूले चेवा गरे, ताकि तिनीहरूले उहाँलाई दोष लगाउन सकून् । **3** येशूले हात सुकेको मानिसलाई भन्‍नुभयो, “उठ र यहाँ सबैका माझमा खडा होऊ ।” **4** तब उहाँले मानिसहरूलाई भन्‍नुभयो, “शबाथ-दिनमा असल गर्नु वा हानि गर्नु के उचित हुन्छ; जीवन बचाउनु वा मार्नु के उचित हुन्छ ?” तर उनीहरू चुप लागे । **5** तिनीहरूका कठोर हृदयको कारण दुःखित हुँदै उहाँले रिसाएर वरिपरि तिनीहरूतिर हेर्नुभयो, र उहाँले मानिसहरूलाई भन्‍नुभयो, “तिम्रो हात पसार ।” त्यसले हात पसार्‍यो र येशूले त्यसका हातलाई पहिलेको जस्तै बनाइदिनुभयो । **6** तुरुन्तै फरिसीहरू गए र तिनीहरूले उहाँलाई मार्न हेरोदीहरूसँग उहाँको विरुद्धमा षड्यन्त्र रचे । **7** तब येशू उहाँका चेलाहरूसँग समुद्रतिर जानुभयो, अनि जब तिनीहरूले उहाँले गरिरहनुभएका सबै कुरा सुने तब गालील, यहूदिया, **8** यरूशलेम, इदुमिआ, यर्दन पारी, टुरोस र सीदोन वरिपरिबाट आएका मानिसहरूको ठुलो भिड पछि लाग्यो र उहाँकहाँ आयो । **9** भिडको कारण उहाँले आफ्ना चेलाहरूलाई आफ्नो लागि एउटा सानो डुङ्गा तयार गर्न लाउनुभयो, ताकि तिनीहरूले उहाँलाई नकुल्चून् । **10** किनभने उहाँले धेरैलाई निको पार्नुभयो । त्यसैले, कष्‍टमा परेकाहरू उहाँलाई छुन उत्सुकतासाथ उहाँको नजिक गए । **11** जब अशुद्ध आत्माहरूले उहाँलाई देख्‍थे उहाँको सामु ढल्थे र चिच्‍च्याउँथे, अनि तिनीहरूले भन्थे, “तपाईं परमेश्‍वरका पुत्र हुनुहुन्छ ।” **12** उहाँलाई नचिनाउन उहाँले तिनीहरूलाई कडा आज्ञा दिनुभयो । **13** उहाँ डाँडामाथि जानुभयो, र उहाँले चाहनुभएकाहरूलाई बोलाउनुभयो, अनि तिनीहरू उहाँकहाँ आए । **14** उहाँले बाह्र जनालाई नियुक्‍त गर्नुभयो, (जसलाई उहाँले प्रेरित नाउँ दिनुभयो), ताकि तिनीहरू उहाँसँग रहन सकून् र उहाँले तिनीहरूलाई प्रचार गर्न पठाउन सक्‍नुभएको होस्, **15** अनि भूतहरूलाई निकाल्ने अधिकार होस् । **16** अनि उहाँले यी बाह्र जनालाई नियुक्‍त गर्नुभयोः सिमोन, जसलाई उहाँले पत्रुस नाउँ दिनुभयो; **17** जब्दियाका छोरा याकूब र याकूबका भाइ यूहन्‍ना, जसलाई उहाँले बोअनर्गेश अर्थात् गर्जनका छोराहरू नाउँ दिनुभयो; **18** अनि अन्द्रियास, फिलिप, बारथोलोमाइ, मत्ती, थोमा, अल्फयसका छोरा याकूब, थेदियस, सिमोन कनानी, **19** अनि यहूदा इस्करयोत, जसले उहाँलाई धोखा दिने थियो । **20** तब उहाँ घर जानुभयो, र फेरि धेरै भिड जम्मा भए । त्यसकारण, उहाँले खानसम्म पनि पाउनुभएन । **21** जब उहाँको परिवारले यसबारे सुन्यो, तिनीहरू उहाँलाई पक्रन गए, किनकि तिनीहरूले भने, “उहाँको दिमाग बिग्रेको छ ।” **22** यरूशलेमबाट आएका शास्‍त्रीहरूले भने, “त्यसलाई बालजिबुल लागेको छ” र “त्यसले भूतहरूका शासकद्वारा भूतहरू निकाल्छ ।” **23** येशूले तिनीहरूलाई आफूकहाँ बोलाउनुभयो र तिनीहरूलाई दृष्‍टान्तमा भन्‍नुभयो, “शैतानले शैतानलाई कसरी निकाल्‍न सक्छ ?” **24** यदि राज्य आफैँमा विभाजित हुन्छ भने, त्यो राज्य टिक्‍न सक्दैन । **25** यदि घर आफैँमा विभाजित हुन्छ भने, त्यो घर टिक्‍न सक्दैन । **26** यदि शैतान आफ्नै विरुद्धमा खडा भएको छ भने त्यो टिक्‍न सक्दैन, तर त्यसको अन्त आएको हुन्छ । **27** तर कसैले पनि पहिले बलियो मानिसलाई नबाँधीकन त्यसको घरमा पस्‍न र त्यसका सम्पत्ति चोर्न सक्दैन, त्यसपछि त्यसले त्यसको घर लुट्नेछ । **28** म तिमीहरूलाई साँचो साँचो भन्दछु, कि मानिसहरूका सन्तानहरूका सबै पाप क्षमा गरिनेछन्, तिनीहरूले गरेका सबै ईश्‍वर-निन्दा पनि क्षमा गरिनेछन्, **29** तर पवित्र आत्माको विरुद्धमा गरिने ईश्‍वर-निन्दा कहिल्यै क्षमा हुनेछैन, तर त्यो अनन्त पापको दोषी हुन्छ । **30** येशूले यसो भन्‍नुभयो, किनकि तिनीहरूले यसो भनिरहेका थिए, “त्योसँग अशुद्ध आत्मा छ ।” **31** उहाँकी आमा र उहाँका भाइहरू आए र बाहिर उभिए अनि उहाँलाई बोलाउन पठाए । **32** एउटा भिड उहाँको वरिपरि बस्यो, र तिनीहरूले उहाँलाई भने, “तपाईंका आमा र भाइहरू बाहिर छन्, अनि उहाँहरूले तपाईंलाई खोजिरहेका छन् ।” **33** उहाँले तिनीहरूलाई जवाफ दिनुभयो, “मेरा आमा र भाइहरू को हुन् ?” **34** उहाँले उहाँका वरिपरि गोलाकारमा बसिरहेकाहरूलाई हेर्नुभयो र भन्‍नुभयो, “हेर, मेरी आमा र मेरा भाइहरू यहाँ छन् !” **35** जसले परमेश्‍वरको इच्छालाई पालन गर्छ, तिनीहरू नै मेरा भाइहरू र बहिनीहरू र मेरी आमा हुन् ।”

### Chapter 4

**1** फेरि उहाँले समुद्रको छेउमा सिकाउन थाल्नुभयो । अनि धेरै ठुलो भिड उहाँको वरिपरि भेला भयो । त्यसैले, उहाँ समुद्रमा भएको एउटा डुङ्गामा चढ्नुभयो र बस्‍नुभयो । सबै भिड समुद्र किनारको छेउमा थिए । **2** उहाँले तिनीहरूलाई धेरै कुरा दृष्‍टान्तमा सिकाउनुभयो र सिकाउँदै गर्दा उहाँले तिनीहरूलाई भन्‍नुभयो, **3** “सुन, बिउ छर्ने बिउ छर्न निस्क्यो । **4** त्यसले बिउ छर्दा केही बिउ बाटोमा परे र चराहरू आएर ती बिउहरू खाइदिए । **5** अरू बिउहरूचाहिँ त्यति माटो नभएको ढुङ्गेनी जमिनमा परे । तिनीहरू तुरुन्तै उम्रिए, किनभने त्यहाँ माटो गहिरो थिएन । **6** तर जब घाम लाग्यो, तिनीहरू ओइलाए, अनि तिनीहरूको जरा नभएकोले र ती सुकिहाले । **7** अरू बिउहरू काँढाका झाङहरूमा परे । काँढाका झाङहरू बढे, र ती निसासिए, अनि तिनीहरूले कुनै फल फलाएनन् । **8** अरू बिउहरू असल जमिनमा परे, र यो बढ्दै र हुर्कंदै गर्दा फल फलाए, केहीले तिस गुणा, साठी गुणा र सय गुणाभन्दा बढी फल फलाए ।” **9** अनि उहाँले भन्‍नुभयो, “जसको सुन्‍ने कान छ, त्यसले सुनोस् ।” **10** येशू एकलै हुनुहुँदा उहाँका नजिकका मानिसहरू र बाह्र जना चेलाले उक्‍त दृष्‍टान्तको बारेमा उहाँसँग सोधे । **11** उहाँले तिनीहरूलाई भन्‍नुभयो, तिमीहरूलाई परमेश्‍वरको राज्यको रहस्य दिइएको छ । तर बाहिरकाहरूलाई हरेक कुरा दृष्‍टान्तहरूमा दिइएको छ । **12** त्यसैले, जब तिनीहरूले हेर्छन्, हो, तिनीहरूले हेर्छन्, तर देख्दैनन्, र जब तिनीहरूले सुन्छन्, हो, तिनीहरूले सुन्छन्, तर बुझ्दैनन्, नत्रता तिनीहरू फर्कन्थे र परमेश्‍वरले तिनीहरूलाई क्षमा गर्नुहुने थियो ।” **13** अनि उहाँले तिनीहरूलाई भन्‍नुभयो, “के तिमीहरूले यो दृष्‍टान्त बुझ्दैनौ ? त्यसो भए, तिमीहरूले अरू दृष्‍टान्तहरू कसरी बुझ्‍नेछौ ?” **14** बिउ छर्नेले वचन छर्छ । **15** वचन छर्दा बाटोतिर परेका केही बिउ यी नै हुन् । जब तिनीहरूले वचन सुन्छन्, र तुरुन्तै शैतान आउँछ र तिनीहरूमा छरिएका वचन खोसेर लैजान्छ । **16** ढुङ्गेनी जमिनमा छरिएका केही बिउचाहिँ यी नै हुन्, जब तिनीहरूले वचन सुन्छन्, तिनीहरूले यसलाई तुरुन्तै आनन्दसाथ ग्रहण गर्छन् । **17** तिनीहरूको आफ्‍नो कुनै जरा हुँदैन, तर केही समयसम्म मात्र टिक्छन् । वचनको कारणले सङ्कष्‍ट वा सतावट आउँदा तिनीहरूले तुरुन्तै ठेस खान्छन् । **18** अरूहरूचाहिँ ती हुन्, जो काँढाका झाङहरूका माझमा छरिएका छन् । तिनीहरूले वचन सुन्छन्, **19** तर संसारको फिक्री, धन-सम्पत्तिको छल र अन्य कुराहरूको लालसा प्रवेश गर्छन् जसले वचनलाई निसासिदिन्छन् र यो फलदायी हुँदैन । **20** असल जमिनमा छरिएका बिउहरूचाहिँ ती नै हुन् । तिनीहरूले वचन सुन्छन्; यसलाई ग्रहण गर्छन् अनि केहीले तिस गुणा, केहीले साठी गुणा र केहीले सय गुणा फल फलाउँछन् ।” **21** येशूले तिनीहरूलाई भन्‍नुभयो, “के तिमीहरूले बत्तीलाई पाथीमुनि अथवा खाटमुनि राख्‍न घरभित्र ल्याउँछौ ? तिमीहरूले यसलाई ल्याउँछौ र सामदानमाथि राख्छौ । **22** किनभने प्रकट नहुने गरी कुनै पनि कुरा लुकाइएको छैन, र खुलस्त नै नहुने कुनै पनि गुप्‍त कुरा छैन । **23** यदि कसैको सुन्‍ने कान छ भने, त्यसले सुनोस् ।” **24** उहाँले तिनीहरूलाई भन्‍नुभयो, “तिमीहरूले जे सुन्छौ, किनभने त्यसमा ध्यान देओ, किनभने जुन नापले तिमीहरू नाप्‍छौ, त्यही नापले तिमीहरूलाई पनि नापिनेछ (मापन गरिनेछ), र यो तिमीहरूलाई थपिनेछ । **25** किनभने जोसँग छ, त्यसलाई अझ बढ्ता गरी दिइनेछ र जोसँग छैन, त्यससँग भएको पनि खोसिनेछ ।” **26** येशूले भन्‍नुभयो, “परमेश्‍वरको राज्य जमिनमा बिउ छर्ने मानिसजस्तो हो । **27** ऊ रातमा सुत्छ अनि दिन भएपछि उठ्छ, अनि कसरी भयो भन्‍ने उसले नजाने पनि बिउ उम्रन्छ र बढ्छ । **28** जमिन आफैँले अन्‍न (फल) फलाउँछः पहिला टुसा पलाउँछ, त्यसपछि बाला लाग्छ अनि बालामा अन्‍न पाक्छ । **29** जब अन्‍न पाक्छ, तुरुन्तै उसले त्यसलाई हँसियाले काट्छ, किनभने कटनीको समय आएको छ ।” **30** उहाँले भन्‍नुभयो, “हामीले परमेश्‍वरको राज्यलाई केसँग तुलना गर्ने अथवा यसलाई व्याख्या गर्न कुन दृष्‍टान्त प्रयोग गर्न सकिन्छ ? **31** यो रायोको (तोरीको) बिउजस्तो हो । यसलाई छर्दा पृथ्वीका बिउहरूमध्ये यो सबैभन्दा सानो हुन्छ । **32** तैपनि यसलाई छरेपछि यो बढ्छ र बगैँचाका सबै बिरुवाभन्दा ठुलो हुन्छ । यसमा ठुला हाँगाहरू पलाउँछ, ताकि आकाशमा उड्ने चराहरूले त्यसको छहारीमा गुँड बनाउन सकून् । **33** यस्ता धेरै दृष्‍टान्तद्वारा तिनीहरूले बुझ्‍न सक्‍नेसम्म उहाँले तिनीहरूलाई वचन सुनाउनुभयो । **34** अनि उहाँले दृष्‍टान्तविना केही बताउनुभएन । तर उहाँ गुप्‍तमा हुनुहुँदा उहाँले आफ्ना चेलाहरूलाई सबै कुरा व्याख्या गरिदिनुभयो । **35** त्यो दिन जब साँझ पर्‍यो, उहाँले तिनीहरूलाई भन्‍नुभयो, “तालको पारिपट्टि जाऔँ ।” **36** त्यसैले, तिनीहरूले येशूलाई साथैमा लिएर त्यो भिडलाई छोडी राखेर गए, किनकि उहाँ पहिले नै डुङ्गामा हुनुहुन्थ्यो । उहाँसँग अरू डुङ्गाहरू पनि साथमा थिए । **37** त्यहाँ भयङ्कर आँधी चल्न थाल्यो र छालहरू डुङ्गामा पस्‍न लागे, अनि डुङ्गा पानीले भरिन लाग्यो । **38** तर येशू डुङ्गाको पछिल्लो भागमा सिरानी लगाएर मस्‍त निदाउनुभएको थियो । तिनीहरूले भने, “गुरुज्यू, हामी मर्न लागिसक्दा पनि तपाईंलाई वास्ता छैन ?” **39** अनि उहाँ ब्युँझनुभयो र बतासलाई हप्काउनुभयो अनि समुद्रलाई भन्‍नुभयो, “शान्त हो र रोकिजा ।” अनि बतास चल्न रोकियो र त्यहाँ सन्‍नाटा छायो । **40** उहाँले तिनीहरूलाई भन्‍नुभयो, “तिमीहरू किन डराएको ? के तिमीहरूसँग अझै विश्‍वास छैन ?” **41** तिनीहरू साह्रै डराए र एकले अर्कालाई भने, “यिनी को हुन्, किनभने बतास र समुद्रले पनि यिनले भनेको मान्छन् ?”

### Chapter 5

**1** उहाँहरू समुद्रको पारिपट्टि गदरिनीहरूको क्षेत्रमा आउनुभयो । **2** जब येशू डुङ्गाबाट ओर्लंदै हुनुहुन्थ्यो, अशुद्ध आत्मा लागेको एक जना मानिस चिहानबाट उहाँकहाँ आयो । **3** त्यो मानिस चिहानमा बस्थ्‍यो । कसैले पनि त्यसलाई रोक्‍न सकेको थिएन; त्यसलाई साङ्लाले बाँधेर राख्‍न पनि सकेको थिएन । **4** त्यसलाई धेरै पटक साङ्लाहरूले बाँधेको र ठिँगुरो लगाएर राखोएको थियो । त्यसले साङ्लाहरूलाई चुँडाल्थ्यो, र त्यसको ठिँगुरोलाई तोडिदिन्थ्यो । त्यसलाई वशमा राख्‍ने सामर्थ्य कसैमा थिएन । **5** हरेक दिन र रात डाँडाहरूमा र त्यो चिहान घारीमा चिच्‍च्याउँथ्यो र त्यसले धारिलो ढुङ्गाहरूले आफैँलाई काटेर चोट पार्थ्यो । **6** जब त्यसले येशूलई टाढैबाट देख्यो, त्यो दौडेर उहाँकहाँ गयो, अनि उहाँको अगि घोप्‍टो पर्‍यो । **7** त्यसले ठुलो स्वरमा कराए भन्यो, “हे येशू, सर्वोच्‍च परमेश्‍वरका पुत्र, मेरो तपाईंसँग के सम्बन्ध छ ? म परमेश्‍वरको नाउँमा बिन्ती गर्छु, कि मलाई नसताउनुहोस् ।” **8** किनभने येशूले त्यसलाई भनिरहनुभएको थियो, “तँ अशुद्ध आत्मा, त्यो मानिसबाट बाहिर निस्किआइज ।” **9** उहाँले त्यसलाई सोध्‍नुभयो, “तेरो नाम के हो ?” त्यसले उहाँलाई भन्यो, “मेरो नाम फौज हो, किनकि हामी धेरै छौँ ।” **10** त्यसले उहाँलाई त्यस क्षेत्रबाट बाहिर नपठाउन बारम्बार बिन्ती गर्‍यो । **11** त्यहाँ सुँगुरको एउटा ठुलो बथान डाँडामा चरिरहेको थियो, **12** अनि तिनीहरूले यसो भन्दै उहाँसँग बिन्ती गरे, “हामीलाई ती सुँगुरहरूभित्र पठाउनुहोस्; हामीलाई तिनीहरूमा पस्‍न दिनुहोस् ।” **13** उहाँले तिनीहरूलाई अनुमति दिनुभयो; अशुद्ध आत्माहरू निस्किए र सुँगुरहरूभित्र पसे, अनि तिनीहरू भिरालो पहाडतिर समुद्रभित्र हुर्रिए अनि लगभग दुई हजार सुँगुर समुद्रमा डुबे । **14** अनि सुँगुरहरू चराइरहेका मानिसहरू दौडेर गए, र तिनीहरूले त्यहाँ घटेको घटनाबारे सहर र गाउँघरतिर बताए अनि के भएकोरहेछ भनी हेर्न धेरै मानिसहरू गए । **15** तिनीहरू येशूकहाँ आए, र तिनीहरूले भूत लागेको मानिस जससँग फौज नै थियो, त्यसलाई लुगा लगाएर दिमाग ठिक भई बसिरहेको देखेर तिनीहरू डराए । **16** भूत लागेको मानिसलाई के भएको थियो भनी देख्‍नेहरूले त्यसलाई र सुँगुरहरूको बारेमा के भएको थियो भनी तिनीहरूलाई बताए । **17** अनि तिनीहरूले येशूलाई तिनीहरूको क्षेत्रबाट जान आग्रह गरे । **18** जब येशू डुङ्‍गामा चढ्दै हुनुहुन्थ्यो त्यो भूत लागेको मानिसले त्यो पनि उहाँसँगै जान उहाँलाई बिन्ती गर्‍यो । **19** तर येशूले त्यसलाई आफूसँग आउन अनुमति दिनुभएन । उहाँले भन्‍नुभयो, “तिम्रो जाति र तिम्रो घरमा जाऊ, र प्रभुले तिम्रो निम्ति के गर्नुभयो र कस्तो अनुग्रह गर्नुभयो, सो उनीहरूलाई भन ।” **20** त्यसकारण, त्यो मानिस गयो र डेकापोलिसमा येशूले त्यसको निम्ति गर्नुभएका महान् कुराहरू बताउन थाल्यो, अनि तिनीहरू सबै छक्‍क परे । **21** येशू फेरि डुङ्गा चढेर पारिपट्टि पुग्‍नुभयो र उहाँ समुद्रको छेउमा हुनुहुँदा उहाँको वरिपरि एउटा ठुलो भिड भेला भयो । **22** यहूदी सभाघरका याइरस नाउँ गरेका एक जना अगुवा आए । जब उनले येशूलाई देखे, तब उहाँको पाउमा परे । **23** उनले यसो भन्दै बारम्बार बिन्ती गरे, “मेरी सानी छोरी मृत्युको मुखमा परेकी छे । म तपाईंलाई बिन्ती गर्छु, कि आउनुहोस् र उनीमाथि हात राखिदिनुहोस्, ताकि उनी ठिक हुन सकून् र बाँच्‍न सकून् ।” **24** त्यसैले, उहाँ तिनीसँग जानुभयो, अनि ठुलो भिडले उहाँलाई पछ्यायो, अनि तिनीहरूले उहाँको वरिपरि ठेलमठेल गरे । **25** त्यहाँ बाह्र वर्षदेखि रगत बग्‍ने रोगले ग्रस्त भएकी एक महिला थिइन् । **26** तिनले धेरै डाक्टरकहाँ गएर धेरै दुःख कष्‍ट भोगेकी थिइन् अनि तिनीसँग भएका सबै थोक तिनले खर्च गरिसकेकी थिइन् । तैपनि तिनलाई कुनै पनि कुराले सहायता पुर्‍याएन, बरु तिनको अवस्था झनझन नराम्रो मात्र हुँदै गयो । **27** तर तिनले येशूको बारेमा सुनेकी थिइन् । त्यसैले, उहाँ भिडमा हिँडिरहनुभएको बेला तिनी उहाँको पछाडि आइन्, अनि तिनले उहाँको खास्टो छोइन् । **28** किनकि तिनले भनिन्, “यदि मैले उहाँको खास्टो छोएँ भने म निको हुनेछु ।” **29** जब तिनले उहाँलाई छोइन्, रगत बग्‍न रोकियो, अनि तिनले आफू आफ्‍नो कष्‍टबाट निको भएकी महसुस गरिन् । **30** येशूले आफूबाट शक्‍ति निस्‍केर गएको तुरुन्तै थाहा पाउनुभयो । अनि उहाँ भिडतिर फर्केर भन्‍नुभयो, “कसले मेरो लुगा छोयो ?” **31** उहाँका चेलाहरूले उहाँलाई भने, “तपाईंको वरिपरि ठेलमठेल गरेको भिडलाई देख्‍नुहुन्छ, अनि तपाईं भन्‍नुहुन्छ ‘मलाई कसले छोयो’ ?” **32** तर येशूले यो कसले गरेको थियो भनी देख्‍न वरिपरि हेर्नुभयो । **33** ती स्‍त्रीले आफूलाई के भएको थियो भन्‍ने कुरा थाहा पाइन्, अनि तिनी डरले कामिन् । तिनी उहाँको सामु घोप्टो परिन् र सबै सत्यता उहाँलाई बताइन् । **34** उहाँले तिनलाई भन्‍नुभयो, “हे छोरी, तिम्रो विश्‍वासले तिमीलाई निको पारेको छ । शान्तिसाथ जाऊ र तिम्रो रोगबाट निको होऊ ।” **35** उहाँ बोल्दै गर्नुहुँदा सभाघरका अगुवाको घरबाट केही मानिसहरू यसो भन्दै आए, “तपाईंकी छोरी मरी । अब गुरुलाई किन दुःख दिने ?” **36** तर जब येशूले तिनीहरूले भनेको कुरा सुन्‍नुभयो, उहाँले सभाघरका अगुवालाई भन्‍नुभयो, “नडराऊ । विश्‍वास मात्र गर ।” **37** उहाँले पत्रुस, याकूब अनि याकूबका भाइ यूहन्‍नालाई बाहेक अरू कसैलाई पनि उहाँसँग जान अनुमति दिनुभएन । **38** उहाँहरू सभाघरका अगुवाको घरमा आउनुभयो, अनि उहाँले खैलाबैला अर्थात् रोइरहेको र विलाप गरिरहेको देख्‍नुभयो । **39** जब उहाँ घरभित्र पस्‍नुभयो, उहाँले तिनीहरूलाई भन्‍नुभयो, “तिमीहरू किन निरास छौ र रुन्छौ ? बालिका मरेकी छैनन्, सुतेकी मात्र हो ।” **40** उहाँको कुरामा तिनीहरू हाँसे, तर उहाँले ती सबैलाई बाहिर निकाल्नुभयो, अनि उहाँले बालिकाका बाबु र आमा अनि उहाँसँग आएकाहरूलाई लिएर उहाँ ती बालिका भएको ठाउँमा आउनुभयो । **41** उहाँले बालिकालाई हात समातेर तिनलाई भन्‍नुभयो, “तालिता कूमी”, जसको अर्थ हुन्छ, “सानी नानी, म तिमीलाई भन्दछु, उठ ।” **42** तुरुन्तै बालिका उठिन् अनि हिँडिन् (उनी बाह्र वर्षकी थिइन्) । अनि तिनीहरू अत्यन्तै चकित भए । **43** उहाँले त्यस बारेमा कसैलाई थाहा नदिन कडा आज्ञा दिनुभयो । अनि उहाँले ती बालिकालाई केही खाने कुरा दिनुभयो ।

### Chapter 6

**1** उहाँ त्यहाँबाट जानुभयो र आफ्नो गाउँमा आउनुभयो, अनि चेलाहरूले उहाँलाई पछ्याए । **2** जब विश्रामको दिन आयो उहाँले सभाघरमा सिकाउनुभयो । धेरैले उहाँको शिक्षा सुने र छक्‍क परे । तिनीहरूले भने, “यिनले यी शिक्षाहरू कहाँबाट पाए ? यिनलाई कस्तो बुद्धि दिइएको रहेछ ? यिनका हातले गरेका यी कस्ता अचम्मका कामहरू हुन् ?” **3** “के यिनी सिकर्मी होइनन् र ? के यिनी मरियमका पुत्र अनि याकूब, योसेफ, यहूदा र सिमोनका दाजु होइनन् र ? के यिनका बहिनीहरू हामीसित छैनन् र ?” र तिनीहरू येशूद्वारा क्रुद्ध पारिए । **4** येशूले तिनीहरूलाई भन्‍नुभयो, “एउटा अगमवक्‍ताको आफ्नो गाउँ, नातेदार र आफ्नो घर परिवारबाहेक कहीँ पनि अनादर हुँदैन ।” **5** केही बिरामी मानिसहरूमा हात राखेर निको बनाउनुबाहेक त्यहाँ उहाँले कुनै शक्‍तिशाली कामहरू गर्न सक्‍नुभएन । **6** तिनीहरूको अविश्‍वासले उहाँलाई अच्‍चम्मित तुल्यायो । अनि उहाँ गाउँहरूभरि शिक्षा दिँदै हिँड्नुभयो । **7** उहाँले बाह्र जनालाई बोलाउनुभयो, र अशुद्ध आत्माहरूमाथि अधिकार दिनुभयो र दुई-दुई जना गरी तिनीहरूलाई पठाउनुभयो । **8** र उहाँले यात्रामा एउटा लट्ठीबाहेक न रोटी न झोला र कम्मरमा पैसा नै बोक्‍न दिनुभयो । **9** तर उहाँले चप्पल लगाउन र दुई ओटा दौरा नलगाउनलाई निर्देशन दिनुभयो । **10** उहाँले तिनीहरूलाई भन्‍नुभयो, “जब तिमीहरू कुनै घरभित्र पस्छौ, त्यो ठाउँ नछोडेसम्‍म त्यहीँ बस । **11** यदि कुनै नगरले तिमीहरूलाई स्वागत गरेन भने त्यो ठाउँ छोड, र तिनीहरूका निम्ति गवाहीको रूपमा आफ्नो पैतालाको धुलो टकटकाइदिनू ।” **12** तिनीहरू त्यहाँबाट बाहिर गए र मानिसहरू आफ्नो पापबाट फर्केर आउनुपर्छ भनी घोषणा गरे । **13** तिनीहरूले धेरै भूतहरू निकाले, धेरै बिरामीहरूलाई तेलले अभिषेक गरे र निको पारे । **14** हेरोद राजाले यो सुने, किनभने येशूको नाउँ प्रसिद्ध भएको थियो । केहीले भनिरहेका थिए, “बप्‍तिस्मा-दिने यूहन्‍ना मृत्युबाट जीवित भई उठे । त्यसैले, यी आश्‍चर्यकर्महरू उहाँद्वारा हुँदै छन् ।” **15** अरूहरूले भने, “यिनी एलिया हुन्”, अझ हरूहरूले भने, “यिनी प्राचीन समयका एक जना अगमवक्‍ताहरूमध्ये एक हुन् ।” **16** तर जब हेरोदले यो सुने, तिनले भने, “यूहन्‍ना, जसको मैले टाउको कटाएको थिएँ, तिनी जीवित भई उठेछन् !” **17** किनभने हेरोदले यूहन्‍नालाई हेरोदियास (तिनको भाइकी पत्‍नी) को कारण गिरफ्तार गर्न र कैदमा हाल्न लगाए, किनभने तिनले उनलाई विवाह गरेका थिए । **18** किनभने यूहन्‍नाले हेरोदलाई भने, “आफ्नो भाइकी पत्‍नीलाई विवाह गर्न तिनलाई उचित छैन भनेका थिए ।” **19** तर हेरोदियासले वैरभाव राखेकि थिइन् र तिनलाई मार्न चाहन्थिन्, तर सकेकी थिइनन्, **20** किनभने हेरोद यूहन्‍नासित डराउँथे; तिनी धर्मी र पवित्र जन थिए भन्‍ने तिनलाई थाहा थियो, अनि हेरोदले उनलाई सुरक्षित राखे । तिनको प्रचार सुन्दा हेरोद अशन्त हुन्थे, तरै पनि खुसीसाथ सुन्थे । **21** त्यसपछि एउटा उपयुक्‍त मौका मिल्यो । हेरोदले तिनको जन्म दिनमा आफ्ना भारदारहरू, कप्‍तानहरू र गालीलका अगुवाहरूलाई भोज दिए । **22** हेरोदियासकी छोरी आफैँ आइन् र तिनीहरूको लागि नाचिन् अनि तिनले हेरोद र उनका पाहुनाहरूलाई प्रशन्‍न तुल्याइन् । राजाले त्यस केटीलाई भने, “तिमीलाई जे इच्छा लाग्‍छ सो माग, म तिमीलाई दिनेछु ।” **23** तिनले शपथ खएर भने, “तिमीले मसित जे माग्छौ, म तिमीलाई मेरो राज्यको आधा भागसम्म पनि दिनेछु ।” **24** तिनी बाहिर निस्किन् र आफ्नी आमालाई भनिन्, “म तिनीसित के मागौँ ?” र तिनले भनिन्, “बप्‍तिस्मा-दिने यूहन्‍नाको शिर ।” **25** तिनी तुरुन्तै राजाकहाँ आइन् र यसो भन्दै मागिन्, “मलाई झट्टै बप्‍तिस्मा-दिने यूहन्‍नाको शिर थालीमा दिनुहोस् भन्‍ने म चाहन्छु ।” **26** राजा निकै दुःखित भए, तर आफ्ना पाहुनाहरू र शपथको कारण राजाले तिनको बिन्‍ती इन्कार गर्न सकेनन् । **27** त्यसैले, राजाले आफ्ना रक्षकहरूमध्ये एक जना सिपाहीलाई यूहन्‍नाको शिर ल्याउने आदेश दिएर पठाए । सुरक्षाकर्मी गए र झ्यालखानामा उनको टाउको काटे । **28** सिपाहीले थालमा उनको टाउको ल्याए र ती केटीलाई दिए, र ती केटीले आफ्नी आमालाई दिइन् । **29** त्यो सुनेर यूहन्‍नाका चेलाहरू आए, र उनको लासलाई चिहानमा राखे । **30** अनि प्रेरितहरू येशूको वरिपरि भेला भए, र तिनीहरूले गरेका र सिकाएका सबै कुरा उहाँलाई बताए । **31** उहाँले तिनीहरूलाई भन्‍नुभयो, “तिमीहरू आफैँ निर्जन स्थानमा आओ र केही समय आराम गर ।” किनभने धेरै जना आउने र जाने गरिरहेका थिए र तिनीहरूसँग खाना खाने समय पनि थिएन । **32** त्यसैले, उहाँहरू डुङ्गा चढेर निर्जन स्थानतिर जानुभयो । **33** तर तिनीहरूले उहाँहरू गइरहेको देखे अनि उहाँहरूलाई चिने र तिनीहरू सबै नगरबाट दौडेर उहाँहरूभन्दा अगि नै त्यस ठाउँमा पुगे । **34** जब उहाँहरू समुयद्र तटमा आउनुभयो, उहाँले ठुलो भिड देख्‍नुभयो, र उहाँले तिनीहरूलाई टिठ्याउनुभयो, किनकि उनीहरू गोठालाविनाका भेडाहरूजस्तै थिए । अनि उहाँले धेरै कुरा सिकाउन थाल्नुभयो । **35** जब ढिला भयो, उहाँका चेलाहरू उहाँकहाँ आए र भने “यो निर्जन स्थान हो र समय गइसकेको छ । **36** उनीहरूलाई पठाउनुहोस्, ताकि उनीहरू नजिकैको गाउँघरतिर जाऊन् र उनीहरूका निम्ति केही खानेकुराहरू किन्‍न सकून् ।” **37** तर उहाँले जवाफ दिनुभयो र तिनीहरूलाई भन्‍नुभयो, “तिमीहरूले नै उनीहरूलाई केही खानेकुरा देओ ।” तिनीहरूले उहाँलाई भने, “के हामी दुई सय दिनारी वराबरको रोटी किन्‍न जाऊँ र उनीहरूलाई खान दिऊँ ?” **38** उहाँले तिनीहरूलाई भन्‍नुभयो, “तिमीहरूसँग कतिवटा रोटी छन् ? जाओ र हेर ।” जब तिनीहरूले पत्ता लगाए, तिनीहरूले भने, “पाँच रोटी र दुई माछा छन् ।” **39** उहाँले सबै मानिसलाई हरियो घाँसमाथि समूह-समूहमा मिलेर बस्‍ने आज्ञा गर्नुभयो । **40** उनीहरू सय र पचासको समूह- समूहमा बसे । **41** जब उहाँले पाँच रोटी र दुईवटा माछा लिनुभयो, स्वर्गतिर हेरर आशिष्‌‌ दिनुभयो, र भाँच्‍नुभयो अनि त्यो भिडलाई बाँडिदिन चेलाहरूलाई दिनुभयो । अनि उहाँले दुईवटा माछा पनि सबै जनालाई बाँडिदिनुभयो । **42** तृप्‍त नहुन्जेल उनीहरू सबै जनाले खाए । **43** तिनीहरूले बाह्र डालाभरी टुक्रा रोटीहरू बटुले र माछाका टुक्राहरू पनि बटुले । **44** त्यहाँ रोटी खानेहरू पाँच हजार जना थिए । **45** उहाँका चेलाहरूलाई डुङ्गामा चढ्न लगाएर उहाँले भिडलाई पारिपट्टि बेथसेदातिर उहाँभन्दा अगि जना लगाउनुभयो । **46** जब तिनीहरू गए, त्यसपछि उहाँ डाँडातिर प्रार्थना गर्न जानुभयो । **47** साँझ पर्‍यो, र अब डुङ्गा समुद्रको बिचमा थियो, र उहाँ जमिनमा एकलै हुनुहुन्थ्यो । **48** तिनीहरूलाई डुङ्गा खियाउन गाह्रो भएको उहाँले देख्‍नुभयो, किनभने हावा उनीहरूको विपरीत दिशाबाट आइरहेको थियो । लगभग रातको चौथो पहरमा समुद्रमाथि हिँडेर उहाँ तिनीहरूकहाँ आउनुभयो, र तिनीहरूलाई उछिन्‍न चाहनुभयो । **49** तर जब तिनीहरूले उहाँलाई समुद्रमाथि हिँडिरहनुभएको देखे, उहाँ भूत हुनुहन्थ्यो भनेर तिनीहरू चिच्‍च्याए, **50** किनभने तिनीहरूले उहाँलाई देखे र भयभीत भए । अनि तुरुन्तै उहाँ तिनीहरूसँग बोल्नुभयो र तिनीहरूलाई भन्‍नुभयो, “साहसी होओ । म नै हुँ । नडराओ ।” **51** उहाँ तिनीहरूसँगै डुङ्गामा चढ्नुभयो, र बतास चल्न छोड्यो । तिनीहरू पूर्ण रूपमा अचम्मित भए । **52** किनभने तिनीहरूले रोटीको अर्थ के हो भनी बुझेका थिएनन् । बरु तिनीहरूका हृदय कठोर पारिएको थियो । **53** जब उहाँहरू पारी तरे, उहाँहरू गनेसरेतमा आए, र डुङ्गालाई त्यहीँ अड्‍याए । **54** जब उहाँहरू डुङ्गाबाट ओर्लनुभयो, तिनीहरूले उहाँलाई तुरुन्तै चिने । **55** तिनीहरू सबै क्षेत्रमा गए, र उहाँ जहाँ-जहाँ आउँदै हुनुहुन्छ भनी तिनीहरूले सुने तिनीहरूले त्यहाँ-त्यहाँ बिरामीहरूलाई उहाँकहाँ ओछ्यानसँगै ल्याउन थाले । **56** जहाँ-जहाँ उहाँ गाउँहरूमा, सहरहरूमा, वा ग्रामीण ठाउँहरू भएर जानुहुन्थ्यो उनीहरूले बिरामीहरूलाई बजार क्षेत्रहरूमा राख्थे र उनीहरूले उहाँको कपडाको छेउ मात्र भए पनि छुन दिइयोस् भनी बिन्ती गर्थे । र जतिले छोए, तिनीहरू निको हुन्थे ।

### Chapter 7

**1** यरूशलेमबाट आएका फरिसीहरू र केही शास्‍त्रीहरू उहाँको वरिपरि भेला भए । **2** तिनीहरूले उहाँका चेलाहरूले अशुद्ध अर्थात् नधोएका हातले खाएको देखे । **3** (फरिसी र सबै यहूदी आफ्ना हात राम्ररी नधोउन्जेल केही खाँदैनन्, तिनीहरू आफ्ना धार्मिक अगुवाहरूको परम्परामा लागि पर्छन्, **4** जब फरिसीहरू बजारबाट आउँछन्, तिनीहरू आफैँ ननुहाईकन केही खाँदैनन् । कचौरा, भाँडाहरू, काँसाका भाँडाहरू र खानलाई बस्‍ने ठाउँहरू धुनेलगायत धेरै नियम तिनीहरू कडाइका साथ पालन गर्छन् ।) **5** फरिसी र शास्‍त्रीहरूले येशूलाई सोधे, “तपाईंका चेलाहरू किन धार्मिक अगुवाहरूको परम्पराअनुसार चल्दैनन्, किनकि तिनीहरूले आफ्ना हात नधोई रोटी खान्छन् ?” **6** तर उहाँले तिनीहरूलाई भन्‍नुभयो, “यशैयाले तिमी पाखण्डीहरूको विषयमा राम्ररी भविष्यवाणी गरे, उनले लेखे, ‘यी मानिसहरूले मलाई तिनीहरूका ओठले आदर गर्छन्, तर तिनीहरूका हृदय मबाट टाढिएको छ ।’ **7** तिनीहरूको शिक्षाको रूपमा मानिसहरूका नियमहरूलाई सिकाउँदै तिनीहरूले मलाई खोक्रो आराधना चढाउँछन् । **8** तिमीहरू परमेश्‍वरको आज्ञालाई त्याग्दछौ र मानिसहरूको परम्परालाई पक्री राख्छौ ।” **9** अनि उहाँले तिनीहरूलाई भन्‍नुभयो, “तिमीहरू परमेश्‍वरको आज्ञालाई सहजै इन्कार गर्दछौ, कि तिमीहरूले आफ्नो परम्परा पालन गर्न सक ! **10** किनभने मोशाले भने, ‘तिम्रो बुबा र आमाको आदर गर’, र ‘जसले आफ्ना बुबा वा आमाको विरुद्ध खराब कुरा बोल्छ, त्यो निश्‍चय नै मारिनेछ ।’ **11** तर तिमीहरू भन्छौ, ‘यदि एउटा मानिसले आफ्नो बुबा वा आमालाई भन्छ, “तपाईंहरूले मबाट जति सहायता पाउनुपर्थ्यो त्यो त कुर्बान हो’ (अर्थात् परमेश्‍वरलाई दिइएको छ) ।” **12** तब तिमीहरूले त्यसलाई आफ्नो बुबा वा आमाको निम्ति केही गर्न दिँदैनौ । **13** तिमीहरूले परमेश्‍वरको आज्ञालाई चल्दै आएको आफ्नो परम्पराले व्यर्थ तुल्याएका छौ । र तिमीहरू त्यस्तै धेरै काम गर्छौ ।” **14** उहाँले भिडलाई फेरि बोलाउनुभयो र तिनीहरूलाई भन्‍नुभयो, “तिमीहरू सबैले मेरो कुरा सुन, र बुझ । **15** व्यक्‍तिलाई बाहिरबाट त्यसभित्र पसेर त्यसलाई नै अशुद्ध पार्न सक्‍ने त्यस्तो कुनै कुरा छैन । व्यक्‍तिबाट बाहिर निस्कने कुराले नै त्यसलाई अशुद्ध पार्छ ।” **16** (नोटः प्राचीन उत्कृष्‍ट प्रतिलिपिहरूमा १६ पद हटाइएको छ) यदि कुनै मानिससित सुन्‍ने कान छ भने त्यसले सुनोस् । **17** जब येशूले भिडहरूलाई छोडेर घरभित्र पस्‍नु‍भयो, उहाँका चेलाहरूले उहाँलाई त्यो उखानको बारेमा सोधे । **18** येशूले भन्‍नुभयो, “के तिमीहरूले अझ पनि बुझेका छैनौ ? के तिमीहरू देख्‍दैनौ, कि बाहिरबाट मानिसभित्र पस्‍ने कुराले त्यसलाई अशुद्ध पार्न सक्दैन, **19** किनकि यो उसको हृदयमा जान सक्दैन, तर उसको पेटमा जान्छ र निस्‍केर शौचालयमा पुग्‍छ ?” यो भनाइद्वारा येशूले सबै भोजनलाई शुद्ध तुल्याउनुभयो । **20** उहाँले भन्‍नुभयो, “मानिसको भित्रबाट जुन कुरा बाहिर निस्कन्छ त्यसले नै त्यसलाई अशुद्ध पार्छ । **21** किनभने मानिसको भित्रबाट नै अर्थात् हृदयबाट नै दुष्‍ट विचार, यौन अनैतिकता, चोरी, हत्या, **22** व्यभिचार, लोभ, दुष्‍टता, धोखा, कामुकता, ईर्ष्या, निन्दा, घमण्ड, मूर्खता निस्कन्छन् । **23** यी सबै खराबी भित्रबाट नै आउँछन्, र यिनीहरूले नै मानिसलाई अशुद्ध पार्छन् ।” **24** उहाँ त्यहाँबाट उठ्नुभयो र त्यहाँबाट टुरोस र सीदोनको क्षेत्रतिर जानुभयो । उहाँ एउटा घरभित्र आउनुभयो र उहाँ त्यहाँ हुनुहुन्छ भनी कसैले थाहा नपाऊन् भन्‍ने उहाँ चाहनुहुन्थ्यो, तैपनि उहाँ लुक्‍न सक्‍नुभएन । **25** तर तुरुन्तै एउटा स्‍त्रीले उहाँको बारेमा सुनिन् र त्यहाँ आईन् जसकी सानी छोरीलाई अशुद्ध आत्मा लागेको थियो । तिनी उहाँको पाउमा घोप्‍टो परिन् । **26** ती स्‍त्री एक ग्रिक र सिरियाको फोनिकेमा जन्मेकी थिइन् । तिनले आफ्नी छोरीबाट भूत निकाली दिनलाई उहाँसँग बिन्ती गरिन् । **27** उहाँले तिनलाई भन्‍नुभयो, “छोराछोरीहरूलाई पहिले खुवाइयोस् । किनकि छोराछोरीहरूको रोटी खोसेर कुकुरहरूलाई दिनु ठिक होइन ।” **28** तर तिनले जवाफ दिएर उहाँलाई भनिन् “हो प्रभु, तर कुकुरहरूले पनि त छोराछोरीहरूको टेबलबाट झरेको रोटीका टुक्राहरू त खान्छन् नि ।” **29** उहाँले तिनलाई भन्‍नुभयो, “तिमीले यसो भनेकी हुनाले तिमी जानलाई स्वतन्‍त्र छौ । तिम्री छोरीबाट भूत निस्केर गएको छ ।” **30** तिनी आफ्नो घर फर्केर गइन् र आफ्नी छोरी ओछ्यानमा पल्टिरहेकी पाइन्, र भूत निस्केर गएको थियो । **31** उहाँ फेरि टुरोसको क्षेत्रबाट निस्केर सिदोन हुँदै डेकापोलिसको प्रदेश भएर गालील समुद्रतिर जानुभयो । **32** तिनीहरूले सुन्‍न नसक्‍ने र बोल्‍न कठिनाइ भएको कसैलाई उहाँकहाँ ल्याए र तिनीहरूले त्यसमाथि हात राखिदिनु हुन अनुरोध गरे । **33** उहाँले त्यसलाई भिडबाट एकातिर एकान्तमा लैजानुभयो र त्यसको कानमा औला हाल्नुभयो र थुकिसकेपछि उहाँले त्यसको जिब्रो छुनुभयो । **34** उहाँले स्वर्गतिर हेर्नुभयो; सुस्केरा हाल्‍नुभयो र त्यसलाई भन्‍नुभयो, “इफ्फाता” जसको अर्थ हुन्छ, “खोलिजा ।” **35** तुरुन्तै त्यसको कान खोलियो, र त्यसको जिब्रोलाई बाधा दिने कुरा नष्‍ट भयो र त्यसले प्रस्टसँग बोल्न सक्यो । **36** उहाँले कसैलाई केही पनि नभन्‍नू भनी तिनीहरूलाई आज्ञा गर्नुभयो । तर उहाँले जति धेरै तिनीहरूलाई त्यस्तो आज्ञा दिनुभयो त्यति धेरै तिनीहरूले यसलाई बताए । **37** तिनीहरू अत्यन्तै अचम्मित भए र भने, “उहाँले सबै कुरा असल गर्नुभएको छ । उहाँले बहिरालाई सुन्‍ने र गुँगोलाई बोल्ने पनि बनाउनुहुन्छ ।”

### Chapter 8

**1** ती दिनमा त्यहाँ फेरि एउटा ठुलो भिड भेला भयो, र तिनीहरूसँग खानको लागि केही थिएन । येशूले आफ्ना चेलाहरूलाई बोलाउनुभयो र तिनीहरूलाई भन्‍नुभयो, **2** “यो भिडमाथि मलाई दया लागेको छ, किनकि तिनीहरू मसँग निरन्तर तिन दिनसम्म रहेका छन् र तिनीहरूसँग कुनै खानेकुरा छैन । **3** यदि मैले तिनीहरूलाई केही नखुवाईकन पठाएँ भने तिनीहरू बाटोमा मुर्छा पर्न सक्छन् । तिनीहरूमध्ये कोही धेरै टाढाबाट आएका छन् ।” **4** उहाँका चेलाहरूले उहाँलाई जवाफ दिए, “यस्तो निर्जन ठाउँमा यी मानिसहरूलाई तृप्‍त पार्न सक्‍ने पर्याप्‍त रोटी हामी कहाँ पाउन सक्छौँ ?” **5** उहाँले तिनीहरूलाई सोध्‍नुभयो, “तिमीहरूसँग कतिवटा रोटी छन् ?” तिनीहरूले भने “सातवटा ।” **6** उहाँले भिडलाई भुइँमा बस्‍न आज्ञा दिनुभयो । उहाँले ती सातवटा रोटी लिनुभयो; धन्यवाद दिनुभयो; तिनलाई भाँच्‍नुभयो । उहाँले मानिसहरूका अगाडि राखून् भनी ती उहाँका चेलाहरूलाई दिनुभयो, र तिनीहरूले मानिसहरूका अगाडि राखिदिए । **7** तिनीहरूसँग थोरै स-साना माछा पनि थिए । त्यसको लागि धन्यवाद दिनुभएपछि उहाँले त्यो पनि बाँडिदिन चेलाहरूलाई आज्ञा गर्नुभयो । **8** तिनीहरूले खाए र अघाए । अनि तिनीहरूले खाएर उब्रेका सात टोकरी रोटीका टुक्रा-टाक्रीहरू बटुले । **9** त्यहाँ लगभग चार हजार जना पुरुष थिए । येशूले तिनीहरूलाई पठाउनुभयो । **10** त्यसपछि तुरुन्तै उहाँ चेलाहरूसँग डुङ्गामा चढ्नुभयो र दलमनुथाको क्षेत्रमा जानुभयो । **11** तब फरिसीहरू आए, र उहाँसँग वादविवाद गर्न थाले । तिनीहरूले उहाँको जाँच गर्न उहाँसँग स्वर्गबाट एउटा चिन्ह मागे । **12** उहाँले आत्मामा सुस्केर हाल्‍नुभयो र भन्‍नुभयो, “यो पुस्ताले किन चिन्हको खोजी गर्छ ? साँचो साँचो म तिमीहरूलाई भन्दछु, यो पुस्तालाई कुनै चिन्ह दिइनेछैन ।” **13** त्यसपछि उहाँले तिनीहरूलाई छोड्नुभयो, फेरि डुङ्गामा चढ्नुभयो र तालको अर्को भागतिर जानुभयो । **14** अहिले चेलाहरूले तिनीहरूसँग रोटी ल्याउन बिर्सेका थिए । तिनीहरूसँग डुङ्गामा एउटाभन्दा बढी रोटी थिएन । **15** उहाँले तिनीहरूलाई चेतावनी दिनुभयो, र भन्‍नुभयो, “फरिसी र हेरोदको खमिरदेखि सचेत रहो र होसियार बस ।” **16** चेलाहरूले एक आपसमा बहस गरे, “हामीसँग रोटी नभएकोले हो ।” **17** येशू यसप्रति सजग हुनुहुन्थ्यो र उहाँले तिनीहरूलाई भन्‍नुभयो, “तिमीहरूले रोटी नल्याएको विषयमा किन बहस गरिरहेका छौ ? के तिमीहरू अझै महसुस गर्दैनौ ? के तिमीहरू बुझ्दैनौ ? तिमीहरूका हृदय यति बोधो भएका छन् ? **18** तिमीहरूसँग आँखा छन्, के तिमीहरू देख्दैनौ ? तिमीहरूसँग कान छन्, के तिमीहरू सुन्दैनौ ? के तिमीहरूले सम्झदैनौ ? **19** जब मैले पाँच हजारका सामु पाँच वटा रोटी भाँच्दा रोटीका कति टोकरी टुक्राहरू तिमीहरूले बटुलेका थियौ ?” तिनीहरूले उहाँलाई भने, “बाह्र टोकरी ।” **20** “अनि जब मैले चार हजारका बिचमा सातवटा रोटी भाँच्दा कति टोकरी तिमीहरूले बटुल्यौ ?” तिनीहरूले उहाँलाई भने, “सात टोकरी ।” **21** उहाँले भन्‍नुभयो, “के तिमीहरू अझै पनि बुझ्दैनौ ?” **22** उहाँहरू बेथसेदामा आउनुभयो । त्यहाँ मानिसहरूले एउटा दृष्‍टिविहीन मानिसलाई उहाँकहाँ ल्याए र त्यसलाई छोइदिनुहोस् भनी येशूसँग बिन्ती गरे । **23** येशूले त्यस दृष्‍टिविहीनलाई हातमा समाउनुभयो, र गाउँबाहिर लैजानुभयो । जब उहाँले त्यसको आँखामा थुक्‍नुभयो, र त्यसमाथि आफ्नो हात राख्‍नुभयो, उहाँले त्यसलाई सोध्‍नुभयो, “के तिमीले कुनै कुरा देख्छौ ?” **24** त्यसले हेर्‍यो र भन्यो, “म मानिसहरू रुखहरूजस्तै हिँडेको देख्‍छु ।” **25** उहाँले फेरि आफ्नो हात त्यसका आँखामा राख्‍नुभयो, र त्यस मानिसले त्यसका आँखा खोल्यो अनि त्यसको दृष्‍टि पुनः प्राप्‍त भयो र त्यसले सबै थोक स्पष्‍टसँग देख्यो । **26** येशूले त्यसलाई त्यसको घर पठाउनुभयो र भन्‍नुभयो, “त्यस सहरमा नपस ।” **27** येशू आफ्ना चेलाहरूसँगै कैसरिया फिलिप्पीका गाउँहरूतिर जानुभयो । बाटोमा उहाँले आफ्ना चेलाहरूलाई सोध्‍नुभयो, “मानिसहरूले म को हुँ भन्छन् ?” **28** तिनीहरूले उहाँलाई जवाफ दिए, र भने, “बप्‍तिस्मा-दिने यूहन्‍ना । अरूहरूले, ‘एलिया’ र अरूले भने ‘अगमवक्‍ताहरूमध्ये एक’ भन्छन् ।” **29** उहाँले तिनीहरूलाई सोध्‍नुभयो, “तर तिमीहरूचाहिँ म को हुँ भन्छौ ?” पत्रुसले उहाँलाई भने, “तपाईं ख्रीष्‍ट हुनुहुन्छ” **30** येशूले उहाँको विषयमा कसैलाई पनि नभन्‍नू भनी तिनीहरूलाई चेतावनी दिनुभयो । **31** उहाँले मानिसका पुत्रले धेरै कुरा भोग्‍नुपर्छ, र धर्म-गुरुहरू, मुख्य पुजारीहरू र शास्‍त्रीहरूबाट तिरस्कृत हुनेछ, मारिनेछ र तिन दिनपछि फेरि मृत्युबाट जीवित भई उठ्नेछ भनी तिनीहरूलाई सिकाउन थाल्नुभयो । **32** उहाँले यो स्पष्‍टसँग भन्‍नुभयो । तब पत्रुसले उहाँलाई एकातिर लगे र उहाँलाई हपार्न थाले । **33** तर येशू आफ्ना चेलाहरूतिर फर्कनुभयो अनि पत्रुसलाई हप्काउनुभयो र भन्‍नुभयो, “मबाट पछि हट् शैतान ! तैँले परमेश्‍वरको कुरालाई ख्याल गर्दैनस्, तर तैँले मानिसको कुरालाई ख्याल गर्छस् ।” **34** त्यसपछि उहाँले भिड र उहाँका चेलाहरूलाई सँगै बोलाउनुभयो, र तिनीहरूलाई भन्‍नुभयो, “यदि कसैले मलाई पछ्याउन चाहन्छ भने, त्यसले आफैँलाई इन्कार गर्नुपर्छ, त्यसको क्रुस बोक्‍नुपर्छ र मलाई पछ्याउनुपर्छ । **35** किनकि जसले आफ्नो जीवन बचाउन खोज्छ त्यसले त्यो गुमाउनेछ, र जसले मेरो र सुसमाचारको खातिर आफ्‍नो जीवन गुमाउँछ, त्यसले यसलाई बचाउनेछ । **36** मानिसले सारा संसार प्राप्‍त गरेर आफ्नै जीवन गुमायो भने उसलाई के लाभ हुन्छ र ? **37** मानिसले आफ्नो जीवनको बद्लामा के दिन सक्छ र ? **38** यस व्यभिचारी र पापी पुस्तामा जो म र मेरो वचनसँग शर्माउँछ, मानिसका पुत्र पनि पवित्र स्वर्गदूतहरूसँग पिताको महिमामा आउँदा त्यससँग शर्माउनेछ ।”

### Chapter 9

**1** उहाँले तिनीहरूलाई भन्‍नुभयो, “साँचो, साँचो म तिमीहरूलाई भन्दछु, यहाँ खडा हुनेहरूमा तिमीहरूमध्ये केहीले परमेश्‍वरको राज्य शक्‍तिसित आएको देख्‍नुअगि मृत्यु चाख्‍नेछैनन् । **2** ६ दिनपछि येशूले पत्रुस, याकूब र यूहन्‍नालाई आफ्नो साथमा लिएर एउटा अग्लो पहाडमा जानुभयो । त्यसपछि तिनीहरूको सामु उहाँको रूप परिवर्तन भयो । **3** उहाँका लुगाहरू एकदमै चहकिलो, अति सेतो भयो, यति सेतो भयो कि पृथ्वीका कसैले पनि त्यतिको सेतो बनाउन सक्दैनथ्यो । **4** त्यसपछि एलिया र मोशा उहाँहरूकहाँ देखा परे । तिनीहरूले येशूसँग कुरा गरिरहेका थिए । **5** पत्रुसले जवाफ दिए र येशूलाई भने, “गुरुज्यू, हामीलाई यहाँ बस्‍न राम्रो छ । त्यसैले, यहाँ हामी तिनवटा बस्‍ने ठाउँ बनाऔँ: एउटा तपाईंको निम्ति, एउटा मोशाको निम्ति र एउटा एलियाको निम्ति ।” **6** (तिनले के भन्‍ने भनी जानेनन्, किनभने तिनीहरू त्रसित भएका थिए ।) **7** बादल आयो र उहाँहरूलाई छोप्‍यो । तब बादलबाट एउटा आवाज आयो, “यिनी मेरा प्रिय पुत्र हुन् र यिनले भनेका कुरा सुन ।” **8** अचानक जब तिनीहरूले आफ्नो वरिपरि हेरे, तिनीहरूले तिनीहरूसँग येशूबाहेक अरू कसैलाई पनि देखेनन् । **9** उहाँहरू पहाडबाट तल ओर्लंदै गर्नुहुँदा मानिसका पुत्र मृत्युबाट जीवित भएर नउठेसम्‍म कसैलाई केही पनि नभन्‍नू भनी उहाँले तिनीहरूलाई आज्ञा गर्नुभयो । **10** त्यसैले, ती कुराहरू तिनीहरूले आफैँसँग राखे, तर तिनीहरूले “मृत्युबाट जीवित भई उठ्नु” को अर्थ के हो भनी तिनीहरूले आपसमा छलफल गरे । **11** तिनीहरूले उहाँलाई सोधे “शास्‍त्रीहरूले किन एलिया नै पहिला आउनुपर्छ भनेका त ?” **12** उहाँले तिनीहरूलाई भन्‍नुभयो, “वास्तवमा सबै थोकलाई पुनर्स्थापना गर्न एलिया नै पहिले आउनुपर्छ । मानिसका पुत्रले धेरै कष्‍ट भोग्‍नुपर्छ र घृणित हुनेछ भनी किन लेखिएको त ?” **13** तर म तिमीहरूलाई यो भन्छु, कि एलिया आइसकेका छन्, र वचनमा तिनको बारेमा लेखिएअनुसार तिनीहरूले एलियालाई जे चाहे त्‍यही गरे ।” **14** जब उहाँ चेलाहरूकहाँ आउनुभयो, उहाँले तिनीहरूका वरिपरि ठुलो भिड देख्‍नुभयो, र शास्‍त्रीहरूले तिनीहरूसँग बहस गरिरहेका थिए । **15** जब तिनीहरूले उहाँलाई देखे, सबै भिड छक्‍क परे र सबै उहाँलाई अभिवादन गर्न दौडेर गए । **16** उहाँले आफ्ना चेलाहरूलाई सोध्‍नुभयो, “तिमीहरूले तिनीहरूसँग के बहस गरिरहेका छौ ?” **17** भिडमध्येका कसैले उहाँलाई जवाफ दियो, “गुरुज्यू, मैले तपाईंकहाँ मेरो छोरो ल्याएँ । त्यसलाई भूत लागेको छ जसले त्यसलाई बोल्न दिँदैन, **18** र यसले यसलाई पक्रन्छ, पछार्छ मुखमा फिँज काढ्छ र दाह्रा किट्छ र अरट्ठ पर्छ । मैले तपाईंका चेलाहरूलाई यसलाई निकाल्नलाई बिन्ती गरेँ, तर तिनीहरूले निकाल्न सकेनन् ।” **19** उहाँले तिनीहरूलाई जवाफ दिनुभयो, “हे अविश्‍वासी पुस्ता हो, कति समयसम्म म तिमीहरूसँग बस्‍नुपर्नेछ ? कति समयसम्म म तिमीहरूलाई सहनु ? त्यसलाई मकहाँ ल्याओ ।” **20** तिनीहरूले त्यस केटोलाई उहाँकहाँ ल्याए । जब दुष्‍ट आत्माले येशूलाई देख्यो, त्यो आत्माले त्यस केटोलाई जोरले काम्‍न लगायो । त्यो केटो भुइँमा लड्‍यो र मुखमा फिँज काढ्यो । **21** येशूले त्यसको बुबालाई सोध्‍नुभयो, “यस्तो भएको कति भयो ?” बुबाले भने, “बाल्यकालदेखि नै हो । **22** यसले उसलाई प्रायः आगो वा पानीमा फ्याँकेको छ र उसलाई मार्न खोज्थ्यो । यदि तपाईंले कुनै कुरा गर्न सक्‍नुहुन्छ भने हामीमाथि दया देखाउनुहोस् र सहायता गर्नुहोस् ।” **23** येशूले तिनलाई भन्‍नुभयो, “ ‘यदि तपाईंले गर्न सक्‍नुहुन्छ भने’ ? विश्‍वास गर्नेको निम्ति सबै कुरा सम्भव छ ।” **24** तुरुन्तै त्यस बालकको बुबा चिच्‍च्याए र भने, “म विश्‍वास गर्छु ! मेरो अविश्‍वासमा सहायता गर्नुहोस् ।” **25** जब येशूले भिड दौडदै उहाँहरूतिर आइरहेको देख्‍नुभयो, उहाँले त्यो अशुद्ध आत्मालाई हप्काउनुभयो र भन्‍नुभयो, “तँ गुँगा र बहिरो आत्मा, म आज्ञा गर्छु यसबाट निस्किजा र कहिल्यै पनि यसमा प्रवेश नगर ।” **26** यो चिच्‍च्यायो र डरलाग्‍दो गरी लछारपछार गर्‍यो अनि निस्क्यो । त्यो केटा मरेकोजस्तै देखियो । त्यसैले, धेरैले भने, “ऊ मर्‍यो ।” **27** तर येशूले त्यस केटालाई हातले समातेर उठाउनुभयो, र त्यो केटा उभियो । **28** जब येशू घरभित्र पस्‍नुभयो, चेलाहरूले उहाँलाई गुप्‍तमा सोधे, “हामीले यसलाई किन निकाल्न सकेनौँ ?” **29** उहाँले तिनीहरूलाई भन्‍नुभयो, “यस्तो किसिमको कुरालाई प्रार्थनाले बाहेक निकाल्‍न सकिँदैन ।” **30** उहाँहरू त्यहाँबाट जानुभयो र गालील हुँदै जानुभयो । उहाँहरू कहाँ हुनुहुन्छ कसैलाई थाहा नहोस् भन्‍ने उहाँले चाहनुभयो, **31** किनभने उहाँले आफ्ना चेलाहरूलाई सिकाइरहनुभएको थियो । उहाँले तिनीहरूलाई भन्‍नुभयो, “मानिसका पुत्र मानिसहरूका हातमा सुम्पिनेछ र तिनीहरूले उसलाई मार्नेछन् । जब उसलाई मारिनेछ त्यसको तिन दिनपछि ऊ फेरि जीवित भई उठ्नेछ ।” **32** तर तिनीहरूले यो भनाइलाई बुझेनन् र उहाँलाई सोध्‍न तिनीहरू डराए । **33** अनि उहाँहरू कफर्नहुममा आइपुग्‍नुभयो । जब उहाँ घरमा हुनुहुन्थ्यो उहाँले तिनीहरूलाई सोध्‍नुभयो, “तिमीहरूले बाटोमा के छलफल गरिरहेका थियौ ?” **34** तर सबै चुपचाप भए । किनभने तिनीहरूले “कोचाहिँ सबैभन्दा ठुलो हो” भनी बहस गरिरहेका थिए । **35** उहाँ बस्‍नुभयो र बाह्र जनालाई बोलाउनुभयो अनि उहाँले तिनीहरूलाई भन्‍नुभयो, “यदि कोही पहिलो हुन चाहन्छ भने त्यो सबैभन्दा अन्तिम र सबैको दास हुनुपर्छ ।” **36** उहाँले एउटा सानो बालकलाई लिएर तिनीहरूका माझमा राख्‍नुभयो । उहाँले त्यसलाई हातमा लिनुभयो र तिनीहरूलाई भन्‍नुभयो, **37** “जसले यस्तो बालकलाई मेरो नाउँमा ग्रहण गर्छ, उसले मलाई पनि ग्रहण गर्छ, र कसैले मलाई ग्रहण गर्छ भने उसले मलाई मात्र होइन, तर मलाई पठाउनुहुनेलाई पनि ग्रहण गर्छ ।” **38** यूहन्‍नाले उहाँलाई भने, “गुरुज्यू, हामीले कसैलाई तपाईंको नाममा भूतात्मा धपाउँदै गरेको देख्यौँ र हामीले त्यसलाई रोक्यौँ, किनकि त्यसले हामीलाई पछ्याउँदैन ।” **39** तर येशूले भन्‍नुभयो, “त्यसलाई नरोक, किनकि कसैले पनि मेरो नाउँमा शक्‍तिशाली काम गरेर तत्कालै मेरो बारेमा कुनै खराब कुरा भन्‍न सक्दैन । **40** जो हाम्रो विरुद्धमा छैन, त्यो हाम्रो हो । **41** तिमीहरू ख्रीष्‍टका भएको हुनाले कसैले एक गिलास पानी दिन्छ भने पनि साँचो साँचो म भन्दछु, कि उसले आफ्नो इनाम गुमाउनेछैन । **42** ममा विश्‍वास गर्ने यी सानामध्ये एक जनालाई ठेस खान लगाउनुभन्दा त, त्यसलाई त्यसको घाँटीमा ठुलो जाँतोको ढुङ्गा बाँधेर समुद्रमा फ्याँक्‍नु राम्रो हुने थियो । **43** यदि तिम्रो हातले तिमीलाई ठेस खान लगाउँछ भने यसलाई काटेर फालिदेऊ । दुईवटा हात लिएर कहिल्यै ननिभ्‍ने आगोको नरकमा जानुभन्दा अपाङ्ग भएर जीवनमा प्रवेश गर्नु नै राम्रो हुन्छ । **44** (नोटः उत्कृष्‍ट प्राचीन प्रतिलिपिहरूले पद ४४ र ४६ बाट यस वाक्यांशलाई हटाएको छ) “जहाँ किराहरू कहिल्यै मर्दैनन् र आगो पनि कहिल्यै निभ्दैन ।” **45** यदि तिम्रो खुट्टाले तिमीलाई ठेस खान लगाउँछ भने यसलाई काटेर फालिदेऊ । दुईवटा खुट्टा लिएर नरकमा फालिनुभन्दा त लङ्गडो भएर जीवनमा प्रवेश गर्नु नै असल हुन्छ । **46** (४४ पदको टिप्पणीलाई हेर्नुहोस् ।) **47** यदि तिम्रा आँखाले तिमीलाई ठेस खान लगाउँछ भने, यसलाई निकालेर फालिदेऊ । दुईवटा आँखा लिएर नरकमा फालिनुभन्दा एउटा मात्र आँखा लिएर परमेश्‍वरको राज्यमा प्रवेश गर्नु नै असल हुन्छ । **48** जहाँ किराहरू मर्दैनन् र आगो पनि निभ्दैन । **49** किनकि सबैलाई आगोले नुनिलो पार्नेछ । **50** नुन असल हो, तर यदि नुनले आफ्नो नुनिलोपना गुमाउँछ भने यसलाई फेरि कसरी नुनिलो बनाउने ? आफू-आफूमा नुन राख र एक-आपसमा शान्तिमा बस ।

### Chapter 10

**1** येशू त्यो ठाउँ छोडेर यहूदियाको प्रान्त र यर्दन नदि पारिको क्षेत्रमा जानुभयो अनि भिड फेरि उहाँकहाँ आयो । उहाँले गर्नुभएझैँ उहाँले तिनीहरूलाई सिकाउँदै हुनुहुन्थ्यो । **2** अनि फरिसीहरू उहाँलाई जाँच्‍न उहाँकहाँ आए र सोधे, “के कुनै पतिले आफ्नी पत्‍नीसँग विवाहविच्छेद गर्नु उचित हो ?” **3** उहाँले जवाफ दिनुभयो, “मोशाले तिमीहरूलाई के आज्ञा दिएका छन् ?” **4** तिनीहरूले भने, “मोशाले पत्‍नीलाई त्यागपत्र दिन र त्यसलाई पठाइदिन अनुमति दिए ।” **5** येशूले तिनीहरूलाई भन्‍नुभयो, “तिमीहरूका कठोर हृदयको कारण तिनले तिमीहरूका लागि यो व्यवस्था लेखेका हुन् ।” **6** तर सृष्‍टिको सुरुदेखि नै ‘परमेश्‍वरले तिनीहरूलाई पुरुष र स्‍त्री बनाउनुभयो ।’ **7** यही कारणले गर्दा पुरुषले आफ्ना बुबा र आमालाई छोडेर आफ्नी पत्‍नीसँग लागिरहन्छ, **8** र दुई जना एउटै शरीर हुन्छन् ।’ त्यसैले, तिनीहरू दुई होइनन्, तर एउटै शरीर हुन् । **9** त्यसकारण, जसलाई परमेश्‍वरले एक पार्नुभएको छ, त्यसलाई कुनै मानिसले अलग नगरोस् ।” **10** उहाँहरू घरभित्र हुनुहुँदा चेलाहरूले उहाँलाई यसको बारेमा फेरि सोधे ।” **11** उहाँले तिनीहरूलाई भन्‍नुभयो, “जसले आफ्नी पत्‍नीसँग विवाहविच्छेद गर्छ र अर्की महिलासँग विवाह गर्छ, उसले त्यसको विरुद्धमा व्यभिचार गर्छ । **12** र यदि तिनले आफ्नो पतीसँग विवाहविच्छेद गर्छ र अर्को पुरुषससँग विवाह गर्छ भने, त्यसले व्यभिचार गर्छ ।” **13** अनि उहाँले छोइदिनुभएको होस् भनी मानिसहरूले आफ्ना स-साना बालबालिकाहरूलाई उहाँकहाँ ल्याए, तर चेलाहरूले तिनीहरूलाई हप्काए । **14** तर जब येशूले यो देख्‍नुभयो, उहाँ तिनीहरूसँग रिसाउनुभयो र तिनीहरूलाई भन्‍नुभयो, “स-साना बालबालिकाहरूलाई मकहाँ आउन देओ, र तिनीहरूलाई मनाही नगर, किनभने परमेश्‍वरको राज्य यस्तैहरूको हो ।” **15** साँचो साँचो, म तिमीहरूलाई भन्दछु, जसले परमेश्‍वरको राज्यलाई यो सानो बालकको रूपमा ग्रहण गर्दैन, त्यो निश्‍चय नै यसभित्र प्रवेश गर्नेछैन ।” **16** त्यसपछि उहाँले बालबालिकाहरूलाई आफ्नो अङ्गालोमा लिनुभयो र तिनीहरूमाथि आफ्नो हातमा लिएर आशिष्‌‌ दिनुभयो । **17** उहाँले यात्रा सुरु गर्न लाग्‍नुहुँदा एक जना मानिस दौडेर आई उहाँको सामु घुँडा टेकेर बिन्ती गर्‍यो, “हे असल गुरु, अनन्त जीवनको हकदार हुन मैले के गर्नुपर्छ ?” **18** येशूले भन्‍नुभयो, “किन तिमी मलाई असल भन्दछौ ? परमेश्‍वरबाहेक कोही पनि असल छैन । **19** तिमी यी आज्ञाहरू जान्दछौः हत्या नगर्नू, व्यभिचार नगर्नू, चोरी नगर्नू, झुटो गवाही नदिनू, ठगी नगर्नू, आफ्ना बुबा र आमालाई आदर गर्नू ।” **20** त्यो मानिसले भन्यो, “गुरुज्यू, ती सबै त मैले बाल्यकालदेखि नै पालन गरेको छु ।” **21** येशूले त्यसलाई हेर्नुभयो र प्रेम गर्नुभयो । उहाँले त्यसलाई भन्‍नुभयो, “तिमीमा एउटा कुराको कमी छ । तिमीले आफूसँग भएका सबै थोक बेच्‍नुपर्छ र ती गरिबहरूलाई दिनुपर्छ, अनि स्वर्गमा तिम्रो धन हुनेछ । त्यसपछि आऊ र मेरो पछि लाग ।” **22** तर यो भनाइको कारण त्यो निरुत्साहित भयो; त्यो धेरै दुःखित भएर त्यहाँबाट गयो, किनभने त्यससँग धेरै धन सम्पत्ति थियो । **23** येशूले वरिपरि हेर्नुभयो र आफ्ना चेलाहरूलाई भन्‍नुभयो, “धनी मानिसहरूलाई परमेश्‍वरको राज्यमा प्रवेश गर्न अति कठिन छ !” **24** चेलाहरू उहाँका वचनहरूमा छक्‍क परे । तर येशूले फेरि तिनीहरूलाई भन्‍नुभयो, “बालकहरू हो, परमेश्‍वरको राज्‍यमा प्रवेश गर्नु अति गाह्रो छ !” **25** धनी मानिसलाई परमेश्‍वरको राज्यमा प्रवेश गर्नुभन्दा त ऊँटलाई सियोको नाथ्रीबाट छिर्न सजिलो हुन्छ ।” **26** तिनीहरू अति चकित भए र एक-आपसमा भन्‍न लागे, “त्यसो हो भने, कसले उद्धार पाउन सक्छ त ?” **27** येशूले तिनीहरूलाई हेर्नुभयो र भन्‍नुभयो, “मानिसहरूका लागि यो असम्भव हुन्छ, तर परमेश्‍वरको लागि होइन । परमेश्‍वरको निम्ति सबै कुरा सम्भव छ ।” **28** पत्रुसले उहाँसँग कुरा गर्न थाले, “हेर्नुस्, हामीले सबै थोक त्यागेर तपाईंलाई पछ्याएका छौँ ।” **29** येशूले भन्‍नुभयो, “साँचो साँचो म तिमीहरूलाई भन्दछु, जसले मेरो र सुसमाचारको खातिर आफ्नो घर वा दाजुभाइहरू वा दिदी बहिनीहरू वा आमा वा बुबा वा छोरा-छोरीहरू वा जग्गा जमिन त्याग्छ, **30** त्यसले यही संसारमा अहिले नै सतावटको साथै यसको सय गुणा घरहरू, दाजुभाइहरू, दिदी बहिनीहरू, आमाहरू, छोराछोरीहरू र आउने संसारमा अनन्त जीवन पाउनेछ । **31** तर धरै जना जो पहिला हुनेहरू पछिल्ला हुनेछन् र पछिल्ला हुनेहरू पहिला हुनेछन् ।” **32** उहाँहरू यरूशलेम जाने बाटोमा जाँदै हुनुहुन्थ्यो, र येशू तिनीहरूका अगि-अगि जाँदै हुनुहुन्थ्यो । चेलाहरू छक्‍क परिरहेका थिए र तिनीहरूलाई पछ्यानेहरूचाहिँ डराएका थिए । अनि येशूले फेरि ती बाह्र जनालाई अलग्गै लानुभयो र आब चाँडै उहाँलाई के हुने थियो, सो बताउन थाल्नुभयो । **33** “हेर, हामी यरूशलेमतिर जाँदै छौँ, र मानिसका पुत्रलाई त्यहाँ मुख्य पुजारीहरू र शास्‍त्रीहरूका हातमा सुम्पिनेछ । तिनीहरूले उसलाई मृत्यदण्डको दोष लगाउनेछन् र गैरयहूदीहरूकहाँ सुम्पिदिनेछन् । **34** तिनीहरूले उसको गिल्ला गर्नेछन्, र थुक्‍नेछन् र कोर्रा लगाउनेछन् र मृत्युमा पुर्‍याउनेछन् । तर तिन दिनपछि ऊ जीवित भई उठ्नेछ ।” **35** जब्दियाका छोराहरू याकूब र यूहन्‍ना उहाँकहाँ आए र उहाँलाई भने, “गुरुज्यू, हामीले तपाईंसँग जे माग्‍छौँ सो हाम्रो निम्ति गरिदिनुहोस् भन्‍ने हामी चाहन्छौँ ।” **36** उहाँले तिनीहरूलाई भन्‍नुभयो, “मैले तिमीहरूका लागि के गरेको तिमीहरू चाहन्छौ ?” **37** तिनीहरूले भने, “तपाईंको महिमामा हामीमध्ये एउटालाई तपाईंको दायाँपट्टि र अर्कोलाई बायाँपट्टि बस्‍न दिनुहोस् ।” **38** तर येशूले तिनीहरूलाई जवाफ दिनुभयो, “तिमीहरूले के मागिरहेका छौ, सो तिमीहरू जान्दैनौ । के तिमीहरू मैले पिउन लागेको कचौरा पिउन सक्छौ वा मैले लिने बप्‍तिस्मा तिमीहरू सहन सक्छौ ?” **39** तिनीहरूले उहाँलाई भने, “हामी सक्छौँ ।” येशूले तिनीहरूलाई भन्‍नुभयो, “मैले पिउने कचौरा तिमीहरूले पिउनेछौ । र मैले लिने बप्‍तिस्मा तिमीहरूले पनि लिनेछौ । **40** तर मेरो दाहिनेपट्टि वा देब्रेपट्टि बस्‍नुचाहिँ मैले दिने कुरा होइन, तर यो जसको निम्ति तयार पारिएको छ, तिनीहरूका निम्ति नै हो ।” **41** जब अरू दस जना चेलाले यसबारे सुने, तिनीहरू याकूब र यूहन्‍नासँग निकै रिसाउन थाले । **42** येशूले तिनीहरूलाई आफूकहाँ बोलाउनुभयो र भन्‍नुभयो, “गैरयहूदीहरूका शासकहरू मानिनेहरूले तिनीहरूमाथि प्रभुत्व जमाउँछन्, र तिनीहरूका महत्त्वपूर्ण मानिसहरूले तिनीहरूमाथि अधिकार गर्छन् भन्‍ने तिमीहरू जान्दछौ । **43** तर तिमीहरूका माझमा यस्तो हुनेछैन । तिमीहरूका माझमा जो महान् हुने इच्छा गर्छ, त्यो तिमीहरूका सेवक हुनुपर्छ । **44** र तिमीहरूमध्ये जो पहिलो हुने इच्छा गर्छ, त्यो सबैको दास हुनुपर्छ । **45** किनभने मानिसका पुत्र सेवा पाउन होइन, तर सेवा गर्नका निम्ति र धेरैको छुटकाराको मोलको रूपमा आफ्नो जीवन दिन आयो । **46** उहाँहरू यरीहोमा आउनुभयो । र उहाँ आफ्ना चेलाहरू र ठुलो भिडसँगै यरीहोबाट जानुहुँदा तिमैको छोरा बारतिमै दृष्‍टिविहीन भिखारी बाटोमा बसेको थियो । **47** जब त्यसले येशू नासरी भन्‍ने सुने, त्यो कराउन थाल्यो र भन्यो, “हे येशू, दाऊदका पुत्र, ममाथि दया गर्नुहोस् !” **48** धेरैले चुप लाग भनी त्यो दृष्‍टिविहीन मानिसलाई हप्काए । तर त्यो झन् ठुलो स्वरले करायो, “दाऊदका पुत्र, ममाथि दया गर्नुहोस् ।” **49** येशू रोकिनुभयो र त्यसलाई बोलाएर ल्याउन आज्ञा दिनुभयो । तिनीहरूले यसो भनेर त्यसलाई बोलाए, “साहस गर ! खडा होऊ ! उहाँले तिमीलाई बोलाउँदै हुनुहुन्छ ।” **50** त्यसले आफ्नो खास्टो एकातिर फाल्यो, र उफ्रेर येशूकहाँ आयो । **51** येशूले त्यसलाई जवाफ दिनुभयो र भन्‍नुभयो, “मैले तिम्रो निम्ति के गरेको चाहन्छौ ?” त्यो दृष्‍टिविहीन मानिसले भन्यो, “रब्बी, म मेरो दृष्‍टि प्राप्‍त गर्न चाहन्छु ।” **52** येशूले त्यसलाई भन्‍नुभयो, “जाऊ ! तिम्रो विश्‍वासले तिमीलाई निको पारेको छ ।” त्यो तुरुन्तै फेरि देख्‍न सक्यो र त्यो उहाँको पछिपछि गयो ।

### Chapter 11

**1** जब उहाँहरू यरूशलेम आउनुभयो उहाँहरू बेथफागे र बेथानीको नजिक जैतून डाँडामा आइपुग्‍नुभयो । येशूले उहाँका दुई जना चेलालाई पठाउनुभयो । **2** र तिनीहरूलाई भन्‍नुभयो, “तिमीहरू हाम्रो सामुन्‍नेको गाउँमा जाओ । तिमीहरू पस्‍ने बित्तिकै तिमीहरूले कहिल्यै नचढेको बछेडो पाउनेछौ । त्यसलाई फुकाओ र मकहाँ ल्याओ । **3** कसैले तिमीहरूलाई ‘तिमीहरूले किन यसो गरिरहेका छौ ?’ भनेर सोध्यो भने, तिमीहरूले भन्‍नू, ‘प्रभुलाई यसको खाँचो छ, र उहाँले तुरुन्तै यहाँ नै फिर्ता पठाउनुहुनेछ’ ।” **4** तिनीहरू गए र खुल्ला गल्लीमा ढोका बाहिर बाँधिएको एउटा बछेडो भेटे र तिनीहरूले यसलाई फुकाए । **5** त्यहाँ केही मानिसहरू उभिरहेका थिए जसले तिनीहरूलाई भने, “तिमीहरूले त्यो बछेडोलाई फुकाएर के गर्न लागिरहेका छौ ?” **6** तिनीहरूले उनीहरूलाई येशूले तिनीहरूलाई भन्‍नुभएझैँ भने, अनि मानिसहरूले तिनीहरूलाई जान दिए । **7** दुई जना चेलाले बछेडोलाई ल्याए र येशू त्यसमाथि चढेर जान सक्‍नुभएको होस् भनी तिनीहरूले आफ्ना कपडा त्यसमाथि राखे । **8** धेरै मानिसले तिनीहरूका कपडा बाटोभरि ओछ्याए र अरूहरूले खेतबाट काटेर ल्याएका रुखका हाँगाहरू बिछ्याए । **9** उहाँको अगिअगि जाने र उहाँका पछिपछि आउनेहरूले यसरी ठुलो सोरमा कराए, “होसन्‍ना ! परमप्रभुको नाउँमा आउने धन्यका होऊन् । **10** हाम्रा पिता दाऊदको आउने राज्य धन्यको होस् ! सर्वोच्‍चमा होसन्‍ना !” **11** त्यसपछि येशू यरूशलेम प्रवेश गर्नुभयो र मन्दिरभित्र जानुभयो अनि वरिपरि सबैतिर हेर्नुभयो । अहिले, अबेर भइरहेको थियो । उहाँ बाह्र चेलासँग बेथानियातिर जानुभयो । **12** अर्को दिन, जब उहाँहरू बेथानियाबाट फर्कनुभयो, उहाँ भोकाउनुभयो । **13** उहाँले पातसहितको अञ्‍जीरको बोट टाढैबाट देख्‍नुभयो । यसमा कुनै कुरा पाइन्थ्यो कि भनी उहाँ हेर्न जानुभयो । जब उहाँ त्यहाँ आउनुभयो उहाँले पातबाहेक केही पनि पाउनुभएन, किनभने यो अञ्‍जीर फल्ने समय थिएन । **14** उहाँले त्यसलाई भन्‍नुभयो, “तेरो फल फेरि कसैले कहिल्यै पनि खानेछैन ।” उहाँका चेलाहरूले यो सुने । **15** उहाँहरू यरूशलेम आउनुभयो र उहाँ मन्दिरभित्र प्रवेश गर्नुभयो अनि उहाँले त्यहाँका किन्‍ने र बेच्‍नेहरूलाई बाहिर खेद्‍न थाल्‍नुभयो । उहाँले पैसा साट्नेहरूका टेबल र परेवा बेच्‍नेहरूको बस्‍ने मेचलाई पल्टाइदिनुभयो । **16** उहाँले कसैलाई पनि मन्दिर भएर बेच्‍न सकिने कुनै पनि थोक बोकेर लान दिनुभएन । **17** उहाँले तिनीहरूलाई सिकाउनुभयो र भन्‍नुभयो, “के यस्तो लेखिएको छैन, ‘मेरो घर सबै जातिका निम्ति प्रार्थनाको घर हुनेछ ?’ तर तिमीहरूले यसलाई डाँकुहरूको ओढार बनाएका छौ ।” **18** उहाँले भन्‍नुभएको कुरा मुख्य पुजारीहरू र शास्‍त्रीहरूले सुने र उहाँलाई मार्ने उपाय खोजे । उहाँको शिक्षामा सम्पूर्ण भिड नै छक्‍क परेका हुनाले तिनीहरू डराए । **19** जब साँझ पर्‍यो, उहाँहरू सहर छोडेर जानुभयो । **20** जब उहाँहरू बिहान त्यही बाटो भएर जानुभयो, तिनीहरूले अञ्‍जीरको रुख जरैदेखि सुकेको देखे । **21** पत्रुसले सम्झे र भने, “गुरुज्यू, हेर्नुहोस् त ! तपाईंले सराप दिनुभएको अञ्‍जीरको रुख त सुकेछ ।” **22** “परमेश्‍वरमा विश्‍वास गर” भनेर येशूले उत्तर दिनुभयो । **23** साँचो साँचो म भन्दछु, जसले यो पहाडलाई, ‘उठ् र समुद्रमा झर्’ भन्‍छ, अनि त्यसले आफ्नो हृदयमा कुनै शङ्का गर्दैन, तर त्यसले मागेको कुरा हुन्छ भनी विश्‍वास गर्छ, परमेश्‍वरले त्यही नै गर्नुहुनेछ । **24** त्यसकारण म तिमीहरूलाई भन्दछुः तिमीहरूले जुन कुराको निम्ति प्रार्थना गर्छौ र माग्छौ, यो तिमीहरूले पाएका छौ र तिमीहरूको हुनेछ भनी विश्‍वास गर । **25** जब तिमी खडा हुन्छौ र प्रार्थना गर्छौ, तिमीहरूसँग कसैको विरुद्धमा कुनै कुरा छ भने तिमीहरूले क्षमा दिनुपर्छ, ताकि स्वर्गमा हुनुहुने तिमीहरूका पिताले तिमीहरूका अपराधहरू क्षमा गरिदिऊन् ।” **26** [टिपोटः प्राचीन उत्कृष्‍ट प्रतिलिपिहरूले यो पदलाई समावेश गरेका छैनन् (मत्ती ६:१५ हेर्नुहोस्) मर्कूस ११:२६] तर यदि तिमीहरूले क्षमा गरेनौ भने स्वर्गमा हुनुहुने तिमीहरूका पिताले पनि तिमीहरूका पापहरू क्षमा गर्नुहुनेछैन । **27** उहाँहरू फेरि यरूशलेममा आउनुभयो । जब येशू मन्दिरमा घुमिरहनुभएको थियो, मुख्य पुजारीहरू, शास्‍त्रीहरू र धर्म-गुरुहरू उहाँकहाँ आए । **28** तिनीहरूले उहाँलाई भने, “कसको अधिकारले तिमीले यी कुराहरू गर्छौ ? र ती गर्न तिमीलाई कसले अधिकार दियो ?” **29** येशूले तिनीहरूलाई भन्‍नुभयो, “म तिमीहरूलाई एउटा प्रश्‍न सोध्‍छु । मलाई भन र मैले यी सबै कुन अधिकारले गर्छु भनी सो बताउनेछु । **30** यूहन्‍नाको बप्‍तिस्मा स्वर्गबाट भएको हो कि मानिसहरूबाट भएको हो ? मलाई जवाफ देओ ।” **31** तिनीहरू एक-आपसमा छलफल र बहस गरे र भने, “यदि हामीले ‘स्वर्गबाट’ भन्यौँ भने उहाँले भन्‍नुहुनेछ, ‘त्यसो भए, किन उनलाई विश्‍वास गर्दैनौ ?’ **32** तर यदि हामीले ‘मानिसबाट’ भन्यौँ भने, तिनीहरू मानिसहरूसित डराउँथे, किनभने उनीहरूले यूहन्‍ना अगमवक्‍ता हुन् भनी मान्थे । **33** त्यसपछि तिनीहरूले येशूलाई जवाफ दिए र भने, “हामीलाई थाहा छैन ।” त्यसपछि येशूले तिनीहरूलाई भन्‍नुभयो, “न त मैले यी कुराहरू कसको अधिकारले गर्छु भनी तिमीहरूलाई बताउनेछु ।”

### Chapter 12

**1** त्यसपछि येशूले तिनीहरूलाई दृष्‍टान्तमा सिकाउन थाल्नुभयो । उहाँले भन्‍नुभयो, “एक जना मानिसले दाखबारी लगाए, त्यसको वरिपरि बार लगाए र कोलको निम्ति एउटा खाल्डो खने । उनले त्यहाँ एउटा मचान बनाए र दाख उमार्नेहरूलाई दाखबारी भाडामा दिए । त्यसपछि उनी यात्रामा लागे । **2** ठिक समयमा उनले दाखको केही फल पाउन दाख उमार्नेहरूकहाँ एक जना नोकर पठाए । **3** तर तिनीहरूले त्यसलाई समातेर पिटे र केही पनि नदिईकन पठाइदिए । **4** फेरि उनले अर्को नोकरलाई पठाए, तर तिनीहरूले त्यसलाई पनि टाउकोमा चोट पुर्‍याए र लज्‍जास्पद रूपमा व्यवहार गरे । **5** अझै पनि उनले अर्कोलाई पठाए र त्यसलाई तिनीहरूले मारे । तिनीहरूले अरू धेरैलाई पनि त्यस्तै व्‍यवहार गरे, कसैलाई कुटे र अरूलाई मारे । **6** उनीसँग पठाउन अझै पनि एक जना व्यक्‍ति अर्थात् प्यारो छोरा थिए । उनले तिनीहरूकहाँ पठाउन त्यो नै अन्तिम व्यक्‍ति थियो । उनले भने, “तिनीहरूले मेरो छोरालाई आदर गर्नेछन् ।” **7** तर मोहीहरूले एक-आपसमा भने, “यो त उत्तराधिकारी हो । आओ, यसलाई मारौँ र सम्पत्ति हाम्रो हुनेछ ।” **8** तिनीहरूले उसलाई पक्रे; उसलाई मारे र उसलाई दाखबारी बाहिर फालिदिए । **9** यसकारण, दाखबारीको मालिकले के गर्नेछ ? उनी आउनेछन् र ती दाख उमार्नेहरूलाई नाश गर्नेछन् र दाखबारी अरूहरूलाई दिनेछन् । **10** के तिमीहरूले यो धर्मशास्‍त्र पढेका छैनौ ? ‘जुन ढुङ्गालाई निर्माणकर्ताहरूले अस्वीकार गरे, त्यही नै कुने-ढुङ्गो भएको छ ।’ **11** त्यो परमप्रभुबाट थियो र यो हाम्रो दृष्‍टिमा आश्‍चर्यजनक छ ।” **12** तिनीहरूले येशूलाई पक्रन खोजे, तर तिनीहरू भिडसित डराए, किनभने उहाँले यो दृष्‍टान्त तिनीहरूकै विरुद्धमा बोल्नुभएको कुरा तिनीहरूले जाने । त्यसैले, तिनीहरूले उहाँलाई छाडे र गए । **13** अनि तिनीहरूले उहाँलाई उहाँकै वचनहरूमा फसाउन हेरोदियासहरू र केही फरिसीहरू पठाए । **14** तिनीहरू आए र उहाँलाई भने, “गुरुज्यू, हामी जान्दछौँ, कि तपाईंले कसैको विचारको वास्ता गर्नुहुन्‍न, र तपाईंले मानिसहरूबिच कुनै भेदभाव गर्नुहुन्‍न । तपाईंले साँच्‍चै परमेश्‍वरको मार्ग सिकाउनुहुन्छ । कैसरलाई कर तिर्नु उचित हो वा होइन ? हामी कर तिरौँ कि नतिरौँ ?” **15** तर येशूले तिनीहरूको कपटलाई जान्‍नुभयो र तिनीहरूलाई भन्‍नुभयो, “तिमीहरूले मलाई किन जाँच्छौ ? मलाई एउटा सिक्‍का ल्याओ ताकि मैले हेर्न सकौँ ।” **16** तिनीहरूले एउटा सिक्‍का येशूकहाँ ल्याए । उहाँले तिनीहरूलाई भन्‍नुभयो, “यो कसको स्वरूप र छाप हो ?” तिनीहरूले भने, “कैसरको हो ।” **17** येशूले भन्‍नुभयो, “कैसरका चिजहरू कैसरलाई नै देओ र परमेश्‍वरका चिजहरू परमेश्‍वरलाई नै ।” तिनीहरू चकित भए । **18** त्यसपछि पुनरुत्थान हुँदैन भन्‍ने सदुकीहरू उहाँकहाँ आए । तिनीहरूले उहाँलाई यसो भनेर सोधे, **19** “गुरुज्यू, मोशाले हाम्रो लागि लेखे, ‘यदि कुनै मानिसको दाजु कुनै बालबच्‍चा नभईकन मर्छ भने, त्यो मानिसले आफ्‍नो दाजुकी पत्‍नीलाई विवाह गरेर आफ्नो दाजुको लागि बच्‍चा जन्माउनुपर्छ ।’ **20** त्यहाँ सात जना दाजुभाइ थिए, पहिलोले आफ्नी पत्‍नी ल्याए र बच्‍चा नभई मरे । **21** दोस्रोले दाजुकी पत्‍नी लगे र कुनै बालबच्‍चा नभई तिनी मरे । अनि तेस्रोलाई पनि त्यस्तै भयो । **22** अनि सातै जना कुनैको पनि बालबच्‍चा भएन । अन्तमा ती स्‍त्री पनि मरिन् । **23** पुनरुत्थानमा जब तिनीहरू फेरि जीवित भई उठ्नेछन्, तिनी कसकी पत्‍नी हुनेछिन् ? किनभने ती सातै दाजुभाइले तिनलाई पत्‍नीको रूपमा लिए । **24** येशूले भन्‍नुभयो, “तिमीहरूले न त धर्मशास्‍त्र न परमेश्‍वरको शक्‍तिको बारेमा जानेका हुनाले नै के तिमीहरूले गल्ती गरेका होइनौ र ? **25** किनभने जब तिनीहरू मृत्युबाट जीवित भई उठ्नेछन्, तिनीहरूले न विवाह गर्छन् न त विवाह गर्न नै दिन्छन्, तर तिनीहरू स्वर्गका स्वर्गदूतहरूजस्ता हुनेछन् । **26** तर जीवित भई उठ्ने मृतकहरूको विषयमा के तिमीहरूले मोशाको पुस्तकमा झाडीको विवरणमा परमेश्‍वर उनीसँग कसरी बोल्नुभयो र, ‘म अब्राहामका परमेश्‍वर, इसहाकका परमेश्‍वर र याकूबका परमेश्‍वर हुँ’ भन्‍नुभयो भन्‍ने पढेका छैनौ ?” **27** उहाँ मृतकहरूका परमेश्‍वर हुनुहुन्‍न, तर जीवितहरूका परमेश्‍वर हुनुहुन्छ । तिमीहरू गलत छौ ।” **28** शास्‍त्रीहरूमध्येका एक जना आए र तिनीहरूका छलफल सुने । येशूले तिनीहरूलाई राम्रो जवाफ दिनुभएको तिनले देखे । तिनले उहाँलाई सोधे, “सबैभन्दा महत्त्‍वपूर्ण आज्ञा कुन हो ?” **29** येशूले जवाफ दिनुभयो, “सबैभन्दा महत्त्‍वपूर्णचाहिँ यो हो, ‘सुन, हे इस्राएल, परमप्रभु हाम्रा परमेश्‍वर, परमप्रभु एक मात्र हुनुहुन्छ । **30** तिमीले आफ्ना परमप्रभु परमेश्‍वरलाई आफ्ना सारा हृदय, सारा प्राण, सारा मन र सारा शक्‍तिले प्रेम गर्नुपर्दछ ।’ **31** दोस्रो आज्ञा यो हो, ‘आफ्नो छिमेकीलाई आफुलाई जस्तै प्रेम गर्नुपर्छ ।’ योभन्दा अरू कुनै ठुलो आज्ञा छैन ।” **32** शास्‍त्रीले भने, “हे असल गुरुज्यू ! परमेश्‍वर एक मात्र हुनुहुन्छ र उहाँबाहेक अरू कोही पनि छैन भनी तपाईंले साँचो भन्‍नुभएको छ । **33** उहाँलाई सारा हृदय, सारा समझ र सारा शक्‍तिले प्रेम गर्नू अनि आफ्नो छिमेकीलाई आफूलाई झैँ प्रेम गर्नू होमबलि र बलिदानहरूभन्दा पनि महान् हो ।” **34** जब तिनले बुद्धिमत्तापूर्वक जवाफ दिएको येशूले देख्‍नुभयो, उहाँले तिनलाई भन्‍नुभयो, “तिमी परमेश्‍वरको राज्यबाट टाढा छैनौ ।” त्यसपछि कसैले पनि येशूलाई अरू प्रश्‍न गर्ने आँट गरेन । **35** येशूले मन्दिरमा सिकाउँदै गर्नुहुँदा उहाँले जवाफ दिनुभयो र भन्‍नुभयो, “शास्‍त्रीहरूले ख्रीष्‍टलाई कसरी दाऊदका पुत्र भन्छन् ? **36** दाऊद आफैँले पवित्र आत्माद्वारा यसो भने, ‘परमप्रभुले मेरा प्रभुलाई भन्‍नुभयो, मेरो दाहिने हातमा बस, जबसम्म मैले तिम्रा शत्रुहरूलाई तिम्रो खुट्टामुनि ल्याउँदिनँ ।’ **37** दाऊद आफैँले उहाँलाई ‘प्रभु’ भन्छन् भने मसीह कसरी दाऊदका पुत्र हुन सक्छन् त ?” ठुलो भिडले उहाँको कुरा खुसीसाथ सुन्यो । **38** येशूले उहाँको शिक्षामा भन्‍नुभयो, “शास्‍त्रीहरूदेखि होसियार बस, जसले लामो वस्‍त्र लगाएर हिँड्न र बजारमा अभिवादन गरेको, **39** अनि सभाघरमा भोजमा प्रमुख आसनहरू र भोजहरूमा प्रमुख स्थानहरू रुचाउँछन् । **40** तिनीहरूले विधवाहरूको घर खान्छन् र मानिसहरूले देखून् भनी लामो प्रार्थना गर्छन् । यी मानिसहरूले अझ ठुलो दण्ड पाउनेछन् ।” **41** त्यसपछि येशू मन्दिर परिसरको भेटी चढाउने बाकसको सामुन्‍ने बस्‍नुभयो । मानिसहरूले भेटी हालिरहँदा उहाँले हेरिरहनुभएको थियो । धेरै धनी मानिसले ठुलो रकम हाले । **42** त्यसपछि त्यहाँ एक जना गरिब विधवा आइन् र दुई सिक्‍का हालिन् । **43** उहाँले आफ्ना चेलाहरूलाई बोलाउनुभयो र तिनीहरूलाई भन्‍नुभयो, “साँच्‍चै, म तिमीहरूलाई भन्दछु, यी गरिब विधवाले भेटीको बाकसमा भेटी दिनेहरूमध्ये सबैभन्दा धेरै हालेकी छन् । **44** किनभने सबैले आ-आफ्ना प्रशस्‍तताबाट दिए । तर यी विधवाले आफ्नो गरिबीबाट तिनी जिउनुपर्ने सबै पैसा हालिन् ।”

### Chapter 13

**1** जसै येशू मन्दिरबाट जाँदै हुनुहुन्थ्यो, उहाँका चेलाहरूमध्ये एक जनाले भन्यो, “गुरुज्यू, हेर्नुहोस् त कति राम्रा ढुङ्गाहरू र भवनहरू !” **2** उहाँले तिनलाई भन्‍नुभयो, “के तिमी यी भव्य भवनहरू देख्छौ ? यिनीहरू नभत्काइएर एउटामाथि अर्को ढुङ्गा रहने एउटा पनि हुनेछैन ।” **3** जब उहाँ मन्दिरको सामुन्‍ने पर्ने जैतूनको डाँडामा बस्‍नुभयो, पत्रुस, याकूब, यूहन्‍ना र अन्द्रियासले उहाँलाई गुप्‍तमा सोधे, **4** “हामीलाई भन्‍नुहोस्, कि यी कुराहरू कहिले हुनेछन् ? यी सबै कुरा हुन लाग्‍दा कस्ता-कस्ता चिन्हहरू हुनेछन् ?” **5** येशूले तिनीहरूलाई भन्‍न सुरु गर्नुभयो, “होसियार रहो, कसैले पनि तिमीहरूलाई नबहकाओस् ।” **6** मेरो नाउँमा धेरै जना आउनेछन् र भन्‍नेछन् ‘म उही हुँ’ र तिनीहरूले धेरैलाई भड्काउनेछन् । **7** जब तिमीहरूले युद्ध र युद्धको हल्ला सुन्‍नेछौ, चिन्ता नगर; यी कुराहरू हुनैपर्छ, तर अन्त्य अझै आइसकेको हुँदैन । **8** किनभने जातिको विरुद्धमा जाति र राज्यको विरुद्धमा राज्य खडा हुनेछ । धेरै ठाउँमा भूकम्प र अनिकालहरू हुनेछन् । यी प्रसव-वेदनाको सुरुवात हुन् । **9** आफूलाई सचेत राख । तिनीहरूले तिमीहरूलाई परिषद्‌हरूको हातमा सुम्पिनेछन्, र सभाघरहरूमा तिमीहरू पिटिनेछौ । मेरा साक्षीको रूपमा तिमीहरू शासक र राजा दुवैका सामु मेरा खातिर खडा हुनेछौ । **10** तर सबै जातिलाई पहिले सुसमाचार प्रचार गरिनुपर्छ । **11** जब उनीहरूले तिमीहरूलाई गिरफ्तार गर्छन् र सुम्पन्छन्, तिमीहरूले के बोल्ने भनी चिन्ता नगर । किनभने त्यो समय तिमीहरूले के बोल्नुपर्ने हो, सो तिमीहरूलाई दिइनेछ; त्यस बेला बोल्ने तिमीहरू होइनौ, तर पवित्र आत्मा हुनुहुनेछ । **12** दाजुले भाइलाई र बुबाले आफ्नो छोरोलाई मृत्यको लागि सुम्पिनेछन् । छोराछोरीहरू आफ्ना बुबा-आमाको विरुद्धमा खडा हुनेछन् र तिनीहरूलाई मृत्युमा पुर्‍याउनेछन् । **13** मेरो नाउँको खातिर तिमीहरू सबैद्वारा घृणित हुनेछौ । तर जो अन्त्यसम्म रहनेछ, त्यो मानिस बचाइनेछ । **14** जब तिमीहरूले विनाशकारी घृणित थोक खडा नहुनुपर्ने ठाउँमा खडा भइरहेको देख्छौ (पाठकले बुझोस्), यहूदियामा हुनेहरू पहाडहरूतिर भागून् । **15** घरको छतमा हुनेहरू तल नओर्लून् वा उसले घरभित्रबाट केही पनि ननिकालोस्, **16** र खेतमा हुनेहरू आफ्नो खास्टो लिन नआऊन् । **17** तर हाय, ती दिनमा बालक भएकाहरू र दूध खुवाउने आमाहरू ! **18** यो हिउँदमा नपरोस् भनी प्रार्थना गर । **19** किनकि त्यस बेला ठुलो महासङ्कष्‍ट हुनेछ । यस्तो त परमेश्‍वरले संसार सृष्‍टि गर्नुभएको दिनको सुरुदेखि अहिलेसम्म भएको छैन, न त फेरि कहिल्यै हुनेछ । **20** परमप्रभुले ती दिनलाई नघटाउनुभएको भए, कुनै पनि प्राणी बाँच्‍ने थिएन, तर चुनिएकाहरूका खातिर, जसलाई उहाँले छान्‍नुभएको छ, उहाँले दिनहरूको सङ्ख्या घटाई दिनुभयो । **21** यदि कसैले तिमीहरूलाई, हेर ख्रीष्‍ट यहाँ हुनुहुन्छ ! वा हेर उहाँ त्यहाँ हुनुहुन्छ भन्यो भने विश्‍वास नगर । **22** किनकि झुटा ख्रीष्‍ट र अगमवक्‍ताहरू देखा पर्नेछन् र सम्भव भए चुनिएकाहरूलाई पनि तिनीहरूले धोखा दिन चिन्ह र आश्‍चर्यकर्महरू गर्नेछन् । **23** सचेत रहो ! मैले तिमीहरूलाई समय आउनुअगि नै यी सबै कुरा बताइदिएको छु । **24** तर ती दिनको महासङ्कष्‍टपछि सूर्य अँध्यारो हुनेछ; चन्द्रमाले आफ्नो प्रकाश दिनेछैन; **25** ताराहरू आकाशबाट खस्‍नेछन्, र स्वर्गमा भएका शक्‍तिहरू हल्लिनेछन् । **26** त्यसपछि तिनीहरूले मानिसका पुत्रलाई बादलमा महान् शक्‍ति र महिमामा आउँदै गरेको देख्‍नेछन् । **27** तब उसले आफ्ना स्वर्गदूहरूलाई पठाउनेछन् र उसले चारै दिशाबाट, पृथ्वीको अन्तिम छेउदेखि आकाशको अन्तिम छेउबाट आफ्ना चुनिएकाहरूलाई जम्मा गर्नेछ । **28** अञ्‍जीरको रुखबाट पाठ सिक । जब हाँगाहरूमा मुना पलाउँछ र पातहरू लाग्छन्, तिमीहरू ग्रीष्म नजिकै छ भनी जान्दछौ । **29** त्यसै गरी, जब तिमीहरूले यी सबै कुराह घटिरहेको देख्छौ, उहाँ नजिकै हुनुहुन्छ, ढोकाकै नजिक हुनुहुन्छ भनी तिमीहरूले जान । **30** साँच्‍चै, म तिमीहरूलाई भन्दछु, यी सबै कुरा नभएसम्‍म यो पुस्ता बितेर जानेछैन । **31** स्वर्ग र पृथ्वी बितेर जानेछ, तर मेरो वचन कहिल्यै बितेर जानेछैन । **32** तर त्यस दिन र घडीको विषयमा पितालाई बाहेक कसैलाई पनि थाहा छैन, न स्वर्गदूतहरूलाई, न त पुत्रलाई । **33** सचेत रहो ! होसियार होओ, किनभने यो कुन समयमा हुन्छ भनी तिमीहरू जान्दैनौ । (टिपोटः केही प्राचीन प्रामाणिक लेखहरूले यसलाई यसरी उल्लेख गर्छन्‌: होसियार रहो, जागा रहो र प्रार्थना गर किनकि ...) **34** यो यात्रामा गएका एक जना मानिसजस्तो होः उसले आफ्नो घर छोड्छ र उसका नोकरहरू हरेकलाई आ-आफ्‍नो कामसहित उसको घरको जिम्मा दिन्छ । अनि उसले पहरेदारलाई जागा रहन आज्ञा दिन्छ । **35** त्यसकारण, जागा रहो ! किनकि घरको मालिक साँझ वा मध्यरात वा भाले बास्दा वा बिहान कुन समयमा आउँछन् भनी तिमीहरू जान्दैनौ । **36** यदि उनी अचानक आइपुगे भने, उनले तिनीहरूलाई सुतिरहेको नभेट्टाऊन् । **37** जे म तिमीहरूलाई भन्छु, त्यो म सबैलाई भन्छु, जागा रहो !”

### Chapter 14

**1** यो निस्तार र अखमरी रोटीको चाडभन्दा दुई दिनअगि थियो । मुख्य पुजारीहरू र शास्‍त्रीहरूले येशूलाई कसरी गुप्‍त रूपमा गिरफ्‍तार गर्ने र मार्ने भनी विचार गरिरहेका थिए । **2** किनकि तिनीहरूले भनिरहेका थिए, “चाडको समयमा होइन, ताकि मानिसहरूमाझ दङ्गा उत्पन्‍न नहोस् ।” **3** जब येशू बेथानियामा सिमोन कुष्‍ठरोगीको घरमा हुनुहुन्थ्यो, उहाँ टेबुलमा अडेस लागेर बसिरहनुहुँदा एक जना स्‍त्री अति मूल्यवान् तरल पदार्थ सिङ्गमरमरको शिशीमा लिएर येशूकहाँ आइन्, जुन शुद्ध जटामसी थियो । तिनले त्यो शिशीलाई फुटाइन् र उहाँको टाउकोमा खन्याइन् **4** तर त्यहाँका कोही-कोही रिसाए । तिनीहरूले आपसमा कुरा गरे र भने, “के कारणको लागि यो खेर फालिँदै छ ? **5** यो अत्तरलाई तिन सय चाँदीका सिक्‍काभन्दा बढीमा बेच्‍न सकिन्थ्यो र गरिबहरूलाई दिन सकिन्थ्यो ।” र तिनीहरूले तिनलाई गाली गर्दै थिए । **6** तर येशूले भन्‍नुभयो, “तिनलाई छोडिदेओ । तिमीहरूले तिनलाई किन दुःख दिइरहेका छौ ? तिनले मेरो निम्ति सुन्दर काम गरेकी छन् । **7** गरिबहरू तिमीहरूसँग सधैँ हुन्छन्, र तिमीहरू जहिले चाहन्छौ तिनीहरूको निम्ति गर्न सक्छौ, तर म त तिमीहरूसित सधैँ हुनेछैन । **8** तिनले जे गर्न सक्थिन् त्‍यही गरिन्ः तिनले मेरो शरीरलाई दफनको निम्ति अभिषेल गरेकी छन् । **9** साँच्‍चै, म तिमीहरूलाई भन्दछु, सारा संसारभरि जहाँ-जहाँ सुसमाचार प्रचार गरिन्छ, त्यहाँ यी स्‍त्रीले गरेकी काम तिनको सम्झनामा बताइनेछ । **10** अनि बाह्रमध्येका एक जना यहूदा इस्करियोत मुख्य पुजारीहरूकहाँ गयो, ताकि त्यसले उहाँलाई तिनीहरूका हातमा सुम्पन सकोस् । **11** जब मुख्य पुजारीहरूले यो सुने, तिनीहरू खुसी भए र त्यसलाई पैसा दिने वाचा गरे । उसले येशूलाई तिनीहरूका हातमा सुम्पनलाई अवसर हेर्न थाल्यो । **12** अखमिरी रोटीको पहिलो दिन उनीहरूले निस्तारको थुमा चढाउने बेला उहाँका चेलाहरूले उहाँलाई भने, “हामी कहाँ गएर तयारी गरेको तपाईं चाहनुहुन्छ, ताकि तपाईंले निस्तारको खाना खान सक्‍नुभएको होस् ?” **13** उहाँले आफ्ना चेलाहरूमध्ये दुई जनालाई पठाउनुभयो र तिनीहरूलाई भन्‍नुभयो, “सहरमा जाओ र एक जना पानीको गाग्रो बोक्‍ने मानिसले तिमीहरूलाई भेट्नेछ र उसलाई पछ्याओ । **14** जुन घरभित्र ऊ पस्छ, उसलाई पछ्याओ र त्यस घरको मालिकलाई भन, “गुरुज्यू भन्‍नुहुन्छ, मेरो पाहुना कोठा कहाँ छ जहाँ मैले मेरा चेलाहरूसँग निस्तार-चाडको भोज खानेछु ?” **15** उनले तिमीहरूलाई एउटा तयार भएको ठुलो माथिल्लो तलाको कोठा देखाउनेछन् । त्यहाँ नै हाम्रो निम्ति तयारी गर्नू ।” **16** चेलाहरू निस्के र सहरतिर लागे । तिनीहरूले उहाँले तिनीहरूलाई भन्‍नुभएजस्तै पाए र तिनीहरूले निस्तार-चाडको तयारी गरे । **17** जब साँझ पर्‍यो, उहाँ आफ्ना बाह्र जना चेलासँग आउनुभयो । **18** जब उहाँहरू टेबुलमा अडेस लागेर खाँदै हुनुहुन्थ्यो, येशूले भन्‍नुभयो, “साँच्‍चै, म तिमीहरूलाई भन्दछु, मसँग खाइरहेकाहरूमध्ये एक जनाले मलाई धोखा दिनेछ ।” **19** उनीहरू सबै एकदमै निराश भए, र तिनीहरू एक-एक जनाले उहाँलाई भने, “के म त होइन ?” **20** येशूले जवाफ दिनुभयो र तिनीहरूलाई भन्‍नुभयो, “यी बाह्र जनामध्येका एक हुन्, जसले मसँग अहिले कचौरामा रोटी चोपिरहेको छ । **21** मानिसका पुत्र धर्मशास्‍त्रमा उसको बारेमा लेखिएबमोजिम जानेछ । तर धिक्‍कार ! जसद्वारा मानिसका पुत्रलाई धोखा दिइनेछ । त्यसको निम्ति त्यो त नजन्मेको भए नै असल हुने थियो ।” **22** तिनीहरूले खाँदै गर्दा येशूले रोटी लिनुभयो; आशिष्‌‌ दिनुभयो, र भाँच्‍नुभयो । उहाँले यो तिनीहरूलाई दिनुभयो र भन्‍नुभयो, “यो लेओ । यो मेरो शरीर हो ।” **23** उहाँले कचौरा लिनुभयो; धन्यवाद दिनुभयो; तिनीहरूलाई दिनुभयो र तिनीहरू सबैले त्यसबाट पिए । **24** उहाँले तिनीहरूलाई भन्‍नुभयो, “यो करारको मेरो रगत हो । यो रगत धेरैका निम्ति बगाइएको छ ।” **25** साँच्‍चै, म तिमीहरूलाई भन्दछु, यो दाखको फलबाट तबसम्म पिउनेछैनँ जबसम्म मैले परमेश्‍वरको राज्यमा यसलाई नयाँ गरी पिउँदिनँ । **26** जब उहाँहरूले एउटा भजन गाउनुभयो, उहाँहरू जैतून डाँडामा जानुभयो । **27** येशूले तिनीहरूलाई भन्‍नुभयो, “तिमीहरू सबै मेरो कारणले पछि हट्नेछौ, किनकि यसरी लेखिएको छ, ‘म गोठालोलाई हिर्काउनेछु र भेडाहरू छरपष्‍ट हुनेछन् ।’ [टिपोटः प्राचीन उत्कृष्‍ट प्रतिलिपिहरूमा “मेरो कारणले” भन्‍ने पदावली छैन ।] **28** तर म जीवित भई उठेपछि म तिमीहरूभन्दा अगि गालीलमा जानेछु ।” **29** पत्रुसले उहाँलाई भने, “सबै जना पछि हटे पनि म पछि हट्नेछैनँ ।” **30** येशूले तिनलाई भन्‍नुभयो, “साँच्‍चै, म तिमीलाई भन्दछु, कि यस रात भाले दुई पल्ट बास्‍नुअगि तिमीले मलाई तिन पल्ट इन्कार गर्नेछौ ।” **31** तर पत्रुसले भने, “यदि म तपाईंसँगै मर्नुपर्छ भने पनि म तपाईंलाई इन्‍कार गर्नेछैनँ ।” तिनीहरू सबैले उही प्रतिज्ञा गरे । **32** उहाँहरू गेतसमनी भन्‍ने ठाउँमा आइपुग्‍नुभयो र येशूले आफ्ना चेलाहरूलाई भन्‍नुभयो, “मैले प्रार्थना गर्दा यहाँ बस ।” **33** उहाँले पत्रुस, याकूब र यूहन्‍नालाई आफूसँग लानुभयो, र उहाँ दुःखित र अति व्याकुल हुनुभयो । **34** उहाँले तिनीहरूलाई भन्‍नुभयो, “मेरो प्राण मरेजतिकै गहिरो वेदनामा छ । यहाँ बस र जागा रहो ।” **35** येशू अलि परतिर जानुभयो, भुइँमा लम्पसार पर्नुभयो र प्रार्थना गर्नुभयो, कि यदि यो सम्भव थियो भने यो घडी उहाँबाट हटेर जाओस् । **36** उहाँले भन्‍नुभयो, “हे अब्बा, पिता तपाईंमा सबै थोक सम्भव छ । यो कचौरा मबाट हटाउनुहोस् । तर मेरो इच्छा होइन, तपाईंको इच्छा पुरा होस् ।” **37** उहाँ फर्केर आउनुभयो र तिनीहरूलाई सुतिरहेको भेट्टाउनुभयो र उहाँले पत्रुसलाई भन्‍नुभयो, “सिमोन, के तिमी पनि मस्त निद्रामा छौ ? के एक घण्टा पनि जागा रहन सकेनौ ? **38** जागा रहो र परीक्षामा नपरौँ भनी प्रार्थना गर । वास्तवमा आत्मा त तत्पर छ, शरीर कमजोर छ ।” **39** उहाँ फेरि जानुभयो अनि प्रार्थना गर्नुभयो र उहाँले उही वचनहरू प्रयोग गर्नुभयो । **40** फेरि उहाँ आउनुभयो र तिनीहरूलाई सुतिरहेको भेट्टाउनुभयो, किनभने तिनीहरूका आँखा लोलाएका थिए र उहाँलाई के भन्‍ने भनी तिनीहरूले जानेनन् । **41** उहाँ तेस्रो पल्ट आउनुभयो र तिनीहरूलाई भन्‍नुभयो, “के तिमीहरू अझै सुतिरहेका छौ र आराम गरिरहेका छौ ? भयो ! समय आएको छ । हेर ! मानिसका पुत्र पापीहरूको हातमा सुम्पिँदै छ । **42** उठ र जाऔँ । हेर, मलाई धोखा दिने नजिकै छ ।” **43** उहाँ बोल्दै गर्नुहुँदा बाह्र जनामध्येको यहूदा आइपुग्यो अनि त्योसँग मुख्य पुजारीहरू, शास्‍त्रीहरू र धर्म-गुरुहरूबाट आएका तरवार र लाठा बोकेको एउटा ठुलो हुल थियो । **44** अब, उहाँलाई विश्‍वासघात गर्नेले तिनीहरूलाई एउटा सङ्केत दिएको थियो, “जसलाई मैले चुम्बन गर्छु, ऊ त्‍यही हो । उसलाई समात र सुरक्षा घेरामा लैजाओ ।” **45** जब यहूदा आयो, तुरुन्तै त्यो येशूकहाँ आयो र भन्यो, “रब्बी !” र त्यसले उहाँलाई चुम्बन गर्‍यो । **46** त्यसपछि तिनीहरूले उहाँमाथि हात हाले र पक्रे । **47** तर त्यहाँ उभिनेहरूमध्ये एक जनाले आफ्नो तरवार थुते र मुख्य पुजारीका नोकरको कान काटिदिए । **48** येशूले तिनीहरूलाई भन्‍नुभयो, “के तिमीहरू डाँकुको विरुद्धमा आएझैँ तरवार र भाला लिएर आउँछौ ? **49** जब म तिमीहरूसँग दैनिक हुन्थेँ र मैले मन्दिरमा सिकाइरहेको थिएँ, तिमीहरूले मलाई गिरफ्तार गरेनौ । तर धर्मशास्‍त्र पुरा होस् भनेर यस्तो भयो ।” **50** अनि येशूसँग भएका सबैले उहाँलाई छाडे र भागे । **51** एक जना जवान मानिस उहाँको पछि लाग्यो जसले सूतीको कपडा मात्र लगाएका थिए जसलाई तिनको कम्मरमा बेह्रिएको थियो; तिनीहरूले त्यसलाई पक्रे, तर **52** उसले त्यो सूतीको कपडा त्यहीँ नै छाडे र नाङ्गै भागे । **53** तिनीहरूले उहाँलाई प्रधान पुजारीकहाँ लगे । त्यहाँ तिनीसँग मुख्य पुजारीहरू, धर्म-गुरुहरू र शास्‍त्रीहरू भेला भएका थिए । **54** अब पत्रुसले चाहिँ टाढैबाट उहाँलाई प्रधान पुजारीको घरको आँगनसम्म पछ्याए । तिनी पहरेदारहरूसँगै बसे, जसले न्यानो हुन आगो ताप्दै थिए । **55** अब, मुख्य पुजारीहरू र सबै यहूदी परिषद्‍ले येशूको विरुद्धमा गवाही खोजिरहेका थिए, ताकि तिनीहरूले उहाँलाई मृत्युदण्ड दिन सकून् । तर तिनीहरूले कुनै पनि कुरा भेट्टाएनन् । **56** किनभने धेरैले उहाँको विरुद्धमा झुटो गवाही ल्याए, तर तिनीहरूका गवाही मिलेन । **57** कोही खडा भए र उहाँको विरुद्धमा झुटो गवाही ल्याए; तिनीहरूले भने, **58** “यसले यसो भनेको हामीले सुन्यौँ, ‘हातद्वारा बनाइएका यो मन्दिर मैले नष्‍ट गर्नेछु, र तिन दिनमा हातविना नै बनाइएको अर्को मन्दिर मैले बनाउनेछु ।’ ” **59** तापनि तिनीहरूको गवाही एकै मतको भएन । **60** प्रधान पुजारी तिनीहरूका बिचमा उभिए र येशूलाई सोधे, “के तिमी कुनै जवाफ दिँदैनौ ? यी मानिसहरूले तिम्रो विरुद्धमा दिएका गवाही के हुन् नि ?” **61** तर उहाँ चुपचाप रहनुभयो, र जवाफ दिनुभएन । प्रधान पुजारीले उहाँलाई फेरि प्रश्‍न गरे र भने, “के तिमी धन्यका पुत्र ख्रीष्‍ट हौ ?” **62** येशूले भन्‍नुभयो, “म हुँ । र तिमीहरूले मानिसका पुत्रलाई शक्‍तिको दाहिने हातपट्टि बसेको र आकाशको बादलसँग आएको देख्‍नेछौ ।” **63** प्रधान पुजारीले आफ्नो लुगा च्याते र भने, “के हामीलाई अझै गवाहीको आवश्यक पर्छ र ? **64** तपाईंहरूले ईश्‍वर-निन्दा सुन्‍नुभएकै छ । तपाईंहरूको के निर्णय छ ?” अनि तिनीहरू सबैले मृत्युको योग्य भएकालाई झैँ दोष लगाए । **65** केहीले उहाँलाई थुक्‍न र उहाँको अनुहार छोप्‍न र हिर्काउन थाले र भने, “भविष्‍यवाणी गर् !” अनि अधिकारीहरूले उहाँलाई लगे र पिटे । **66** पत्रुस तल आँगनमा हुँदा प्रधान पुजारीका नोकर्नीहरूमध्ये एक जना तिनीकहाँ आई । **67** त्यो न्यानो हुन आगोको नजिक उभिँदा त्यसले पत्रुसलाई देखी र उनलाई नियालेर हेरी । त्यसले भनी, “तिमी पनि येशू नासरीसँग थियौ ?” **68** तर उनले इन्कार गरे र भने, “तिमीले के भनिरहेका छौ, मैले न बझ्छु न जान्दछु । त्यसपछि उनी आँगनमा गए । [टिपोटः केही प्राचीन प्रतिलिपिहरूले “अनि भाले बास्यो” भनी थप्छन्, तर उत्कृष्‍ट प्राचीन प्रितिलिपिहरूले यसलाई समावेश गरेका छैनन् ।] **69** तर नोकर्नीले उनलाई त्यहाँ देखी र ती उभिएकाहरूलाई फेरि भन्‍न थाली, “यो मान्छे पनि तिनीहरूमध्येकै एक जना हो ।” **70** तर उनले फेरि पनि इन्कार गरे । केही समयपछि त्यहाँ उभिनेहरूले पत्रुसलाई भने, “निश्‍चय नै, तिमी पनि तिनीहरूमध्येकै एक हौ, किनकि तिमी पनि गालीली नै हौ ।” **71** तर उनले आफैँलाई सराप्‍न र किरिया हालेर भन्‍न लागे, “तिमीहरूले कुरा गरिरहेका यी मानिसबारे मलाई केही थाहा छैन ।” **72** तुरुन्तै भाले दोस्रो चोटि बास्यो । त्यसपछि पत्रुसले येशूले उनलाई भन्‍नुभएका वचनहरू स्मरण गरेः “दुई चोटि भाले बास्‍नुअगि तिमीले मलाई तिन पटक इन्कार गर्नेछौ ।” र उनी धुरुधुरु रोए ।

### Chapter 15

**1** बिहान सबेरै मुख्य पुजारीहरूसँगै धर्म-गुरुहरू, शास्‍त्रीहरू र सम्पूर्ण यहूदी परिषद्‍सँगै भेला भए । अनि तिनीहरूले येशूलाई बाँधे र लिएर गए । तिनीहरूले उहाँलाई पिलातसकहाँ सुम्पिदिए । **2** पिलातसले उहाँलाई सोधे, “के तिमी यहूदीहरूका राजा हौ ?” उहाँले जवाफ दिनुभयो, “तपाईं नै त्यसो भन्‍नुहुन्छ ।” **3** मुख्य पुजारीहरूले येशूको विरुद्धमा धेरै अभियोग पेस गरिरहेका थिए । **4** पिलातसले फेरि पनि येशूलाई सोधे, “किन तिमी जवाफ दिँदैनौ ? हेर, तिनीहरूले तिम्रो विरुद्धमा कति धेरै अभियोग ल्याइरहेका छन् ?” **5** तर येशूले पिलातसलाई कुनै जवाफ दिनुभएन, र जसले गर्दा तिनी छक्‍क परे । **6** अब चाडको समयमा पिलातसले सामान्यतया तिनीहरूले अनुरोध गरेअनुसार एउटा कैदीलाई मुक्‍त गर्थे । **7** विद्रोहमा विद्रोहीहरूसँगै सहभागी भएका हत्याराहरूमध्ये त्यहाँ झ्यालखानामा बारब्बा नाउँ गरेका एक जना मानिस कैदमा थिए । **8** भिड पिलातसकहाँ आयो र तिनले विगतमा गरेझैँ तिनीहरूका निम्ति गर्नलाई अनुरोध गर्न थाले । **9** पिलातसले तिनीहरूलाई जवाफ दिए र भने, “के तिमीहरू मैले यहूदीहरूका राजालाई मुक्‍त गरेको चाहन्छौ ?” **10** किनभने डाहको कारणले गर्दा नै मुख्य पुजारीहरूले येशूलाई तिनको हातमा सुम्पेका हुन् भन्‍ने तिनलाई थाहा थियो । **11** तर मुख्य पुजारीहरूले भिडलाई बरु बारब्बालाई नै मुक्‍त गरिनुपर्छ भनी कराउन उक्साएका थिए । **12** पिलातसले तिनीहरूलाई फेरि जवाफ दिए र भने, “त्यसो भए यहूदीहरूका राजालाई म के गरूँ त ?” **13** तिनीहरू फेरि चिच्‍च्याए, “त्यसलाई क्रुसमा टाँग्‍नुहोस् !” **14** पिलातसले तिनीहरूलाई भने, “त्यसले के गल्ती गरेको छ र ?” तर तिनीहरू झन् ठुलो स्वरमा चिच्‍च्याए, “त्यसलाई क्रुसमा टाँग्‍नुहोस् ।” **15** पिलातसले भिडलाई सन्तुष्‍ट पार्न चाहे । त्यसैले, तिनले तिनीहरूका निम्ति बारब्बालाई छोडिदिए । तिनले येशूलाई कोर्रा लगाए र क्रुसमा टाँग्‍नको निम्ति सुम्पिदिए । **16** सिपाहीहरूले उहाँलाई (ब्यारेकभित्रको) चोकमा लगे र तिनीहरूले सिपाहीहरूको सम्पूर्ण जत्थालाई सँगै बोलाए । **17** तिनीहरूले येशूलाई बैजनी रङको पोशाक पहिराइदिए र तिनीहरूले काँडाको मुकुट बनाएर उहाँको टाउकोमा लगाइदिए । **18** तिनीहरूले “हे यहूदीहरूका राजा” भनी उहाँलाई सलाम गर्न थाले । **19** तिनीहरूले निगालोले उहाँको टाउकोमा हिर्काए र उहाँलाई थुके । तिनीहरूले सम्मानमा उहाँको सामु घुँडा टेके । **20** जब तिनीहरूले उहाँको गिल्ला गरे, तिनीहरूले बैजनी रङको पोशाक फुकालिदिए र उहाँको आफ्नै पोशाक लगाइदिए र उहाँलाई क्रुसमा टाँग्‍न लिएर गए । **21** तिनीहरूले गाउँबाट आइरहेका (अलेक्जेन्डर र रुफसका बुबा) कुरेनीका सिमोन नाउँ गरेका एउटा बटुवालाई सेवा गर्न दबाब दिए; तिनीहरूले तिनलाई येशूको क्रुस बोक्‍न कर लगाए । **22** सिपाहीहरूले येशूलाई गलगथा भनिने ठाउँमा ल्याए ( जसको अर्थ हुन्छः “खप्परको ठाउँ”) । **23** तिनीहरूले उहाँलाई सिर्का मिसाएको दाखमद्य पिउन दिए, तर उहाँले त्यो पिउनुभएन । **24** तिनीहरूले उहाँलाई क्रुसमा टाँगे र प्रत्येक सिपाहीले उहाँको पोशाकको कुनचाहिँ टुक्रा लिने भनी एक-आपसमा चिट्ठा हाले र भाग लगाए । **25** तिनीहरूले उहाँलाई क्रुसमा टाँग्‍दा तेस्रो पहर भएको थियो । **26** तिनीहरूले उहाँको विरुद्धमा यस्‍तो दोष-पत्र लेखे, “यहूदीहरूका राजा ।” **27** तिनीहरूले उहाँसँग दुई जना डाँकुलाई क्रुसमा टाँगेः एउटालाई उहाँको दाहिनेपट्टि र अर्कोलाई देब्रेपट्टि । **28** [टिपोटः प्राचीन उत्कृष्‍ट प्रतिलिपिहरूमा २८ पदलाई हटाइएको छ (लूका २२:३ लाई हेर्नुहोस्) पद २८] अनि “उहाँ अधर्मीहरूसँग गनिनुभयो” भन्‍ने धर्मशास्‍त्रको वचन पुरा भयो । **29** त्यहाँबाट जानेहरूले आफ्नो टाउको हल्लाउँदै उहाँको अपमान गरे, “आहा ! तिमीले त मन्दिरलाई नष्‍ट गरेर तिन दिनभित्र नै निर्माण गर्थ्यौ त, **30** आफैँलाई बचाऊ र क्रुसबाट ओर्लेर आऊ !” **31** त्यसै गरी, मुख्य पुजारीहरूले शास्‍त्रीहरूसँग मिलेर एक-आपसमा यसो भन्‍दै उहाँको गिल्‍ला गरे, “त्यसले अरूहरूलाई त बचायो, तर आफैँलाई बचाउन सक्दैन । **32** इस्राएलका राजा ख्रीष्‍ट क्रुसबाट तल ओर्लेर आओस्, ताकि हामी देखेर विश्‍वास गर्न सकौँ ।” अनि उहाँसँगै क्रुसमा टाँगिएकाहरूले पनि उहाँको गिल्‍ला गरे । **33** छैटौँ घडीदेखि नवौँ घडीसम्म सारा जगत्‌मा अन्धकार छायो । **34** नवौँ घडीमा येशू ठुलो स्वरमा यसो भन्दै कराउनुभयो, “इलोई, इलोई, लामा सबख‍थनी ?” जसको अर्थ, “मेरा परमेश्‍वर, मेरा परमेश्‍वर, मलाई किन त्याग्‍नुभएको ?” भन्‍ने हुन्छ । **35** त्यहाँ उभिएकाहरूमध्ये केहीले यो सुनेर भने, “हेर, त्यसले एलियालाई बोलाउँदै छ ।” **36** कोही दौडेर गए एउटा स्पन्जमा सिर्का हाले, र यसलाई निगालोको लट्ठीमा राखे, अनि उहाँलाई दिए । त्यो मानिसले भने, “उसलाई तल झर्न एलिया आउँछन् कि हेरौँ है त ।” **37** तब येशू ठुलो सोरले कराउनुभयो र प्राण त्याग्‍नुभयो । **38** मन्दिरको पर्दा माथिदेखि तलसम्म दुई भागमा चिरियो । **39** जब त्यहाँ उभिएर येशू यसरी मर्नुभएको देख्‍ने कप्‍तानले यो देखे, तिनले भने, “साँच्‍चै, यी मानिस परमेश्‍वरका पुत्र नै थिए ।” **40** त्यहाँ टाढाबाटै हेर्ने स्‍त्रीहरू पनि थिए । तिनीहरूमध्ये मरियम मग्दलिनी, मरियम (सानो याकूब र योसेफकी आमा), र सलोमी थिए । **41** उहाँ गालीलमा हुनुहुँदा तिनीहरूले उहाँलाई पछ्याए र उहाँको सेवा गरे । अरू धेरै स्‍त्री पनि उहाँसँग यरूशलेम आएका थिए । **42** जब साँझ पर्‍यो, यो तयारी गर्ने दिन अर्थात् शबाथ-दिनको अगिल्लो दिन भएको हुनाले **43** अरिमाथियाका योसेफ त्यहाँ आए । तिनी परिषद्का आदरणीय व्‍यक्‍ति थिए, जसले परमेश्‍वरको राज्यको प्रतीक्षा गरिरहेका थिए । तिनी साहसका साथ पिलातसकहाँ गए, अनि येशूको लास मागे । **44** येशू पहिले नै मरिसक्‍नुभएको थियो भनी सुन्दा पिलातस छक्‍क परे; तिनले कप्‍तानलाई बोलाए र येशू मर्नुभएको थियो वा थिएन भनी सोधे । **45** जब तिनले येशू मरिसक्‍नुभएको कुरा कप्‍तानबाट थाहा पाए, तिनले येशूको शरीर योसेफलाई दिए । **46** योसेफले मलमलको कपडा ल्याएका थिए । तिनले उहाँलाई क्रुसबाट तल झारे; उहाँलाई मलमलको कपडाले बेह्रे, अनि चट्टान काटेर बनाइएको चिहानमा उहाँलाई राखे । तब तिनले चिहानको मुखमा एउटा ढुङ्गालाई गुडाएर छोपे । **47** मरियम मग्दलिनी र योसेफकी आमा मरियमले येशूलाई कहाँ गाडिएको थियो भन्‍ने देखेका थिए ।

### Chapter 16

**1** जब शबाथ-दिन सकियो, मरियम मग्दलिनी र याकूबकी आमा मरियम र सलोमीले सुगन्धित मसला ल्याए, कि तिनीहरू आउन सकून् र येशूको शरीर अभिषेक गर्न सकून् । **2** हप्‍ताको पहिलो दिन बिहान सबेरै घाम झुल्कँदा तिनीहरू चिहानमा गए । **3** तिनीहरूले एक आपसमा भन्‍दै थिए, “चिहानको मुखबाट हाम्रो लागि ढुङ्गा कसले हटाइदिन्छ होला ?” **4** जब तिनीहरूले माथि हेरे र उनीहरूले ढुङ्गा हटाइसकेको देखे, किनभने ढुङ्गा धेरै ठुलो थियो । **5** उनीहरू चिहानभित्र प्रवेश गरे र एक जना जवान मानिस सेतो पोशाक लगाएर दाहिनेपट्टि बसिरहेका देखे, र तिनीहरू छक्‍क परे । **6** तिनले तिनीहरूलाई भने, “नडराओ ।” तिमीहरूले येशू नासरीलाई खोज्दै छौ जसलाई क्रुसमा टाँगिएको थियो । उहाँ जीवित भई उठ्नुभएको छ ! उहाँ यहाँ हुनुहुन्‍न । तिनीहरूले उहाँलाई राखेको ठाउँलाई हेर । **7** तर जाओ, पत्रुस र उहाँका चेलाहरूलाई भनिदेओ, कि उहाँ तिमीहरूभन्दा अगि गालीलमा जाँदै हुनुहुन्छ । उहाँले भन्‍नुभएजस्तै तिमीहरूले उहाँलाई त्यहाँ देख्‍नेछौ । **8** तिनीहरू बाहिर निस्के र चिहानबाट दौडेर गए; तिनीहरू कामिरहेका थिए र छक्‍क परे । तिनीहरूले कसैलाई केही पनि भनेनन्, किनकि तिनीहरू डराएका थिए । **9** [टिपोटः प्राचीन उत्कृष्‍ट प्रतिलिपिहरूमा मर्कूस १६:९-२० छैन] हप्‍ताको पहिलो दिन सबेरै, उहाँ जीवित भई उठ्नुभएपछि उहाँ मरियम मग्दलिनीकहाँ देखा पर्नुभयो जसबाट उहाँले सातवटा भूत निकाल्नुभएको थियो । **10** उनी गइन् र उनीसँग भएका सबैलाई बताइन् । त्यस बेला तिनीहरूले विलाप गर्दै रोइरहेका थिए । **11** तिनीहरूले सुने कि उहाँ जीवित हुनुहन्छ र उनले उहाँलाई देखिन्, तर तिनीहरूले विश्‍वास गरेनन् । **12** [टिपोटः पद ९ को टिप्पणी हेरौँ) त्यसपछि उहाँ दुई जना मानिससँगै अर्कै बाटोमा हिँडिरहनुभएको थियो । **13** तिनीहरू गएर अरू चेलाहरूलाई बताए, तर उनीहरूले तिनीहरूलाई विश्‍वास गरेनन् । **14** [टिपोटः प्राचीन उत्कृष्‍ट प्रतिलिपिहरूमा मर्कूस १६:९-२० छैन] पछि येशू एघार जनाकहाँ तिनीहरू टेबुलमा अडेस लगाएर बसिँरहँदा देखा पर्नुभयो अनि उहाँले तिनीहरूको अविश्‍वास र कठोर हृदयको निम्ति तिनीहरूलाई हप्काउनुभयो, किनकि उहाँ मृतकहरूबाट जीवित भई उठ्नुभएपछि तिनीहरूले उहाँलाई देख्‍नेहरूका कुरा विश्‍वास गरेनन् । **15** उहाँले तिनीहरूलाई भन्‍नुभयो, “सारा संसारमा जाओ, र समग्र सृष्‍टिलाई सुसमाचार प्रचार गर । **16** जसले विश्‍वास गर्छ र बप्‍तिस्मा लिन्छ त्यो बचाइनेछ र जसले विश्‍वास गर्दैन त्यो दोषी ठहरिनेछ । **17** [टिपोटः प्राचीन उत्कृष्‍ट प्रतिलिपिहरूमा मर्कूस १६:९-२० छैन] जसले विश्‍वास गर्नेछन् तिनीहरूसँग यी चिन्हहरू हुनेछन्ः तिनीहरूले मेरो नाउँमा भूतहरू धपाउनेछन् । तिनीहरूले नयाँ भाषाहरूमा बोल्नेछन् । **18** तिनीहरूले आफ्ना हातले सर्पहरू समाउनेछन् र यदि तिनीहरूले कुनै विषालु पदार्थ पिए पनि यसले तिनीहरूलाई कुनै हानि गर्नेछैन । तिनीहरूले बिरामीमाथि हात राख्‍नेछन् र तिनीहरू निको हुनेछन् । **19** [टिपोटः प्राचीन उत्कृष्‍ट प्रतिलिपिहरूमा मर्कूस १६:९-२० छैन] प्रभु तिनीहरूसँग बोलिसक्‍नुभएपछि उहाँ स्वर्गमा उचालिलगिनुभयो र परमेश्‍वरको दाहिने हातपट्टि बस्‍नुभयो । **20** चेलाहरू गए, र सबैतिर प्रचार गरे र प्रभुले तिनीहरूसँग काम गर्नुभयो र तिनीहरूसँग भएका आश्‍चर्य चिन्हहरूले वचनलाई पुष्‍टि गर्नुभयो ।

## Luke

### Chapter 1

**1** धेरैले हाम्रा बिचमा घटेका र पुरा भएका यी घटनाहरूको विवरण लेख्‍ने प्रयास गरेका छन् । **2** तिनीहरूले यी कुरा हामीलाई भर्खरै सुम्‍पिदिए, जो सुरुदेखि नै प्रत्यक्षदर्शी र वचनका सेवकहरू भएका छन् । **3** सम्मानित थियोफिलस, त्यसैले मलाई पनि यी सबै कुराहरूलाई अनुसन्धान गरी ठिकसित क्रमबद्ध रूपमा सुरुदेखि घटेका घटनाहरूलाई लेख्‍न असल लाग्यो । **4** त्यसैले, तपाईंलाई सिकाइएको सत्‍यताबारे यी कुराहरू तपाईंलाई थाहा होस् । **5** यहूदाका राजा हेरोदको समयमा, त्यहाँ जकरिया नाउँ गरेका एक जना पुजारी थिए जो अबियाको कुलका थिए । उनकी पत्‍नी हारुन कुलकी छोरी थिइन् जसको नाउँ एलीशिबा थियो । **6** परमेश्‍वरको दृष्‍टिमा तिनीहरू दुवै धर्मी थिए । तिनीहरूले परमेश्‍वरका सबै आज्ञाहरू पालना गर्दथे र निर्दोष जीवन जिउँथे । **7** तर तिनीहरूको कुनै सन्तान थिएन, किनकि एलीशिबा बाँझी थिइन् र तिनीहरू दुवै जना वृद्ध भइसकेका थिए । **8** एक दिन आफ्नो कुलको पालोअनुसार जकरिया पुजारी सेवा गर्न परमेश्‍वरको उपस्थितिमा थिए । **9** त्यहाँको परम्पराअनुसार चिट्ठाद्वारा पुजारीहरू आफ्नो सेवा गर्ने पालोअनुसार परमप्रभुको मन्दिरभित्र धूप बाल्नलाई छानिन्थे । त्यसैले, उनको नाउँ पर्‍यो । **10** जब तिनी धूप बाल्दै थिए, बाहिर त्यही समयमा मानिसको पुरै भिडले प्रार्थना गरिरहेको थियो । **11** ठिक त्यसै बेला परमप्रभुका एउटा दूत उनीकहाँ देखा परे र धूप बाल्ने वेदीको दाहिनेपट्टि उभिए । **12** जब जकरियाले स्वर्गदूतलाई देखे, तब उनी साह्रै डराए र आत्तिए । **13** तर स्वर्गदूतले उनलाई भने, “जकरिया नडराऊ, किनकि तिम्रो प्रार्थनाको सुनाइ भएको छ । तिम्री पत्‍नी एलीशिबाले तिम्रो लागि एउटा छोरा जन्माउनेछिन् र तिमीले उनको नाउँ यूहन्‍ना राख्‍नेछौ । **14** तिमीमा खुसी र आनन्द हुनेछ र उनको जन्ममा धेरै मानिसहरू आनिन्दित हुनेछन् । **15** परमप्रभुको दृष्‍टिमा उनी महान् हुनेछन् र उनले दाखमद्य पिउनेछैनन् । उनी आमाको गर्भमा नै पवित्र आत्माले भरिनेछन् । **16** अनि उनले इस्राएलका धेरै मानिसहरूलाई परमप्रभु तिनीहरूका परमेश्‍वरतर्फ फर्काउनेछन् । **17** उनी एलियाको आत्माको शक्‍तिमा परमप्रभुको अगि-अगि जानेछन् । उनले बुबाहरूको हृदय आफ्ना छोराछोरीतिर फर्काउनेछन् र अनाज्ञाकारीहरूलाई बुद्धि र धार्मिकतामा हिँडाउनेछन् । उनले मानिसहरूलाई परमप्रभुको निम्ति तयार गर्नका लागि त्यसो गर्नेछन् ।” **18** जकरियाले स्वर्गदूतलाई भने, “यो कुरा पुरा हुनेछ भनी मैले कसरी थाहा पाउने ?” किनकि म बुढो भइसकेँ र मेरी पत्‍नी पनि बुढी भइसकिन् ।” **19** तब स्वर्गदूतले जवाफ दिए र उनलाई भने, म गब्रिएल हुँ, जो परमेश्‍वरको उपस्थितिमा उभिन्‍छु । तिम्रो निम्ति बोल्न र शुभ खबर दिन मलाई पठाइएको हो ।” **20** हेर, ती कुरा हुने समयसम्म तिमी शान्त रहनेछौ र बोल्न सक्‍ने छैनौ, किनकि तिमीले मेरो वचनमा विश्‍वास गरेनौ, जुन ठिक समयमा पुरा हुनेछ ।” **21** अनि जकरियाले लामो समयसम्म मन्दिरमा समय बिताइरहेकाले मानिसहरू अचम्म मान्दै पर्खिरहेका थिए । **22** तर, जब तिनी बाहिर आए, तब उनी तिनीहरूसँग बोल्न सकेनन् र उनले मन्दिरभित्र एउटा दर्शन देखे भनी तिनीहरूले महसुस गरे । उनले तिनीहरूलाई इसारा मात्र गरे, तर बोल्न सकेनन् । **23** जब तिनको सेवाको समय समाप्‍त भयो, तब तिनी आफ्नो घरमा फर्किए । **24** ती दिनहरूपछि, तिनकी पत्‍नी एलीशिबा गर्भवती भइन् । पाँच महिनासम्म उनले यसो भन्दै आफूलाई लुकाइन् । **25** “परमप्रभु परमेश्‍वरले मेरो लागि यो गर्नुभएको छ, उहाँले ममाथि निगाह गर्नुभयो र मानिसहरूका बिचबाट मेरो निन्दा हटाउनुभयो । **26** एलीशिबा गर्भवती भएको छैठौँ महिनामा, परमेश्‍वरले गालीलको सहर नासरतमा गब्रिएल स्वर्गदूतलाई पठाउनुभयो । **27** परमेश्‍वरले तिनलाई एउटा कन्याकहाँ पठाउनुभयो जसको योसेफ भन्‍ने मानिससँग मगनी भएको थियो । तिनी दाऊदका वंशका थिए र कन्याको नाउँ मरियम थियो । **28** उनी तिनीकहाँ आए र भने, “तिमीलाई अभिवादन ! तिमीले परमेश्‍वरबाट धेरै निगाह पाएकी छ्यौ ।” **29** तर उनको वचन सुनेर तिनले यो कस्तो प्रकारको अभिवादन हो भनी तिनी विचलित भइन् र चकित परिन् । **30** तब स्वर्गदूतले उनलाई भने, “मरियम, तिमी नडराऊ । किनकि तिमीले परमेश्‍वरबाट निगाह प्राप्‍त गरेकी छ्यौ । **31** हेर, तिमी गर्भवती हुनेछ्यौ र एउटा छोरा जन्माउनेछ्यौ । तिमीले उहाँको नाउँ येशू राख्‍नेछ्यौ । **32** उहाँ महान हुनुहुनेछ र उहाँ सर्बोच्च परमेश्‍वरको पुत्र भनेर चिनिनु हुनेछ । परमप्रभु परमेश्‍वरले उहाँलाई उहाँको पिता दाऊदको सिंहासन दिनुहुनेछ । **33** उहाँ महान् हुनुहुनेछ र उहाँ सर्वोच्‍च परमेश्‍वरका पुत्र कहलाइनुहुनेछ । परमप्रभु परमेश्‍वरले उहाँलाई उहाँका पुर्खा दाऊदको सिंहासन दिनुहुनेछ । **34** तब मरियमले स्वर्गदूतलाई भनिन्, “यो कसरी हुन सक्छ जब कि अहिलेसम्म म कुनै मानिससँग सुतेकै छैन ?” **35** अनि स्वर्गदूतले जवाफ दिए, र उनलाई भने, “पवित्र आत्मा तिमीमाथि आउनुहुनेछ र सर्वोच्‍चका परमेश्‍वरको शक्‍तिले तिमीलाई ढाक्‍नेछ । त्यसैले, जो पवित्र जन्मनुहुनेछ उहाँलाई परमेश्‍वरका पुत्र भनेर बोलाइनेछ । **36** अनि हेर, तिम्री नातेदार एलीशिबाले पनि उनको वृद्धावस्थामा एउटा छोरा जन्माउन गर्भवती भएकी छन् । उनलाई बाँझी भनिए तापनि उनी अहिले ६ महिनाको गर्भवती अवस्थामा छिन् । **37** परमेश्‍वरको लागि कुनै पनि कुरा असम्भव हुनेछैन ।” **38** मरियमले भनिन्, “हेर, म परमप्रभुकी दासी एक स्‍त्री हुँ । तपाईंको सन्देशअनुसार नै मेरो निम्ति होस् ।” त्यसपछि स्वर्गदूत उनीबाट बिदा भए । **39** त्यसपछि मरियम ती दिनहरूमा हतारिँदै यहूदाको पहाडी देशको एउटा सहरमा गइन् । **40** जहाँ उनी जकरियाको घरमा गइन् र एलीशिबालाई अभिवादन गरिन् । **41** जब एलीशिबाले मरियमको अभिवादन सुनिन्, उनको गर्भमा भएको बालक उफ्रियो र एलीशिबा पवित्र आत्माले भरिइन् । **42** तिनले ठुलो आवाजले उनलाई यसो भनिन्, “स्‍त्रीहरूमा तिमी धन्यकी हौ र तिम्रो गर्भको फल धन्यको होस् ।” **43** तब यो कसरी हुन कि सक्छ मेरा प्रभुकी आमा मकहाँ आउनुभयो ? **44** तब हेर, जब तिम्रो अभिवादनको आवाज मेरो कानमा आयो, मेरो गर्भमा भएको बालक आनन्दले उफ्रियो । **45** अनी जसले विश्‍वास गरेकी छिन्, धन्यकी हुन् किनकि जुन कुराहरू उनलाई परमप्रभुबाट भनिएको थियो ती पुरा हुनेछन् ।” **46** मरियमले भनिन्, “मेरो प्राण परमभुमा आनन्दित छ । **47** र मेरो आत्मा परमप्रभु मेरो उद्धारकमा आनन्दित हुँदछ । **48** किनकि उहाँले आफ्नी दासी स्‍त्रीको नीच अवस्थामा ध्यान दिनुभएको छ । अब हेर, अहिलेबाट सबै पुस्ताहरूले मलाई धन्यकी भन्‍नेछन् । **49** किनकि सर्वशक्‍तिमान्‌ले मेरो लागि महान् कार्य गर्नुभएको छ, र उहाँको नाउँ पवित्र छ । **50** जसले उहाँलाई आदर गर्छ, एउटा पुस्तादेखि एर्को पुस्तसम्म उहाँको दया रहिरहन्‍छ । **51** उहाँका बाहुलीले शक्‍तिशाली कामहरू गरेका छन् । आफ्नो हृदयमा घमण्ड विचार भएकाहरूलाई उहाँले तितर-बितर पार्नुभएको छ । **52** उहाँले राजकुमारहरूलाई तिनीहरूका सिंहासनबाट खसाल्नुभएको छ । अनि तल्लो अवस्थाकाहरूलाई उठाउनुभएको छ । **53** उहाँले भोकाहरूलाई असल थोकहरूले भरिदिनुहुन्छ, तर धनीहरूलाई रित्तै हात पठाउनुहुन्छ । **54** त्यसकारण, आफ्नो दयालाई सम्झना गरेर, उहाँले आफ्नो दास इस्राएललाई सहायता दिनुभएको छ । **55** जसरी उहाँले हाम्रा पुर्खाहरूलाई भनेजस्तै, अब्राहाम र उनका वंशसँग सदासर्वदा गर्नुहुनेछ ।” **56** मरियम झन्डै तिन महिना एलीशिबासँग बसिन् र अनि आफ्नो घरमा फर्किन् । **57** अब एलीशिबाको बालक जन्माउने बेला आयो, र तिनले एउटा छोरा जन्माइन् । **58** जब तिनका छिमेकी र नातेदारहरूले परमप्रभुले तिनीमाथि महान् दया गर्नुभएको कुरा सुने, तब उनीहरू तिनीसँग आनन्दित भए । **59** अब बालक जन्मेको आठौँ दिनमा तिनीहरू बालकको खतना गर्न गए र तिनीहरूले उनलाई आफ्ना पिताको नाउँबाट नै जकरिया भनेर बोलाउन सक्थे । **60** तर उनकी आमाले जवाफ दिएर भनिन्, “होइन, उनलाई यूहन्‍ना भनेर बोलाइनेछ ।” **61** तिनीहरूले तिनलाई भने, “तिम्रा नातेदारहरूका बिचमा यो नाउँ भएको त्यहाँ कोही पनि छैन ।” **62** तिनीहरूले उनको बुबासँग इसारा गरेर बालकको नाउँ के राख्‍न चाहेका छन् भनेर तिनलाई सोधे । **63** उनले लेख्‍नका लागि पाटी मागे, र त्यसमा “तिनको नाउँ यूहन्‍ना हो” भनेर लेखे । त्यो देखेर तिनीहरू सबै अचम्मित भए । **64** तुरुन्तै उनको मुख खुल्यो र जिब्रोको बन्धन टुट्यो, अनि तिनले बोल्न सुरु गरे र परमेश्‍वरको प्रशंसा गरे । **65** तिनीहरूका वरिपरि बस्‍नेहरूको बिचमा भय उत्पन्‍न भयो र त्यहाँ भएका कुराहरू यहूदाको पहाडी मुलुकभरि नै फैलियो । **66** त्यसपछि यी कुरा सुन्‍ने सबैले आफ्नो हृदयमा राख्‍दै भने, “त्यसो भए, अब यो बालक कस्तो हुनेछ ?” किनकि परमप्रभुको हात त्यस बालकसँग थियो । **67** उनका पिता जकरिया पवित्र आत्माले भरिए र यसो भन्दै अगमवाणी गरे, **68** “इस्राएलका परमप्रभु परमेश्‍वरको प्रशंसा होस्, किनभने उहाँले आफ्ना मानिसहरूका लागि सहायता र उद्धारको काम गर्नुभएको छ । **69** उहाँले हाम्रा निम्ति मुक्‍तिको सिङ्लाई उहाँका दास दाऊदको घरानाबाट शक्‍तिशाली रूपमा खडा गर्नुभएको छ । **70** प्राचीन कालमा उहाँका पवित्र अगमवक्‍ताहरूका मुखद्वारा बोल्नुभए झैँ भयो । **71** उहाँले हाम्रा शत्रुहरू र हामीलाई घृणा गर्नेहरूबाट छुटकारा दिनुहुनेछ । **72** यो उहाँले हाम्रा पुर्खाहरूप्रति दया प्रकट गर्न र उहाँको पवित्र करारलाई स्मरण गर्नलाई गर्नुभएको छ । **73** त्यो करारचाहिँ उहाँले हाम्रा पुर्खा अब्राहामसँग गर्नुभएको शपथ हो । **74** उहाँले हामीलाई हाम्रा शत्रुहरूका हातबाट मुक्‍त गर्न र उहाँको सम्मुख हाम्रो सारा जीवनभर **75** पवित्रता र धार्मिकतामा उहाँको सेवा गर्नलाई योग्यको बनाउने शपथ खानुभयो । **76** हो, बालक तिमी, सर्वोच्‍चका अगमवक्‍ता कहलाइनेछौ, किनभने तिमी मानिसहरूका निम्ति मार्ग तयार पार्न प्रभुको अगि-अगि जानेछन् । **77** तिनीहरूका पाप-क्षमाद्वारा उहाँले आफ्ना मानिसहरूलाई मुक्‍तिको ज्ञान दिनुभएको छ । **78** हाम्रा परमेश्‍वरले उहाँको कोमल कृपाको कारणले हामीलाई क्षमा गर्नुहुनेछ । यही कृपाद्वारा उहाँ हामीकहाँ बिहानको सूर्यझैँ आउनुहुनेछ । **79** मृत्युको अन्धकारको छायाँमा बस्‍ने मानिसहरूमाथि उहाँ चम्कनुहुनेछ । उहाँले हाम्रा गोडाहरूलाई शान्तिको मार्गतिर डोर्‍याउनुहुन्छ ।” **80** त्यसपछि बालक हुर्के र आत्मामा बलियो भए, र उनी इस्राएलमा देखा नपरेसम्म उजाड-स्थानमा नै बसे ।

### Chapter 2

**1** ती दिनहरूमा रोमी साम्राज्यभित्र बस्‍ने सबै जनाको जनगणना गर्नू भनी कैसर अगस्टसले उर्दी जारी गरे । **2** कुरेनियस सिरियाका हाकिम हुँदाको यो पहिलो जनगणना थियो । **3** त्यसैले, सबै जना आ-आफ्ना गाउँमा जनगणनाका लागि नाउँ दर्ता गर्न गए । **4** योसेफ पनि गालीलको नासरतबाट यहूदियाको बेथलेहेममा गए, जुन ठाउँ दाऊदको सहरको नामले चिनिन्‍थ्‍यो, किनभने उनी दाऊदको वंशका थिए । **5** उनी मरियमसँगै दर्ता गर्न त्‍यहाँ गएका थिए, जससँग उनको मगनी भएको थियो र तिनले एउटा बालकको आशा गरेका थिए । **6** तिनीहरू त्यहीँ छँदा मरियमको बालक जन्माउने समय आयो । **7** उनले आफ्नो पहिलो छोरा जन्माइन्, र कपडाले बेह्रिन् अनि जनावरहरूले खाने ठाउँमा राखिन् । किनभने तिनीहरूका निम्ति धर्मशालामा कुनै ठाउँ थिएन । **8** त्यस इलाकाको चौरमा राती आ-आफ्ना भेडाका रखवाली गर्दै गोठालाहरू बसिरहेका थिए । **9** एक्‍कासि, तिनीहरूकहाँ परमप्रभुका एउटा दूत देखा परे, र तिनीहरूका वरिपरि परमप्रभुको महिमा चम्किरहेको थियो, र तिनीहरू साह्रै भयभीत भए । **10** तब स्वर्गदूतले तिनीहरूलाई भने, “नडराऊ, किनभने आज म तिमीहरूलाई बडो आनन्दको सुसमाचार घोषणा गर्छु, जसले सबै मानिसहरूलाई ठुलो आनन्द दिनेछ । **11** आज तिमीहरूका निम्ति दाऊदको सहरमा एउटा मुक्‍तिदाताको जन्म भएको छ । उहाँ ख्रीष्‍ट प्रभु हुनुहुन्छ । **12** तिमीहरूलाई चिह्नचाहिँ यो दिइएको छ, कि तिमीहरूले बालकलाई कपडाले बेह्रेरेर जनावरहरूलाई खुवाउने डुँडमा सुताइरहेको भेट्टाउनेछौ ।” **13** एक्‍कासि ती स्वर्गदूतसँग स्वर्गीय सेनाको एउटा ठुलो दल देखा पर्‍यो र तिनीहरूले यसो भन्‍दै परमेश्‍वरको प्रंशसा गरे । **14** “सर्वोच्‍चमा परमेश्‍वरलाई महिमा र पृथ्वीमा जुन मानिसहरूसँग उहाँ प्रसन्‍न हुनुहुन्छ, तिनीहरूलाई शान्ति ।” **15** जब परमप्रभुका स्वर्गदूतहरू स्वर्ग फर्के, तब गोठालाहरूले एक-अर्कालाई भने, “परमप्रभुबाट हामीलाई प्रकट गरिएको र घटेको यस घटनालाई बताउन बेथलेहेममा जाऊँ र हेरौँ ।” **16** तब तिनीहरू हतार-हतार गर्दै त्यहाँ गए, अनि योसेफ र मरियमलाई भेटे । तिनीहरूले बालकलाई दाना खुवाउने डुँडमा सुताइरहेको देखे । **17** तिनीहरूले यसलाई देखे पछि, बालकको बारेमा बताइएका सबै कुरा मानिसहरूलाई बताए । **18** गोठालाहरूद्वारा भनिएका कुरा सुन्‍नेहरू जति सबै जना आश्‍चर्य चकित भए । **19** तर मरियमले सुनेका सबै कुराहरूको बारेमा सोच्दै गरिन् र उनले आफ्नो मनमै राखिन् । **20** तिनीहरूलाई भनेअनुसार सुनेका र देखेका हरेक कुराका निम्ति परमेश्‍वरलाई महिमा दिँदै र प्रशंसा गर्दै फर्के । **21** जब आठौँ दिन भयो, तब बालकको खतना गर्ने समय भयो । तिनीहरूले उहाँको नाउँ येशू राखे, जुन नाउँ स्वर्गदूतद्वारा उहाँ गर्भधारण हुनुभन्दा अगि दिइएको थियो । **22** मोशाको व्यवस्थाअनुसार तोकिएका शुद्धिकरणका दिनहरू सकिएपछि, योसेफ र मरियमले सानो बालकलाई परमप्रभुको उपस्थितिमा यरूशलेममा ल्याए । **23** परमप्रभुको व्यवस्थामा लेखिएझैँ “पहिलो जन्मेको प्रत्येक पुरुष परमप्रभुमा अर्पण गर्नुपर्थ्यो ।” **24** तिनीहरूले परमप्रभुको व्यवस्थामा भनेअनुसार “एक जोडी ढुकुर र दुईवटा परेवा बलिदान चढाउन लिएर आए ।” **25** हेर, यरूशलेममा एक जना सिमियोन नाउँ गरेका व्यक्‍ति थिए । उनी धर्मी र ईश्‍वरभक्‍त मानिस थिए । उनले इस्राएलका सान्त्वना दाताको प्रतीक्षा गरिराखेका थिए र पवित्र आत्मा उनीमाथि हुनुहुन्थ्‍यो । **26** पवित्र आत्माद्वारा उनलाई यो प्रकट गराइएको थियो कि परमप्रभुका ख्रीष्‍टलाई नदेखेसम्म उनको मृत्यु हुनेछैन । **27** एक दिन तिनी मन्दिरमा पवित्र आत्माको अगुवाइमा आए । व्यवस्थाले जे माग गरेको थियो, त्यो पुरा गर्न आमाबुबाद्वारा बालक येशूलाई मन्दिरमा ल्याइयो । **28** त्यसपछि शिमियोनले बालक येशूलाई काखमा लिएर परमेश्‍वरको प्रशंसा गर्दै भने, **29** “तपाईंको वचनअनुसार, अब हे परमप्रभु, आफ्ना दासलाई शान्‍तिसँग बिदा दिनुहोस् । **30** किनभने मेरा आँखाले तपाईंको उद्धारलाई देखेका छन्, **31** जुन तपाईंले सबै मानिसहरूको दृष्‍टिमा तयार गर्नुभएको छ । **32** तपाईंका जन इस्राएलीहरूका महिमा र अन्यजातिहरूलाई प्रकाश दिने ज्योति हुनुहुन्छ ।” **33** बालकका बुबाआमा बालकका विषयमा भनिएका कुरामा अचम्मित भए । **34** त्यसपछि शिमियोनले तिनीहरूलाई आशीर्वाद दिए र उहाँकी आमा मरियमलाई भने, “होसियारीसँग सुन, यो बालक इस्राएलमा धेरैको उत्थान र पतनका निम्ति र धेरैको विरुद्धमा बोलिने चिह्नको निम्ति नियुक्‍त गरिएको छ । **35** साथै तरवारले तिम्रो आफ्नै प्राण छेड्नेछ, ताकि धेरैका हृदयका विचारहरू प्रकट होऊन् ।” **36** एक जना हन्‍ना नामकी अगमवादिनी पनि त्यहाँ थिइन् । उनी आशेर कुलकी फनुएलकी छोरी थिइन् । उनी धेरै वृद्ध भइसकेकी थिइन् । विवाहपछि उनी जम्मा सात वर्ष आफ्ना पतिसँग बसेकी थिइन् । **37** त्यसपछि उनी चौरासी वर्ष विधवा नै रहिन् । उनले मन्दिर कहिल्यै नछोडी निरन्तर दिनरात प्रार्थना र उपवास गर्दै परमेश्‍वरको आराधना गर्दै रहिन् । **38** त्यही समयमा उनी त्यहाँ आइन् र परमेश्‍वरलाई धन्यवाद चढाउन थालिन् । यरूशलेमको उद्धार पर्खिरहेका हरेकलाई उनले बालकको बारेमा बताइन् । **39** परमप्रभुको व्यवस्थाले बताएबमोजिम जब तिनीहरूले सबै काम सिद्धयाए, उनीहरू आफ्नै सहर गालीलको नासरतमा फर्के । **40** बालक बुद्धिमा र कदमा बढ्दै जानुभयो, र परमप्रभुको अनुग्रह उहाँमाथि थियो । **41** उहाँका आमाबुबा निस्तार-चाड मनाउनका निम्ति हरेक वर्ष यरूशलेममा जान्थे । **42** जब उहाँ बाह्र वर्षको हुनुहुन्‍थ्‍यो, तिनीहरू सधैँझैँ चाड मनाउनका निम्ति फेरि गए । **43** चाडका पुरा दिनहरू त्यहाँ बिताएपछि तिनीहरू आफ्ना घर फर्किन थाले, तर बालक येशू यरूशलेममा नै रहनुभयो जुन कुरा उहाँका बुबाआमालाई थाहा थिएन । **44** तर तिनीहरूले बालक येशू यात्रीहरूकै दलमा हुनुहुन्छ भनी विचार गरे र एक दिनको यात्रा गरी सिद्धायाए । त्यसपछि उनीहरूले उहाँलाई नातेदार र साथीहरूको बिचमा खोज्‍न थाले । **45** जब उनीहरूले उहाँलाई भेट्टाएनन्, यरूशलेममा फर्केर उहाँलाई खोज्‍न थाले । **46** तिन दिनपछि, उनीहरूले उहाँलाई मन्दिरमा शिक्षकहरूको बिचमा सुन्दै र तिनीहरूलाई प्रश्‍न गर्दै गरेको भेट्टाए । **47** जतिले उहाँका कुरा सुन्थे, उहाँको समझशक्‍ति र जवाफमा आश्‍चर्य चकित हुन्थे । **48** जब उनीहरूले उहाँलाई देखे, तब अचम्मित भए । उहाँकी आमा मरियमले उहाँलाई भनिन् “छोरा, किन तिमीले हामीसँग यस्तो व्यवहार गर्‍यौ ? सुन ! तिम्रा बुबा र मैले कति चिन्तित हुँदै तिमीलाई खोजिरहेका थियौँ ।” **49** उहाँले उनीहरूलाई भन्‍नुभयो, “तपाईंहरूले मलाई किन खोजिरहनुभएको ? म मेरा पिताको घरमा हुनुपर्छ भनेर के तपाईंहरूलाई थाहा छैन ?” **50** तर उहाँले उनीहरूलाई के भन्‍नुभएको थियो भनी उनीहरूले बुझ्‍न सकेनन् । **51** त्यसपछि उहाँ तिनीहरूसँग आफ्नो घर नासरत फर्कनुभयो र आज्ञाकारी भई रहनुभयो । उहाँकी आमाले यी सबै कुरा मनमै राखिन् । **52** तर येशू बुद्धिमा, कदमा र परमेश्‍वर अनि मानिसको निगाहमा निरन्तर बढ्दै जानुभयो ।

### Chapter 3

**1** कैसर तिबेरियसको पन्ध्रौँ वर्षमा, जति बेला पन्तियस पिलातस यहूदियाका शासक थिए, हेरोद गालीलका शासक र उनका भाइ फिलिप इतुरिया र त्राखोनितिसका शासक थिए । लुसानियास अबिलेनेका शासक थिए । **2** हन्‍नास र कैयाफा प्रधान पुजारी भएको समयमा, जकरियाका छोरा यूहन्‍नाकहाँ उजाड-स्थानमा परमेश्‍वरको वचन आयो । **3** उनले पाप क्षमाका निम्ति बप्‍तिस्माको प्रचार गर्दै यर्दन नदी वरपरिका क्षेत्रहरूमा प्रचार गर्दै हिँडे । **4** जसरी यशैया अगमवक्‍ताको पुस्तकमा लेखिएको छ, “उजाड-स्थानमा कसैको आवाजले बोलाइरहेको छ, प्रभुको मार्ग तयार पार, उहाँका मार्गहरू सोझो बनाऊ । **5** हरेक उपत्यका बनाइनेछ, हरेक पहाड र डाँडाहरू समतल पारिनेछ, बाङ्गा बाटाहरू सोझो हुन आउनेछन् र नराम्रा बाटोहरू राम्रा बनाइनेछन् । **6** सबै मानिसहरूले परमेश्‍वरको उद्धारलाई देख्‍नेछन् ।” **7** यसकारण, यूहन्‍नाले उनीकहाँ बप्‍तिस्‍मा लिन आइरहेको ठुलो भिडलाई भने, “हे विषालु सर्पका सन्तान हो, कसले तिमीहरूलाई परमेश्‍वरको आउँदै गरेको क्रोधबाट भाग्‍नलाई चेताउनी दियो ? **8** पश्‍चात्ताप योग्यको फल फलाओ र आफ्नो मनमा हाम्रा पिता त अब्राहाम हुन् भन्‍न छोड, किनभने परमेश्‍वरले यी चट्टानहरूबाट पनि अब्राहामको निम्ति सन्तान खडा गर्न सक्‍नुहुन्छ । **9** रुखहरूको जरामा बन्चरो परिसकेको छ । त्यसैले, असल फल नफलाउने हरेक रुख काटिनेछ र आगोमा फालिनेछ ।” **10** तब भिडबाट मानिसहरूले यसो भन्दै सोधे, “त्यसो भए हामीले के गर्ने त ?” **11** उनले तिनीहरूलाई जवाफ दिए, “दुई जोर दौरा हुनेले नहुनेलाई दिओस् । त्यसै गरी, जससँग खानेकुरा छ, त्यसले नहुनेलाई दिओस् ।” **12** त्यसपछि केही कर उठाउनेहरू पनि उनीकहाँ बप्‍तिस्मा लिन आए र भने, “गुरु, हामीले के गर्ने नि ?” **13** उनले तिनीहरूलाई जवाफ दिए, “तिमीहरूले उठाउनुपर्ने भन्दा बढी पैसा नउठाउनू ।” **14** केही सिपाहीहरू पनि आएर सोधे, “हाम्रो बारेमा नि ? हामीले के गर्ने ?” उनले तिनीहरूलाई भने, “तिमीहरूले अरूहरूबाट जबरजस्ती पैसा नलेओ र कसैलाई पनि झुटो दोष नलगाओ, तर आफ्ना तलबमा नै सन्तुष्‍ट होओ ।” **15** तब मानिसहरूले ख्रीष्‍ट आउनुहुन्छ भनेर उत्सुकतासाथ प्रतीक्षा गरिरहेका थिए, कतै यूहन्‍ना नै पो ख्रीष्‍ट हुन् कि भनेर हरेकको मनमा दोधार भइरहेको थियो । **16** यूहन्‍नाले तिनीहरू सबैलाई जवाफ दिए, “म तिमीहरूलाई पानीले बप्‍तिस्मा दिन्छु, तर मभन्दा अर्का शक्‍तिशाली व्यक्‍ति आउनुहुन्छ, जसको जुत्ताको फित्ता फुकाल्न पनि म योग्यको छैनँ । उहाँले तिमीहरूलाई पवित्र आत्मा र आगोले बप्‍तिस्मा दिनुहुनेछ । **17** उहाँको खला सफा गर्न र अन्‍नलाई भण्डारमा जम्मा गर्नलाई उहाँको हातमा निफन्‍ने नाङ्लो छ । तर उहाँले भुसलाई चाहिँ कहिल्यै ननिभ्ने आगोमा जलाउनुहुनेछ । **18** उहाँले मानिसहरूलाई अझ धेरै उत्साह दिँदै सुसमाचार प्रचार गर्नुभयो । **19** यूहन्‍नाले हेरोदलाई उनका भाइकी पत्‍नी हेरोदियासलाई विवाह गरेको साथै उनले गरेको अन्य खराबीहरूका निम्ति पनि हप्काए । **20** तर हेरोदले अझ बढी दुष्‍ट काम गरे । किनभने उनले यूहन्‍नालाई जेलमा हालेका थिए । **21** यूहन्‍नाले मानिसहरूलाई बप्‍तिस्‍मा दिँदै गर्दा, येशूलाई पनि बप्‍तिस्‍मा दिइयो । जब उहाँले प्रार्थना गर्दै हुनुहुन्‍थ्‍यो, तब स्वर्ग खुल्यो । **22** पवित्र आत्मा उहाँमाथि ढुकुरजस्तै ओर्लनुभयो । त्यसै बेला स्वर्गबाट यस्तो आवाज आयो, “तिमी मेरा प्रिय पुत्र हौ, म तिमीसँग प्रसन्‍न छु ।” **23** येशूले आफैँ सिकाउन सुरु गर्नुहुँदा उहाँ तिस वर्षको हुनुहुन्थ्यो । उहाँ योसेफका छोरा (जस्तो सोचिएको थियो) हुनुहुन्थ्यो, योसेफ एलीका छोरा थिए । **24** मत्तातका छोरा एली, लेवीका छोरा मत्तात, मल्कीका छोरा लेवी, यान्‍नाका छोरा मल्की, योसेफका छोरा यान्‍ना, **25** मत्ताथियासका छोरा योसेफ, आमोसका छोरा मत्ताथियास, नहूमका छोरा आमोस, इसलीका छोरा नहूम र इसली नग्गैका छोरा थिए, **26** माथका छोरा नग्गै, मत्ताथियासका छोरा, माथ मत्ताथियासका छोरा, सेमैनका छोरा मत्ताथियास, योसेखका छोरा सेमैन, योदाका छोरा योसेख थिए, **27** योआनानका छोरा योदा, रेसाका छोरा योआनान, यरुबाबेलका छोरा रेसा, शालतिएलका छोरा यरुबाबेल, नेरीका छोरा शालतिएल, **28** मल्कीका छोरा नेरी, अद्दीका छोरा मल्की, कोसामका छोरा अद्दी, एलमादमका छोरा कोसाम, एर्‍का छोरा एलमादम थिए, **29** यहोशूका छोरा एर्, एलिएजरका यहोशू, योरीमका छोरा एलिएजर, मत्तातका छोरा योरीम, लेवीका छोरा मत्तात थिए, **30** शिमियोनका छोरा लेवी, यहूदाका छोरा शिमियोन, योसेफका छोरा यहूदा, योनानका छोरा योसेफ, एल्याकीमका छोरा योनान, **31** मलेआका छोरा एल्याकीम, मिन्‍नाका छोरा मलेआ, मत्ताथाका छोरा मिन्‍ना, नातानका छोरा मत्ताथा, दाऊदका छोरा नातान, **32** यिशैका छोरा दाऊद, ओबेदका छोरा यिशै, बोअजका छोरा ओबेद, सल्मोनका छोरा बोअज, नहशोनका छोरा सल्मोन, **33** अम्मीनादाबका छोरा नहशोन, आरामका छोरा अम्मीनादाब, हेस्रोनका छोरा आराम, फारेसका छोरा हेस्रोन, यहूदाका छोरा फारेस, **34** याकूबका छोरा यहूदा, इसहाकका छोरा याकूब, अब्राहामका छोरा इसहाक, तेरहका छोरा अब्राहाम, नाहोरका छोरा तेरह, **35** सरूगका छोरा नाहोर रऊका छोरा सरूग, पेलेगका छोरा रऊ, एबेरका छोरा पेलेग, शेलहका छोरा एबेर, **36** केनानका छोरा शेलह, अर्पक्षदका छोरा केनान, शेमका छोरा अर्पक्षद, नोआका छोरा शेम, लेमेखका छोरा नोआ, **37** मतूशेलहका छोरा लेमेख, हनोकका छोरा मतूशेलह, येरेदका छोरा हनोक, महलालेलका छोरा येरेद, केनानका छोरा महलालेल, **38** एनोशका छोरा केनान, शेतका छोरा एनोश, आदमका छोरा शेत आदम परमेश्‍वरका छोरा थिए ।

### Chapter 4

**1** तब पवित्र आत्माले भरिएर येशू यर्दन नदीबाट फर्कनुभयो, अनि आत्माद्वारा उजाड-स्थानमा डोर्‍याइनुभयो । **2** त्‍यहाँ उहाँ चालिस दिनसम्म दियाबलसद्वारा परीक्षामा पर्नुभयो । ती दिनहरूमा उहाँले केही पनि खानुभएको थिएन, र त्‍यो समयको अन्त्‍यमा उहाँ भोकाउनुभएको थियो । **3** तब शैतानले येशूलाई भन्यो, “यदि तपाईं परमेश्‍वरका पुत्र हुनुहुन्छ भने, यो ढुङ्गालाई रोटी हुन आज्ञा दिनुहोस् ।” **4** येशूले जवाफ दिनुभयो, “लेखिएको छ, मानिस रोटीले मात्र बाँच्‍न सक्दैन ।” **5** त्यसपछि, शैतानले उहाँलाई उच्‍च स्थानमा लगेर संसारका सबै राज्यहरूलाई छिनभरमै देखायो । **6** शैतानले उहाँलाई भन्यो, “म तपाईंलाई यी सबै राज्यहरू र यसको वैभवमाथि शासन गर्ने अधिकार दिनेछु । म यो गर्न सक्छु, किनकि यी सबैमाथि शासन गर्ने अधिकार मलाई दिइएको छ, मैले जसलाई चाहन्छु त्यसलाई दिन सक्छु । **7** यसकारण यदि तपाईंले मलाई दण्डवत् गरी आराधना गर्नुभयो भने, यी सबै तपाईंकै हुनेछन् ।” **8** तर येशूले जवाफ दिनुभयो र त्‍यसलाई भन्‍नुभयो, “लेखिएको छ, तैँले आफ्ना परमप्रभु परमेश्‍वरको मात्र आराधना गर्नू र उहाँको मात्र सेवा गर्नू ।” **9** त्यसपछि शैतानले येशूलाई यरूशलेम मन्‍दिरको उच्‍च स्थानको टुप्‍पामा लगेर उहाँलाई भन्यो, “यदि तपाईं परमेश्‍वरका पुत्र हुनुहुन्छ भने, यहाँबाट तल हाम्फाल्नुहोस् । **10** किनभने लेखिएको छ, तपाईंको सुरक्षा र वास्ता गर्न ‘उहाँले आफ्ना दूतहरूलाई आज्ञा गर्नुहुनेछ ।’ **11** अनि तिनीहरूले तपाईंलाई हात हातै थाम्‍नेछन्, त्यसकारण तपाईंका खुट्टा ढुङ्गामा ठोकिने छैनन् ।” **12** येशूले जवाफ दिँदै त्यसलाई भन्‍नुभयो, “यस्तो भनिएको छ, तैँले आफ्ना परमप्रभु परमेश्‍वरको परीक्षा नगर्नू ।” **13** अनि शैतानले येशूको परीक्षा गरिसकेपछि उहाँलाई अर्को समय नआएसम्म छोडेर गयो । **14** त्यसपछि पवित्र आत्माको शक्‍तिद्वारा येशू गालीलमा फर्कनुभयो र उहाँको विषयमा भएको खबर वरिपरिका सबै क्षेत्रहरूमा फैलियो । **15** उहाँले तिनीहरूका सभाघरहरूमा सिकाउनुभयो र हरेकले उहाँको प्रशंसा गरे । **16** एक दिन येशू नासरतमा आउनुभयो, जुन सहरमा येशू हुर्कनुभएको थियो । उहाँको रीतिअनुसार उहाँ यहूदी सभाघरमा प्रवेश गरी विश्रामको दिनमा खडा भई धर्मशास्‍त्र पाठ गर्नुभयो । **17** उहाँलाई यशैया अगमवक्‍ताको चर्मपत्रको मुट्ठो दिइयो । त्यसपछि उहाँले मुट्ठो खोल्नुभयो र यो लेखिएको ठाउँ भेट्टाउनुभयो । **18** “परमप्रभुका आत्मा ममाथि छ, किनभने उहाँले मलाई गरिबहरूलाई सुसमाचार सुनाउनको निम्ति अभिषेक गर्नुभएको छ । उहाँले कैदीहरूलाई छुटकाराको घोषणा गर्न मलाई पठाउनुभएको छ र दृष्‍टिविहीनहरूलाई दृष्‍टि दिन, अन्यायमा परेकाहरूलाई स्वतन्‍त्रता प्रदान गर्न, **19** र परमप्रभुको निगाहको वर्ष घोषणा गर्न मलाई पठाउनुभएको छ ।” **20** त्यसपछि उहाँले चर्मपत्रको मुट्ठोलाई बन्‍द गर्नुभयो र सभाघरको मुख्य सेवकलाई फिर्ता गर्नुभयो र उहाँ बस्‍नुभयो । सभाघरमा उपस्थित भएका सबै मानिसहरूको हेराइ उहाँमाथि पर्‍यो । **21** उहाँले तिनीहरूलाई भन्‍नुभयो, “आज तिमीहरूले यी वचनहरू सुन्दा सुन्दै यो पुरा भएको छ ।” **22** उहाँले बोल्नुभएको वचनको सबैजना साक्षी भए र सबै मानिसहरू उहाँको मुखबाट निस्केको अनुग्रही वचनप्रति आश्‍चर्य चकित भए । उनीहरू यसो भन्दै थिए, “के यी मानिस ‍योसेफका छोरा होइनन् र ? **23** येशूले तिनीहरूलाई भन्‍नुभयो, “निश्‍चय नै तिमीहरूले मलाई यो उखान भन्‍नेछौ, ए वैद्य तिमी आफैँलाई निको पार । कफर्नहुममा जे-जति कामहरू तपाईंले गर्नुभयो त्यो हामीले सुनेका छौँ, ती कार्यहरू तिम्रो आफ्नो स्थानीय ठाउँमा पनि गर ।” **24** साँच्‍चै म तिमीलाई भन्दछु, “कुनै पनि अगमवक्‍तालाई आफ्नो ठाउँमा स्वीकार गरिँदैन । **25** तर म तिमीहरूलाई सत्य भन्दछु, तिन वर्ष छ महिनासम्म स्वर्गको ढोका बन्द गरी वृष्‍टि रोकिँदा र सारा भूमीमा ठुलो अनिकाल पर्दा एलियाको समयमा इस्राएलमा धेरै विधवाहरू थिए । **26** तर एलियालाई अन्य कुनै व्यक्‍ति र स्थानहरूमा नपठाई सिदोन नगरमा भएकी सारपतकी विधवाकहाँ पठाइयो । **27** अगमवक्‍ता एलीशाको समयमा इस्राएलमा धेरै कुष्‍ठरोगीहरू थिए, तर सिरियाली नामानबाहेक कोही पनि निको पारिएन । **28** जब सभाघरमा भएका सबै मानिसहरूले यी सबै कुराहरू सुने, तब उनीहरू रिसले चुर भए । **29** तिनीहरू उठे र उहाँलाई सहरको बाहिरपट्टि ठेल्दै लागे, जुन सहर तिनीहरूले पहाडमा बसालेका थिए, त्यहीँबाट तल उहाँलाई खसाल्ने प्रयत्‍न गरे । **30** तर उहाँ तिनीहरूका बिचबाट निस्केर आफ्नो बाटो लाग्‍नुभयो । **31** त्यसपछि उहाँ गालील सहरको कफर्नहुममा जानुभयो । विश्राम दिनमा उहाँले मानिसहरूलाई सभाघरमा सिकाउँदै हुनुहुन्थ्यो । **32** तिनीहरू उहाँको शिक्षामा आश्‍चर्य चकित भए, किनभने उहाँले अधिकारसहित बोल्नुभएको थियो । **33** त्यस दिन सभाघरमा एक जना अशुद्ध आत्मा भएको मानिस त्यहाँ थियो, र उसले ठुलो स्वरले चिच्याउँदै भन्यो, **34** “नासरतका येशू, हामीहरूसँग तपाईंको के सरोकार छ ? के तपाईं हामीलाई नाश गर्न आउनुभएको हो ? तपाईं को हुनुहुन्छ भनी मलाई थाहा छ । तपाईं परमेश्‍वरका पवित्र जन हुनुहुन्छ ।” **35** येशूले दुष्‍टात्मालाई हकार्नुभयो र भन्‍नुभयो, “चुप लाग् र त्यसबाट बाहिर निस्किजा ।” त्यसले तिनीहरूका बिचमा उसलाई लडायो र कुनै पनि हानि नोक्सानी नगरीकन उसबाट निस्केर गयो । **36** सबै मानिसहरू अति आश्‍चर्य चकित भए र उनीहरू एक अर्कामा यो विषयमा छलफल गर्न लागे । उनीहरूले भने, “यी वचनहरू कस्ता हुन् ? उहाँले अशुद्ध आत्माहरूलाई अधिकार र शक्‍तिसाथ आज्ञा गर्नुहुन्छ र तिनीहरू बाहिर निस्केर जान्छन् ?” **37** उहाँको विषयमा भएका समाचारहरू वरिपरिका सबै क्षेत्रहरूमा चारैतिर फैलियो । **38** त्यसपछि येशू सभाघरबाट निस्केर सिमोनको घरमा पस्‍नुभयो । सिमोनकी सासुलाई उच्‍च ज्वरोले सताएको थियो र उनीहरूले उनको पक्षमा उहाँसँग बिन्ती गरे । **39** उहाँ उनको छेउमा उभिनुभयो र ज्वरोलाई हकार्नुभयो र ज्वरोले उनलाई छोड्यो । तुरुन्तै उनी उठिन् र उहाँहरूको सेवा गर्न थालिन् । **40** साँझपख सूर्य अस्ताउने बेलामा धेरै प्रकारका रोग लागेका बिरामीहरूलाई येशूकहाँ ल्याइयो । उहाँले तिनीहरू सबैमाथि आफ्नो हात राख्‍नुभयो र सबैलाई निको पार्नुभयो । **41** तिनीहरूमध्ये धेरैबाट भूत आत्मा चिच्याउँदै बाहिर निस्केर यसो भन्यो, “तपाईं जीवित परमेश्‍वरका पुत्र हुनुहुन्छ ।” येशूले भूत आत्माहरूलाई हकार्नुभयो र तिनीहरूलाई बोल्न दिनुभएन, किनभने उहाँ ख्रीष्‍ट हुनुहुन्थ्यो भनी तिनीहरूलाई थाहा थियो । **42** जब बिहान भयो, उहाँ एकान्त ठाउँमा जानुभयो । ठुलो भिडले उहाँलाई खोजी राखेको थियो र उहाँ जहाँ हुनुहुन्थ्यो, भिड त्यहीँ नै आइपुग्यो र तिनीहरूले उहाँलाई अन्‍त जानबाट रोक्‍ने कोसिस गरे । **43** तर येशूले भन्‍नुभयो, “मैले अन्य सहरहरूमा पनि राज्यको सुसमाचार प्रचार गर्नुपर्छ, किनभने म यसैको लागि पठाइएको हुँ ।” **44** त्यसपछि यहूदियाका सबै प्रान्तका सभाघरहरूमा उहाँले निरन्तर प्रचार गर्नुभयो ।

### Chapter 5

**1** जब मानिसहरू येशूकहाँ परमेश्‍वरको वचन सुन्‍नको लागि जम्मा भए, त्यो समयमा येशू गनेसरेतको तालमा उभिनुभएको थियो । **2** उहाँले तालको किनारमा दुईवटा डुङ्गा राखेको देख्‍नुभयो । जालहारीहरूले बाहिर निस्‍केर आफ्ना जालहरू धोइरहेका थिए । **3** येशू तीमध्ये एउटा डुङ्गामा चढ्नुभयो जुनचाहिँ सिमोनको थियो र उनलाई जमिनभन्दा पर पानी भएको ठाउँतिर लैजान भन्‍नुभयो । त्यसपछि उहाँले डुङ्गामा बसेर मानिसहरूलाई सिकाउनुभयो । **4** उहाँले बोलिसक्‍नुभएपछि सिमोनलाई भन्‍नुभयो, “माछाहरू समात्‍नलाई तिम्रो डुङ्गा गहिरो पानीतिर लैजाऊ र जाल हान ।” **5** सिमोनले जवाफ दिएर भने, “प्रभु, हामीले रातभरि जाल हान्यौँ, तर केही पनि पक्रन सकेनौँ । तरै पनि तपाईं भन्‍नुहुन्छ भने म जाल हान्‍नेछु ।” **6** जब तिनीहरूले यसो गरे, तिनीहरूले धेरै सङ्ख्यामा माछाहरू बटुले र तिनीहरूको जाल फाट्न लागिरहेको थियो । **7** त्यसैले, तिनीहरूले आफ्ना डुङ्गाका अरू साथीहरूलाई सहयोग गर्न आउनको लागि इसारा गरे । तिनीहरू आए र सबै डुङ्गाहरू भरे अनि ती डुब्‍न थाले । **8** तर सिमोन पत्रुसले जब यो देखे, येशूको अगाडि घुँडा टेकेर भने, “हे प्रभु, मबाट टाढा जानुहोस् किनकि म पापी हुँ ।” **9** तिनीहरूले माछा समातेको देखेर उनी र तिनीसँग भएका सबै जना आश्‍चर्य चकित भए । **10** यस कार्यमा जब्दियाका छोराहरू याकूब र यूहन्‍ना पत्रुससँग साझेदार थिए । येशूले पत्रुसलाई भन्‍नुभयो, “नडराऊ, किनभने अबदेखि तिमीले मानिसहरू पक्रनेछौ ।” **11** जब तिनीहरूले आफ्नो डुङ्गालाई जमिनमा ल्याए, उनीहरूले आफूसँग भएका सबै कुरा छोडेर उहाँको पछि लागे । **12** जब उहाँ सहरहरूमध्ये एउटा सहरमा जाँदै गर्नुहुँदा उहाँले कुष्‍ठरोगीलाई देख्‍नुभयो । जब कुष्‍ठरोगीले येशूलाई देख्यो, उसले घोप्‍टो परेर दण्डवत् गर्‍यो र भन्यो, “हे प्रभु, तपाईंले इच्छा गर्नुभयो भने मलाई शुद्ध पार्न सक्‍नुहुन्छ ।” **13** येशूले हात पसारेर छुनुभयो र भन्‍नुभयो, “म चाहन्छु कि तिमी शुद्ध होऊ ।” अनि तत्कालै कुष्‍ठरोगले उसलाई छोड्यो । **14** उहाँले यो कुरा कसैलाई नभन्‍नू भनी आज्ञा गर्नुभयो र भन्‍नुभयो, “आफ्नो बाटो लाग र मोशाको व्यवस्थाबमोजिम आफैँलाई पुजारीकहाँ देखाऊ । तिम्रो शुद्धताको लागि बलि चढाऊ र तिनीहरूलाई तिमी कसरी निको भयौ भनी गवाही देऊ ।” **15** तर यो कुरा चारैतिर फैलियो र भिडहरू त्यो कसरी निको भयो भनी सिकाएको सुन्‍न र आ-आफ्नो रोगबाट निको हुन आए । **16** तर उहाँ प्रायः गरेर उजाड-स्थानतिर गएर प्रार्थना गर्नुहुन्थ्यो । **17** एक दिन उहाँले शिक्षा दिइरहनुभएको बेलामा, त्यहाँ फरिसीहरू र व्यवस्‍थाका शिक्षकहरू पनि बसिरहेका थिए, जो गालील र यहूदाका विभिन्‍न गाउँ र इलाकाहरूबाट अनि यरूशलेमको सहरबाट आएका थिए । निको पार्नका लागि परमेश्‍वरको शक्‍ति उहाँसँग थियो । **18** केही मानिसहरूले एक जना पक्षाघाती मानिसलाई गुन्‍द्रिमा बोकेर त्यहाँ आए । उसलाई येशूको अगाडि भित्र लगेर राख्‍नका लागि लैजाने बाटो खोजे । **19** तर भिडको कारणले गर्दा तिनीहरूले उसलाई येशूकहाँ लैजान सकेनन् । त्यसैले, तिनीहरू घरको छानामाथि चढे र छाना खोलेर तिनीहरूले त्यो मानिसलाई येशू भएको ठाउँको अगाडि ओछ्यानसहित झारिदिए । **20** येशूले तिनीहरूको विश्‍वासलाई देख्‍नुभयो र भन्‍नुभयो, “हे मानिस, तिम्रो विश्‍वासको कारण तिम्रा पाप क्षमा भएका छन् ।” **21** शास्‍त्री र फारिसीहरूले प्रश्‍न गर्न थाले, “यो ईश्‍वर-निन्दा गर्ने को हो ? परमेश्‍वरबाहेक कसले पापको क्षमा दिन सक्छ ?” **22** येशूले तिनीहरूले आपसमा के विचार गरेका थिए भन्‍ने कुरा जान्‍नुभयो र भन्‍नुभयो, “तिमीहरू आफ्नो हृदयमा किन यस्तो प्रश्‍न गर्दछौ ? **23** कुन कुरा सजिलो छ ‘तिम्रा पाप क्षमा भए भन्‍नु वा उठेर हिँड् भन्‍नु ?‘ **24** तिमीहरूलाई थाहा होस् कि मानिसका पुत्रलाई पृथ्वीमा पाप क्षमा गर्ने अधिकार छ । म तिमीलाई भन्दछु, ‘उठ, तिम्रो आफ्नो ओछ्यान उठाऊ र आफ्नो घर जाऊ‘ ।” **25** तुरुन्तै तिनीहरूको सामुन्‍ने ऊ उठ्यो र आफ्नो ओछ्यान उठाएर परमेश्‍वरको महिमा गर्दै आफ्नो घरतर्फ लाग्यो । **26** सबै जना अचम्मित भए र परमेश्‍वरलाई महिमा दिए । तिनीहरू डरले भरिएर भने, “आज हामीले असाधारण काम देखेका छौँ । **27** यसपछि येशू त्यहाँबाट जानुभयो र लेवी नाउँ गरेको कर उठाउने व्यक्‍तिलाई कर उठाउने ठाउँमा बसिरहेको देख्‍नुभयो । उहाँले उसलाई भन्‍नुभयो, “मलाई पछ्याऊ ।” **28** त्यसैले, लेवीले सब थोक छाडेर उठे अनि उहाँलाई पछ्याए । **29** तब लेवीले येशूको निम्ति उसको घरमा एउटा ठुलो भोज दिए, जहाँ धेरै कर उठाउनेहरू पनि थिए अनि अन्य मानिसहरूले पनि टेबलमा अडेस लगाएर तिनीहरूसँगै खाइरहेका थिए । **30** तर फरिसीहरू र तिनीहरूका शास्‍त्रीहरूले उहाँका चेलाहरूसँग यसरी गुनासो गरिरहेका थिए, “तिमीहरू किन कर उठाउनेहरू र अरू पापीहरूसँग बसेर खान्‍छौँ ?” **31** येशूले तिनीहरूलाई जवाफ दिनुभयो, “असल स्वस्थ हुने मानिसलाई वैद्यको आवश्यकता पर्दैन, बिरामीलाई मात्र यसको आवश्यकता पर्छ ।” **32** म धर्मी मानिसलाई पश्‍चात्तापको लागि बोलाउन आएको होइनँ, तर पापीहरूलाई पश्‍चात्तापको निम्ति बोलाउन आएको हुँ । **33** तिनीहरूले उहाँलाई भने, “यूहन्‍नाका चेलाहरू प्रायः उपवास बस्छन् र प्रार्थना गर्छन् अनि फरिसीहरूका चेलाहरूले पनि त्यसै गर्छन्, तर तपाईंका चेलाहरू खान्छन् र पिउँछन् ।” **34** येशूले तिनीहरूलाई भन्‍नुभयो, “के विवाह भोजमा दुलहा त्यहाँ तिनीहरूकासाथमा हुँदा विवाह भोजमा उपस्थित हुनेहरू उपवास बस्‍छन् र ?” **35** तर तिनीहरूबाट दुलहालाई लगिने समय आउनेछ,तब मानिसहरू ती दिनहरूमा उपवास बस्‍नेछन् ।” **36** त्यसपछि येशूले तिनीहरूलाई एउटा दृष्‍टान्त भन्‍नुभयो, “कसैले पनि पुरानो कपडा टाल्नलाई नयाँ कपडा च्यात्दैन । उसले त्यसो गर्‍यो भने, उसले त्यो नयाँ कपडालाई च्यातेको हुन्छ, तर त्यो नयाँ कपडाको टुक्रा पुरानो कपडासँग पनि मिल्दैन । **37** साथै कसैले पनि पुरानो मशकमा नयाँ दाखमद्य हाल्दैन । उसले त्यसो गर्‍यो भने नयाँ दाखमद्यले पुरानो मशकलाई फुटाउनेछ र दाखमद्य पोखिन्छ र मशक पनि नष्‍ट हुनेछ । **38** तर नयाँ दाखमद्य नयाँ मशकमा नै राख्‍नुपर्छ । **39** पुरानो दाखमद्य पिएर कसैले पनि नयाँ दाखमद्यको चाह गर्दैन, किनभने उसले “पुरानो नै असल छ भन्छ ।”

### Chapter 6

**1** अब विश्रामको दिनमा यस्तो भयो कि येशू चेलाहरूसँग अन्‍नको खेतको बाटो भएर जाँदै गर्नुहुँदा तिनीहरूले हातले अन्‍नका बाला टिप्दै र तिनीहरूका हातमा माडिरहेका र अन्‍न खाइरहेका थिए । **2** तर केही फरिसीहरूले भने, “किन तिमीहरूले विश्रामको दिनमा व्यवस्थाअनुसार गर्न नहुने काम गरिरहेका छौ ?” **3** येशूले तिनीहरूलाई जवाफ दिँदै भन्‍नुभयो, “दाऊद र तिनीसँग भएका मानिसहरू भोकाएका बेला दाऊदले के गरे भनी तिमीहरूले पढेका छैनौ ? **4** तिनी परमेश्‍वरको भवनभित्र पसेर पूजारीहरूले बाहेक अरूले खान निषेध गरिएको परमेश्‍वरको उपस्थितिको रोटीबाट आफूले केही खाए र केही आफूसँग भएका मानिसहरूलाई पनि दिए ।” **5** तब उहाँले तिनीहरूलाई भन्‍नुभयो, “मानिसका पुत्र विश्राम दिनको पनि प्रभु हो ।” **6** अर्को विश्राममा यसो भयो कि उहाँ सभाघरमा जानुभयो र त्यहाँ भएका मानिसहरूलाई सिकाउनुभयो । त्यहाँ दाहिने हात सुकेको एक जना मानिस थियो । **7** उहाँले विश्रामको दिनमा कसैलाई निको पार्नुहुन्छ कि हुन्‍न भनेर शास्‍त्रीहरू र फरिसीहरूले नजिकबाट उहाँलाई नियाली राखेका थिए ताकि तिनीहरूले उहाँलाई केही गल्ती गरेको कारण दोष भेट्टाउन सकियोस् । **8** तर तिनीहरूले के सोचिरहेका थिए भनी उहाँलाई थाहा थियो, र हात सुकेको मानिसलाई भन्‍नुभयो, “उठ र सबैका बिचमा खडा होऊ ।” त्यसकारण, त्यो मानिस उठ्यो र त्यहाँ सबैका बिचमा उभियो । **9** येशूले तिनीहरूलाई भन्‍नुभयो, “म तिमीहरूलाई सोध्छु, विश्रामको दिनमा कसैको असल गर्नु वा हानि गर्नु, जीवन बचाउनु वा नाश गर्नु कुन ठिक हो ?” **10** तब उहाँले तिनीहरूका वरिपरि हेर्नुभयो र त्यस मानिसलाई भन्‍नुभयो, “तेरो हात पसार् ।” उसले त्यसै गर्‍यो र उसको हात पहिलाको जस्तै भयो । **11** तर तिनीहरू रिसले चूर भए र येशूको बारेमा के गर्न सकिन्छ भनी एक अर्कामा कुराकानी गरे । **12** उहाँ डाँडामा प्रार्थना गर्न जानुभएको बेला ती दिनहरूमा यसो भएको हो । उहाँले परमेश्‍वरसँग रातभर निरन्तर प्रार्थनामा बिताउनुभयो । **13** जब उज्यालो भइसकेको थियो । उहाँले चेलाहरूलाई आफूकहाँ बोलाउनुभयो र तिनीहरूमध्येबाट बाह्र जनालाई चुन्‍नुभयो जसलाई “प्रेरित” नाउँ दिनुभयो । **14** पप्रेरितहरूका नाउँहरू थिएः सिमोन (जसलाई उहाँले पत्रुस भनी नाउँ दिनुभयो) र उनका भाइ अन्द्रियास, याकूब, यूहन्‍ना, फिलिप, बारथोलोमाइ, **15** मत्ती, थोमा, अल्फयासका छोरा याकूब, सिमोन जसलाई विद्रोही भनिन्थ्यो, **16** याकूबका छोरा यहूदा, र यहूदा इस्करियोत, जो एक धोकेबाज हुन पुग्यो । **17** त्यसपछि येशू तिनीहरूसँगै डाँडाबाट तल ओर्लनुभयो र समथर ठाउँमा उभिनुभयो । त्यहाँ उहाँका चेलाहरूको ठुलो भिड थियो र त्यसै गरी ठुलो सङ्ख्यामा यहूदिया, र यरूशलेम, र सिदोन, टुरोसको समुद्री तटका बासिन्दाहरू पनि थिए । **18** तिनीहरू उहाँका वचन सुन्‍न र आ-आफ्ना रोगहरूबाट निको हुनलाई आएका थिए । अशुद्ध आत्माले सताइएका मानिसहरू पनि निको भए । **19** भभिडमा भएका सबैले उहाँलाई छुन खोजे, किनभने निको पार्ने शक्‍ति उहाँबाट गइहेको थियो र उहाँले सबैलाई निको पार्नुभयो । **20** उहाँले चेलाहरूतर्फ हेर्नुभयो र भन्‍नुभयो, “धन्य तिमीहरू जो दीन छौ, परमेश्‍वरको राज्य तिमीहरूकै हो । **21** धन्य तिमीहरू जो अहिले भोकाउँदछौ, तिमीहरू तृप्‍त हुनेछौ । धन्य तिमीहरू जो अहिले रुन्छौ, तिमीहरू हाँस्‍नेछौ । **22** जब मानिसका पुत्रका खातिर बहिष्कार गरी साथीहरूबाट अलग गरेर तिमीहरूलाई निकाल्दछन् र दुष्‍ट ठानी तिमीहरूका नाउँलाई अपमान गर्दछन् । धन्य हौ तिमीहरू जब मानिसहरूले तिमीहरूलाई घृणा गर्दछन् । **23** त्यसदिन तिमीहरू रमाओ र आनन्दले उफ्र, किनकि निश्‍चय नै स्वर्गमा तिमीहरूका लागि ठुलो इनाम हुनेछ । किनकि तिनीहरूका पुर्खाहरूले पनि अगमवक्‍ताहरूलाई त्यसै गरेका थिए । **24** तर धिक्‍कार तिमीहरू जो धनी छौ ! तिमीहरूले आफ्ना सान्त्वना पाइसकेका छौ । **25** धिक्‍कार तिमीहरूलाई जो आहिले तृप्‍त छौ ! तिमीहरू पछि भोकाउनेछौ । धिक्‍कार तिमीहरू जो अहिले हाँस्‍छौ ! तिमीहरू पछि रुनेछौ र विलाप गर्नेछौ । **26** धिक्‍कार तिमीहरू मानिसहरूबाट प्रशंसा पाउनेहरू ! तिम्रा पुर्खाहरूले झुटा अगमवक्‍ताहरूलाई पनि त्यसै गरेका थिए । **27** तर म तिमीहरूलाई भन्दछु जसले सुनिरहेका छौ, तिम्रा शत्रुहरूलाई प्रेम गर र तिमीहरूलाई घृणा गर्नेहरूको भलाइ गर । **28** तिमीहरूलाई सराप्‍नेहरूलाई आशिष्‌‌ देऊ र तिमीहरूलाई दुर्व्यवहार गर्नेहरूका निम्ति प्रार्थना गर । **29** तिम्रो एउटा गालामा हिर्काउनेलाई अर्को पनि थापिदेऊ । यदि कसैले तिम्रो कोट खोस्‍छ भने उसलाई दौरा पनि दिइहाल । **30** तिमीसँग माग्‍ने सबैलाई देऊ । यदि कसैले तिम्रो केही कुरा लगेमा त्यससँग फिर्ता नमाग । **31** मानिसहरूले तिमीलाई जसो गरेको चाहन्छौ, तिमीले पनि तिनीहरूलाई त्यस्तै गर्नुपर्छ । **32** तिमीलाई प्रेम गर्नेहरूलाई मात्र प्रेम गर्छौ भने के लाभ भयो र ? किनकि पापीहरूले पनि तिनीहरूलाई प्रेम गर्नेहरूलाई मात्र प्रेम गर्छन् । **33** यदि तिमीहरूलाई असल गर्नेलाई मात्र असल गर्छौ भने के लाभ भयो र ? पापीहरूले पनि त त्यसै गर्छन् । **34** यदि तिमीले तिनीहरूले फिर्ता गर्न सक्छन् भन्‍ने आशामा मात्र ऋण दिन्छौ भने तिमीलाई के लाभ भयो र ? पापीहरूले पनि पापीहरूलाई ऋण दिन्छन् र उत्तिकै मात्रामा फिर्ता पाउने आशा राख्दछन् । **35** तर तिम्रा शत्रुहरूलाई प्रेम गर र तिनीहरूको भलाइ गर । पैँचो माग्‍नेहरूलाई केही पनि फिर्ता पाउने आशा नगरीकन देऊ ताकि तिम्रो इनाम ठुलो हुनेछ । तिमी सर्वोच्‍चका छोराहरू हुनेछौ, किनकि उहाँ आफैँ अधन्यवादी र खराब मानिसहरूप्रति कृपालु हुनुहुन्छ । **36** तिम्रा पिता कृपालु हुनुभएझैँ तिमी पनि कृपालु होऊ । **37** कसैको न्याय नगर र तिम्रो न्याय गरिनेछैन । दोष नलगाऊ र तिमी दोषी ठहरिनेछैनौ; अरूलाई क्षमा देऊ र तिमीलाई पनि क्षमा गरिनेछ । **38** अरूहरूलाई देऊ र तिमीहरूलाई पनि दिइनेछ । प्रशस्त परिमाणमा खाँदी-खाँदी, हल्लाई-हल्लाई पोखिने गरी, तिनीहरूले तिमीहरूका पोल्टामा खन्याउनेछन् । जुन नापले तिमीहरू नाप्‍तछौ, त्यहीँ नापले तिमीहरू पनि नापिनेछौ ।” **39** त्यसपछि उहाँले तिनीहरूलाई एउटा दृष्‍टान्त पनि भन्‍नुभयो, “के एक जना अन्धा मानिसले अर्को अन्धा मानिसलाई डोर्‍याउन सक्छ ? त्यसो गरे दुवै जना खाल्डोमा पर्दैनन् र ? **40** एउटा चेला आफ्नो गुरुभन्दा महान् हुन सक्दैन । तर हेरक जसले तालिम प्राप्‍त गर्छ, तब ऊ आफ्नो गुरुजस्तै हुनेछ । **41** तिमीले तिम्रो भाइको आँखामा मात्र किन सानो कसिङ्गर देख्‍तछौ तर आफ्नै आँखामा भएको मुढाचाहिँ किन देख्दैनौ ? **42** कसरी तिमीले आफ्नो भाइलाई भन्‍न सक्छौ, भाइ मलाई तिम्रा आँखामा भएको कसिङ्गर निकाल्न देऊ जब कि तिमीले आफ्नै आँखामा भएको मुढा देख्दैनौ ? हे पाखण्डी हो ! पहिले तिम्रा आँखाबाट मुढा निकाल तब तिमीले तिम्रो भाइको आँखामा भएको कसिङ्गर निकाल्न स्पष्‍टसँग देख्‍नेछौ । **43** किनकि कुनै असल रुखले कुहिएको फल फलाउँदैन, न त कुहिएको रुखले असल फल फलाउन सक्छ । **44** किनभने प्रत्येक रुख त्यसको फलले नै चिनिन्छ । किनकि काँडाको रुखबाट कसैले अञ्‍जीर बटुल्न सक्दैन, न त काँडे झाडीबाट अङ्गुर बटुल्न सक्छ । **45** असल मान्छेले आफ्नो हृदयको भण्डारबाट असल कुरा निकाल्छ र खराब मान्छेले आफ्नो हृदयको भण्डारबाट खराब कुरा नै निकाल्दछ । किनकि उसले आफ्नो हृदयको प्रशस्तबाट त्यही बोल्दछ र जे भण्डार गरी राखेको छ, त्यहीँ निकाल्छ । **46** तिमीहरू मलाई किन “प्रभु, प्रभु” भन्दछौ, जब कि मैले भनेका कुराहरूचाहिँ तिमीहरूले पालना गर्दैनौ ? **47** हरेक व्यक्‍ति जो मकहाँ आउँछ र मेरा वचन सुन्छ र पालन गर्छ, म तिमीहरूलाई भन्दछु, ऊ कस्तो मानिस हो । **48** ऊ एक जना घर बनाउने मानिसजस्तो हो, जसले जमिन गहिरो गरी खन्यो र घरको जग बलियो चट्टानमाथि बसाल्यो । जब जलप्रवाह भयो, तब बाढी उर्ली आएर त्यस घरलाई प्रहार गर्‍यो, तर त्यसलाई हल्लाउन सकेन, किनभने त्यो राम्ररी बनाइएको थियो । **49** तर एक जना मानिस जसले मेरा वचनहरू सुन्छ र पालन गर्दैन्, त्यो मानिस जमिनमाथि विनाजग घर बनाउने मानिसजस्तो हो । जब जलप्रवाह उर्ली आयो र त्यस घरलाई प्रहार गर्‍यो तब त्यो घर तुरुन्तै ढली हाल्यो र त्यस घरको पुरै विनाश भयो ।

### Chapter 7

**1** सुनिरहेका मानिसहरूलाई सबै कुरा भनेर सक्‍नुभएपछि येशू कफर्नहुममा प्रवेश गर्नुभयो । **2** एउटा कप्‍तानको दास जो उनका लागि अति नै महत्त्वपूर्ण थियो, ऊ साह्रै बिरामी भएर मर्नै आँटेको थियो । **3** तर उनले येशूको बारेमा सुनेको हुनाले कप्‍तानले यहूदीहरूका धर्म-गुरुहरूलाई येशूकहाँ गएर उहाँ आएर आफ्नो दासलाई मर्नदेखि बचाइ दिनुहोस् भनी पठायो । **4** जब तिनीहरू येशूको नजिक आए, तब तिनीहरूले उहाँसँग यसो भन्दै बिन्ती गरे, तिनी योग्यका छन् यो तिनका निम्ति तपाईंले गरिदिनुहोस् । **5** किनकि उनले हाम्रा जातिहरूलाई प्रेम गर्छन् र उनी तिनै नै हुन् जसले हाम्रा लागि सभाघर पनि निर्माण गरिदिएका छन् ।” **6** त्यसैले, येशू तिनीहरूसँगै सरासर बाटो लाग्‍नुभयो । तर उहाँ घरबाट धेरै टाढा नहुँदै कप्‍तानले साथीहरू पठाएर उहाँलाई यसो भन्‍न लगाए, “प्रभु तपाईंले आफैँलाई दुःख नदिनुहोस्, किनकि तपाईं मेरो घरभित्र प्रवेश गर्न योग्यको छैनँ । **7** यही कारणले मैले आफैँलाई तपाईंकहाँ आउने प्रर्याप्‍त योग्यको ठानिनँ, तर वचन बोली दिनुहोस् र मेरो दास निको हुनेछ । **8** किनकि म पनि एउटा अधिकार पाएको मानिस हुँ र मेरोमुनि सिपाहीहरू छन् । मैले एउटलाई जा भन्छु र त्यो जान्छ र अर्कोलाई आइज भन्छु र त्यो आउँछ र मेरो दासलाई ‘यसो गर भन्छु,‘ त्यसले त्यो गर्छ ।” **9** जब येशूले त्यो सुन्‍नुभयो, उहाँ अचम्मित हुनुभयो र भिडतिर फर्केर उनलाई देखाउँदै भन्‍नुभयो, “म तिमीहरूलाई भन्दछु, कि इस्राएलमा पनि मैले कसैमा यस्तो विश्‍वास भेट्टाएको छैन ।” **10** तब ती पठाइएका मानिसहरू घरमा फर्केर आए र दासलाई स्वस्थ अवस्थामा भेट्टाए । **11** त्यसको केही समयपछि येशू नाइन भन्‍ने सहरमा यात्रा गरिरहनुभएको थियो । मानिसहरूको एउटा ठुलो भिडसँगै उहाँका चेलाहरू पनि उहाँसँगै थिए । **12** जब उहाँ सहरको मूल ढोकानजिक पुग्‍नुभयो, त्यहाँ एउटा मृत मानिसलाई बोकेर ल्याइएको थियो । त्यो उसकी आमाको एक मात्र छोरो थियो । तिनी एउटी विधवा थिइन् र सहरबाट आएको एउटा भिड तिनीसँगै थियो । **13** तिनलाई देखेर प्रभु तिनीप्रति अति नै दयाले भरिनुभयो र तिनलाई भन्‍नुभयो, “नरोऊ ।” **14** तब उहाँ अगाडि आउनुभयो र मृतकलाई छुनुभयो र शरीरलाई बोक्‍नेहरू टक्‍क अडिए । उहाँले भन्‍नुभयो, “जवान मानिस, म तिमीलाई भन्दछु, उठ ।” **15** मृत मानिस उठ्यो र बोल्न थाल्यो । तब येशूले उसलाई उसकी आमालाई सुम्पनुभयो । **16** तब तिनीहरू सबै डराए । तिनीहरूले यसो भन्दै परमेश्‍वरको प्रशंसा गरिरहे, “हाम्रा बिचमा एउटा महान् अगमवक्‍ता खडा भएका छन् र परमेश्‍वरले आफ्ना मानिसहरूलाई हेर्नुभएको छ ।” **17** येशूले गर्नुभएका यस कार्यको खबर सारा यहूदियाभरि र सबै छिमेकी इलाकाहरूमा चारैतिर फैलियो । **18** यूहन्‍नाका चेलाहरूले उहाँलाई यी सबै कुराहरूको बारेमा बताइदिए । **19** तब यूहन्‍नाले आफ्ना दुई जना चेलाहरूलाई बोलाएर प्रभुकहाँ यसो भनी पठाए, “के हामीले खोजी राखेको आउनेवाला व्यक्‍ति तपाईं नै हुनुहुन्छ वा अर्को कुनै छ ? **20** जब तिनीहरू येशूको नजिक गए, तब तिनीहरूले यसो भने, बप्‍तिस्‍मा-दिने यूहन्‍नाले हामीलाई तपाईंकहाँ यसो भनी पठाए, “के हामीले खोजी राखेको आउनेवाला व्यक्‍ति तपाईं नै हुनुहुन्छ वा अर्को कुनै छ ?” **21** त्यस घडीमा उहाँले धेरै मानिसहरूलाई तिनीहरूका रोग, दुःखकष्‍ट र दुष्‍टात्माबाट निको पार्नुभयो र उहाँले धेरै दृष्‍टिविहीन मानिसहरूलाई देख्‍न सक्‍ने क्षमता दिनुभयो । **22** येशूले तिनीहरूलाई जवाफ दिएर भन्‍नुभयो, “तिमीहरू आफ्नो बाटो लागिसकेपछि तिमीहरूले जे सुनेका र देखेका छौ, सो यूहन्‍नालाई बताइदेओ । दृष्‍टिविहीनहरूले दृष्‍टि पाइराखेका छन्, लङ्गडाहरू हिँडिराखेका छन्, कुष्‍ठरोगीहरू शुद्ध भइराखेका छन्, कान नसुन्‍नेहरूले सुनिराखेका छन्, मृतकहरू जीवित भइराखेका छन् र आवश्यकतामा परेका मानिसहरूलाई सुसमाचार सुनाइएको छ । **23** मेरो क्रियाकलापको कारणले मलाई विश्‍वास गर्न नछोड्ने त्यो मानिस धन्यको हो । **24** यूहन्‍नाका समाचार वाहकहरू गइसकेपछि येशूले भिडहरूलाई यूहन्‍नाको बारेमा बताउन थाल्नुभयो, “तिमी उजाड-स्थानमा के हेर्नलाई गयौ, के बतासले हल्लाइराखेको निगालोलाई ? **25** तर के हेर्नलाई तिमी गयौ, मलमलको कपडा लगाएको एउटा मानिसलाई ? हेर, राम्रा सुन्दर कपडा लगाएका मानिसहरू राजाका दरबारमा भोगविलाससाथ जिउँछन् । **26** तर के हेर्नलाई तिमीहरू बाहिर गयौ, एउटा अगमवक्‍तालाई ? हो, म तिमीहरूलाई भन्दछु, र एउटा अगमवक्‍ताभन्दा पनि महान् यहाँ छ । **27** यो जसको बारेमा लेखिएको छ, हेर, म मेरा सन्‍देशवाहकलाई तिम्रो अगि-अगि पठाउँदै छु । **28** म तिमीहरूलाई भन्दछु, स्‍त्रीहरूबाट जन्मेकाहरूमध्येमा, बप्‍तिस्मा-दिने यूहन्‍नाभन्दा महान् कोही छैन, तापनि परमेश्‍वरको राज्यमा सबभन्दा कम महत्त्‍वको मानिस पनि उनीभन्दा महान् हुन्छ ।” **29** जब सबै मानिसहरूले यो सुने, तब कर उठाउनेहरूसमेत, तिनीहरूले यो घोषणा गरे कि परमेश्‍वर धर्मी हुनुहुन्छ, जसले बप्‍तिस्मा-दिने यूहन्‍नासँगै बप्‍तिस्‍मा लिएका थिए । **30** तर फरिसीहरू र यहूदीहरूका व्यवस्थाका पण्डितहरू, जसले उनीबाट बप्‍तिस्‍मा लिएका थिएनन्, तिनीहरू आफैँले आफ्ना निम्ति परमेश्‍वरको बुद्धिलाई इन्कार गरे । **31** यस पुस्ताका मानिसहरूलाई मैले केसित तुलना गरूँ ? तिनीहरू केजस्ता छन् ? **32** तिनीहरू बजार क्षेत्रमा खेलिरहने बालबालिकाहरूजस्ता छन्, जो बस्दछन् र एक अर्कोलाई यसो भन्दै बोलाउँछन्, “हामीले तिमीहरूका लागि बाँसुरी बजायौँ, तर तिमीहरू नाचेनौ । हामीले विलाप गर्‍यौँ, तर तिमीहरू रोएनौ ।” **33** किनकि बप्‍तिस्मा-दिने यूहन्‍ना न रोटी खाँदै आए न त दाखमद्य नै पिउदै आए र पनि तिमीहरू भन्छौ कि उसलाई भूत लागेको छ । **34** मानिसका पुत्र खाँदै र पिउँदै आए र तिमीहरू भन्छौ, “हेर, ऊ त एउटा घिचुवा र पियक्‍कड मानिस, कर उठाउने र पापीहरूका मित्र हो ।” **35** तर बुद्धि तिनका सबै सन्तानहरूद्वारा प्रमाणित हुन्छ ।” **36** अहिले एक जना फरिसीले येशूलाई ऊसँग भोजन गर्नका लागि अनुरोध गरिरहेको थियो । त्यसपछि येशू फरिसीको घरमा प्रवेश गर्नुभयो, भोजन खानलाई टेबुलमा गएर बस्‍नुभयो । **37** हेर, त्यस सहरमा एउटी स्‍त्री थिइन् जो पापी थिइन्, तिनले पत्ता लगाइन् कि उहाँ फरिसीको घरमा बस्‍नुभएको छ र तिनले सिङ्गमरमरको बोतलमा अत्तर ल्याइन् । **38** तिनी उहाँका पाउको नजिक पछाडिपट्टि उभिइन् र रोइन् । तब तिनले उहाँको पाउ आफ्ना आँसुले भिजाउन थालिन् र टाउकाको कपालले उहाँका पाउ पुछिन्, उहाँका पाउमा म्वाइ खाइन् र पाउमा अत्तर घसिन् । **39** जब येशूलाई बोलाउने फरिसीले यो देख्यो, तब उसले आफूले विचार गर्दै भन्यो, “यदि यी मानिस एउटा अगमवक्‍ता भएको भए, तब उनले जान्‍ने थिए कि को र कस्ती प्रकारकी स्‍त्रीले उहाँलाई छोइरहेकी छे र त्यो एउटी पापी स्‍त्री हो भनेर ।” **40** येशूले जवाफ दिएर उसलाई भन्‍नुभयो, “सिमोन मैले तिमीलाई केही भन्‍नु छ ।” उसले भन्यो, “गुरुज्यू, भन्‍नुहोस् ।” **41** येशूले भन्‍नुभयो, “दुई जना मानिसले एक जना साहुबाट ऋण लिएका थिए । एउटाले पाँच सय दिनार ऋण, र अर्कोले पचास दिनार ऋण लिएको रहेछ । **42** तिनीहरूसँग तिर्ने नभएकोले साहुले ती दुवै जनालाई माफ गरिदिए । त्यसकारण, तिनीहरूमध्ये कुनचाहिँले उनलाई बढी प्रेम गर्नेछ ?” **43** सिमोनले उहाँलाई जवाफ दिए र भने, “म विचार गर्छु कि जसलाई उनले बढी माफ गरे । येशूले उसलाई भन्‍नुभयो तिमीले ठिकसित न्याय गर्‍यौ ।” **44** येशू स्‍त्रीतिर फर्केर सिमोनलाई भन्‍नुभयो, “तिमी यो स्‍त्रीलाई देख्दछौ । म तिम्रो घरभित्र प्रवेश गरेँ । तिमीले मेरो पाउ धुनलाई पानीसम्म दिएनौँ, तर तिनले त आफ्नो आँसुले मेरा पाउ भिजाइन्, र कपालले मेरा पाउ पुछिन् । **45** तिमीले मलाई म्वाइँ खाएनौ, तर तिनले म यहाँभित्र पसेको समयदेखि मेरा पाउमा म्वाइँ खान छोडेकी छैनन् । **46** तिमीले मेरो शिर तेलले अभिषेक गरेनौ, तर तिनले मेरा पाउमा अत्तर घसिन् । **47** यो घटनाको कारणले म तिमीलाई भन्दछु, कि जसका धेरै पाप थिए र बढी क्षमा गरिएको छ, तिनले धेरै प्रेम गरेकी छन् । तर जसलाई थोरै मात्र क्षमा गरिएको छ, उसले थोरै नै मात्र प्रेम गर्छ ।” **48** तब उहाँले तिनलाई भन्‍नुभयो, “तिम्रा पापहरू क्षमा भएका छन् ।” **49** त्यहाँ एकसाथ बसिरहेकाहरूले एक-अर्कामा भन्‍न थाले, ‘पाप क्षमा गर्ने यी को हुन् र ?‘ **50** तब येशूले स्‍त्रीलाई भन्‍नुभयो, “तिम्रो विश्‍वासले तिमीलाई बचाएको छ, शान्तिसँग जाऊ ।”

### Chapter 8

**1** यसपछि छिट्टै प्रभु येशू आफ्ना बाह्र जना चेलाका साथमा वरपरका सहरहरू र गाउँहरूमा प्रचार गर्दै र परमेश्‍वरको राज्यको सुसमाचार घोषणा गर्दै जानुभयो । **2** केही स्‍त्रीहरू जो दुष्‍टात्मा र रोगहरूबाट निको भएका थिए, तिनीहरू पनि उहाँहरूसँगै थिए । तिनीहरू मरियम जसलाई मग्दलनी भनिन्थ्यो, जसबाट सातवटा भूतात्मा निकालिएका थिए । **3** हेरोदका कारिन्दा खुजासकी पत्‍नी योअन्‍ना र सुसन्‍ना, यिनीहरू र अरूहरू आफ्ना भौतिक स्रोतहरूबाट उहाँहरूका निम्ति जुटाई दिन्थे । **4** अब मानिसहरूको एउटा ठुलो भिड एकसाथ भेला भएको थियो, साथै धेरै विभिन्‍न सहरबाट मानिसहरूसमेत उहाँकहाँ आइरहेका थिए । उहाँले तिनीहरूलाई एउटा दृष्‍टान्त भन्‍नुभयो । **5** “एउटा बिउ छर्ने केही बिउहरू छर्नलाई निस्क्यो । उसले छर्दा केही बिउहरू बाटोमा परे र ती बिउहरू खुट्टाले कुल्चिए, र आकाशका चराहरूले ती खाए । **6** अरू बिउ ढुङ्गेनी जमिनमा परे र चाँडै ती बोटको रूपमा बढे र सुकिहाले, किनकि त्यो जमिन ओबानो थियो । **7** अझै अरू बिउहरू काँढाँका बिरुवाहरूमा परे, र बिउहरू सँगसँगै बिरुवाहरू पनि बढे र बिउहरूलाई काँढे झाडीले निसासिदियो । **8** तर केही बिउहरू असल जमिनमा परे र सय गुणा फल फलाए ।” येशूले यी कुराहरू भनिसक्‍नुभएपछि उहाँले बोलाउनुभयो, जससँग सुन्‍ने कानहरू छन् त्यसले सुनोस् । **9** त्यसपछि उहाँका चेलाहरूले उहाँलाई यो दृष्‍टान्तको अर्थ के हुन सक्छ भनी सोधे । **10** येशूले तिनीहरूलाई भन्‍नुभयो, “तिमीहरूलाई परमेश्‍वरका राज्यका रहस्यका कुराहरू बुझ्‍ने अवसर दिइएको छ, तर बाँकी मानिसहरूलाई दृष्‍टान्तमा सिकाइने छ । त्यसकारण ‘वास्तवमा तिनीहरूले हेरेर पनि देख्‍नेछैनन्, सुनेर पनि बुझ्‍नेछैनन् ।’ **11** अब दृष्‍टान्तको अर्थ यही होः बिउ परमेश्‍वरको वचन हो । **12** बाटोको किनारमा परेका बिउ ती मानिसहरूजस्ता हुन् जसले वचन सुन्छन्, तर दुष्‍ट आउँछ र तिनीहरूको हृदयमा भएका वचन खोसेर लैजान्छ ताकि तिनीहरूले विश्‍वास नगरून् र नबाँचून् । **13** त्यसपछि ढुङ्गेनी जमिनमा परेको बिउ ती मानिसहरूजस्ता हुन् जसले वचन सुन्छन्, खुसीसाथ ग्रहण गर्छन्, तर तिनीहरूको गहिराइ नभएकोले केवल एक क्षणका लागि मात्र विश्‍वास गर्छन् र जाँचको समयमा तिनीहरू पतन भएर जान्छन् । **14** काँडाको झाडीमा परेको बिउ ती मानिसहरूजस्ता हुन् जसले वचन सुनेका छन्, तर जीवन जिउने क्रममा, संसारका धन सम्पत्तिको फिक्री, सुख विलासका कारण निसासिएर परिपक्‍व फल फलाउन सक्दैनन् । **15** तर असल जमिनमा परेका बिउ ती मानिसहरूजस्तउ हुन्, जसले इमानदार र असल हृदयसाथ वचन सुनेर यसलाई सुरक्षितसाथ पक्री राख्छन् र धैर्यसाथ फल फलाउँछन् । **16** अनि बत्ती बालेर कसैले पनि भाँडाले छोप्दैन अथवा खाटमुनि राख्दैन, बरु यसलाई उसले सामदानमा राख्छ, ताकि भित्र पस्‍ने सबैले उज्यालो देखून् । **17** किनभने कुनै पनि कुरालाई प्रकट हुन नसक्‍ने गरी लुकाउन सकिँदैन, न त कुनै पनि गोप्य कुरा प्रकट नै हुन नसक्‍ने र ज्योतिमा आउन नसक्‍ने हुन्छ । **18** त्यसैकारण, तिमीहरू कसरी सुन्छौ, त्यसमा होसियार होओ, किनभने जससँग छ त्यसलाई धेरै दिइनेछ, जससँग छैन उसले आफूसँग जे छ भनी सोचेको छ त्योसमेत उसबाट खोसिनेछ ।” **19** त्यसपछि येशूकी आमा र भाइहरू उहाँकहाँ आए, तर भिडको कारणले गर्दा उहाँको नजिक आउन सकेनन् । **20** र उहाँलाई यसो भनिएको थियो, “तपाईंकी आमा र भाइहरू तपाईंलाई भेट्ने इच्छा गरी बाहिर पर्खिरहेका छन् ।” **21** तर येशूले जवाफ दिनुभयो र तिनीहरूलाई भन्‍नुभयो, “मेरा आमा र भाइहरू भनेका ती हुन्, जसले मेरो वचन सुन्छन् र पालना गर्छन् ।” **22** अब ती दिनहरूमा एक दिन येशू र उहाँका चेलाहरू डुङ्गामा चढ्नुभयो, र तिनीहरूलाई भन्‍नुभयो, “आओ, हामी तालको पल्लोपट्टि जाऔँ ।” तब उहाँहरू डुङ्गामा चढ्नुभयो । **23** तर उहाँहरू यात्रामा हुनुहुँदा, प्रभु येशू निदाउनुभयो र त्यस तालमा धेरै ठुलो आँधीबेहरी आयो अनि तिनीहरूको डुङ्गा पानीले भरिन थाल्यो र तिनीहरू डरलाग्दो खतरामा थिए । **24** त्यसपछि येशूका चेलाहरू उहाँकहाँ आए र यसो भन्दै उहाँलाई ब्युँझाए, “प्रभु, प्रभु, हामी त मर्नै लाग्यौँ ।” उहाँ उठ्नुभयो, र बतासलाई हप्काउनुभयो, पानीको बेग थामियो र त्यहाँ सुनसान भयो । **25** अनि उहाँले तिनीहरूलाई भन्‍नुभयो, “तिमीहरूको विश्‍वास कहाँ छ ?” डराएर तिनीहरू अचम्मित हुँदै एक-अर्कालाई भन्दै थिए “उहाँ को हुनुहुन्छ, जसले आँधी र पानीलाई हप्काउनुहुन्छ र तिनले उहाँको आज्ञा मान्छन् ?” **26** उहाँहरू गेरासेनसको इलाकामा आइपुग्‍नुभयो, जुन गालीलको पारीपट्टि पर्छ । **27** जब प्रभु डुङ्गाबाट पाखामा उत्रनुभयो, एउटा सहरबाट आएको एक जना मानिसले उहाँलाई भेट्यो र त्यस मानिसमा दुष्‍टात्माहरू थिए । किनभने लामो समयदेखि त्यस मानिसले कपडाहरू लगाएको थिएन र घरमा बस्दैनथ्यो, बरु चिहानहरूमा नै बस्दथियो । **28** जब उसले येशूलाई देख्यो, ऊ चिच्‍च्‍यायो, उहाँको सामु लड्यो र उसले उच्‍च स्वरमा भन्यो, “सर्वोच्‍च परमेश्‍वरका पुत्र येशू, तपाईंसँग मेरो के सरोकार ? म बिन्ती गर्छु कि मलाई नसताउनुहोस् ।” **29** किनभने येशूले त्यो मानिसबाट अशुद्ध आत्मालाई निस्केर आउने आज्ञा गर्दै हुनुहुन्थ्यो, किनकि धेरै पटक यसले उसलाई पक्रेर राखेको थियो । ऊ साङ्ग्ला र नेलले बाँधिएर पहरामा राखिएको भए तापनि उसले ती छिनालिहाल्थ्यो र दुष्‍ट आत्माद्वारा मरुभूमितिर डोर्‍याइन्थ्यो । **30** त्यसपछि येशूले त्यसलाई सोध्‍नुभयो, “तेरो नाउँ के हो ?” र त्यसले भन्यो, “फौज ।” किनभने धेरै दुष्‍ट आत्माहरू त्यसभित्र पसेका थिए । **31** तिनीहरूलाई अगाध खाँदमा नपठाउनुहोस् भनी तिनीहरूले उहाँलाई निरन्तर बिन्ती गरे । **32** अब त्‍यहाँ नजिकै डाँडामा सुँगुरको एक बथान चरिरहेको थियो र दुष्‍ट आत्माहरूले उहाँलाई सुँगुरको बथानमा पठाइदिन भनी बिन्ती गरे । उहाँले तिनीहरूलाई त्यसो गर्ने आज्ञा दिनुभयो । **33** त्यसैले, त्यस मानिसबाट दुष्‍ट आत्माहरू निस्की सुँगुरको बथानमा पसे, र त्यो बथान भिरालोबाट हुर्रिंदै गएर समुद्रमा डुबेर मरे । **34** सुँगुर चराइरहेका मानिसहरूले जे भइरहेको थियो त्यो देखेपछि तिनीहरू भाग्दै सहर र वरपरका ठाउँहरूमा गए र त्यो कुरो बताए । **35** त्यसकारण, मानिसहरू जसले यसबारे सुने, के भएको थियो सो हेर्नलाई तिनीहरू येशूकहाँ आए र त्यस मानिस जसबाट दुष्‍ट आत्माहरू निस्केर गएका थिए, त्यसलाई कपडा लगाएर राम्रो अवस्थामा येशूको चरणमा बसिरहेको भेट्टाए र तिनीहरू डराए । **36** तब जुन घटना घटेको ती मानिसहरूले देखेका थिए अर्थात् कसरी दुष्‍ट आत्माहरूद्वारा नियन्‍त्रित मानिस बचाइको थियो, सो तिनीहरूले अरूहरूलाई भने । **37** गेरासेन र वरपरका सबै मानिसहरूले येशूलाई तिनीहरूबाट जान आग्रह गरे, किनभने तिनीहरू साह्रै डराएका थिए । **38** तर दुष्‍ट आत्माहरू निस्केर गएको मानिसले येशूसँगै जानलाई उहाँलाई बिन्ती गर्‍यो, तर येशूले यसो भन्दै उसलाई पठाउनुभयो, **39** “आफ्नो घर फर्क र परमेश्‍वरले तिम्रो निम्ति गर्नुभएका महान् कार्यहरूको स्मरण गर ।” **40** जब येशू फर्कनुभयो, भिडले उहाँलाई स्वागत गर्‍यो, किनकि तिनीहरू सबैले उहाँलाई पर्खिरहेका थिए । **41** हेर, याइरस नाउँ गरेका एक जना मानिस त्यहाँ आए, जो सभाघरका अगुवाहरूमध्ये एक थिए । याइरस प्रभु येशूका पाउमा घोप्‍टो परे र उहाँलाई उनको घरमा आउन बिन्ती गरे । **42** किनभने उनको एउटै मात्र बाह्र वर्षकी छोरी मर्नै लागेकी थिइन् । तर उहाँ जाँदै गर्नुहुँदा मानिसहरूको भिडले उहाँलाई घचेटिरहेको थियो । **43** त्यहाँ एउटी बाह्र वर्षसम्म रगत बग्‍ने समस्या भएकी स्‍त्री थिइन् । तिनले आफ्नो सम्पूर्ण पैसा डाक्टरहरूकहाँ औषधी उपचारमा खर्चे गरिसकेकी थिइन्, तर तिनीहरूमध्ये कसैले पनि निको पार्न सकेका थिएनन् । **44** तिनी येशूको पछिल्तिर आइन् र उहाँको कपडाको छेऊ छोइन् र तुरुन्तै तिनको रक्‍तश्राव रोकियो । **45** येशूले भन्‍नुभयो, “मलाई कसले छोयो ?” जब सबैले यसलाई इन्कार गरे, पत्रुसले भने, “प्रभु मानिसहरूको भिडले तपाईंलाई घेरेर घचेट्दै छन् ।” **46** तर येशूले भन्‍नुभयो, “कसैले मलाई छोयो, किनभने शक्‍ति मबाट बाहिर गइरहेको मैले थाहा पाएँ ।” **47** जब त्यस स्‍त्रीले आफूले गरेको कुरा लुकाउन नसक्‍ने देखिन्, तब काँप्दै येशूको चरणमा घोप्‍टो परिन्, तिनले येशूलाई छुनुको कारण र कसरी तुरुन्तै निको भइन् सबै मानिसहररूका सामु बताइन् । **48** त्यसपछि उहाँले तिनलाई भन्‍नुभयो, “छोरी, तिम्रो विश्‍वासले तिमीलाई निको पारेको छ । शान्तिसँग जाऊ ।” **49** जब उहाँ अझै बोल्दै हुनुहुन्थ्यो, सभाघरका अगुवाको घरबाट एक जना आएर भने, “तिम्री छोरी मरिसकिन् । गुरुलाई दुःख नदेऊ ।” **50** तर जब येशूले त्यो सुन्‍नुभयो, उहाँले उसलाई जवाफ दिनुभयो, “नडराऊ, विश्‍वास मात्र गर र तिनी बचाइनेछिन् ।” **51** जब उहाँ घरमा आउनुभयो, तब पत्रुस, यूहन्‍ना र याकूब, केटीको बुबा र आमाबाहेक अरू कसैलाई पनि भित्र पस्‍ने अनुमति दिनुभएन । **52** अनि त्यहाँ सबै मानिसहरू ती केटीका निम्ति रुँदै र विलाप गर्दै थिए । तर उहाँले भन्‍नुभयो, “नरोऊ, तिनी मरेकी छैनन्, तर निदाएकी मात्र छिन् ।” **53** तर तिनीहरू केटी मरेको थाहा पाएर, येशूलाई गिल्ला गर्दै हाँसे । **54** तर उहाँले केटीलाई हातमा लिएर यसो भनेर बोलाउनुभयो, “नानी उठ ।” **55** तिनको आत्मा फर्क्यो, र तिनी तुरुन्तै उठिन् । उहाँले तिनलाई केही खान दिनका लागि आज्ञा दिनुभयो । **56** तिनका बुबा-आमा अचम्मित भए, तर त्यहाँ जे भएको थियो त्यो कसैलाई नभन्‍नू भनी उहाँले तिनीहरूलाई आज्ञा दिनुभयो ।

### Chapter 9

**1** उहाँले बाह्र जनालाई एकैसाथ बोलाउनुभयो र तिनीहरूलाई सबै भूतहरू निकाल्ने र रोगहरू निको पार्ने अधिकार र शक्‍ति दिनुभयो । **2** उहाँले तिनीहरूलाई परमेश्‍वरको राज्यको सुसमाचार प्रचार गर्न र बिरामी निको पार्न पठाउनुभयो । **3** उहाँले तिनीहरूलाई भन्‍नुभयो, “तिमीहरूले यात्राका निम्ति केही नलैजाओ न त लौरो, न त थैली, न त रोटी, न त पैसा, न त दुईवटा दौरा लैजाओ । **4** तिमीहरू जुन घरमा पस्छौ, त्यस ठाउँलाई नछोडेसम्म त्यहीँ बस । **5** कसैले तिमीहरूलाई ग्रहण गर्दैन भने, जब तिमीहरू त्यस सहरलाई छोडछौ, तिनीहरूका विरुद्धमा साक्षीका लागि तिमीहरूका खुट्टाको धुलोसमेत टकटकाइदेओ ।” **6** तब तिनीहरू सुसमाचारको घोषणा गर्दै हिँडे र हरेक ठाउँका रोगी मानिसहरूलाई निको पार्दै गाउँहरूतिर गए । **7** अनि शासक हेरोदले जे भइरहेको थियो, त्यो सुनेर उनी अन्योलमा परे, कारण बप्‍तिस्मा-दिने यूहन्‍ना जीवित भएका छन् भनेर कसैले उनलाई सुनाइदिएको थियो । **8** र कसैले एलिया देखा परेका छन्, र अरूहरूले पुराना अगमवक्‍ताहरूमध्ये एक जना फेरि पुनर्जीवित भएका छन् भने । **9** हेरोदले भने, “मैले यूहन्‍नाको टाउको काटेँ, तर यो को हो जसको बारेमा म यस्तो कुरा सुन्दै छु ?” र हेरोदले येशूलाई हेर्ने बाटो खोज्‍ने कोसिस गरे । **10** जब पठाइएकाहरू फर्केर आए, तिनीहरूले गरेका सबै कुरा उहाँलाई तिनीहरूले बताए । तिनीहरूलाई उहाँसँगै लगेर, बेथसेदा भनिने सहरमा आफैँ तिनीहरूसँग जानुभयो । **11** तर भिडले यो सुन्यो र उहाँलाई पछ्यायो र उहाँले तिनीहरूलाई स्वागत गर्नुभयो, र परमेश्‍वरको राज्यको बारेमा तिनीहरूलाई बताउनुभयो र जसलाई निको हुन आवश्यक थियो, तिनीहरूलाई निको पार्नुभयो । **12** दिन ढल्किन लाग्दा बाह्रै जना उहाँकहाँ आए र भने, “यस भिडलाई बिदा दिनुहोस्, ताकि तिनीहरूले गाउँहरूतिर र वरिपरिका ठाउँहरूमा गएर बास बस्‍न र खान पाउन सकून्, किनकि हामी यहाँ मरुभूमिको ठाउँमा छौँ ।” **13** तर उहाँले तिनीहरूलाई भन्‍नुभयो, “तिमीहरूले नै तिनीहरूलाई केही खानलाई देओ ।” तिनीहरूले भने, “हामीसँग पाँचवटा रोटी र दुईवटा माछाभन्दा बढी केही छैन । मानिसहरूको यो ठुलो भिडलाई गएर खाना किन्‍नबाहेक अर्को उपाय छैन ।” **14** त्यहाँ पाँच हजारभन्दा बढी मानिस थिए । उहाँले आफ्ना चेलाहरूलाई भन्‍नुभयो, तिनीहरूलाई पचास-पचास जनाको समूहमा बस्‍न लगाओ ।” **15** अनि तिनीहरूले त्यसै गरे, र सबै मानिसहरू बसे । **16** उहाँले पाँचवटा रोटी र दुईवटा माछालाई हातमा लिनुभयो र स्वर्गतिर आँखा उठाउँदै, तिनीहरूलाई आशीर्वाद दिनुभयो, र तिनलाई भाँचेर टुक्रा-टुक्रा पार्नुभयो, र भिडको सामु बाँड्नलाई चेलाहरूलाई दिनुभयो । **17** तिनीहरू सबैले खाए र सन्तुष्‍ट भए र उब्रेका सबै रोटीका टुक्राहरू बटुले र बाह्र डाला भरे । **18** जब उहाँ एकलै प्रार्थना गरिरहनुभएको थियो, चेलाहरू पनि उहाँसँग थिए । उहाँले तिनिहरूलाई प्रश्‍न गर्दै भन्‍नुभयो, “भिडले म को हुँ भनी भन्दछ ?” **19** तिनीहरूले जवाफ दिँदै भने, “बप्‍तिस्मा-दिने यहून्‍ना, तर अरूले भन्छन् एलिया र अरूहरूले फेरि उदाएका पुरानो समयका एक जना अगमवक्‍ता हुन् भनी भन्दछन् ।” **20** उहाँले तिनीहरूलाई भन्‍नुभयो, “ तर तिमीहरूचाहिँ म को हुँ भनी भन्दछौ ?” पत्रुसले जवाफ दिँदै भने, “परमेश्‍वरबाट आउनुभएका ख्रीष्‍ट ।” **21** तर तिनीहरूलाई चेताउनी दिँदै येशूले तिनीहरूलाई यो कसैलाई पनि नभन्‍नू भनी शिक्षा दिनुभयो । **22** निश्‍चय नै मानिसका पुत्रले धेरै कुरामा दुख सहनु, बुढापाकाहरू, मुख्य पुजारीहरू र शास्‍त्रीहरूबाट तिरष्कृत हुनु छ र तिनी मारिनेछन् र तेस्रो दिनमा जीवनमा फर्की आउनेछन् । **23** उहाँले तिनीहरू सबैलाई भन्‍नुभयो, “यदि कोही मेरो पछि आउन चाहन्छ भने, उसले आफैँलाई इन्कार गरोस्, दिनहुँ आफ्नो क्रुस उठाओस् र मलाई पछ्याओस् । **24** जसले आफ्नो जीवनलाई बचाउने प्रयास गर्दछ, उसले त्यसलाई गुमाउनेछ, तर मेरो खातिर जसले आफ्नो जीवन गुमाउँछ, त्यसले त्यो बचाउनेछ । **25** सारा संसार हात पारेर पनि उसले आफैँलाई नाश गर्छ वा गुमाउँछ भने, मानिसलाई के लाभ हुन्छ र ? **26** जो मेरा वचनहरू र मसँग शर्माउँछ, महिमाका पिता र पवित्र दूतहरूका सामु मानिसका पुत्र पनि आफ्नो महिमामा आउँदा तिनीहरूसँग शर्माउँनेछन् । **27** तर म तिमीहरूलाई साँचो भन्दछु, यहाँ तिमीहरूमध्ये उभिनेहरू कोही छन् जसले मृत्युको स्वाद चाख्‍नअगि परमेश्‍वरको राज्य देख्‍नेछैनन् । **28** लगभग आठ दिनपछि येशूले उहाँसँग प्रार्थना गर्न पत्रुस, यूहन्‍ना र याकूबलाई सँगै लिएर जाँदा यी कुराहरू भन्‍नुभएको थियो । **29** जब उहाँले प्रार्थना गर्दै हुनुहुन्थ्यो, उहाँको अनुहार परिवर्तन भयो, र उहाँको वस्‍त्र सेतो र चम्किलो भयो । **30** हेर, त्यहाँ दुई जना मानिस उहाँसँग कुरा गरिरहेका थिए ! तिनीहरू मोशा र एलिया थिए, **31** जो महिमित देखिए । तिनीहरू उहाँको उठाइबारे कुरा गरिरहेका थिए, जुन यरूशलेममा पुरा हुन लागेको थियो । **32** अब पत्रुस र तिनीसँग भएकाहरू निन्द्राले लट्ठ भएका थिए । तर जब तिनीहरू पूर्ण रूपले ब्युँझे, तिनीहरूले उहाँसँगै उभिरहेका दुई जना मानिस र उहाँको महिमालाई देखे । **33** तिनीहरू येशूबाट टाढा जाँदै गर्दा, पत्रुसले उहाँलाई भने, “गुरुज्यू, हामी यहाँ तिन वटा टहरा बनाऔँ, यो हाम्रो लागि असल छ । एउटा तपाईंको लागि, अर्को मोशाको लागि र एउटा एलियाको लागि ।” उहाँले केको बारेमा भन्दै हुनुहुन्थ्यो भन्‍ने कुरा उनले बुझेनन् । **34** जब तिनले यी कुराहरू भन्दै थिए, बादल आयो र तिनीहरूलाई ढाक्यो र तिनीहरूका वरिपरि बादलले ढाकेको देखेर तिनीहरू अत्तालिए । **35** बादलबाट यसो भन्दै एउटा आवाज आयो, “यिनी मेरा चुनिएका पुत्र हुन् । यिनको कुरा सुन ।” **36** जब त्यो आवाज बन्द भयो, येशू एकलै हुनुभयो । तिनीहरू चुप भए र ती दिनमा जुन कुरा तिनीहरूले देखेका थिए, कसैलाई पनि भनेनन् । **37** तिनीहरू पहाडबाट तल ओर्लेर आएको भोलिपल्ट मानिसहरूको ठुलो भिडले उहाँलाई भेट्यो । **38** हेर, भिडबाट एक जना मानिस यसो भन्दै चिच्यायो, “गुरुज्यू, म बिन्ती गर्छु, कि तपाईंले मेरो छोरालाई हेर्नुहोस्, किनभने ऊ मेरो एउटै मात्र छोरा हो । **39** हेर्नुहोस, उसलाई आत्माले समात्छ, र ऊ अचानक चिच्‍च्‍याउँछ, यसले उसको मुखमा फिज काढेर उसलाई काम्‍न लगाउँछ । यो उसबाट मुस्किलले जान्छ, जब यसले छोड्छ तब उसलाई नराम्रो गरी चोट पार्छ । **40** मैले ऊबाट यसलाई निकाल्न भनेर तपाईंका चेलाहरूसँग बिन्ती गरेँ, तर तिनीहरूले सकेनन् ।” **41** येशूले जवाफ दिनुभयो र भन्‍नुभयो, “हे अविश्‍वासी र भ्रष्‍ट पुस्ता, म तिमीहरूसँग कति समयसम्म रहनु र तिमीहरूलाई सहनु ? तिम्रो छोरालाई यहाँ लेऊ ।” **42** त्यो केटो आउँदै थियो, भूतले उसलाई भुइँमा पछार्‍यो, र भयानक तवरले कमायो । तर येशूले अशुद्ध आत्मालाई हप्काउनुभयो र केटालाई निको पार्नुभयो र उसको बुबालाई फिर्ता दिनुभयो । **43** तिनीहरू परमेश्‍वरको महानतामा चकित भए । तर सबै जना उहाँले गर्नुभएका यी सबै कुराहरूप्रति चकित भइरहँदा, उहाँले आफ्ना चेलाहरूलाई भन्‍नुभयो, **44** “यी वचनहरू तिमीहरूका कानका गहिराइसम्म पुगून्, किनभने, मानिसका पुत्र मानिसहरूका हातमा सुम्पिनेछन् ।” **45** तर तिनीहरूले यस भनाइलाई बुझेनन् र यो तिनीहरूबाट लुकाइएको थियो । त्यसैले, तिनीहरूले यसलाई बुझ्‍न सकेनन् । तिनीहरूले त्यस भनाइबारे उहाँलाई सोध्‍न डराए । **46** तब तिनीहरूबिच सबैभन्दा ठुलो को हुने हो भनी विवाद चल्यो । **47** तर येशूले तिनीहरूले हृदयमा के विचार गरिरहेका छन् भन्‍ने थाहा पाएर उहाँले एउटा बालकलाई लिएर उहाँको छेउमा राख्‍नुभयो, **48** र तिनीहरूलाई भन्‍नुभयो, “यदि कसैले मेरो नाउँमा सानो बालकलाई झैँ ग्रहण गर्छ भने उसले मलाई पनि ग्रहण गर्छ, र कसैले मलाई ग्रहण गर्छ भने, उसले मलाई पठाउनुहुनेलाई पनि ग्रहण गर्दछ । किनभने तिमीहरूमध्ये सबैभन्दा सानो नै सबैभन्दा महान् हो ।” **49** यूहन्‍नाले जवाफ दिए र भने, “प्रभु, हामीले कसैले तपाईंको नाउँमा भूतहरू निकालिरहेको देख्यौँ । र उसलाई हामीले रोक्यौँ, किनकि उसले हामीलाई पछ्याएन ।” **50** तर येशूले तिनलाई भन्‍नुभयो, “उसलाई नरोक, किनभने जो तिम्रो विरुद्धमा हुँदैन, त्यो तिम्रो पक्षमा हुन्छ ।” **51** जब उहाँ स्वर्गतिर जाने समय नजिक आउँदै थियो, उहाँले यरूशलेमतिर जाने अठोट लिनुभयो । **52** उहाँले आफूभन्दा अगि सन्‍देशवाहकहरूलाई पठाउनुभयो र तिनीहरू गए र उहाँका निम्ति तयारी गर्ने सामरीहरूको गाउँमा प्रवेश गरे । **53** तर त्यहाँका मानिसहरूले उहाँलाई ग्रहण गरेनन्, किनभने उहाँले यरूशलेमतिर जाने अठोट लिनुभएको थियो । **54** जब उहाँका चेलाहरू यूहन्‍ना र याकूबले यो देखे, तिनीहरूले भने, “प्रभु के स्वर्गबाट आगो बर्साएर तिनीहरूलाई नष्‍ट गर्न हामी आज्ञा गरौँ ?” **55** तर उहाँ फर्केर तिनीहरूलाई हप्काउनुभयो । **56** तब उहाँहरू अर्को गाउँतिर जानुभयो । **57** जब उहाँहरू बाटोमा जाँदै हुनुहुन्थ्यो, तब कसैले उहाँलाई भन्यो, “तपाईं जहाँ जानुहुन्छ म तपाईंलाई पछ्यानेछु ।” **58** येशूले उसलाई भन्‍नुभयो, “फ्याउराहरूका दुला छन् र आकासका चराहरूका गुँड छन्, तर मानिसका पुत्रको टाउको लुकाउने ठाउँ पनि छैन ।” **59** तब उहाँले अर्को मानिसलाई भन्‍नुभयो, “मेरो पछि लाग ।” तर उसले भन्यो, “प्रभु, मलाई पहिले मेरा बुबालाई गाड्न दिनुहोस् ।” **60** तर उहाँले उसलाई भन्‍नुभयो, “मृतकहरूलाई नै तिनीहरूको मृत शरीर गाड्न देऊ, तर तिमी जाऊ र जताततै परमेश्‍वरको राज्यको घोषणा गर ।” **61** अर्को मानिसले पनि भन्यो, “प्रभु म तपाईंलाई पछ्याउँछु, तर पहिले मेरो घरमा भएकाहरूसँग बिदा माग्‍न दिनुहोस् ।” **62** तर येशूले उसलाई भन्‍नुभयो, “हलोमा आफ्नो हात राखेर पछाडि हेर्ने कोही पनि परमेश्‍वरको राज्यको योग्य हुँदैन ।”

### Chapter 10

**1** अब यी कुराहरूपछि, प्रभुले अरू सत्तरी जनालाई नियुक्‍त गर्नुभयो, र जहाँ उहाँ आफैँ जान चाहनुहुन्थ्यो हरेक सहर र ठाउँमा तिनीहरूलाई उहाँको अगि-अगि जोडी-जोडी बनाएर पठाउनुभयो । **2** उहाँले तिनीहरूलाई भन्‍नुभयो, “फसल प्रशस्त छ, तर खेतालाहरू थोरै छन् । यसकारण फसलका प्रभुसँग जरुरी प्रार्थना गर, ताकि उहाँले खेतालाहरूलाई उहाँको फसलमा पठाऊन् । **3** तिम्रो मार्गमा गई राख । हेर, म तिमीहरूलाई ब्वाँसाहरूका बिचमा भेडाजस्तै पठाउँदै छु । **4** पैसाको थैली नबोक, यात्राको निम्ति झोला नबोक, न त फाल्तु चप्पलहरू, र बाटोमा कसैलाई अभिवादन नगर । **5** तिमीहरू जुन घरमा पस्छौ, पहिला यसो भन “यस घरमा शान्ति होस् ।” **6** यदि एउटा शान्तिको मानिस त्यहाँ छ भने, तिमीहरूको शान्ति उसँग रहनेछ, तर यदि होइन भने, यो तिमीहरूमा नै फर्कनेछ । **7** तिनीहरूले जे दिन्छन्, त्यहीँ खादै र पिउँदै त्यही घरमा रहो, किनकि खेताला उसको ज्यालाको योग्य हुन्छ । एउटा घरबाट अर्को घरमा नजाओ । **8** तिमीहरू जुन सहरमा जान्छौ, त्यहाँ तिनीहरूले स्वागत गरे भने तिमीहरूका अगि जे राखिएको छ खाओ, **9** र त्यहाँ भएका बिरामीहरूलाई निको पार । तिनीहरूलाई भन, “परमेश्‍वरको राज्य तिमीहरूको नजिक आएको छ ।” **10** तर तिमीहरू जुन सहरमा प्रवेश गर्छौ र तिनीहरूले तिमीहरूलाई स्वागत गरेनन् भने, त्यस सहरका सडकहरूमा गएर यसो भन, **11** “तिमीहरूको सहरबाट हाम्रा खुट्टाहरूमा टाँसिएका धुला पनि तिमीहरूको विरुद्ध टकटकाउदँ छौ । तर यो जान कि परमेश्‍वरको राज्य तिमीहरूको नजिक आएको छ ।” **12** म तिमीहरूलाई भन्दछु, कि न्यायको दिन त्यस सहरलाई भन्दा सदोमका निम्ति सह्‍य हुनेछ । **13** खोराजीन, तँलाई धिक्‍कार छ ! बेथसेदा, तँलाई पनि धिक्‍कार छ ! यदि तिमीहरूमा गरिएका शक्‍तिशाली कामहरू टुरोस र सिदोनमा गरिएका भए, तिनीहरूले भाङ्ग्रा र खरानी लगाएर पश्‍चात्ताप गरिसक्थे । **14** तर न्यायको दिनमा तिमीहरूलाई भन्दा टुरोस र सदोमलाई बढी सहज हुनेछ । **15** तँ कफर्नहुम, के तँ स्वर्गतिर उचालिन्छस् जस्तो लाग्छ ? होइन, तँलाई पातालमा ल्याइनेछ । **16** जसले तिमीहरूले भनेको सुन्छ, त्यसले मैले भनेको सुन्छ, जसले तिमीहरूलाई इन्कार गर्छ, त्यसले मलाई इन्कार गर्छ, र जसले मलाई इन्कार गर्छ, त्यसले मलाई पठाउनुहुनेलाई इन्कार गर्छ । **17** सत्तरी जना आनन्दित हुँदै फर्के र भने, “प्रभु, तपाईंको नाउँमा भूतहरू पनि हाम्रो वशमा आउँछन् ।” **18** येशूले तिनीहरूलाई भन्‍नुभयो, “मैले शैतानलाई स्वर्गबाट बिजुलीजस्तै खसेको देखिरहेको थिएँ । **19** हेर, मैले तिमीहरूलाई सर्पहरू र बिच्छीहरू कुल्चने र शत्रुका सबै शक्‍तिमाथि कुल्चने अधिकार दिएको छु र कुनै कुराले तिमीहरूलाई हानि पुर्‍याउनेछैन । **20** तथापि आत्माहरू तिमीहरूको वशमा पर्छन् भनेर मात्र नरमाओ, तर तिमीहरूको नाम स्वर्गमा लेखिएका छन् भनेर अझ बढी आनन्दित होओ ।” **21** त्यही समय उहाँ पवित्र आत्मामा आनन्दित हुनुभयो, “हे पिता, पृथ्वी र स्वर्गका प्रभु, म तपाईंको प्रशंसा गर्छु, किनभने तपाईंले यी कुराहरू बुद्धिमान् र समझदारहरूबाट लुकाउनुभयो र साना बालकहरूजस्ता अन्जानहरूलाई प्रकट गर्नुभयो । हे पिता, किनभने यो नै तपाईंको दृष्‍टिमा असल थियो ।” **22** सबै कुराहरू पिताबाट मलाई सुम्पिएको छ र पितालेबाहेक पुत्र को हो भनी कसैले जान्दैन र पुत्रले उहाँलाई प्रकट गर्ने इच्छा गरेकोले बाहेक पिता को हो भनी कसैले जान्दैन ।” **23** चेलाहरूतिर फर्केर उहाँले गुप्‍त रूपले भन्‍नुभयो, “तिमीहरूले देखेका कुरा देख्‍नेहरू धन्यका हुन् । **24** म तिमीहरूलाई भन्दछु, धेरै अगमवक्‍ताहरू र राजाहरूले तिमीहरूले देखेको कुरा देख्‍ने इच्छा गरे र तिनीहरूले देखेनन्, तिमीहरूले सुनेको कुरा सुन्‍ने इच्छा गरे र पनि तिनीहरूले सुनेनन् ।” **25** हेर, एउटा यहूदी व्यवस्थाका शिक्षक खडा भएर यसो भन्दै उहाँलाई जाँचे “गुरु, मैले अनन्त जीवन पाउन के गर्नुपर्छ ?” **26** येशूले तिनलाई भन्‍नुभयो, “व्यवस्थामा के लेखिएको छ ? तिमीहरू यसलाई कसरी पढ्छौ ?” **27** तिनले जवाफ दिँदै भने, “तिमीले आफ्ना सारा हृदयले, आफ्ना सारा प्राणले, आफ्ना सारा सामर्थ्यले र आफ्ना सारा मनले परमेश्‍वरलाई प्रेम गर्नू अनि आफ्नो छिमेकीलाई आफैँलाई जस्तै प्रेम गर्नू ।” **28** येशूले तिनलाई भन्‍नुभयो, “तिमीले ठिकसँग जवाफ दियौ । यसै गर, र तिमी बाँच्‍नेछौ ।” **29** तर ती व्यवस्थाको शिक्षकले आफैँलाई धर्मी ठहराउने विचारले येशूलाई यसो भने, “मेरो छिमेकी को हो ?” **30** येशूले जवाफ दिँदै भन्‍नुभयो, एक जना मानिस यरूशलेमबाट यरीहोतिर जाँदै थियो । ऊ लुटेराहरूको हातमा पर्‍यो, जसले उसका सम्पत्तिहरू लुटे र उसलाई पिटे, अनि उसलाई अर्ध-मृत अवस्थामा छोडे । **31** त्यसै बेला एक जना पुजारी त्यही बाटो भएर झरे र जब उनले त्यसलाई देखे, तिनी अर्को छेउबाट भएर गए । **32** यसै गरी, एक जना लेवी पनि त्यस ठाउँमा आइपुगे र त्यसलाई देखे र अर्को छेउबाट भएर गए । **33** तर एक जना सामरी पनि यात्रा गर्दा त्यो भएको ठाउँमा आइपुगे । जब उनले त्यसलाई देखे, उनी दयाले भरिए । **34** उनी त्यसको नजिक गए र उसको घाउमा पट्टी बाँधिदिए अनि तेल र दाखमद्य लगाइदिए । उनले आफ्नो जनावरमाथि राखेर त्यसलाई धर्मशालामा ल्याए र उसको हेरचाह गरे । **35** अर्को दिन उनले दुई दिनार झिकेर धर्मशालाका चौकीदारलाई दिएर भने, “यसको हेरचाह गर, तिमीले गरेको अन्य खर्च पछि म फर्कंदा तिमीलाई तिर्नेछु ।” **36** यी लुटेराहरूको हातमा पर्नेको छिमेकी यी तिनजनामध्ये कुनचाहिँ हो जस्तो तिमीलाई लाग्छ ?” **37** ती शिक्षकले भने, “जसले त्यसलाई दया देखायो ।” येशूले तिनलाई भन्‍नुभयो, “जाऊ र तिमीले पनि त्यसै गर ।” **38** जब तिनीहरू यात्रा गरिरहेका थिए, उहाँ एउटा गाउँमा पस्‍नुभयो, र मार्था नाउँ गरेकी एउटी स्‍त्रीले उहाँलाई तिनको घरमा स्वागत गरिन् । **39** मरियम नाउँ गरेकी तिनकी एउटी बहिनी थिइन्, जो प्रभुको चरणमा बसेर उहाँका वचन सुन्दथिन् । **40** तर मार्था खाना पकाउने काममा अत्ति नै व्यस्त थिइन् । तिनी येशूकहाँ आइन्, र भनिन्, “प्रभु, मेरी बहिनीले पकाउने काममा मलाई एकलै छोडेकी तपाईंलाई थाहा छैन ? त्यसकारण, मलाई सहायता गर्न तिनलाई भनिदिनुहोस् ।” **41** तर प्रभुले जवाफ दिनुभयो र तिनलाई भन्‍नुभयो, “मार्था, मार्था, तिमी धेरै कुराको बारेमा चिन्ता गर्दछ्यौ । **42** तर एउटा मात्र कुरा आवश्यक छ । मरियमले सबैभन्दा असल कुरा चुनेकी छिन् जुन कुरा तिनीबाट खोसिनेछैन ।”

### Chapter 11

**1** उहाँले प्रार्थना गरिसक्‍नुपछि उहाँका चेलाहरूमध्ये एक जनाले भने, “प्रभु, हामीलाई प्रार्थना गर्न सिकाउनुहोस् जसरी यूहन्‍नाले आफ्नो चेलालाई सिकाएका थिए ।” **2** येशूले तिनीहरूलाई भन्‍नुभयो, “जब तिमीहरूले प्रार्थना गर्छौ, यसो भन्‍नू, ‘हे पिता, तपाईंको नाउँ पवित्र गरियोस् । तपाईंको राज्य आओस् । **3** हामीलाई हाम्रो प्रत्येक दिनको रोटी दिनुहोस् । **4** हाम्रा पापहरू क्षमा गर्नुहोस, जसरी हामीले हाम्रा ऋणीहरूलाई क्षमा गरेका छौँ । हामीलाई परीक्षामा नडोर्‍याउनुहोस् ।’ **5** येशूले तिनीहरूलाई भन्‍नुभयो, “तिम्रो यस्तो मित्र होला जसले मध्य-रातमा गएर तिमीलाई भन्‍नेछ ‘हे मित्र, मलाई तिनवटा रोटी सापट दिनुहोस् । **6** मेरा एउटा मित्र घुम्दै गर्दा मकहाँ आइपुग्‍नुभयो र उहाँलाई दिनका लागि मसित केही पनि छैन ।’ **7** त्यसपछि भित्रबाट यस्तो उत्तर आउन सक्छ, ‘मलाई दिक्‍क नबनाउनुहोस् । ढोका पहिले नै लगाइसकिएको छ, मेरा नानीहरू मसँगै ओछ्यानमा सुतिराखेका छन् । त्यसैले, म उठेर तपाईंलाई रोटी दिन सक्दिनँ ।’ **8** म तिमीलाई भन्दछु, कि उसले उठेर तिमीलाई रोटी नदिए तापनि तिमी उनको मित्र भएकोले गर्दा र लगातार मागिरहेको कारणले ऊ उठ्नेछ र तिमीलाई आवश्यक पर्ने रोटीहरू दिनेछ । **9** म तिमीलाई भन्दछु, “माग, र तिमीलाई यो दिइनेछ; खोज, र तिमीले भेट्टाउनेछौ; ढकढक्याऊ, र तिम्रो लागि यो उघारिनेछ । **10** माग्‍ने हरेकले यो पाउनेछ; र खोज्‍ने व्यक्‍तिले भेट्टाउनेछ; र ढकढक्याउने व्यक्‍तिका लागि उघारिनेछ । **11** तिमीहरूमध्ये को यस्तो बाबु होला जसले आफ्नो छोराले रोटी माग्दा ढुङ्गा देला अथवा माछा माग्दा सर्प देला र ? **12** अथवा उसले अन्डा माग्दा, तिमीले बिच्छी दिन्छौ र ? **13** त्यसैकारण, तिमीहरू दुष्‍ट भएर पनि आफ्ना नानीहरूलाई असल चिजहरू दिन जान्दछौ भने, तिमीहरूका स्वर्गका पिताले उहाँसँग माग्‍नेहरूलाई झन् कति प्रशस्त गरेर पवित्र आत्मा दिनुहुनेछैन र ?” **14** त्यसपछि, येशूले बोल्न नसक्‍ने मानिसबाट भूतात्मा निकाल्नुभयो । जब भुतात्मा ऊबाट निस्क्यो र ऊ बोल्न थाल्यो । यो देखेर मानिसहरूको भिड छक्‍क पर्‍यो । **15** त्यहाँ भएका केही मानिसहरूले आपसमा भने, “शैतानहरूको शासक बालजिबुलले भूतात्मालाई निकाल्यो ।” **16** तर कतिले उहाँलाई परीक्षा गर्नका लागि स्वर्गको कुनै एउटा चिह्न देखाउन भन्यो । **17** तर येशूले तिनीहरूले के सोचिरहेका छन् भनी जान्‍नुभयो र भन्‍नुभयो, हरेक राज्य एक-अर्काको विरुद्धमा विभाजन गरिनेछ र घरहरू एक-आपसको विरुद्धमा खडा हुनेछ । **18** यदि शैतानहरू एक आपसमा विभाजित हुन्छन् भने, कसरी तिनीहरूको राज्य रहन सक्दछ ? तिमीहरूले भन्छौ, मैले बालजिबुलको नाउँमा भूतात्मालाई धपाउँछु । **19** यदि मैले बालजिबुलको नाउँमा भूतहरूलाई धपाएँ भने, तिमीहरूका चेलाले कसको नाउँबाट धपाउलान् त ? किनकि, तिनीहरू तिम्रो न्याय गर्नेहरू हुनेछन् । **20** तर यदि मैले परमेश्‍वरको हातबाट भूतहरू निकालेँ भने, परमेश्‍वरको राज्य तिमीहरूमा आएको छ । **21** जब कुनै बलियो मानिसले हातहतियारसहित आफ्नो घरको सुरक्षा गर्दछ भने, त्यसको कारणले गर्दा उसका सामानहरू सुरक्षित हुन्छन् । **22** तर कुनै अझ बलियो मानिसले उसलाई हराउँछ भने मानिसहरूका हातहतियारहरू कब्जा गर्दछन् र मानिसका धन सम्पत्तिहरू लुट्ने छन् । **23** मसगँ नहुने, मेरो विरुद्धमा हुन्छ, र मसँगै जम्मा नगर्नेले छरपस्ट पार्छ । **24** जब अशुद्ध आत्मा मानिसबाट निस्केर गयो, यो पानी नभएको ठाउँ भएर गयो र यसले आरामको लागि ठाउँ खोजेको छ । त्यसले कुनै ठाउँ पनि बस्‍नका लागि पाएन र त्यसले भन्यो, म जहाँबाट आएको हुँ म त्यहीँ फर्कीजानेछु । **25** फर्की सकेपछि, त्यसले आफ्नो घर सफासँग व्यवस्थित पारेर राखिएको देख्यो । **26** त्यसपछि, ऊ जानेछ र अन्य सातवटा भूतात्मालाई पनि बोलाउनेछ र तिनीहरूसँगै बस्‍नेछ र त्यो मानिसको अवस्था अझ खराब हुनेछ । **27** उहाँले यो कुरा भन्दै गर्नुहुँदा, एउटी स्‍त्रीले भिडबाट कराएर उहाँलाई भनी “त्यो कोख धन्यको हो जसले तपाईंलाई जन्माइन् र दूध चुसाइन् र हुर्काइन् ।” **28** तर उहाँले भन्‍नुभयो, “त्योभन्दा पनि, ती मानिसहरू धन्यका हुन् जसले परमेश्‍वरका वचन सुन्दछन् र त्यसलाई पालन गर्दछन् ।” **29** जब अझ धेरै मानिसहरू जम्मा भए, उहाँले तिनीहरूलाई भन्‍नुभयो, “यो पुस्ता दुष्‍ट पुस्ता हो, यिनीहरूले चिह्न खोज्‍नेछन्, तर योनाको चिह्नबाहेक तिमीहरूलाई कुनै चिह्न दिइनेछैन । **30** जसरी निनवेका मानिसहरूका लागि योना चिह्न थिए, त्यसै गरी यो पुस्ताका लागि पनि मानिसका पुत्र चिह्न हुनेछ । **31** दक्षिणकी रानी मानिसको विरुद्धमा दोष लगाउनका लागि उठ्नेछिन्, किनकि उनी पृथ्वीको पल्लो कुनाबाट सोलोमनको ज्ञानको बारेमा सुन्‍न आएकी थिइन् र हेर, सोलोमनभन्दा पनि महान् यहाँ हुनुहुन्छ । **32** निनवेका मानिसहरू यो पुस्ताका मानिसहरूसँगै न्यायमा उभिनेछन् र यिनीहरूलाई दोष लगाउनेछन् । तिनीहरूले योनाको प्रचार सुनेर पश्‍चात्ताप गरे र हेर, योनाभन्दा पनि महान् कोही यहाँ हुनुहुन्छ । **33** कसैले बत्ती बालेर टोकरीले छोपेर राख्दैन, तर त्यसलाई सामदानमा राख्दछ, ताकि त्यो भएर जाने हरेकलाई उज्‍जालो होस् । **34** तिम्रा आँखा तिम्रो शरीरको लागि ज्योति हो । तिम्रा आँखा असल छन् भने, तिम्रो पुरै शरीरले ज्योति पाउनेछ । तर तिम्रा आँखा खराब छन् भने, तिम्रो पुरै शरीरलाई अन्धकारले छोप्‍नेछ । **35** त्यसैकारण, होसियार रहो, कि तिमीमा भएको ज्योति अन्धकार नहोस् । **36** यदि त्यसो भए, तिम्रो पुरै शरीर ज्योति हो, यसको कुनै पनि भाग अन्धकारमा रहेको छैन, त्यसपछि तिम्रो पुरै शरीर बत्तीको चमकजस्तै तिमीमा चम्कोस् । **37** उहाँले बोलिसक्‍नुभएपछि, फरिसीहरूले उहाँलाई आफ्नो घरमा खाना खानलाई बोलाए । त्यसपछि येशू जानुभयो र ढल्केर बस्‍नुभयो । **38** खाना खानुभन्दा पहिले हात नधोएको कारणले गर्दा फरिसीहरू छक्‍क परे । **39** तर प्रभुले तिनीहरूलाई भन्‍नुभयो, “तिमी फरिसीहरू गिलास र कचौराको बाहिर सफा गर्दछौ, तर तिमीहरू भित्रपट्टि लोभ र खराब कुराले भरिएका छौ । **40** हे मूर्ख मनिसहरू हो, जसले बाहिर बनायो के उसले भित्र पनि बनाउँदैन र ? **41** तिमीभित्र जे छ, त्यो कुरा गरिबलाई देओ र त्यो कुरा तिम्रो निम्ति सबै शुद्ध हुनेछन् । **42** धिक्‍कार तिमी फरिसीहरू, किनभने तिमीहरूले पुदिना, सुप र जडीबुटीको दशांश त दिन्छौ, तर परमेश्‍वरको प्रेम र धार्मिकतालाई बेवास्ता गर्छौ । तर तिमीहरूले परमेश्‍वरको प्रेम र धार्मिकताबमोजिम काम गर्नुपर्ने हो । यी काम गर्न असफल नहोओ । **43** धिक्‍कार फरिसीहरू, तिमीहरूले सभाघरको अगाडि बस्‍ने मानिसहरूलाई सहरहरूमा आदर र इज्‍जत गर्दछौ । **44** तिमीहरूलाई धिक्‍कार होस्, तिमीहरू चिह्न नलगाइएको चिहानजस्तै छौ । मानिसहरू केही थाहा नपाईकन हिँड्ने छन् ।” **45** अनि केही यहूदी व्यवस्थाका शिक्षकहरूले जवाफ दिँदै भने, “गुरु, तपाईं हामीलाई किन अपमान गर्नुहुन्छ ।” **46** येशूले भन्‍नुभयो, “तिमीहरूलाई धिक्‍कार व्यवस्थाका शिक्षकहरू, तिमीहरू मानिसहरूलाई व्यवस्थाको भार उठाउन लगाउँदछौ, तर तिमीहरूले आफ्नो एउटा औँलाले पनि त्यस्तो व्यवस्थाका सारा भारलाई उठाउँदैनौ । **47** तिमीहरूलाई धिक्‍कार, किनभने तिमीहरूले अगमवक्‍ताहरूको चिहानको स्मरणको लागि निर्माण गर्‍यौ, तर तिनीहरूलाई मार्ने तिमीहरूकै पुर्खाहरू हुन् । **48** त्यसैले, तिमीहरूले तिम्रा पुर्खाहरूको काममा गवाही दियौ र सहमति जनायौ, किनकि वास्तवमा तिनीहरूले त्यस समयका अगमवक्‍ताहरूलाई मारेका थिए र जसको चिहान तिमीहरूले आज सम्झनाको लागि बनाएका छौ । **49** त्यसैकारणले गर्दा, परमेश्‍वरको विवेकले भन्दछ, “म तिमीहरूलाई अगमवक्‍ता र प्रेरितहरूकहाँ पठाउनेछु र तिमीहरूले तिनीहरूलाई सताउनेछन् र यीमध्ये कतिलाई मार्नेछन् । **50** तब यो पुस्ताको लागि संसारको सुरुदेखि अगमवक्‍ताहरूको रगतमा तिमीहरू जिम्मेवार छौ । **51** म तिमीहरूलाई भन्दछु, कि हाबिलको रगतदेखि वेदी र पवित्र स्थानमा मारिएका जकरियाको रगतसम्मको दोष लागि यो पुस्ता जिम्मेवार छ । **52** यहूदी व्यवस्थाका शिक्षकहरू तिमीहरूलाई धिक्‍कार छ, किनभने तिमीहरूले बुद्धिको साँचोलाई तिमीहरूबाट टाढा लग्यौ । तिमीहरू आफैँ यो परिस्थिति भएर गएनौ र तिमीहरू तिनीहरूबाट लुक्यौ । **53** येशू त्यहाँबाट गइसक्‍नुभएपछि, शास्‍त्रीहरू र फरिसीहरू एक-आपसमा धेरै कुराका लागि बहस गर्न लागे । **54** तिनीहरूले येशूलाई आफ्नो वचनको कारण परीक्षामा पार्ने कोसिस गरे ।

### Chapter 12

**1** त्यसै बेला, जब हजारौँ मानिस एकै ठाउँमा जम्मा भएका थिए । उनीहरूको सङ्ख्या अत्यधिक भएको कारण एउटाले अर्कोलाई कुल्चिरहेका थियो । उहाँले आफ्ना चेलाहरूलाई यसो भन्‍न सुरु गर्नुभयो, “फरिसीहरूको खमिरबाट सावधान रहो, जुनचाहिँ पाखण्डीपना हो । **2** तर कुनै पनि कुराहरू यसरी गुप्‍त छैनन् जुन प्रकट हुनै सक्दैनन् र कुनै पनि कुराहरू लुकेका छैनन् जुन कुरा थाहा नहोस् । **3** यसकारण, तिमीले जे कुराहरू अन्धकारमा भनेका छौ, त्यो ज्योतिमा सुनिनेछ र जे कुरा तिमीले भित्री कोठामा कानमा भनेका छौ, त्यो घरको धुरीबाट घोषणा गरिनेछ । **4** मेरा मित्रहरू, म तिमीलाई भन्दछु कि शरीरलाई मार्नेहरूसँग नडराओ किनकि त्यसपछि तिनीहरूले केही गर्न सक्दैनन् । **5** तर म तिमीहरूलाई कोसँग डराउने भनी चेताउनी दिन्छु । त्यो व्यक्‍तिसँग डराओ जससित मारेपछि नरकमा फालिदिने अधिकार छ । हो, म तिमीलाई भन्दछु, उहाँसँग डराओ । **6** के पाँचवटा भङ्गेरा दुई सिक्‍कामा बेचिँदैनन् र ? परमेश्‍वरको दृष्‍टिबाट एउटा पनि बिर्सेको हुँदैन । **7** तर उहाँले तिम्रा कपालका सबै रौँको पनि गणना गर्नुभएको छ । उहाँसित नडराओ, किनकि तिमीहरू धेरै भङ्गेराहरूभन्दा पनि मूल्यवान् छौ । **8** म तिमीलाई भन्दछु, कि हरेक जसले मानिसहरूका अगि मलाई स्वीकार गर्दछ, परमप्रभुका दूतहरूका अगि मानिसका पुत्रले पनि उसलाई स्वीकार गर्नेछन् । **9** तर जसले मलाई मानिसहरूका सामु इन्कार गर्दछ, परमप्रभु परमेश्‍वरका दूतहरूले उसलाई पनि इन्कार गर्नेछन् । **10** हरेक जसले परमेश्‍वरका पुत्रको विरुद्धमा बोल्दछ, उसलाई क्षमा गरिनेछ, तर जसले पवित्र आत्माको विरुद्धमा निन्दा गर्दछ, उसलाई क्षमा गरिनेछैन । **11** जब तिनीहरूले तिमीहरूलाई सभाघरको शासक र अधिकारीहरूको अगि ल्याउनेछन, कसरी प्रतिकार गर्ने र के बोल्ने भन्‍ने विषयमा चिन्तित नहोओ । **12** पवित्र आत्माले तिमीहरूलाई त्यही घडी के भन्‍नुपर्ने हो भनी सिकाउनुहुनेछ । **13** त्यसपछि भिडबाट एक जनाले उहाँलाई यसो भन्यो, “गुरुज्यू, मेरो भाइलाई सम्पत्तिको भागबन्डा गरिदिनुहोस् भनी बताइदिनुहोस् ।” **14** येशूले त्यसलाई भन्‍नुभयो, “हे मानिस, कसले मलाई तिमीहरूमाथि न्यायधीश र मध्यस्तकर्ता बनायो ?” **15** र उहाँले तिनीहरूलाई भन्‍नुभयो, “हेर आफैँलाई लोभी इच्छाहरूबाट अलग राख, किनभने कसैको पनि जीवन उसको प्रशस्त धन सम्पत्तिको कारणले गर्दा जीवन प्रशस्ततामा रहन सक्दैन ।” **16** तब येशूले तिनीहरूलाई एउटा दृष्‍टान्‍त भन्‍नुभयो, “धनी मानिसको भूमिले प्रशस्त उब्जनी दियो, **17** र उसले मनमनै भन्‍न लाग्यो, ‘म के गरूँ, किनकि मसँग अन्‍नको भण्डारण गर्ने प्रशस्त ठाउँ छैन ?‘ **18** उसले भन्यो, ‘म भकारीहरूलाई भत्काउनेछु र ठुलो बनाउनेछु । त्यहीँ नै सबै अन्‍नहरू र अन्य सामग्री भण्डारण गर्नेछु ।’ **19** म मेरो प्राणलाई भन्‍नेछु, ‘हे प्राण, तेरो लागि प्रशस्तै असल चिजहरू धेरै वर्षको लागि भण्डारण गरिएको छ । आराम गर, खा, पी र आनन्दित हो ।’ **20** तर परमेश्‍वरले त्यसलाई भन्‍नुभयो, ‘मूर्ख मानिस, आजको रात नै तेरो प्राण फिर्ता लिइयो भने, तैँले तयार गरेको ती सब चिजहरू कसको हुनेछ ?’ **21** यसरी नै कसैले आफ्नो धन सम्पत्तिको संचय गरेर आफ्नै लागि राख्दछन् र यो परमेश्‍वरकहाँ पुग्दैन ।” **22** येशूले आफ्ना चेलाहरूलाई भन्‍नुभयो, “यसकारण म तिमीहरूलाई भन्दछु, आफ्नो जीवनको विषयमा के खाऔँला वा के पहिरौँला भनी चिन्ता नगर । **23** जीवन खानेकुरा भन्दा र शरीर लगाउने कुराभन्दा अझ बढी उत्तम छ । **24** कागहरूलाई विचार गर, तिनीहरूले न त छर्छन् न त बटुल्दछन् । उनीहरूका भण्डारणहरू छैनन् अथवा भकारी पनि छैन, तर परमेश्‍वरले उनीहरूलाई खुवाउनुहुन्छ । तिमी चराहरूभन्दा धेरै मूल्यवान् छौ । **25** र के तिमीहरूमध्ये कसैले चिन्ता गरेर आफ्नो जीवनको आयुमा एकपल पनि थप्‍न सक्छौ र ? **26** तिमीहरू सबैभन्दा सानो काम गर्न योग्यका छैनौ भने बाँकी कुराहरूको लागि किन चिन्तित हुन्छौ ? **27** मैदानका लिली फुलहरूलाई विचार गर, तिनीहरू कसरी बढ्छन् ? न त तिनीहरूले परिश्रम गर्छन्, न त मेहनत नै गर्छन, म तिमीहरूलाई भन्दछु, सोलोमन पनि आफ्ना सबै महिमामा यिनीहरूझैँ आभूषित थिएनन् । **28** यदि परमेश्‍वरले जमिनका घाँसलाई सुशोभित पार्नुहुन्छ जुन आज अस्तित्वमा छ, तर भोली आगोमा फालिनेछ भने, हे अल्प विश्‍वासी हो, त्यो भन्दाबढी तिमीहरूलाई कति धेरै सशोभित गर्नुहुनेछ । **29** के खाऔँला र के पिऔँला भनी नभौतारिओ र चिन्ता नगर । **30** संसार भरका सबै राष्‍ट्रहरूले यही कुराको खोजी गर्दछन् र तिम्रा पिताले तिम्रा सबै आवश्‍यकताहरू जान्‍नुहुन्छ । **31** तर उहाँको राज्यको खोजी गर, र यी सबै थोकहरू तिमीलाई थपिनेछन् । **32** सानो बगाल हो, नडराओ, किनकि तिम्रा पिताले तिमीलाई राज्य दिन अति खुसी हुनुहुन्छ । **33** आफ्ना धन सम्पत्ति बेच र गरिबहरूलाई देओ । तिनलाई नखिइने थैलीभित्री राख; स्वर्गमा धन संचय गर, जहाँ चोरले चोर्न सक्दैन, र किराले हानि पुर्‍याउँदैन, न त खिया नै लाग्दछ । **34** जहाँ तिम्रो धन छ, त्यहीँ नै तिम्रो मन पनि हुनेछ । **35** तिम्रो लामो पोसाक कम्मरको पेटीसम्म होस् र तिम्रा बत्तीहरू बलिरहून् । **36** आफ्नो मालिक विवाहको भोजबाट फर्केर आउने प्रतीक्षामा रहेका मानिसहरूझैँ होओ । जब मालिक आउँछ र ढोका ढकढकाउँदछ, तिनीहरूले तुरुन्तै ढोका खोल्नेछन् । **37** धन्य हुन् ती सेवकहरू, जो आफ्नो मालिक फर्केर आउँदा उसले जागा रहेको भेट्टाउनेछ । म तिमीहरूलाई साँचो भन्दछु, कि उसले आफ्नो लामो वस्‍त्रलाई पेटीले कसेर भित्री भागमा सुरक्षित राखी खानामा बसाल्दछ र आएर उनीहरूको सेवा गर्नेछ । **38** यदि मालिक दोस्रो पटक रातको समय आयो भने पनि वा तेस्रो चोटि हेर्न आयो भने पनि तिनीहरू जागा भेट्टाइए भने, तिनीहरू धन्यका हुन् । **39** तर पनि यो जानी राख, कि यदि घरको मालिकलाई चोर कुन बेला आउँछ भन्‍ने थाहा भएको भए उसले आफ्नो घर फोर्नबाट बचाउने थियो । **40** जागा रहो, किनभने तिमीहरूलाई मानिसका पुत्र कुन घडीमा आउँछ भन्‍ने कुरा थाहा छैन ।” **41** पत्रुसले भने, “प्रभु, के तपाईंले यो दृष्‍टान्‍त हामीलाई मात्रै भन्‍नुभएको हो, कि सबैलाई ?” **42** प्रभुले भन्‍नुभयो, “विश्‍वासयोग्य र बुद्धिमान् व्यवस्थापकलाई मालिकले आफूमुनिका सेवकहरूलाई उनीहरूको भागको खाना ठिक समयमा खाना दिन्छन् । **43** धन्य हो त्यो सेवक, जसले आफ्नो मालिक फर्कंदा यी कार्यहरू गरिरहेको भेट्टाउनेछ । **44** म साँचो भन्दछु, कि उसले सबै सम्पत्तिको हक उसलाई दिनेछ । **45** तर यदि सेवकले आफ्नो हृदयमा यसो भन्दछ भने, मेरो मालिक फर्की आउन ढिलो गर्नुहुनेछ भनी स्‍त्री तथा पुरुष सेवकहरूलाई दुर्व्यवहार गरी कुटपिट गर्दछ अनि खाँदै, पिउँदै दाखमद्यले मातिन्छ । **46** त्यस सेवकले नचिताएको बेलामा मालिक फर्की आउनेछ, जुन घडी उसलाई थाहै हुनेछैन । आफ्नो मालिकले उसलाई भेटेर टुक्रा-टुक्रा गरी काट्नेछ र अविश्‍वासीहरूका लागि तयार पारेको ठाउँमा उसको नियुक्‍ति हुनेछ । **47** त्यस सेवकलाई आफ्नो मालिकले यस्तै गर्नेछन भन्‍ने थाहा हुँदाहुँदै पनि आफैँलाई तयार नगरी वा आफ्नो इच्छाअनुसार गरेको कारण उसलाई धेरै मुक्‍का हानिनेछ । **48** तर जसले थाहै नभईकन मुक्‍का पाउने योग्यको काम गर्दछ, उसलाई थोरै मात्र मुक्‍काहरू दिइनेछ । हरेक जसलाई धेरै दिइएको छ, उसबाट पनि चाहिए जति असुलिने छ, जसलाई तिनीहरूले धेरै जिम्मा दिइएको छ उसबाट धेरै नै फिर्ता मागिनेछ । **49** म पृथ्वीमा आगो वर्षाउन आएको हुँ र म जे चाहन्छु त्यो भइसकेको छ । **50** तर मैले एउटा बप्‍तिस्‍मा लिनुपर्नेछ, यो पुरा नहुन्जेलसम्म मैले कष्‍ट भोग्‍नुपर्छ । **51** के म पृथ्वीमा शान्ति ल्याउन आएको हुँ भनी सोच्द्छौ ? होइन, म तिमीहरूलाई भन्दछु, कि म बरु विभाजन ल्याउन आएँ । **52** अब परिवारमा भएका पाँच जना मानिसमध्ये तिन जना दुई जनाको विरुद्धमा वा दुई जना तिन जनाको विरुद्धमा हुनेछन् । **53** त्यहाँ विभाजन हुनेछ । बाबुको विरुद्धमा छोरा र छोराको विरुद्धमा बाबु हुनेछ; आमा छोरीको विरुद्धमा र छोरी आमाको विरुद्धमा, सासू बुहारीको विरुद्धमा र बुहारी सासूको विरुद्धमा हुनेछिन् । **54** येशूले भिडलाई पनि यसो भनिरहनुभएको थियो, “जब तिमीहरूले पश्‍चिम दिशामा बादल उठेको देख्दछौ र तुरुन्तै भन्दछौ, ‘वृष्‍टि हुनेछ र त्यस्तै हुनेछ ।’ **55** जब दक्षिणबाट बतास बहन्छ, तिमीहरू भन्दछौ, ‘त्यो एकदमै प्रचण्ड तातो हुनेछ र त्यस्तै हुनेछ ।’ **56** पाखण्डीहरू हो, तिमीहरू जान्दछौ कि पृथ्वी र स्वर्गमा भएका चिह्नहरूलाई हेरेर, के हुँदै छ त्यो भन्‍न सक्दछौ, तर अहिलेको वर्तमान समयको विषयमा केही भन्‍न सक्दैनौँ ? **57** तिम्रो आफ्नै लागि जे कुरा ठिक छ, त्यसमा किन न्याय गर्दैनौ ? **58** तिमी आफ्नो विरोधीसँग प्रशासककहाँ जाँदा, बाटोमा नै आफ्नो मुद्दा मिलाऊ ताकि उसले तिमीलाई न्यायमा नडोर्‍याओस् र हाकिमकहाँ नसुम्पोस्, नत्रता हाकिमले तिमीलाई झ्यालखानामा हाल्नेछ । **59** म तिमीलाई भन्दछु, “तिमी कहिल्यै पनि त्यहाँबाट मुक्‍त भएर आउन सक्दैनौ जबसम्म तिमीले त्यसको पैसा चुक्‍ता गर्दैनौँ ।”

### Chapter 13

**1** त्यस बेला, केही मानिसहरूले उहाँलाई पिलातसले तिमीहरूको रगत तिनीहरूको आफ्नै बलिदानसँग मिसाइदिएका गालीलीहरूबारे बताए । **2** येशूले जवाफ दिएर तिनीहरूलाई भन्‍नुभयो, “के ती गालीलीहरूले यस्तो भोगेकाले तिनीहरू अरू गालीलीहरूभन्दा पापी थिए भन्‍ने तिमीहरू सोच्छौँ ? **3** होइन, म तिमीहरूलाई भन्छु । तर यदि तिमीहरूले पनि पश्‍चात्ताप गरेनौ भने, तिमीहरू पनि यसरी नै नष्‍ट हुनेछौ । **4** वा सिलोआमको धरहरा भत्केर मरेका अठार जना मानिस, यरूशलेमका अरू मानिसहरूभन्दा बढी पापी थिए भन्‍ने लाग्छ ? **5** म भन्छु, होइन । तर यदि तिमीहरूले पश्‍चात्ताप गरेनौ भने, तिमीहरू पनि यसरी नै नष्‍ट हुनेछौ । **6** येशूले यो दृष्‍टान्त भन्‍नुभयो, “कसैले उसको दाखबारीमा दाख रोप्‍न लगायो र त्यसमा केही फलहरू खोज्‍न आयो, तर उसले केही पनि पाएन । **7** त्यो मानिसले त्यसको हेरचाह गर्नेलाई भन्यो, ‘हेर, मैले यो दाखको रुखमा तिन वर्षदेखि फल खोजेको छु, तर कुनै पनि फल पाइनँ । यसलाई ढाल । जमिनलाई किन खेर फाल्ने ?’ **8** त्यसको हेरचाह गर्नेले जवाफ दिएर भन्यो, ‘यस वर्ष यसै होस् । म यसको वरिपरि खनेर मल हाल्नेछु । **9** यसले अर्को वर्ष फल फलायो भने, ठिक छ; तर यदि फल फलाएन भने, ढाल्नुहोस्’ ।” **10** यस बेला येशू विश्रामको समयमा एउटा सभाघरमा सिकाउँदै हुनुहुन्थ्यो । **11** हेर, त्यहाँ अठार वर्षदेखि दुर्बलताको अशुद्ध आत्माले सताएइकी एउटी स्‍त्री थिइन् र तिनी कुप्रो भएर पूर्ण रूपमा उभिन सक्दिन थिइन् । **12** जब येशूले तिनलाई देख्‍नुभयो, उहाँले तिनलाई बोलाउनुभयो र भन्‍नुभयो, “तिम्रो दुर्बलताबाट छुटकारा पाऊ ।” **13** उहाँले तिनीमाथि हात राख्‍नुभयो र तिनी तत्कालै सोझो भएर उभिन् र परमेश्‍वरको महिमा गरिन् । **14** तर सभाघरका शासकहरू क्रूद्ध भए, किनभने येशूले विश्रामको दिनमा निको पार्नुभएको थियो । त्यसैले, शासकले जवाफ दिएर भिडलाई भने, “काम गर्नको निम्ति छ दिन छन् । यसैले, विश्रामको दिन होइन, अरू दिनमा आओ र निको होओ ।” **15** प्रभुले जवाफ दिएर भन्‍नुभयो, “पाखण्डीहरू हो ! के तिमीहरू हरेकले विश्रामको दिनमा तिमीहरूका गधा वा गाईलाई फुकाएर पानी खुवाउन लाँदैनौ र ? **16** त्यसैले, यी अब्राहामकी छोरी जसलाई अठार वर्षदेखि शैतानले बन्धनमा पारेको छ, के तिनको बन्धन विश्रामको दिनमा नै फुकाल्नु पर्दैन र ?” **17** जब उहाँले यी कुराहरू भन्‍नुभयो, उहाँका विरोध गर्नेहरू सबै लज्‍जित भए, तर सम्पूर्ण भिड उहाँले गर्नुभएका यी सबै महिमामय कार्यहरूमा आनन्दित भए । **18** तब येशूले भन्‍नुभयो, “परमेश्‍वरको राज्य केजस्तो छ र म यसलाई केसँग तुलना गर्न सक्छु ? **19** यो एउटा रायोको बिउजस्तो हो, जसलाई एउटा मानिसले उसको करेसाबारीमा लगेर छरे र यो एउटा ठुलो बिरुवा भयो र आकाशका चराहरूले यसका हाँगाहरूमा गुँड बनाए ।” **20** उहाँले फेरि भन्‍नुभयो, “परमेश्‍वरको राज्यलाई म केसँग तुलना गर्न सक्छु ? **21** यो एउटा स्‍त्रीले खमिरलाई लिएर तिन मुठी पिठोमा यसलाई नफुलेसम्म मिसाएजस्तो हो ।” **22** येशू यरूशलेम जाने बाटोमा पर्ने हरेक सहर र गाउँमा घुम्‍नुभयो र तिनीहरूलाई सिकाउनुभयो । **23** कसैले उहाँलाई भन्यो, “प्रभु, के थोरै मानिसहरू मात्र बचाइन्छन् त ?” त्यसैले उहाँले तिनीहरूलाई भन्‍नुभयो, **24** “साँगुरो ढोका भएर पस्‍ने कोसिस गर, किनभने धेरैले प्रयास गर्नेछन्, तर पस्‍न सक्षम हुनेछैनन् । **25** एक पटक घरको मालिक उठेर ढोका थुनेपछि, तिमीहरू बाहिर उभिएर ढोका ढक्ढक्याउँदै यसो भन्‍नेछौ, ‘प्रभु, हामीलाई भित्र आउन दिनुहोस् ।’ अनि उहाँले जवाफ दिएर तिमीहरूलाई भन्‍नुहुनेछ, ‘म तिमीहरूलाई चिन्दिनँ अर्थात् तिमी कहाँबाट आएको ?’ **26** तब तिमीहरूले भन्‍नेछौ, ‘हामीले तपाईंसँगै खायौँ, पियौँ र तपाईंले हाम्रा गल्लीहरूमा सिकाउनुभयो ।’ **27** तर उहाँले जवाफ दिनुहुनेछ, ‘म तिमीहरूलाई भन्दछु, कि तिमीहरू कहाँबाट आएका हौ, म चिन्दिनँ । दुष्‍टहरू हो, मबाट गइहाल् ।’ **28** जब तिमीहरूले परमेश्‍वरको राज्यमा अब्राहाम, इसहाक, याकूब र सबै अगमवक्‍ताहरूलाई देख्‍नेछौ, तिमीहरूलाई बाहिर फ्याँकिनेछ जहाँ रुवाइ र दाँत किटाइ हुनेछ । **29** तिनीहरू पूर्व, पश्‍चिम, उत्तर र दक्षिणबाट आइपुग्‍नेछन् र परमेश्‍वरको राज्यको भोजमा रमाउनेछन् । **30** र अब, यो जान कि अन्तिमको पहिलो हुनेछ र पहिलोचाहिँ अन्तिम हुनेछ । **31** लगतै केही फरिसीहरू आए र उहाँलाई भने, “यहाँबाट जानुहोस्, यसलाई छोड्नुहोस्, किनभने हेरोदले तपाईंलाई मार्न चाहन्छन् ।” **32** येशूले भन्‍नुभयो, “जाऊ र त्यो फ्याउरोलाई भन, हेर, मैले आज र भोलि भूतहरू निकाल्छु र निको पार्नेछु र तेस्रो दिन मेरो लक्ष्य पुरा गर्नेछु । **33** आज, भोलि र पर्सि मैले निरन्तरता दिनु आवश्यक छ, किनभने यरूशलेमबाट टाढामा एउटा अगमवक्‍ताहरूलाई मार्नु ग्रहणयोग्य हुँदैन । **34** त्यहाँ पठाइएका अगमवक्‍ताहरूलाई मार्ने, ढुङ्गाले हान्‍ने हे यरूशलेम ! मैले एउटा पोथीले आफ्ना चल्लाहरूलाई बटुलेझैँ तेरा सन्तानहरूलाई बटुल्न कति पटक इच्छा गरेँ, तर तैँले मानिनस् । **35** हेर, तेरो घर त्यागिएको छ । म तिमीहरूलाई भन्छु, तिमीहरूले यसो नभनेसम्म तिमीहरूले मलाई देख्‍नेछैनौ, “परमप्रभुको नाउँमा आउने धन्यको हो ।”

### Chapter 14

**1** एउटा विश्राम दिनमा जब उहाँ फरिसीहरूका एक जना अगुवाको घरमा रोटी खान जानुभयो, तिनीहरूले उहाँलाई नजिकबाट हेरिराखेका थिए । **2** हेर, त्यहाँ उहाँको अगाडि एउटा मानिस थियो जो छारे रोगबाट ग्रसित थियो । **3** येशूले यहूदी व्यवस्थाका पण्डितहरू र फरिसीहरूलाई सोध्‍नुभयो, “विश्राम दिनमा निको पार्नु उचित छ वा छैन ? **4** तर तिनीहरू मौन रहे । त्यसैले, येशूले त्यसलाई समातेर निको पार्नुभयो र उसलाई पठाइदिनुभयो । **5** उहाँले तिनीहरूलाई भन्‍नुभयो, “तिमीहरूमध्ये कसले आफ्नो छोरा अथवा गोरुलाई विश्राम दिनको दिन इनारमा खसेको देख्दा तुरुन्तै बाहिर निकाल्दैन र ?” **6** तिनीहरूले ती कुराहरूको जवाफ दिन सकेनन् । **7** जब येशूले ख्याल गर्नुभयो कि कसरी ती जो बोलाइएकाहरूले आदरको आसन छान्‍ने गर्दथे, तिनीहरूलाई उहाँले एउटा उखान भन्‍नुभयो । **8** “जब तिमीहरूलाई कसैले विवाह भोजमा बोलाउँछ, आदरको ठाउँमा नबस किनकि तिमीभन्दा अझै आदरको मानिसलाई बोलाएको हुन सक्दछ । **9** जब बोलाइएका दुवै जना आउँदछन्, उसले तिमीलाई भन्दछ, ‘तपाईं बसेको यो ठाउँ उहाँका लागि छोडिदिनुहोस्‘ भन्ला र लाजकासाथ तिमीले त्यो ठाउँ छोडेर तल्लो ठाउँमा बस्‍नुपर्ने हुन्छ । **10** तर जब तिमीलाई निमन्‍त्रणा गरिन्छ, गएर कम महत्त्‍वको ठाउँमा बस, ताकि तिमीलाई बोलाउने मानिस आएर साथी माथिल्लो स्थानमा गएर बस्‍नुहोस् भनेर भनोस् । तब तिम्रो टेबलमा बस्‍नेहरूका बिचमा तिम्रो आदर हुनेछ । **11** हरेक जसले आफूलाई उचाल्दछ त्यसलाई होच्याइनेछ, र जसले आफूलाई होच्याउँछ त्यो उच्‍च पारिनेछ । **12** उहाँलाई बोलाउनुभएको मानिसलाई येशूले भन्‍नुभयो, “जब तिमीले कसैलाई खाना खान बोलाउँछौ, तब आफ्ना साथीहरू वा आफ्ना दाजुभाइहरू वा आफ्ना नातेदारहरू वा आफ्ना धनी छिमेकीहरूलाई नबोलाऊ किनकि तिनीहरूले पनि तिमीलाई त्यसको बदला बोलाउन सक्दछन् । **13** तर जब तिमीले भोज दिन्छौ, गरिब, लुला-लङ्गडा र दृष्‍टिविहीनहरूलाई बोलाऊ । **14** र तिमी आशिषित् हुनेछौ, किनकि तिनीहरूले तिमीलाई तिम्रो गुणा फिर्ता गर्न सक्दैनन् । किनकि धर्मीहरूको पुनरुत्थान हुँदा तिम्रो गुण तिरिनेछ ।” **15** येशूसँगै टेबुलमा बस्दा तिनीहरूमध्ये एक जना जसले यी कुराहरू सुन्यो, जब उसले उहाँलाई भन्यो, “त्यो धन्यको हो जसले परमेश्‍वरको राज्यमा रोटी खानेछ ।” **16** तर येशूले त्यसलाई भन्‍नुभयो, “एक जना मानिसले ठुलो भोजको आयोजना गर्‍यो र धेरैलाई निम्तो दियो । **17** जब भोज तयार भयो, तब उसले आफ्नो सेवकलाई निम्तो गरिएकाहरूलाई बोलाउन पठायो ‘आउनुहोस् सबै कुरा तयार भइसक्यो ।’ **18** तिनीहरू सबैले फरक-फरक किसिमको बहाना बनाउन थाले । पहिलोले भन्यो, ‘मैले भर्खर खेत किनेको छु र मैले गएर त्यो हेर्नुपर्छ । कृपया मलाई माफ गर्नुहोस् ।’ **19** र अर्कोले भन्यो, ‘मैले पाँच हल गोरु किनेको छु र मैले तिनीहरूलाई जोत्‍नुपर्छ । कृपया मलाई माफ गर्नुहोस् ।’ **20** र अर्को मानिसले भन्यो, ‘मैले श्रीमती विवाह गरेको छु, त्यसकारण म आउन सक्दिनँ ।’ **21** त्यो सेवक फर्केर आएर आफ्ना मालिकलाई ती कुराहरू सुनाइदियो, तब त्यस घरका मालिक रिसाए र सेवकलाई भने, ‘छिटो बाहिर गल्ली र सहरका खुल्ला मैदानमा जाऊ र गरिब, लुला, लङ्गडा, दृष्‍टिविहीनहरूलाई यहाँ ल्याऊ ।’ **22** तब सेवकले भन्यो, ‘मालिक, तपाईंको आदेशअनुसार सबै कुरा भयो, तरै पनि त्यहाँ अझै ठाउँ बाँकी छ ।’ **23** मालिकले सेवकलाई भने, ‘राजमार्गहरू, गल्लीहरूमा गएर मानिसहरूलाई भित्र आउन अनुरोध गर, ताकि मेरो घर भरिएको होस् । **24** किनकि म तिमीलाई भन्दछु, पहिला बोलाएकाहरू कसैले पनि मेरो भोज चाख्‍न पाउने छैन ।’ **25** ठुलो भिड उहाँसँग गइराखेको थियो, र उहाँ तिनीहरूतिर फर्केर भन्‍नुभयो, **26** “यदि कोही मेरो पछि आउँछ भने र आफ्नो आमा, बुबा, श्रीमती, छोराछोरी, दाजुभाइ र दिदी-बहिननी, र आफ्नै जीवनलाई पनि इन्कार गर्दैन भने, ऊ मेरो चेला हुन सक्दैन । **27** जसले आफ्नो क्रुस बोकेर मेरो पछि लाग्दैन, ऊ मेरो चेला हुन सक्दैन । **28** तिमीहरूमध्ये को होला, जसले एउटा धरहरा बनाउने इच्छा गर्दछ र पहिला बसेर निर्माण सम्पन्‍न गर्न सक्‍ने रुपियाँ-पैसा छ कि छैन भनेर त्यसको हिसाब गर्दैन र ? **29** नत्रभने, उसले जग बसालिसकेपछि निर्माण सम्पन्‍न गर्न सकेन भने, यसलाई देख्‍ने सबैले उसको गिल्ला गर्नेछन् र **30** भन्‍नेछन्, ‘यो मानिसले निर्माण गर्न त सुरु गर्‍यो तर सिद्धयाउन सकेन ।’ **31** अथवा त्यो कस्तो राजा हो, जसले आफूसँग भएको दस हजार मानिसका साथ अर्को बिस हजार मानिस भएको राजासँग सामना गर्न सक्छु कि सक्दिनँ भनी पहिला बसेर सल्लाह लिँदैन ? **32** र यदि सक्दैन भने, अर्को सेना टाढा हुदाँ नै उसको राजदूत पठाएर शान्तिको शर्त राख्‍न सक्छ । **33** त्यसैले, तिमीहरूमध्ये कसैले आफूसँग भएको सबै कुरा त्याग्‍न सक्‍दैन भने, ऊ मेरो चेला हुन सक्दैन । **34** नुन असल हो, तर यदि नुनले यसको स्वाद गुमायो भने, यसलाई कसरी फेरि नुनिलो बनाउने ? **35** यो जमिनको लागि काम लाग्दैन वा मलको थुप्रोको लागि पनि । यो कुल्चन र फ्याँक्‍न को लागि मात्र हुन्छ । जसको कान छ,त्यसले सुनोस् ।”

### Chapter 15

**1** अब सबै कर उठाउनेहरू र पापीहरू उहाँकहाँ वचन सुन्‍नलाई आउँदै थिए । **2** फरिसीहरू र शास्‍त्रीहरू एक-अर्कासँग गनगन गर्न थाले र भने, “यस मानिसले पापीहरूलाई स्वागत गरी तिनीहरूसँग खाने गर्दछ ।” **3** येशूले तिनीहरूलाई यो दृष्‍टान्‍त भन्‍नुभयो, **4** “तिमीहरूमध्ये कुनचाहिँ होला, यदि उसका सयवटा भेडा छन् र त्यसमध्ये एउटा हराएमा, उनान्‍सयवटा भेडालाई उजाड-स्थानमा छोडेर हराएको एउटा भेडालाई नभेट्टाउन्जेल खोज्दैन ? **5** त्यसपछि जब उसले भेट्टाउँछ, उसलाई काँधमा राखेर रमाउँछ । **6** जब ऊ घर आउँछ, उसले आफ्ना साथीहरू र छिमेकीहरूलाई बोलाउँछ र यसो भन्छ, ‘मसँग आनन्दित हुनुहोस्, किनभने मैले मेरो हराएको भेडालाई भेट्टाएको छु ।’ **7** म पनि तिमीहरूलाई भन्दछु, कि उनान्सय जना पश्‍चात्ताप गर्न नपर्ने धर्मी मानिसहरूभन्दा पश्‍चात्ताप गर्नुपर्ने एक जना पापी मानिसको खातिर स्वर्गमा ठुलो रमाहट हुनेछ । **8** अथवा कुन स्‍त्री होला जससँग दसवटा चाँदीका सिक्‍काहरूमध्ये एउटा हराएमा, बत्ती बालेर, घर बढारेर र सिक्‍का नभेट्टाइन्जेल दिलोज्यानसाथ खोज्दिनन् र ? **9** जब तिनले भेट्टाउँछिन्, तब तिनले अफ्ना सबै साथीहरू र छिमेकीहरूलाई यसो भनी बोलाउँछिन्, ‘मसँग रमाओ, किनभने मैले हराएको सिक्‍का भेट्टाएकी छु ।’ **10** त्यसै गरी, म तिमीहरूलाई भन्दछु, कि एक जना पश्‍चात्ताप गर्ने पापीका खातिर परमेश्‍वरका दूतहरूका उपस्थितिमा स्वर्गमा ठुलो आनन्द हुनेछ ।” **11** त्यसपछि येशूले भन्‍नुभयो, “एक जना मानिसका दुई जना छोरा थिए, **12** र कान्छाले उसका बुबालाई भन्यो, ‘बुबा मैले पाउनुपर्ने सम्पत्तिको अंश अब मलाई दिनुहोस् ।’ त्यसैले, तिनीहरूका बिचमा उनले सम्पत्ति बाँडिदिए । **13** धेरै दिन नबित्दै, कान्छा छोराले आफ्ना सर सामान तयार गरी टाढा देश जान यात्रा सुरु गरे र उनले अनाअवश्यक थोकहरू किनेर त्यहाँ उनले जथाभावी रुपियाँ-पैसा खर्च गरे । **14** जब उनले सबै खर्च गरी सिध्याए, त्यहाँ देशभरि ठुलो अनिकाल पर्न सुरुभयो र उनी निकै खाँचोमा पर्न थाले । **15** उनी त्यस देशको एक जना नागरिककहाँ गए र काम खोजे, ती नागरिकले उनलाई सुँगुरहरू चराउन पठाए । **16** उनलाई कसैले केही पनि खानेकुरा नदिएका कारण सुँगुरहरूले खाने दानाले उनले आफ्‍नो पेट भर्न चाहन्थे । **17** तर जब कान्छा छोरा आफैँले विचार गरे र भने, ‘मेरा बुबाका कति धेरै सेवकहरूसँग प्रशस्त खानेकुरा छ, तर म भने यहाँ भोकभोकै मरिरहेको छु ! **18** म यस ठाउँलाई छोडेर मेरा बुबाकहाँ जानेछु, र उहाँलाई भन्‍नेछु, ‘बुबा, मैले स्वर्गको विरुद्धमा र तपाईंको दृष्‍टिमा पाप गरेको छु । **19** म तपाईंको छोरा भनिनयोग्य छैनँ; मलाई तपाईंका सेवकहरूमध्ये एक नोकर बनाउनुहोस् ।’ **20** यसरी कान्छो छोराले त्यस ठाउँ छाडे र आफ्ना बुबाको घरतर्फ लागे । उनी टाढै छँदा बुबाले उनलाई देखे र दयाले भरिएर दौडे र अँगालो हालेर म्वाँइ खाए । **21** छोराले बुबालाई भन्यो, ‘बुबा मैले स्वर्ग र तपाईंको दृष्‍टिमा पाप गरेको छु र म तपाईंको छोरा भनी बोलाइन योग्यको छैनँ ।’ **22** बुबाले सेवकहरूलाई भने, ‘तुरुन्तै उत्तम वस्‍त्रहरू ल्याओ र उनलाई लगाइदेओ, उनको हातमा औँठी र खुट्टामा जुत्ता लगाइदेओ ।’ **23** त्यसपछि मोटो पशु मार । हामी खाऔँ र उत्सव मनाऔँ । **24** किनकि मेरा छोरा मरेका थिए, अब जीवित भएका छन्; हराएका थिए, तर अब भेटिएका छन् । तिनीहरूले उत्सव मनाउन सुरु गरे ।’ **25** अब उनको जेठो छोरा खेतमा थियो, ऊ जब घरको नजिकै आइपुग्यो, उनले नाचगानहरू भैरहेको सुने । **26** उनले सेवकहरूमध्ये एक जनालाई बोलाएर के कुराहरू भइराखेको होला भनेर सोधे । **27** सेवकले उनलाई भने, तपाईंका भाइ आउनुभएको छ, र तपाईंको बुबाले मोटो पशु मार्नुभएको छ, किनकि उहाँ सुरक्षित फर्कनुभयो । **28** जेठो छोरो रिसाएको थियो र भित्र पसेन र उनका बुबा बाहिर आएर उसलाई मनाउन थाले । **29** तर जेठा छोराले जवाफ दिएर उनका बुबालाई भने, ‘हेर्नुहोस्, यति धेरै वर्ष मैले तपाईंको सेवकझैँ काम गरेँ, मैले कहिल्यै तपाईंको एउटा नियम पनि तोडिनँ, तर तपाईंले मलाई कहिल्यै मेरा साथीहरूसँग आनन्द मनाउन एउटा पाठो पनि दिनुभएन, **30** तर जब तपाईंको छोरा आयो, जसले सम्पत्ति वेश्याहरूसँग सखाप पारेको थियो, त्यसको लागि तपाईंले मोटो पशु मार्नुभयो ।’ **31** बुबाले उनलाई भने, ‘छोरा, तिमी त मसँग सधैँ छौ र मसँग भएका सबै थोक तिम्रै हुन् । **32** तर अहिले हामीलाई उत्सव मनाउन र खुसी हुनु उचित छ, किनभने तिम्रो भाइ मरेका थिए र अहिले जीवित भएका छन्; र उनी हराएका थिए र अहिले भेटिएका छन्‘ ।”

### Chapter 16

**1** येशूले आफ्ना चेलाहरूलाई यसो पनि भन्‍नुभयो, “कोही एक जना धनी मानिसको एउटा व्यवस्थापक थियो र त्यस व्यवस्थापकले तिनको धन फजुल खर्च गरिरहेको छ भनी तिनलाई सुनाइदिए । **2** तब ती धनी मानिसले उसलाई बोलाएर भने, ‘तिम्रो बारेमा म यो के सुन्दै छु ? तिम्रो व्यवस्थापनको बारेमा हिसाब देऊ । अब उप्रान्त तिमी व्यवस्थापक रहन सक्दैनौ ।’ **3** त्यो व्यवस्थापकले आफैँसँग भन्यो, ‘मेरा मालिकले अब मलाई व्यवस्थापकको कामबाट हटाउन लागेका छन्, म के गरूँ ? मेरो खन्‍ने तागत छैन; मलाई माग्‍न पनि लाज लाग्दछ । **4** मैले के गर्नेछु भन्‍ने कुरा मलाई थाहा छ । मलाई व्यवस्थापकको कामबाट हटाइएपछि मानिसहरूले मलाई तिनीहरूका घरमा निम्त्याऊन् भनी म यसो गर्नेछु ।’ **5** तब त्यस व्यवस्थापकले उसका मालिकका ऋणीहरू प्रत्येकलाई बोलायो र पहिलो चाहिँलाई भन्यो, ‘तिमीले मेरा मालिकलाई कति तिर्नु छ ? ’ **6** उसले भन्यो, ‘एक सय माना जैतूनको तेल ।’ उसले त्यसलाई भन्यो, ‘तिम्रो तमसुक लेऊ, तुरुन्तै बसेर पचास लेख ।’ **7** तब त्यस व्यवस्थापकले अर्कोलाई भन्यो, ‘तिम्रोचाहिँ ऋण कति छ ?’ उसले भन्यो, ‘एकसय माना गहुँ ।’ उसले त्यसलाई भन्यो, ‘तिम्रो तमसुक ल्याऊ र असी लेख ।’ **8** तब ती मालिकले त्यस अधर्मी व्यवस्थापकको प्रशंसा गरे किनकि उसले चतुर्‍याइँसँग काम गरेको थियो । किनकि आफ्ना मानिसहरूसँग व्यवहार गर्दा ज्योतिका सन्तानभन्दा यस संसारका सन्तानहरू बढी चतुर हुन्छन् । **9** म तिमीहरूलाई भन्दछु, अधर्मी धनले तिमीहरूले अफ्ना लागि मित्र बनाओ, र यो धन सकिएपछि तिनीहरूले तिमीहरूलाई अनन्त वासस्थानमा स्वागत गरून् । **10** जो अत्यन्तै थोरैमा विश्‍वासयोग्य हुन्छ, त्यो धेरैमा पनि विश्‍वासयोग्य हुन्छ र जो अत्यन्तै थोरैमा अधर्मी हुन्छ, त्यो धेरैमा पनि अधर्मी हुन्छ । **11** त्यसकारण, तिमीहरू अधर्मी सम्पत्ति प्रयोग गर्ने कुरामा विश्‍वासयोग्य भएनौ भने, साँचो सम्पत्तिमा तिमीहरूलाई कसले भरोसा गर्ला र ? **12** त्यस्तै अरू मानिसहरूको सम्पत्तिमा तिमीहरू विश्‍वासयोग्य भएनौ भने, तिमीहरूको आफ्नै सम्पत्ति तिमीहरूलाई कसले देला र ? **13** कुनै पनि सेवकले दुई जना मालिकको सेवा गर्न सक्दैन, किनभने त्यसले एउटालाई घृणा गर्नेछ र अर्कोलाई प्रेम गर्नेछ अथवा एउटाप्रति भक्‍ति देखाउनेछ र अर्कोलाई तुच्छ ठान्‍नेछ । तिमीहरूले परमेश्‍वर र धनको सेवा गर्न सक्दैनौ ।” **14** अब सम्पत्तिका प्रेमी फरिसीहरूले यी सबै कुरा सुने र तिनीहरूले उहाँको गिल्ला गरे । **15** अनि उहाँले तिनीहरूलाई भन्‍नुभयो, “मानिसको दृष्‍टिमा तिमीहरूले आफैँलाई धर्मी ठहर्‍याउँछौ, तर परमेश्‍वरले तिमीहरूका हृदयहरू जान्‍नुहुन्छ । जो मानिसहरूका माझमा उच्‍च हुन्छ, त्यो परमेश्‍वरको नजरमा घृणित हुन्छ । **16** यूहन्‍ना आउनअगि अगमवक्‍ता र व्यवस्थाले काम गर्दथे । त्यस समयदेखि, परमेश्‍वरको राज्यको सुसमाचार प्रचार गरिएको छ र यसमा सबै जना बलजफ्तीसँग प्रवेश गर्न कोसिस गर्छन् । **17** स्वर्ग र पृथ्वी बितेर जान सक्ला तर व्यवस्थाको वचनबाट एउटा अक्षरको थोप्लो पनि रद्द हुनेछैन । **18** प्रत्येक जसले आफ्नी पत्‍नीलाई छोडपत्र दिन्छ र अर्कीसँग विवाह गर्छ, त्यसले व्यभिचार गर्छ र जसले आफ्नो पतिसँग छोडपत्र गरेकीसँग विवाह गर्छ त्यसले पनि व्यभिचार गर्छ । **19** अब कोही एक जना धनी मानिस थियो र उसले सधैँ मसिनो मलमल र वैजनी वस्‍त्र पहिरन्थ्यो र आफ्नो प्रशस्त धन सम्पत्तिमा हरेक दिन आनन्द गर्दथ्यो । **20** लाजरस नाम गरेको, घावैघाउ भएको कोही एक जना मानिसलाई ल्याएर उसको ढोकामा राखिदिन्थे । **21** उसले त्यस धनी मानिसको टेबलबाट झरेका टुक्राटाक्रीले आफ्नो पेट भर्ने इच्छा गर्थ्‍यो र त्यसबाहेक, कुकुरहरू आएर उसका घाउहरू चाट्ने गर्थे । **22** यसपछि त्यो भिखारी मर्‍यो र स्वर्गदूतहरूले उसलाई उठाएर अब्राहामकहाँ लगे । त्यो धनी मानिस पनि मर्‍यो र गाडियो । **23** र नरकमा कष्‍ट भोगिरहेको बेला, उसले आफ्ना आँखा उठाएर हेर्‍यो र टाढामा अब्राहामलाई र तिनको छातीमा आड लागेको लाजरसलाई देख्यो । **24** अनि उसले कराएर भन्यो, ‘पिता अब्राहाम, ममाथि कृपा गर्नुहोस् र लाजरसलाई पठाइदिनुहोस् । उसको औँलाले पानीको थोपा चुहाई देओस् र मेरो जिब्रो शितल हुनेछ किनभने म यस ज्वालाको पीडामा छु ।’ **25** तर अब्राहामले भने, ‘बाबु आफ्नो जीवनकालमा तिमीले असल कुराहरू पायौ र त्यसै गरी लाजरसले खराब कुराहरू पायो भन्‍ने कुरा याद राख । तर अहिले ऊ यहाँ आराममा छ र तिमी पीडामा छौ । **26** र यी सबै बाहेक तिम्रो र हाम्रो बिचमा र मानिसहरू यताबाट उता र उताबाट यता आउन नसकून् भनेर ठुलो खाडल राखिएको छ ।’ **27** धनी मानिसले भन्यो, ‘म बिन्ती गर्छु पिता अब्राहाम, उसलाई मेरा पिताको घरमा पठाइदिनुहोस् । **28** किनकि मेरा पाँच जना भाइ छन् । उसले तिनीहरूलाई चेताउनी दिओस् र तिनीहरू यस डरलाग्दो ठाउँमा आउनु नपरोस् ।’ **29** तर अब्राहामले भने, ‘तिनीहरूसँग मोशा र अगमवक्‍ताहरू छन् । तिनीहरूले उनीहरूका कुरा सुनून् ।’ **30** धनी मानिसले उत्तर दियो, ‘होइन पिता अब्राहाम, मरेकाहरूबाट कोही तिनीहरूकहाँ गयो भने, तिनीहरूले पश्‍चात्ताप गर्ने थिए ।’ **31** अब्राहामले उसलाई भने, ‘यदि तिनीहरूले मोशा र अगमवक्‍ताका कुरा सुनेनन् भने कोही मृत्युबाट उठेको मानिसको कुरा पनि मान्‍ने छैनन्’ ।”

### Chapter 17

**1** येशूले आफ्ना चेलाहरूलाई भन्‍नुभयो, “पाप गर्न लगाउने कुराहरू निश्‍चय नै हुनेछन्, तर त्यस व्यक्‍तिलाई धिक्‍कार छ जसद्वारा यो आउँदछ । **2** उसले यी सानाहरूमध्ये एक जनालाई ठेस लगाउनुभन्दा त उसको घाँटीमा ढुङ्गा झुन्डाएर उसलाई समुद्रमा फालिदिएको भए उसको लागि असल हुने थियो । **3** आफ्नो बारेमा होसियार रहो । तिम्रो भाइले पाप गर्छ भने उसलाई हप्काऊ र उसले क्षमा माग्छ भने उसलाई क्षमा गर । **4** यदि उसले तिम्रो विरुद्धमा दिनमा सात पटकसम्म पाप गर्दछ भने र सातै पटक तिमीकहाँ फर्की आएर, ‘म पश्‍चात्ताप गर्छु’ भन्यो भने तिमीले उसलाई क्षमा गर्नुपर्छ । **5** प्रेरितहरूले प्रभुलाई भने “हाम्रो विश्‍वास बढाइदिनुहोस् ।” **6** प्रभुले भन्‍नुभयो “यदि तिमीसँग रायोको बिउजत्रो विश्‍वास छ भने नेभाराको रुखलाई ‘यहाँबाट उखेलिएर समुद्रमा जा’ भन्यौ भने त्यसले तिम्रो आज्ञा मान्‍नेछ । **7** तर तिमीहरूमध्ये को होला जसको नोकरले जोत्दै वा भेडा चराउँदै गर्दा उसले तिमीलाई भन्‍नेछ, तत्कालै आउनुहोस् र खाना खानलाई बसौँ ।” **8** मेरो लागि खानको लागि खानेकुरा तयार पार, र कम्मरमा पटुका कस र मैले नसकुन्जेल मेरो सेवा गर भनेन भने, के तिमीले त्यसपछि केही कुरा खाने र पिउने गर्दछौ र ? **9** उसले आफ्नो नोकरलाई स्याबासी दिनेछैन किनकि हामीले केही आज्ञा नगरी के उसले हाम्रो निम्ति गर्नेछ ? **10** तिमीले अर्‍हाएको कुरा मात्र गर्दछौ भने तिमीले यसो पो भन्‍नुपर्ने हो, “हामी अयोग्य नोकरहरू हौँ, हामीले गर्नुपर्ने मात्र गरेका छौँ ।” **11** यो भन्दै गर्दा तिनीहरू यरूशलेमको यात्रा गर्दै थिए । त्यस बेला उहाँ सामरिया र गालील हुँदै यात्रा गर्नुभयो । **12** एउटा गाउँमा पुगेपछि, उहाँले दस जना कुष्‍ठरोग लागेका मानिसलाई भेट्नुभयो । तिनीहरू उहाँभन्दा टाढा उभिए । **13** र तिनीहरूले चर्को स्वरले भने, “येशू गुरुज्यू, हामीमाथि दया गर्नुहोस् ।” **14** जब उहाँले तिनीहरूलाई देख्‍नुभयो र भन्‍नुभयो, “जाओ र आफैँलाई पुजारीकहाँ देखाओ । र तिनीहरू गए अनि निको भए ।” **15** जब तीमध्ये एक जनाले आफू निको भएको महसुस गर्‍यो, ऊ चर्को स्वरले परमेश्‍वरको महिमा गर्दै फर्कियो ।” **16** उसले येशूको चरणमा पर्दै, उहाँलाई धन्यवाद चढायो । ऊ एउटा सामरी थियो । **17** येशूले उत्तर दिँदै भन्‍नुभयो, “के त्यहाँ दस जना निको भएका होइनन् ? अरू नौ जना कहाँ गए ? **18** के यो परदेशीबाहेक निको भएकाहरू फर्केर परमेश्‍वरलाई महिमा दिनुपर्ने होइन र ? **19** उहाँले त्यसलाई भन्‍नुभयो, “उठ र आफ्नो बाटो जाऊ, तिम्रो विश्‍वासले तिमीलाई निको पारेको छ ।” **20** फरिसीहरूले परमेश्‍वरको राज्य कहिले आउँछ भनी सोधे । येशूले तिनीहरूलाई जवाफ दिनुभयो, “परमेश्‍वरको राज्य तिमीहरूले देखेको जस्तै होइन, **21** न त तिनीहरूले भन्‍नेछन्, ‘यता हेर ! वा उता हेर !’ किनभने परमेश्‍वरको राज्य तिमीहरूकै माझमा छ ।” **22** येशूले चेलाहरूलाई भन्‍नुभयो, “त्यो दिन आउनेछ जब तिमीहरूले मानिसका पुत्रलाई हेर्ने इच्छा गरौला तर तिमीहरूले देख्‍नेछैनौ । **23** तिनीहरूले तिमीलाई भन्‍नेछन्, ‘यता हेर ! उता हेर !’ तर तिमीहरूले नहेर, न त तिनीहरूलाई पछ्याओ । **24** आकाशमा एउटा कुनामा बिजुली चम्कदा अर्को कुनामा देखिएजस्तै मानिसका पुत्रको आगमनको दिनमा त्यस्तै हुनेछ । **25** तर उहाँ पहिले विभिन्‍न थोकहरूबाट सताइनुहुनेछ र यो पुस्ताद्वारा अस्वीकार गरिनुहुनेछ । **26** यस्ता घटनाहरू नोआको समयमा पनि भएको थिए र मानिसका पुत्रको समयमा पनि ती कुराहरू हुनेछन् । **27** नोआ जहाजभित्र नपसुन्जेलसम्म तिनीहरू खाँदै, पिउँदै, र विवाहमा सहभागी भएका थिए । त्यसपछि बाढी आयो र सबै कुरालाई विनाश गर्‍यो । **28** यस्तै घटनाहरू लोतको समयमा पनि घटेको थियो । त्यस समयमा तिनीहरूले खाँदै, पिउँदै, किन्दै, बेच्दै, र ती विभिन्‍न कुराहरूको निर्माण गर्दै थिए । **29** तर त्यो दिन जब लोत सदोम छोडेर गए, त्यसपछि आगो र गन्धक स्वर्गबाट बर्सियो र सबै कुरालाई नष्‍ट गर्‍यो । **30** अब मानिसका पुत्रको समयमा पनि यस्तै कुराहरू हुनेछन् । **31** त्यस दिनमा घरको माथिल्लो तल्‍लाबाट आफ्ना असल चिज लिनको लागि तल नआओ । र कोही खेतमा छ भने, नफर्क । **32** लोतकी पत्‍नीलाई सम्झ । **33** जसले आफ्नो प्राण बचाउन खोज्ला उसले त्यो गुमाउनेछ, तर जसले गुमाउला, उसको बचाइनेछ । **34** म तिमीलाई भन्‍नेछु, रातको समयमा दुई जना एकै ठाउँमा सुत्‍नेछन् । **35** तिनीहरूमध्ये एक जना लगिनेछ, र अर्को छोडिनेछ । **36** (खेतमा दुई जना हुनेछन् तिनीहरूमध्ये एक जना लगिनेछ र अर्को छोडिनेछ । ) **37** तिनीहरूले उहाँलाई सोधे, “कहाँ प्रभु ?” र उहाँले तिनीहरूलाई भन्‍नुभयो, “जहाँ सिनो हुन्छ, त्यहाँ गिद्धहरू जम्मा हुनेछन् ।”

### Chapter 18

**1** तब तिनीहरूले कसरी सधैँ प्रार्थना गर्नुपर्छ र निरुत्साह हुनुहुँदैन भन्‍ने सम्बन्धमा उहाँले तिनीहरूसँग दृष्‍टान्तमा बोल्नुभयो । **2** उहाँले भन्‍नुभयो, “कुनै एउटा सहरमा एक जना न्यायाधीश बस्दथे, जसले परमेश्‍वरको भय मान्दैनथे र मानिसहरूको पनि आदर गर्दैनथे । **3** त्यस सहरमा एक जना विधवा बस्थिन् र बारम्बार ती अधर्मी न्यायाधीशकहाँ आउँथिन् र भन्थिन्, ‘मलाई सहायता गर्नुहोस् र मेरो वादीको विरुद्ध मलाई न्याय दिलाउनुहोस् ।’ **4** लामो समयसम्म उनले ती विधवालाई सहायता गर्ने इच्छा गरेनन्, तर केही समयपछि उनले मनमनै भने, ‘मैले परमेश्‍वरको भय मान्दिनँ र मानिसहरूको पनि आदर गर्दिनँ, **5** तर यस विधवाले मलाई सताउँछे । त्यसैले, मकहाँ बारम्बार आएर यसले मलाई नसताओस् भनेर, म उसलाई न्याय दिलाउनेछु’ ।” **6** तब प्रभुले भन्‍नुभयो, “ती अन्यायी न्यायाधीशले के भन्छन्, सुन । **7** के परमेश्‍वरले पनि उहाँलाई दिनरात पुकारा गर्ने आफ्ना चुनिएका मानिसहरूको निम्ति न्याय गरिदिनुहुन्‍न र ? के उहाँ तिनीहरूप्रति धैर्यवान् हुनुहुन्‍न र ? **8** म तिमीहरूलाई भन्दछु, उहाँले तिनीहरूलाई तुरुन्तै न्याय दिलाउनुहुनेछ । तर जब मानिसका पुत्र आउनेछन्, के उनले पृथ्वीमा विश्‍वास भेट्टाउनेछन् र ?” **9** त्यसपछि उहाँले आफैँलाई धर्मी ठान्‍ने र अरूलाई तुच्छ ठान्‍ने कतिपय मानिसहरूलाई यो दृष्‍टान्त पनि भन्‍नुभयो, **10** “दुई जना मानिस मन्दिरमा प्रार्थना गर्न गए– एक जना फरिसी र अर्को कर उठाउने । **11** फरिसीले उभिएर यसो भनेर आफ्नै बारेमा प्रार्थना गर्‍यो, ‘हे परमेश्‍वर, म तपाईंलाई धन्यवाद दिन्छु कि म अरू चोरहरूजस्तो छैनँ, अधर्मीहरूजस्तो छैनँ, व्यभिचारीजस्तो पनि छैनँ, यही कर उठाउनेजस्तो पनि छैनँ । **12** म हरेक हप्‍ता दुई पटक उपवास बस्दछु । म आफूले पाएका सबै थोकको दशांश दिन्छु ।’ **13** तर कर उठाउने मानिसले टाढैबाट उभिएर, स्वर्गतिर पनि नहेरीकन आफ्नो छाती पिट्दै यसो भन्यो, ‘हे परमेश्‍वर म पापीमाथि कृपालु हुनुहोस् ।’ **14** म तिमीहरूलाई भन्दछु, कि यो मानिस अर्को मानिसभन्दा बढी धर्मी ठहरिएर आफ्नो घर फर्क्यो, किनभने हरेक जसले आफूलाई उचाल्दछ त्यो होच्याइनेछ र जसले आफैँलाई होच्याउँछ त्यो उचालिनेछ । **15** उहाँले तिनीहरूलाई छोइदिऊन् भनी मानिसहरूले बालबालिकाहरूलाई पनि उहाँकहाँ ल्याए, तर यो यो देखेर चेलाहरूले तिनीहरूलाई हकारे । **16** तर येशूले तिनीहरूलाई भन्‍नुभयो, “साना बालबालिकाहरूलाई मकहाँ आउन देओ, तिनीहरूलाई नरोक, किनभने स्वर्गको राज्य यस्तैहरूको हो । **17** साँच्‍चै म तिमीहरूलाई भन्दछु, यदि कसैले परमेश्‍वरको राज्यलाई बालकले झैँ ग्रहण गर्दैन भने त्यो निश्‍चय नै स्वर्गमा प्रवेश गर्नेछैन ।” **18** एक जना शासकले उहाँलाई सोधे, “हे असल गुरु, अनन्त जीवन प्राप्‍त गर्न मैले के गर्नुपर्छ ?” **19** येशूले तिनलाई भन्‍नुभयो, “किन मलाई असल भन्दछौ, एक परमेश्‍वरबाहेक कोही पनि असल छैन । **20** तिमीलाई आज्ञाहरू थाहा छ– तैँले व्यभिचार नगर्नू, हत्या नगर्नू, नचोर्नू, झुटो गवाही नदिनू, आफ्ना आमाबुबाको आदर गर्नू ।” **21** ती शासकले भने, “यी सब कुराहरू त मैले आफ्नो जवान अवस्थादेखि नै पालन गरिरहेको छु ।” **22** जब येशूले यो सुन्‍नुभयो, उहाँले तिनलाई भन्‍नुभयो, “तिमीमा अझै एउटा कुराको कमी छ । तिमीले आफ्नो सारा सम्पत्ति बेच्‍नुपर्छ र गरिबहरूलाई दिनुपर्छ अनि तिम्रो धन स्वर्गमा हुनेछ । त्यसपछि आऊ र मेरोपछि लाग ।” **23** तर जब धनी मानिसले यो कुरा सुने, तिनी अति नै दुःखित भए, कारण तिनी धेरै धनी थिए । **24** तब येशूले तिनलाई हेरेर अति दुःखित हुँदै भन्‍नुभयो, “धनी मानिसलाई स्वर्गको राज्यमा प्रवेश गर्न कति गाह्रो छ ! **25** धनी मानिसलाई स्वर्गको राज्यमा प्रवेश गर्नुभन्दा बरु उँटलाई सियोको नाथ्रीबाट छिर्नु सजिलो हुन्छ !” **26** त्यो सुन्‍नेहरूले यसो भने, “त्यसो भए को बचाइनेछ त ?” **27** येशूले जवाफ दिनुभयो, “मानिसको निम्ति जुन कुरा असम्भव छ, त्यो परमेश्‍वरमा सम्भव छ ।” **28** पत्रुसले जवाफ दिए, “हामीले आफ्ना सबै कुराहरू त्यागेर तपाईंको पछि लागेका छौँ ।” **29** येशूले तिनीहरूलाई भन्‍नुभयो, “साँच्‍चै म तिमीहरूलाई भन्दछु, जसले परमेश्‍वरको राज्यको खातिर घर, श्रीमती वा दाजुभाइ, आमाबुबा वा छोराछोरीलाई त्याग्दछन्, **30** तिनीहरूले यस संसारमा अझै धेरै पाउनेछन् अनि आउने संसारमा अनन्त जीवन पाउनेछन् ।” **31** बाह्र जनालाई आफूकहाँ भेला गरेर उहाँले तिनीहरूलाई भन्‍नुभयो, “हेर, हामी यरूशलेमतर्फ जाँदै छौँ, अनि मानिसका पुत्रको बारेमा अगमवक्‍ताहरूले लेखेका सबै कुरा पुरा हुनेछन् । **32** किनकि उनी अन्यजातिहरूका हातमा सुम्पिइनेछन् र मनिसहरूले उनलाई गिल्ला गर्नेछन् र अपमानजनक व्यवहार गर्नेछन् र उनलाई थुक्‍नेछन् । **33** उनलाई दण्ड दिइसकेपछि तिनीहरूले उनलाई मार्नेछन् र तेस्रो दिनमा उनी मृत्युबाट जीवित भई उठ्नेछन् ।” **34** उनीहरूले यी कुनै पनि कुराहरू बुझेनन् र यो वचन उनीहरूबाट लुकाइएका थिए, यसकारण भनिएका कुनै पनि कुराहरू उनीहरूको समझमा आएन । **35** येशू यरीहो नजिक आउनुहुँदा, एक जना दृष्‍टिविहीन मानिस बाटोको छेउमा बसी भिख मागिरहेको थियो । **36** त्यो बाटो भएर ठुलो भिड गइरहेको कुरा सुनेर उसले सोध्यो, “यहाँ के हुँदै छ ?” **37** तिनीहरूले उसलाई भने, “नासरतका येशू यो बाटो भएर जाँदै हुनुहुन्छ ।” **38** त्यसपछि त्यो दृष्‍टिविहीन मानिसले चिच्याउँदै भन्यो, “हे दाऊदका पुत्र येशू, ममाथि दया गर्नुहोस् ।” **39** भिडको अगिअगि हिँडिरहेका मानिसहरूले त्यो दृष्‍टिविहीन मानिसलाई हकारेर चुप लाग्‍न भने, तर उसले झन् चर्को स्वरले कराउँदै भन्यो, “दाऊदका पुत्र, ममाथि दया गर्नुहोस् ।” **40** येशू टक्‍क उभिनुभयो र त्यस दृष्‍टिविहीन मानिसलाई आफूकहाँ ल्याउन आज्ञा गर्नुभयो । जब त्यस दृष्‍टिविहीन मानिस येशूको नजिक आयो, येशूले उसलाई सोध्‍नुभयो, **41** “मैले तिम्रो निम्ति के गरेको तिमी चाहन्छौ ?” उसले भन्यो, “प्रभु, म देख्‍न चाहन्छु ।” **42** येशूले भन्‍नुभयो, “तिमी देख्‍ने भइ जाऊ । तिम्रो विश्‍वासले तिमीलाई निको पारेको छ ।” **43** तुरुन्तै उसले देख्‍न सक्यो र परमेश्‍वरको महिमा गर्दै उहाँलाई पछ्यायो । यो देखेर सबै मानिसहरूले परमेश्‍वरको प्रशंसा गरे ।

### Chapter 19

**1** येशू यरीहोमा प्रवेश गरेर त्यहाँबाट जाँदै हुनुहुन्थ्यो । **2** हेर, त्यहाँ जखायस नाउँ गरेका एक जना मानिस थिए । उनी कर उठनेहरूका मुख्य र धनी मानिस थिए । **3** उनले येशू को हुनुहुन्छ भनी हेर्न कोसिस गरिरहेका थिए, तर भिडको कारणले गर्दा हेर्न सकेनन्, किनकि उनी होचा थिए । **4** त्यसैले उनी भिडका मानिसहरूभन्दा अगाडि दौडे र उहाँलाई हेर्नको लागि नेभाराको रुखमा चढे, किनभने येशू त्यही बाटो भएर जाँदै हुनुहुन्थ्यो । **5** जब येशू उनी भएको ठाउँ नजिक आइपुग्‍नुभयो, उहाँले मास्तिर हेरेर भन्‍नुभयो, “जखायस छिटो ओर्ली आऊ, किनकि आज मलाई तिम्रो घरमा बस्‍नु छ ।” **6** त्यसैले उनी हतार-हतार ओर्ली आए र उहाँलाई खुसीसाथ स्वागत गरे । **7** जब तिनीहरू सबैले यो देखे, तब उनीहरूले यसो भन्दै गनगन गर्न थाले, “उहाँ पापी मानिसकहाँ बस्‍नको लागि जानुभयो ।” **8** जखायस खडा भएर भने, “हेर्नुहोस् प्रभु, मसँग भएका जे-जति छन् त्यसको आधा म गरिबहरूलाई दिनेछु र यदि मैले कसैलाई ठगेर कसैबाट केही कुरा लिएको छु भने त्यसको चार गुणा फिर्ता दिनेछु ।” **9** येशूले तिनलाई भन्‍नुभयो, “आज यो घरमा मुक्‍ति आएको छ, किनकि यिनी पनि अब्राहामका पुत्र हुन् । **10** किनकि मानिसका पुत्र हराएकाहरूलाई खोज्‍न र बचाउनको लागि आएका हुन् ।” **11** तिनीहरूले यी कुरा सुन्दै गर्दा, उहाँले अर्को दृष्‍टान्त पनि भन्‍नुभयो, किनभने तिनीहरू यरूशलेमको नजिक थिए र तिनीहरूले परमेश्‍वरको राज्य तुरुन्तै देखा पर्न लागेको छ भन्‍ने सोचेका थिए । **12** त्यसकारण, उहाँले भन्‍नुभयो, “एउटा भलादमी मानिस आफ्नो राज्य प्राप्‍त गर्नको निम्ति एउटा टाढा देशमा गएर फर्की आउनलाई गए । **13** उनले आफ्ना दस जना नोकरलाई बोलाए र तिनीहरूलाई दस सिक्‍का दिँदै भने, ‘म फर्की नआउँदासम्म यसलाई व्यापारमा लगाओ ।’ **14** तर उनका मानिसहरूले घृणा गर्दै यसो भन्‍ने सन्देश दिएर दूतहरू पठाए, ‘यो मानिसले हामीमाथि शासन गरेको हामी चाहँदैनौँ ।’ **15** तब राज्य प्राप्‍त गरी फर्केर आएपछि उनले सिक्‍का पाएका नोकरहरूलाई बोलाए र तिनीहरूले व्यापारबाट कति आर्जन गरे भनेर जान्‍ने इच्छा गरे । **16** पहिलो नोकर उनको अगाडि आयो र भन्यो, ‘मालिक, मैले तपाईंको सिक्‍काबाट अरू दस सिक्‍का कमाएँ ।’ **17** ती भलादमी मानिसले त्यसलाई भने, ‘स्याबास, असल नोकर । तिमी धेरै सानो कुरामा विश्‍वासयोग्य भयौ, त्यसकारण तिमीले दसवटा सहर अधिकार गर्नेछौ ।’ **18** दोस्रो नोकर आयो र भन्यो, ‘मालिक, तपाईंको सिक्‍काबाट मैले पाँच सिक्‍का कमाएँ ।’ **19** ती भलादमी मानिसले त्यस नोकरलाई भने, ‘तिमीले पाँचवटा सहरमा राज्य गर्नेछौ ।’ **20** अनि अर्को नोकर आयो र भन्यो, ‘मालिक, तपाईंको सिक्‍का यहाँ छ, जसलाई मैले कपडाभित्र सुरक्षितसाथ राखेको थिएँ । **21** किनकि म डराएँ, किनभने तपाईं कठोर मानिस हुनुहुन्छ । तपाईंले जे राख्‍नुभएको छैन, त्यो कुरा लिनुहुन्छ र जे छर्नुभएको छैन, त्यही कटनी गर्नुहुन्छ ।’ **22** ती भलादमी मानिसले त्यसलाई भने, ‘तँ दुष्‍ट नोकर, म तँलाई तेरो आफ्नै वचनले न्याय गर्नेछु । जहाँ राखेको छैन त्यहाँबाट लिन खोज्‍ने र जहाँ छरेको छैन त्यहाँबाट कटनी गर्न खोज्‍ने म कठोर मानिस हुँ भनी तँलाई थाहा थियो । **23** त्यसो भए, तैँले मेरो सिक्‍का किन बैङ्कमा राखिनस्, ताकि फर्की आउँदा ब्याजसहित मैले यो रकम पाउने थिएँ ?’ **24** ती भलादमी मानिसले त्यहाँ उभिएका मानिसहरूलाई भने, ‘योसँग भएको सिक्‍का खोसेर जससँग दस सिक्‍का छ, त्यसलाई देओ ।’ **25** तिनीहरूले उसलाई भने, ‘मालिक उसँग त दस सिक्‍का छ ।’ **26** ‘म तिमीलाई भन्दछु, जससँग छ त्यसलाई अझ धेरै दिइने छ, तर जोसँग छैन, त्यससँग भएको पनि खोसिनेछ । **27** तर, मैले तिनीहरूमाथि शासन गरेको नचाहने मेरा यी शत्रुहरूलाई यहाँ ल्याओ र मेरो अगाडि मार’ ।” **28** यी कुराहरू भनिसक्‍नुभएपछि, उहाँ यरूशलेमतिर जानुभयो । **29** बेथफागे र बेथानियाबाट जैतून भनिने डाँडा नजिक पुग्‍नुभएपछि उहाँले आफना दुई जना चेलालाई यसो भनेर पठाउनुभयो, **30** “नजिकैको गाउँमा जाओ । त्यहाँ पस्दै गर्दा, तिमीहरूले कोही पनि नचढेको एउटा बछेडो भेट्टाउनेछौ । त्यसलाई फुकाओ र मकहाँ ल्याओ । **31** यदि कसैले तिमीहरूलाई, ‘यसलाई किन फुकाउँदै छौ ?’ भनेर सोध्यो भने यसो भन्‍नू, ‘प्रभुलाई यसको खाँचो छ’ ।” **32** पठाइएकाहरू गए र तिनीहरूले येशूले भन्‍नुभएजस्तै बछेडो पाए । **33** तिनीहरूले बछेडालाई फुकाल्दै गर्दा, त्यसका मालिकले तिनीहरूलाई भने, “तिमीहरूले यस बछेडालाई किन फुकाउँदै छौ ?” **34** तिनीहरूले भने, “प्रभुलाई यसको खाँचो छ ।” **35** तिनीहरूले त्यसलाई येशूकहाँ ल्याए र तिनीहरूले त्यस बछेडामाथि आफ्ना कपडाहरू राखे र त्यसमाथि येशूलाई बसाले । **36** उहाँ जाँदै गर्नुहुँदा, तिनीहरूले बाटोमा कपडा ओछ्याए । **37** उहाँ जैतून डाँडाको ओरालोको नजिकै आइपुग्‍नुहुँदा, उहाँका चेलाहरूको ठुलो भिडले उहाँले गर्नुभएका शक्‍तिशाली कार्यहरू देखेको कारण आनन्दित हुँदै चर्को स्वरले परमेश्‍वरको प्रशंसा गर्न लागे । **38** तिनीहरूले यसो भन्‍न लागे, “परमप्रभुको नाउँमा आउने राजा धन्यका हुन् ! स्वर्गमा शान्ति र सर्वोच्‍चमा महिमा !” **39** त्यो भिडमा भएका केही फरिसीहरूले उहाँलाई यसो भने, “गुरुज्यू, तपाईंका चेलाहरू चुप बसून् भनी हप्काउनुहोस् ।” **40** येशूले जवाफ दिँदै भन्‍नुभयो, “म तिमीहरूलाई भन्दछु, तिनीहरू चुप लागे भने, यी ढुङ्गाहरू नै कराउनेछन् ।” **41** जब येशू सहरको नजिक पुग्‍नुभयो, उहाँ त्यसलाई देखेर यसो भन्दै रुनुभयो, **42** “यदि तैँले यो दिनको बारेमा थाहा पाएको भए, तँलाई शान्ति दिने कुरालाई जानेको भए ! तर अहिले यी कुराहरू तेरो नजरबाट लुकाइएका छन् । **43** किनकि तेरो लागि यस्ता दिनहरू आउनेछन्, जब तेरा शत्रुहरूले तेरो विरुद्धमा वरिपरि पर्खाल निर्माण गर्नेछन् र तँलाई घेर्नेछन् र चारैतिरबाट आक्रमण गर्नेछन् । **44** तिनीहरूले तँलाई र तेरा सन्तानलाई आक्रमण गरेर लडाउनेछन्; तिनीहरूले एउटा ढुङ्गामाथि अर्को ढुङ्गा छोड्नेछैनन्, किनभने परमेश्‍वरले तँलाई बचाउनका लागि गर्नुभएका प्रयत्‍नलाई तैँले बुझिनस् । **45** येशू मन्दिरभित्र छिर्नुभयो र त्यहाँ व्यापार गरिरहेका मानिसहरूलाई यसो भन्दै खेद्नुभयो, **46** “यसो लेखिएको छ, ‘मेरो घर प्रार्थनाको घर हुनेछ,’ तर तिमीहरूले त यसलाई डाँकुहरूको अड्डा बनाएका छौ ।” **47** येशूले मन्दिरमा दिनहुँ शिक्षा सिकाउनुहुन्थ्यो । मुख्य पुजारीहरू, शास्‍त्रीहरू र धार्मिक अगुवाहरूले उहाँलाई मार्न चाहन्थे । **48** तर तिनीहरूले त्यसो गर्ने कुनै उपाय भेट्टाउन सकेनन्, किनभने मानिसहरूले उहाँको वचन ध्यानसित सुनिरहेका थिए ।

### Chapter 20

**1** येशूले मन्दिरमा मानिसहरूलाई शिक्षा दिइरहनुहुँदा र सुसमाचार प्रचार गरिरहनुहुँदा, अगुवाहरूसहित मुख्य पुजारीहरू र शास्‍त्रीहरू येशूकहाँ आए । **2** तिनीहरूले उहाँलाई भने, “हामीलाई बताऊ, कुन अधिकारद्वारा तिमी यी कामहरू गर्छौ ? अथवा कसले तिमीलाई यो अधिकार दियो ?” **3** उहाँले जवाफ दिएर भन्‍नुभयो, “म पनि तिमीहरूलाई एउटा प्रश्‍न सोध्छु । **4** यूहन्‍नाको बप्‍तिस्‍माको बारेमा मलाई बताओ । यो स्वर्गबाट थियो कि मानिसहरूबाट ?” **5** उनीहरूले आपसमा भने, “यदि हामीले स्वर्गबाट भन्यौँ भने उसले यसो भन्ला ‘त्यसो भए तिमीहरूले उनलाई किन विश्‍वास गरेनौ ?’ **6** तर यदि हामीले मानिसबाट हो भन्यौँ भने, ‘सबै मानिसले हामीलाई ढुङ्गाले हान्‍नेछन्, किनभने उनीहरूले यूहन्‍नालाई अगमवक्‍ता हो भनी विश्‍वास गरेका छन्’ ।” **7** यसकारण तिनीहरूले यसो भनेर उत्तर दिए, “त्यो कहाँबाट भयो भनी हामीलाई थाहा छैन ।” **8** येशूले तिनीहरूले भन्‍नुभयो, “म पनि तिमीहरूलाई मैले कुन अधिकारले यी कामहरू गर्छु भनी बताउँदिनँ ।” **9** उहाँले मानिसहरूलाई यो दृष्‍टान्त भन्‍नुभयो, “एक जना मानिसले दाखबारी लगाएर कामदारहरूलाई जिम्मा दिएर आफू लामो समयको लागि अर्को देशमा गए । **10** तोकिएको समयमा तिनीहरूले आफ्नो हिस्साको फल दिऊन् भनी तिनले आफ्नो एक जना नोकरलाई ती कामदारहरूकहाँ पठाए । तर ती कामदारहरूले त्यसलाई पिटेर रित्तो हात पठाइदिए । **11** तिनले अझै अर्को नोकरलाई पठाए, तर तिनीहरूले त्यसलाई पनि पिटेर बेइज्‍जत गरी रित्तै हात पठाए । **12** तिनले तेस्रो नोकरलाई पनि पठाए, तर तिनीहरूले त्यसलाई पनि घाइते बनाएर निकाली दिए । **13** त्यसकारण, दाखबारीका मालिकले भने, ‘अब म के गरूँ ? म आफ्नो प्यारो छोरालाई पठाउनेछु सायद उसलाई त तिनीहरूले आदर गर्लान् कि ।’ **14** तर कामदारहरूले उसलाई देखेर आपसमा कुरा गरे, ‘यो त हकवाला हो । हामी यसलाई मारौँ र सम्पत्तिको हक हाम्रो हुनेछ ।’ **15** अनि तिनीहरूले उसलाई दाखबारीको बाहिर लगेर मारे । अब दाखबारीका मालिकले तिनीहरूलाई के गर्लान् ? **16** उनी आएर ती कामदारहरूलाई मार्नेछन् र दाखाबरी अरूहरूलाई दिनेछन् ।” यो सुनेर तिनीहरूले भने, “यस्तो कहिल्यै नहोस् !” **17** तर येशूले तिनीहरूलाई हेर्नुभयो र भन्‍नुभयो, “यो धर्मशास्‍त्रको भनाइको अर्थ के हो, ‘जुन ढुङ्गालाई भवन निर्माण गर्नेहरूले इन्कार गरे त्यही नै कुने-ढुङ्गो बन्यो ?’ **18** त्यस ढुङ्गामाथि खस्‍ने हरेक चकनाचुर हुनेछ, तर जसमाथि त्यो खस्छ त्यसले त्यसलाई धुलोपिठो पार्नेछ ।” **19** त्यसकारण, शास्‍त्री र मुख्य पुजारीहरूले त्यति नै बेला उहाँलाई पक्रन खोजे । किनकि तिनीहरूलाई थाहा भयो कि उहाँले यो दृष्‍टान्त तिनीहरूकै विरुद्धमा भन्‍नुभएको थियो । तर तिनीहरू मानिसहरूसँग डराउँथे । **20** तिनीहरूले मौका हेर्न लागे र येशूले भन्‍नुभएको कुरामा केही गलत साबित भए उहाँलाई फसाएर अधिकारीहरूको हातमा सुम्पिदिने नियतले तिनीहरूले धर्मी भई टोपल्ने जासुसहरूलाई उहाँकहाँ पठाए । **21** उनीहरूले उहाँलाई सोधे, “गुरुज्यू, हामी जान्दछौँ कि तपाईं ठिक बोल्नुहुन्छ र ठिक सिकाउनुहुन्छ र कसैको पक्षपात गर्नुहुन्‍न तर परमेश्‍वरको मार्गको सत्यता सिकाउनुहुन्छ । **22** हामीले कैसरलाई कर तिर्नु उचित छ कि छैन ?” **23** येशूले उनीहरूको धूर्त्याइँलाई बुझेर भन्‍नुभयो, **24** “मलाई एउटा सिक्‍का देखाओ, यसमा कसको नाम र चित्र खोपिएको छ ?” उनीहरूले भने, “कैसरको ।” **25** उहाँले उनीहरूलाई भन्‍नुभयो, “त्यसो भए जे कैसर को हो, कैसरलाई देओ र जे परमेश्‍वरको हो परमेश्‍वरलाई देओ ।” **26** मानिसहरूको सामुन्‍ने उहाँले बोल्नुभएका कुरामा शास्‍त्री र मुख्य पुजारीहरूले उहाँलाई फसाउन सकेनन् । उहाँको जवाफमा उनीहरू छक्‍क परे र केही पनि भन्‍न सकेनन् । **27** त्यसपछि मृतकहरूबाट पुनरुत्थान हुँदैन भन्‍ने सदूकीहरू उहाँकहाँ आए, **28** र उहाँलाई सोधे, “गुरुज्यू, मोशाले हामीलाई लेखिदिएका थिए, कि कुनै मानिसको विवाहित दाजु निसन्तान भयो भने भाइले त्यसकी पत्‍नीलाई विवाह गरी दाजुको लागि सन्तान खडा गरिदिनुपर्छ । **29** सात भाइ थिए । जेठोले एउटी पत्‍नी ल्यायो र निसन्तान मर्‍यो **30** अनि माहिलाले पनि त्यसलाई विवाह गर्‍यो र निसन्तान मर्‍यो । **31** साहिँलाले पनि त्यसलाई विवाह गर्‍यो अनि त्यसरी नै ती सातै जना निसन्तान मरे । **32** पछिबाट त्यो स्‍त्री पनि मरी । **33** यसकारण, मृतकबाट पुनरुत्थान हुँदा त्यो स्‍त्री तिनीहरूमध्ये कसकी पत्‍नी हुनेछे ? किनकि ती सातै जनाले त्यसलाई पत्‍नीको रूपमा लिएका थिए ।” **34** येशूले तिनीहरूलाई भन्‍नुभयो, “यस युगका मानिसहरू विवाह गर्छन् र विवाह गरेर पठाइन्छन् । **35** तर मृतकबाट जीवित भई उठ्न र अनन्त जीवन प्राप्‍त गर्न योग्य ठहरिनेहरूले न विवाह गर्दछन् न त विवाह गरेर पठाइन्छन् । **36** तिनीहरू फेरि मर्दैनन्, किनभने तिनीहरू स्वर्गदूत समान हुन् र पुनरुत्‍थानका सन्तान भएकाले परमेश्‍वरका सन्तान हुन् । **37** तर मृतकहरू जीवित भई उठ्नेछन् भन्‍नेकुरा मोशाले पनि पोथ्राको विवरणमा परमप्रभुलाई अब्राहामका परमेश्‍वर, इसहाकका परमेश्‍वर र याकूबका परमेश्‍वर भनेर पुकार्दा देखाइदिए । **38** उहाँ मृतकहरूका परमेश्‍वर हुनुहुन्‍न, तर जीवितहरूका परमेश्‍वर हुनुहुन्छ, किनकि सबै उहाँकै निम्ति जिउँछन् ।” **39** अनि शास्‍त्रीहरूमध्ये कुनै-कुनैले भने, “गुरुज्यू, तपाईंले सही जवाफ दिनुभयो ।” **40** उनीहरू कसैले पनि उहाँलाई फेरि प्रश्‍न सोध्‍ने आँट गरेनन् । **41** येशूले उनीहरूलाई भन्‍नुभयो, “ख्रीष्‍ट दाऊदका पुत्र हुन् भनेर तिनीहरूले कसरी भन्दछन् ? **42** किनकि भजनको पुस्तकमा दाऊद आफैँले भन्दछन्, परमप्रभुले मेरा प्रभुलाई भन्‍नुभयो, ‘तिमी मेरो दाहिने हातपट्टि बस, **43** जबसम्म म तिम्रा शत्रुहरूलाई तिम्रो पाउदान तुल्याउँदिनँ ।’ **44** यसकारण, दाऊदले ख्रीष्‍टलाई प्रभु भन्दछन् भने फेरि उनी कसरी दाऊदका पुत्र भए ?” **45** सबै मानिसहरूले सुन्‍ने गरी उहाँले आफ्ना चेलाहरूलाई भन्‍नुभयो, **46** “शास्‍त्रीहरूदेखि होसियार रहो जो लामा वस्‍त्रहरूमा सजिएर बजारमा अभिवादन गरिएको मन पराउँछन् अनि सभाघर र भोजहरूमा प्रमुख स्थान चाहन्छन् । **47** तिनीहरूले विधवाहरूको घर हडप्छन् र लामो-लामो प्रार्थना गरेर देखाउँछन् । तिनीहरूले नै अझै ठुलो दण्ड पाउनेछन् ।”

### Chapter 21

**1** येशूले माथि हेर्नुहुँदा धनी मानिसहरूलाई दानपत्रमा तिनीहरूका भेटीहरू हालेको देख्‍नुभयो । **2** उहाँले एक जना गरिब विधवाले दुई पैसा भेटी हालेको हेर्नुभयो । **3** यसैले, उहाँले भन्‍नुभयो, “साँच्‍चै म तिमीहरूलाई भन्दछु, तिनीहरू सबैले भन्दा यस विधवाले बढी दिई । **4** यिनीहरू सबैले प्रशस्तताबाट भेटीहरू दिए । तर यस विधवाले आफू गरिब भएर पनि, ऊ बाँच्‍नका लागि जे-जति थियो सबै दिई ।” **5** अब कसैले मन्दिरको बारेमा भने, “दानहरू र सुन्दर-सुन्दर ढुङ्गाहरूले सजाइएको हेर्नुहोस् ।” उहाँले भन्‍नुभयो, **6** “जसरी यी सबै थोकहरू तिमीहरू देख्छौ, यस्ता दिनहरू आउनेछन् जुन बेला एकमाथि अर्को ढुङ्गा रहनेछैन, सबै भत्किनेछन् ।” **7** त्यसकारण, तिनीहरूले उहाँलाई यसो भन्दै सोधे, “गुरुज्यू, यी कुराहरू कहिले हुनेछन् ? र यी सबै घटनाहरू हुँदा के-कस्ता चिह्नहरू हुनेछन् ?” **8** येशूले जवाफ दिनुभयो, “होसियार रहो ताकि तिमीहरू धोकामा नपर । धेरै जना मेरो नाउँमा यसो भन्दै आउनेछन्, ‘म उही हुँ र समय नजिक आएको छ ।’ तिमीहरू तिनीहरूका पछि नजाओ । **9** जब तिमीहरूले लडाइँ र झैझगडाहरू सुन्‍नेछौ, तब भयभीत नहोओ, यी कुराहरू पहिले हुनैपर्छ, तर अन्त्य भने तुरुन्तै हुनेछैन ।” **10** तब उहाँले तिनीहरूलाई भन्‍नुभयो, “राज्य-राज्यको विरुद्धमा र देश-देशको विरुद्धमा उठ्नेछन् । **11** त्यहाँ धेरै भूकम्पहरू जानेछन्, र धेरै ठाउँमा महामारी र अनिकालहरू हुनेछन् । त्यहाँ डरलाग्दा घटनाहरू हुनेछन् र आकाशमा ठुला-ठुला चिह्नहरू हुनेछन् । **12** तर यी सबै कुरा हुन अगाडि, तिनीहरूका हात तिमीहरूमाथि पर्नेछन् र तिनीहरूले तिमीहरूलाई सताउनेछन्, सभाघरमा सुम्पिदिनेछन् र झ्यालखानामा हाल्नेछन्, तिमीहरूलाई मेरो नाउँको कारण राजाहरू र हाकिमहरूका अगाडि ल्याउनेछन् । **13** यसले तिमीहरूको गवाहीका लागि अवसरतिर डोर्‍याउनेछ । **14** त्यसकारण, तिमीहरूले बचाउको लागि के भन्‍ने भनेर अगिबाटै हृदयमा नसोच । **15** तिमीहरूका विरोधीहरूले सबै कुराको खण्डन गर्न नसकून् भनेर म तिमीहरूलाई वचन र बुद्धि दिनेछु । **16** तर तिमीहरूलाई तिमीहरूका आमा बुबा र दाजुभाइहरू, नातेदारहरू र साथीभाइहरूले सुम्पिदिनेछन् र तिमीहरूमध्ये केही मृत्युका लागि सुम्पिनेछौ । **17** मेरो नाउँको खातिर सबैले तिमीहरूलाई घृणा गर्नेछन् । **18** तर तिमीहरूको शिरको एउटै कपाल पनि नष्‍ट हुनेछैन । **19** तिमीहरूको सहनशीलतामा तिमीहरूले प्राण प्राप्‍त गर्नेछौ । **20** जब तिमीहरूले यरूशलेमलाई सेनाले घेरेको देख्‍नेछौ, तब त्यसको विनाश नजिकै छ भनी जान । **21** तब यहूदियामा हुनेहरू पहाडहरूतिर भागून् र जो सहरको बिचमा छन् तिनीहरू सहर बाहिर भागून्, र बाहिर हुनेहरू सहरभित्र नपसून् । **22** यी दिनहरू बदला लिने दिनहरू हुनेछन्, यसैले लेखिएका सबै कुराहरू पुरा हुनेछन् । **23** हाय ती दिनमा गर्भवती र दूध चुसाउने स्‍त्रीहरू ! त्यस देशमाथि महासङ्कष्‍ट आउनेछ, र ती मानिसहरूमाथि क्रोध आइपर्नेछ । **24** तिनीहरू तरवारले मारिनेछन् र सबै देशहरूमा तिनीहरू कैदी भएर जानेछन्, र गैरयहूदीहरूको समय पुरा नभएसम्म गैरयहूदीहरूले यरूशलेम नै कैदी बनाएर राख्‍नेछन् । **25** सूर्य, चन्द्रमा र ताराहरूमा चिह्नहरू देखा पर्नेछन् । अनि समुद्रका गर्जनहरू र छालहरूबाट पृथ्वीमा भएका राष्‍ट्रहरू कष्‍टमा पर्नेछन् । **26** संसारमा आइपर्न लागेका घटनाहरूका आशङ्काले मानिसहरू मुर्छित हुनेछन्, किनकि आकाशका शक्‍तिहरू डग्मगाउनेछन् । **27** त्यसपछि तिनीहरूले मानिसका पुत्रलाई ठुलो शक्‍ति र महामहिमाका साथ बादलमा आउँदै गरेको देख्‍नेछन् । **28** जब यी कुरा हुन आउनेछन्, उठ र आफ्ना शिरहरू ठाडो पारेर हेर, तिमीहरूको उद्धारको दिन नजिकै छ ।” **29** येशूले उनीहरूलाई एउटा दृष्‍टान्‍त भन्‍नुभयो, “नेभाराको रुखलाई हेर र अरू सबै रुखहरूलाई पनि । **30** जब तिनहरूले पालुवा फेरेको तिमीहरूले देख्छौ, तब गृष्म ऋतु नजिकै छ भनी तिमीहरू आफैँले थाहा पाउनेछौ । **31** त्यसैले पनि, जब तिमीले यी थोकहरू भएको देख्‍नेछौ, परमेश्‍वरको राज्य नजिकै छ भन्‍ने कुरा तिमीहरूले थाहा पाउनेछौ । **32** तिमीहरूलाई म साँचो भन्दछु, यी सब कुराहरू पुरा नभइन्जेलसम्म यो पुस्ता बितेर जानेछैन । **33** स्वर्ग र पृथ्वी टलेर जानेछ, तर मेरा वचनहरू कहिल्यै टल्नेछैनन् । **34** तर तिमीहरू आफैँ होसियार रहो । त्यसकारण तिमीहरूको हृदय विलास, मतवालापान र जीवनको चिन्ताले नभरियोस् । नत्रभने, त्यो दिन तिमीहरूमाथि अचानक आइपर्ला । **35** यसरी नै सारा पृथ्वी भरि जिउने हरेकमाथि त्यो पासोझैँ आइपर्नेछ । **36** तर हर समय सतर्क रहो, र हुन आउने सम्पूर्ण कुराहरूबाट उम्कनलाई बलियो हुन सक र मानिसका पुत्रका अगाडि खडा हुनलाई प्रार्थना गर्दै रहो ।” **37** दिउँसोको समयमा उहाँले मन्दिरमा सिकाउनुहुन्थ्यो र साँझमा उहाँ बाहिर जानुहुन्थ्यो, र डाँडामा रात बिताउनुहुन्थ्यो जसलाई जैतून भनिन्छ । **38** सबै मानिसहरू उहाँका कुरा सुन्‍न बिहानै मन्दिरमा आउँथे ।

### Chapter 22

**1** अखमिरी रोटीको चाड नजिक थियो, जसलाई निस्तार-चाड भनिन्छ । **2** मुख्य पुजारीहरू र शास्‍त्रीहरूले येशूलाई कसरी मार्ने भनी छलफल गरे, किनकि तिनीहरू मानिसहरूसँग डराएका थिए । **3** बाह्र जनामध्ये एउटा यहूदा इस्करियोतमा शैतान पस्यो । **4** येशूलाई कसरी तिनीहरूकहाँ सुम्पन सकिन्छ भन्‍ने बारेमा छलफल गर्न यहूदा मुख्य पुजारीहरू र कप्‍तानहरूसँगै गयो । **5** तिनीहरू खुसी भए र उसलाई पैसा दिन सहमत भए । **6** ऊ सहमत भयो र उसले उहाँलाई भिडबाट टाढा बनाएर तिनीहरूकहाँ सुम्पने उचित अवसर खोज्यो । **7** अखमिरी रोटीको चाडको दिन आयो जुन दिन निस्तार-चाडको थुमा बलिदान चढाउनै पर्थ्यो । **8** येशूले पत्रुस र यूहन्‍नालाई यसो भनेर पठाउनुभयो, “जाओ र हाम्रो निम्ति निस्तार-चाडको भोज तयार पार, ताकि हामीले खान सकौँ ।” **9** तिनीहरूले उहाँलाई सोधे, “हामीले कहाँ तयार परेको तपाईं चाहनुहुन्छ ?” **10** उहाँले तिनीहरूलाई जवाफ दिनुभयो, “सुन, जब तिमीहरू सहरभित्र पस्तछौँ, तिमीहरूले एउटा पानीको गाग्रो बोकिरहेको मानिस भेट्टाउनेछौ । ऊ जाने घरभित्र उनलाई तिमीहरूले पछ्याओ । **11** तब घरको मालिकलाई भन, गुरुले तपाईंलाई भन्‍नुहुन्छ, ‘पाहुना कोठा कहाँ छ, जहाँ मैले मेरा चेलाहरूसँग निस्तार-चाड खानेछु ?’ **12** उनले तिमीहरूलाई एउटा ठुलो सजाइएको माथिल्लो तलाको कोठा देखाउनेछन् । त्यहीँ तयारी गर ।” **13** त्यसैले, तिनीहरू गए र उहाँले तिनीहरूलाई भनेझैँ हरेक थोक भेट्टाए । तब तिनीहरूले निस्तार-चाडको भोज तयार पारे । **14** जब समय आयो, उहाँ प्रेरितहरूसँगै बस्‍नुभयो । **15** तब उहाँले तिनीहरूलाई भन्‍नुभयो, “मैले कष्‍ट भोग्‍नअगि तिमीहरूसँग निस्तार-चाड खाने ठुलो इच्छा गरेको छु । **16** किनभने म तिमीहरूलाई भन्दछु, यो परमेश्‍वरको राज्यमा पुरा नभएसम्म मैले फेरि खानेछैनँ ।” **17** तब येशूले कचौरा लिनुभयो, र जब उहाँले धन्यवाद दिनुभयो, उहाँले भन्‍नुभयो, “यो लेऊ, र तिमीहरूका बिचमा बाँड । **18** किनकि म तिमीहरूलाई भन्दछु, परमेश्‍वरको राज्य नआएसम्म म फेरि अङ्गुरको फलको रस पिउनेछैनँ ।” **19** तब उहाँले रोटी लिनुभयो, र जब उहाँले धन्यवाद दिनुभयो, र उहाँले रोटी भाँच्‍नुभयो, र तिनीहरूलाई यसो भन्दै दिनुभयो, “यो मेरो शरीर हो, जुन तिमीहरूका निम्ति दिइएको छ । मेरो सम्झनामा यो गर्ने गर ।” **20** भोज खानुभएपछि त्यसै गरी उहाँले कचौरा लिनुभयो र भन्‍नुभयो, “यो कचौरा मेरो रगतमा भएको नयाँ करार हो, जुन तिमीहरूका निम्ति बगाइन्छ । **21** तर ध्यान देओ । मलाई धोखा दिनेचाहिँ यही टेबलमा नै छ । **22** किनभने मानिसका पुत्र त निश्‍चय गरेअनुसार जानुपर्छ । तर त्यो मानिसलाई धिक्‍कार होस् जसद्वारा उनलाई विश्‍वासघात गरिन्छ ।” **23** र तिनीहरूमध्ये कसले यो गर्ला भनी तिनीहरूबिच आफैँमा प्रश्‍न गर्न लागे । **24** तब तिनीहरूमध्ये को सबैभन्दा ठुलो भन्‍नेबारे तिनीहरूबिच झगडा उब्जियो । **25** उहाँले तिनीहरूलाई भन्‍नुभयो, “गैरयहूदीहरूका राजाहरूले तिनीहरूमाथि प्रभुत्व जमाउँदछन्, र तिनीहरूमाथि अधिकार जमाउनेलाई आदरणीय शासकहरू भनिन्छ । **26** तर तिमीहरूमा यस्तो हुनुहुँदैन । बरु, तिमीहरूमध्ये सबैभन्दा ठुलोचाहिँ सबैभन्दा सानोजस्तो होस् । र जो सबैभन्दा महत्त्‍वपूर्ण छ, त्यो सेवा गर्नेजस्तो होस् । **27** किनभने टेबलमा खान बस्‍ने कि वा सेवा गर्ने कुनचाहिँ ठुलो हो ? टेबलमा खान बस्‍ने होइन र ? तर म त तिमीहरूका बिचमा एक सेवा गर्नेजस्तै छु । **28** तर मेरो परीक्षामा निरन्तर मसँग रहने तिमीहरू नै हौ । **29** जसरी मेरा पिताले मलाई एउटा राज्य दिनुभएको छ, म तिमीहरूलाई एउटा राज्य दिन्छु । **30** मेरो राज्यमा तिमीहरूले मसँगै टेबलमा खान र पिउन सक्‍नेछौ । र इस्राएलका बाह्रै कुलको न्याय गरेर सिंहासनमा बस्‍नेछौ । **31** सिमोन, हे सिमोन, होसियार होऊ, शैतानले तिमीलाई हात पार्न खोज्यो ताकि उसले तिमीलाई गहुँलाई जस्तै निफन्‍न पाओस् । **32** तर मैले तिम्रो निम्ति प्रार्थना गरेको छु, ताकि तिम्रो विश्‍वास नचुकोस् । तिमी फेरि फर्केपछि तिम्रा भाइहरूलाई बलियो बनाओ । **33** पत्रुसले उहाँलाई भने, “प्रभु, म तपाईंसँग जेल र मृत्युसम्म जानको निम्ति तयार छु ।” **34** येशूले जवाफ दिनुभयो, “पत्रुस, म तिमीलाई भन्छु, तिमीले मलाई चिन्दिनँ भनेर तिन पटक इन्कार नगरेसम्म, यो दिन भाले बास्‍नेछैन ।” **35** तब येशूले तिनीहरूलाई भन्‍नुभयो, “जब मैले तिमीहरूलाई पैसाको थैलो, खानेकुरा, वा जुत्ताहरूविना पठाउँदा, के तिमीहरूलाई केही कुराको खाँचो पर्‍यो र ?” र तिनीहरूले जवाफ दिए, “खाँचो परेन ।” **36** तब उहाँले तिनीहरूलाई भन्‍नुभयो, “तर अहिले जोसँग पैसाको थैली छ, उसलाई बोक्‍न देऊ र खानेकुरा बोक्‍ने झोला पनि । जससँग तरवार छैन, त्यसले आफ्नो ओढ्ने बेचोस् र एउटा किनोस् । **37** किनकि म तिमीहरूलाई भन्दछु, मेरो बारेमा जे लेखिएको छ त्यो पुरा हुनेछ, ‘र उसलाई दुष्‍टलाई जस्तै व्यवहार गरिनेछ । किनकि मेरो बारेमा जे अगमवाणी गरिएको छ त्यो पुरा भइरहेको छ ।” **38** तब तिनीहरूले भने, “प्रभु, हेर्नुहोस ! यहाँ दुईवटा तरवार छन् ।” र उहाँले तिनीहरूलाई भन्‍नुभयो, “यो पर्याप्‍त छ ।” **39** भोजनपछि, येशूले प्रायः गर्नेजस्तै गर्नुभयो, उहाँ जैतून डाँडातिर जानुभयो, र चेलाहरूले उहाँलाई पछ्याए । **40** जब तिनीहरू आइपुगे, उहाँले तिनीहरूलाई भन्‍नुभयो, “प्रार्थना गर ताकि तिमीहरू परीक्षामा नपर ।” **41** उहाँ तिनीहरूबाट टाढा ढुङगा फ्याक्‍न सकिने ठाउँसम्म जानुभयो, र उहाँले घुँडा टेकेर प्रार्थना गर्नुभयो, **42** “हे पिता, यदि तपाईं चाहनुहुन्छ भने, यो कचौरा मबाट हटाइदिनुहोस् । तथापि मेरो इच्छा होइन, तर तपाईंको इच्छा पुरा होस् ।” **43** तब स्वर्गबाट एउटा स्वर्गदूत उहाँकहाँ देखा परे र उहाँलाई शक्‍ति दिए । **44** पीडामा परेर पनि उहाँले जोसिलो प्रकारले प्रार्थना गर्नुभयो, अनि उहाँका पसिना रगतको ठुला-ठुला थोपाजस्तै भुइँमा खसिरहेका थिए । **45** जब उहाँ प्रार्थना गरेर उठ्नुभयो, उहाँ चेलाहरूकहाँ आउनुभयो, र तिनीहरूका दुःखको कारणले गर्दा तिनीहरूलाई निदाइरहेका भेट्टाउनुभयो । **46** र उहाँले तिनीहरूलाई सोध्‍नुभयो, “किन तिमीहरू निदाइरहेका छौ ? उठ र प्रार्थना गर, ताकि तिमीहरू परीक्षामा पर्नु नपरोस् ।” **47** हेर, उहाँ बोलिरहनु हुँदा, बाह्र जनामध्ये एउटा अर्थात् यहूदाको अगुवाइमा एउटा भिड देखा पर्‍यो । ऊ येशूलाई चुम्बन गर्न उहाँको नजिक आयो, **48** तर येशूले उसलाई भन्‍नुभयो, “यहूदा, के तिमीले मानिसका पुत्रलाई एउटा चुम्बनले विश्‍वासघात गर्दछौ ?” **49** जब येशूको वरिपरि भएकाहरूले जे भइरहेको थियो, त्यो देखे, तिनीहरूले भने, “प्रभु, के हामीले तरवारले प्रहर गर्नुपर्छ ?” **50** तिनीहरूमध्ये एक जनाले प्रधान पुजारीको नोकरलाई प्रहार गरे, र उसको दाहिने कान काटिदिए । **51** येशूले भन्‍नुभयो, “यति नै हुनदेऊ ।” र उहाँले उनको कान छुनुभयो, र निको पार्नुभयो । **52** येशूले उहाँ विरुद्ध आउने मुख्य पुजारीहरू, मन्दिरको कप्‍तान र अगुवाहरूलाई भन्‍नुभयो, “के तिमीहरू एउटा लुटेराको विरुद्धमा जस्तै तरवारहरू र लाठीहरू लिएर आउँछौ ? **53** जब म तिमीहरूसँगै मन्दिरमा दिनहुँ हुँदा, तिमीहरूले ममाथि हात हालेनौँ । तर यो तिमीहरूको समय र अन्धकारको अधिकारको समय हो ।” **54** तिनीहरूले उहाँलाई गिरफ्तार गरेर प्रधान पुजारीको घरभित्र ल्याए । तर पत्रुसले टाढैबाट उहाँलाई पछ्याए । **55** त्यसपछि तिनीहरूले आँगनको बिचमा आगो बाले र सँगै बसे, पत्रुस तिनीहरूका बिचमा बसे । **56** पत्रुस आगोको उज्यालोमा बस्दा एउटी नोकर्नीले उनीतिर सोझै हेरेर भनी, “यी मानिस पनि उनीसँगै थिए ।” **57** तर पत्रुसले यसलाई इन्कार गर्दै भने, “नारी, म उहाँलाई चिन्दिनँ ।” **58** केही बेरपछि अरू कसैले देखेर भन्यो, “तिमी पनि तिनीहरूमध्ये एक हौ ।” तर पत्रुसले भने, “हे मानिस, म होइनँ ।” **59** लगभग एक घण्टापछि अर्को मानिसले जिद्दी गर्दै भन्‍यो, “साँच्‍चै यी मानिस पनि उनीसँगै थिए, किनभने उनी पनि एक गालीलबासी हुन् ।” **60** तर पत्रुसले भने, “हे मानिस, तिमीले के भनिरहेछौ, म जान्दिनँ ।” र उनले बोल्दै गर्दा भाले तुरुन्तै बास्यो । **61** प्रभुले पत्रुसतिर फर्केर हेर्नुभयो । र पत्रुसलाई उहाँले भन्‍नुभएको वचनलाई सम्झे, “भाले बास्‍नअगि तिमीले मलाई तिन पटक इन्कार गर्नेछौ ।” **62** पत्रुस बाहिर गएर धुरुधुरु रोए । **63** तब येशूलाई सुरक्षा दिने मानिसहरूले उहाँलाई गिज्याए र कुटे । **64** उहाँका आँखामा पट्टी बाँधेर, तिनीहरूले उहाँलाई यसो भन्दै सोधे, “भविष्यवाणी गर् ! तँलाई कुट्ने को हो ?” **65** येशूको विरुद्धमा तिनीहरूले अरू धेरै कुराहरू बोले र उहाँलाई ईश्‍वर-निन्दाको दोष लगाए । **66** बिहान हुनेबितिकै, मुख्य पुजारीहरू र शास्‍त्रीहरू दुवै मानिसहरूका धर्म-गुरुहरू सँगै भेला भए । तिनीहरूले उहाँलाई परिषद्‍मा लगे र **67** भने, “यदि तँ ख्रीष्‍ट होस् भने हामीलाई भन् ।” तर उहाँले तिनीहरूलाई भन्‍नुभयो, “यदि मैले तपाईंहरूलाई भने पनि तपाईंहरूले विश्‍वास गर्नुहुनेछैन, **68** र मैले तपाईंहरूलाई सोधेँ भने, तपाईंहरूले जवाफ दिनुहुनेछैन । **69** तर अहिलेबाट, मानिसका पुत्र परमेश्‍वरको शक्‍तिको दाहिने हातपट्टि विराजमान हुनेछ ।” **70** तिनीहरू सबैले भने, “त्यसो भए के तँ परमेश्‍वरका पुत्र होस् ?” र येशूले तिनीहरूलाई भन्‍नुभयो, “तपाईंहरू नै भन्‍नुहुन्छ, म उही हुँ ।” **71** तिनीहरूले भने, “अब हामीलाई किन अझ साक्षीहरूको आवश्यक पर्छ र ? किनभने हामी आफैँले उसको आफ्नै मुखबाट सुनिसक्यौँ ।”

### Chapter 23

**1** तिनीहरूका सबै दल उठे, र येशूलाई पिलातसका सामु ल्याए । **2** तिनीहरूले उहाँलाई यसो भन्दै दोष लगाउन सुरु गरे, “हामीले यस मानिसलाई हाम्रो देश भाँड्दै गरेको, कैसरलाई कर तिर्न मनाही गरेको र ऊ आफैँलाई ख्रीष्‍ट राजा भनेको भेट्टायौँ ।” **3** पिलातसले उहाँलाई यसो भन्दै सोधे, “के तिमी यहूदीहरूका राजा हौ ?” येशूले तिनलाई जवाफ दिनुभयो र भन्‍नुभयो, “तपाईंले नै त्यसो भन्दै हुनुहुन्छ ।” **4** पिलातसले मुख्य पुजारीहरू र भिडलाई भने, “यी मानिसमा म कुनै पनि दोष भेट्टाउँदिनँ ।” **5** तर तिनीहरूले जबरजस्ती भनिरहेका थिए, “यसले गालीलबाट सुरु गरेर सारा यहूदाभरि यस ठाँउसम्म मानिसहरूलाई भड्काउँदै छ ।” **6** त्यसकारण जब पिलातसले यो सुने, तब उनले उहाँ गालीली हुनुहुन्थ्यो कि भनी सोधे । **7** जब उनले उहाँ त हेरोदको अधिकारमुनि हुनुहुन्छ भन्‍ने थाहा पाए, उनले येशूलाई हेरोदकहाँ पठाए जो ती दिनहरूमा यरूशलेममा नै थिए । **8** जब हेरोदले येशूलाई देखे, उनी धेरै खुसी भए, किनकि उनले उहाँलाई धेरै अगाडिदेखि हेर्ने इच्छा गरेका थिए । उनले उहाँको बारेमा धेरै कुराहरू सुनेका थिए र उहाँद्वारा केही आश्‍चर्यकर्महरू गरिएको हेर्न चाहन्थे । **9** हेरोदले येशूलाई धेरै शब्दहरूमा प्रश्‍न गरे, तर येशूले उनलाई कुनै पनि जवाफ दिनुभएन । **10** मुख्य पुजारीहरू र शास्‍त्रीहरूले येशूलाई जोड्दार दोष लगाउँदै उभिएका भए । **11** हेरोदले आफ्ना सिपाहीहरूसँग मिली उहाँको अपमान गरे र उहाँलाई गिल्ला गरे अनि असल पोशाक पहिर्‍याएर येशूलाई पिलातसकहाँ फर्काइदिए । **12** हेरोद र पिलातस त्यसै दिनदेखि एक-अर्कासँग साथी भए (त्यस अगि उनीहरू शत्रु थिए) । **13** तब पिलातसले मुख्य पुजारीहरू र शासकहरू र मानिसहरूका भिडलाई बोलाए, **14** र तिनीहरूलाई भने, “तिमीहरूले यी मानिसलाई खराब काम गर्न मानिसहरूलाई अगुवाइ गर्ने व्यक्‍तिको रूपमा मकहाँ ल्यायौ, र हेर, तिमीहरूकै सामुन्‍ने यी मानिसलाई मैले प्रश्‍न गरेँ । तर तिमीहरूले लगाएको आरोपको दोष मैले यी मानिसमा भेट्टाइनँ ।” **15** हेरोदले पनि दोषी भेट्टाएनन्, किनकि उनले हामीकहाँ फिर्ता पठाए । र हेर, यिनले मृत्युदण्ड पाउनेयोग्य कुनै काम गरेका छैनन् । **16** यसकारण म यिनलाई सजाय दिनेछु र छोडिदिन्छु ।” **17** अब चाडको समयमा पिलातसले यहूदीका निम्ति एक जना कैदीलाई छोडिदिनुपर्थ्यो । **18** तर तिनीहरू एकैसाथ कराउँदै यसो भने, “यस मानिसलाई हाम्रा बिचबाट हटाउनुहोस् र हाम्रा निम्ति बारब्बालाई छोडिदिनुहोस् ।” **19** बारब्बा सहरमा विद्रोह र हत्याको कारण गर्दा झ्यालखानमा राखिएको एक मानिस थिए । **20** येशूलाई छोड्ने इच्छा गरी फेरि पिलातसले तिनीहरूलाई सम्बोधन गरे । **21** तर तिनीहरूले चिच्‍च्‍याउँदै यसो भने, “त्यसलाई क्रुसमा झुन्ड्याओ, क्रुसमा झुन्ड्याओ ।” **22** पिलातसले तेस्रो पटक तिनीहरूलाई भने, “किन, यो मानिसले के दुष्‍ट काम गरेको छ र ? मैले यिनमा मृत्युदण्ड दिने कुनै दोष पाइनँ । यसकारण, यसलाई सजाय दिएर छोडिदिन्छु ।” **23** तर तिनीहरू उच्‍च स्वरमा येशूलाई क्रुसमा टाँग्‍ने माग गर्दै लागि परे । र पिलातसलाई उनीहरूका आवाजले विश्‍वस्त तुल्यायो । **24** त्यसकारण, पिलातसले उनीहरूका माग पुरा गरिदिने निर्णय गरे । **25** त्यसैले तिनीहरूले माग गरेअनुसार पिलातसले बारब्बालाई छोडिदिए जसद्वारा सहरमा हत्या र आतङ्क भएको थियो, तर येशूलाई तिनीहरूको इच्छाअनुसार सुम्पिदिए । **26** तिनीहरूले उहाँलाई टाढा लजाँदै गर्दा गाउँबाट आउँदै गरेको कुरेनीका सिमोनलाई समातेर येशूलाई पछ्याउदै उहाँको क्रुस बोक्‍न लगाए । **27** मानिसहरूको एउटा ठुलो भिड, उहाँका लागि विलाप गर्ने र दुःखित हुने स्‍त्रीहरूले पनि उहाँलाई पछ्याइरहेका थिए । **28** तर तिनीहरूतिर फर्केर येशूले भन्‍नुभयो, “यरूशलेमका छोरीहरू हो, मेरो लागि नरोऊ, तर आफ्नै निम्ति र आफ्ना छोराछोरीहरूका निम्ति रोओ । **29** किनभने हेर, दिनहरू आउँदै छन् र तिनीहरूले भन्‍नेछन्, ‘हे बाँझीहरू, नजन्माउने कोखहरू, दूध नचुसाउने स्तनहरू धन्यका हुन् ।’ **30** त्यसपछि तिनीहरूले पहाडहरूलाई भन्‍न थाल्नेछन्, ‘हामीमाथि खस,’ र डाँडाहरूलाई भन्‍नेछन्, ‘हामीलाई छोप ।’ **31** यदि रुख हरियो हुँदै तिनीहरूले यस्ता कुराहरू गर्छन् भने, सुख्खा हुँदा के गर्लान् ?” **32** उहाँसँगै अरू दुई जना अपराधीलाई पनि मृत्युदण्ड दिनलाई लगिएको थियो । **33** जब तिनीहरू खप्परे भन्‍ने ठाँउमा आए, त्यहाँ तिनीहरूले उहाँ र ती अपराधीहरूमध्ये एउटालाई उहाँको दायाँतर्फ र अर्कालाई बायाँतर्फ क्रुसमा टाँगे । **34** येशूले भन्‍नुभयो, “हे पिता, तिनीहरूलाई क्षमा गर्नुहोस्, किनभने तिनीहरूले के गर्दै छन् सो जान्दैनन् ।” र तिनीहरूले उहाँका वस्‍त्रहरू भाग गर्नलाई चिट्ठा हाले । **35** मानिसहरूले उभिएर हेरिरहेका थिए, जहाँ शासकहरूले पनि उहाँलाई यसो भन्दै गिल्ला हेरिरहेका थिए, “यो परमेश्‍वरको चुनिएको ख्रीष्‍ट हो भने यसले अरूलाई त बचायो, अब आफैँलाई बचाओस् ।” **36** अनि सिपाहीहरूले पनि सिर्का दिँदै यसो भनी गिल्ला गरे, **37** “यदि तिमी यहूदीहरूका राजा हौ भने, आफैँलाई बचाओ ।” **38** “यो यहूदीहरूका राजा हो भनी” त्यहाँ उहाँको माथि एउटा चिह्न पनि थियो । **39** क्रुसमा टाँगिएको एक जना अपराधीले उहाँको गिल्ला गर्दै यसो भन्यो, “के तिमी ख्रीष्‍ट होइनौ ? हामीलाई र आफैँलाई बचाऊ ।” **40** तर अर्कोले त्यसलाई हप्काउँदै जवाफ दियो, “के तँ परमेश्‍वरको डर मान्दैनस्, तँ आफैँ यस्तो अवस्थामा छस् ? **41** हामी वास्तवमा यहाँ न्यायोचित रूपले छौँ, हामीले हाम्रो कामको उचित परिणाम पाइरहेका छौँ । तर यी मानिसले त कुनै गल्ती काम गरेका छैनन् ।” **42** र उसले थप्यो, “येशू, तपाईं आफ्नो राज्यमा आउनुहुँदा, मलाई सम्झनुहोस् ।” **43** येशूले त्यसलाई भन्‍नुभयो, “साँच्‍चै म तिमीलाई भन्दछु, आजै तिमी मसँगै स्वर्गलोकमा हुनेछौ ।” **44** यो छैठौँ घडीको बेला थियो, र नवौँ घडीसम्म सारा देशभरि अन्धकारले ढाक्यो । **45** सूर्यले प्रकाश दिन छोड्यो । त्यसपछि मन्दिरको पर्दा बिचबाट च्यातियो । **46** येशूले उच्‍च स्वरमा कराएर भन्‍नुभयो, “हे पिता, म मेरो आत्मा तपाईंको हातमा सुम्पन्छु । यसो भनेर उहाँले प्राण त्याग्‍नुभयो ।” **47** जब कप्‍तानले जे भइरहेको थियो सो देखे, उनले यसो भन्दै परमेश्‍वरको महिमा गरे, “निश्‍चय नै यिनी एक धार्मिक मानिस थिए ।” **48** यस ठाउँमा आएका सबै भिडले त्यहाँ भएका घटनाहरूलाई देखेपछि तिनीहरू आफ्नो छाती पिट्दै फर्के । **49** तर उहाँका चिनाजानीका मानिसहरू र गालीलबाट उहाँलाई पछ्याउने स्‍त्रीहरू टाढै उभिएर यी कुराहरू हेरिरहेका थिए । **50** हेर, त्यहाँ एक जना योसेफ नाउँ गरेका मानिस थिए । तिनी महासभाका सदस्य थिए, जो एक असल र धार्मिक मानिस थिए । **51** (उनी तिनीहरूका निर्णय र क्रियाकलापसँग सहमत थिएनन्), उनी यहूदिया सहर अरिमाथियाका थिए, जसले परमेश्‍वरको राज्यको प्रतीक्षा गरिरहेका थिए । **52** यी मानिसले पिलातसकहाँ गएर येशूको शरीर मागे । **53** उनले तल लगे र सफा मलमलको कपडामा बेह्रेर चट्टानमा कपेर बनाइएको चिहानमा राखे, जहाँ कहिल्यै कसैलाई राखिएको थिएन । **54** यो तयारीको दिन थियो, र विश्राम दिन सुरु हुनै लागेको थियो । **55** गालीलदेखि पछ्याउँदै आएका स्‍त्रीहरूले पनि चिहानमा उहाँको शरीर कसरी राखिएको थियो, त्यसलाई हेरे । **56** तिनीहरू फर्के र सुगन्धित द्रव्य र अत्तरहरू तयार पारे । त्यसपछि आज्ञाअनुसार विश्राम दिनमा तिनीहरूले विश्राम गरे ।

### Chapter 24

**1** हप्‍ताको पहिलो दिन सबेरै आफूले तयार गरेको सुगन्धित मसला लिएर उनीहरू चिहानमा आए । **2** तिनीहरूले चिहानबाट ढुङ्गा हटाइएको भेट्टाए । **3** तिनीहरू भित्र पसे, तर प्रभु येशूको शरीरलाई भेट्टाएनन् । **4** जब तिनीहरू यस विषयमा अन्योलमा परिरहेका थिए, तुरुन्तै चम्किलोवस्‍त्र लगाएका दुई जना मानिस तिनीहरूको छेउमा उभिए । **5** ती स्‍त्रीहरू डरले भरिएर आफ्नो अनुहार भुइँतिर निहुराइरहेका थिए, तिनीहरूले स्‍त्रीहरूलाई भने, “किन तिमीहरूले जीवितलाई मृतकहरूका बिचमा खोज्छौ ?” **6** उहाँ यहाँ हुनुहुन्‍न, तर जीवित हुनुभएको छ ! उहाँ गालीलमा हुनुहुँदा तिमीहरूलाई के भन्‍नुभएको थियो, सो सम्झ । **7** मानिसका पुत्र पापी मानिसहरूका हातमा सुम्पिनु र क्रुसमा टाँगिनु, र तेस्रो दिनमा फेरि जीवित हुन आवश्यक छ ।” **8** तब ती स्‍त्रीहरूले उहाँका वचनलाई सम्झे । **9** र चिहानबाट फर्के, र ती सबै कुराहरू एघार जना र अरू सबैलाई बताइदिए । **10** अब मरियम मग्दलिनी, योअन्‍ना, याकूबकी आमा मरियम र उनीहरूसँग अरू स्‍त्रीहरू पनि थिए र प्रेरितहरूलाई ती सबै कुराहरूको जानकारी गराए । **11** तर यो सन्‍देश प्रेरितहरूलाई बेकारको कुराजस्तो लग्यो, र तिनीहरूले स्‍त्रीहरूको कुरामा विश्‍वास गरेनन् । **12** यथापि पत्रुस उठे, र चिहानतिर दौडेर गए र निहुरेर भित्र हेर्दा सूती कपडाको पट्टीलाई देखे । तब पत्रुस आश्‍चर्य चकित हुँदै के भएको होला भन्दै आफ्नो घर तर्फलागे । **13** हेर, तिनीहरू दुई जना त्यही दिन इम्माउस नाउँ भएको गाउँतिर गइराखेका थिए, जुन यरूशलेमबाट साठी किलोमिटर टाढा थियो । **14** जे भएको थियो, ती सबै कुराको विषयमा तिनीहरूले एक-अर्कामा छलफल गरे । **15** तिनीहरू छलफल र एकसाथ प्रश्‍न गरिरहेका बेलामा येशू आफैँ तिनीहरूको नजिक आउनुभयो र तिनीहरूसँगै जानुभयो । **16** तर तिनीहरूका आँखा उहाँलाई नचिन्‍ने बनाइएका थिए । **17** येशूले तिनीहरूलाई भन्‍नुभयो, “तिमीहरू दुवै जना हिँड्दै गर्दा के को विषयमा कुरा गरिरेहेका थियौ ?” उदास भएर तिनीहरू त्यहाँ उभिए । **18** तिनीहरूमध्ये क्लेओपास नाउँ गरेका एक जनाले उहाँलाई जवाफ दिए, ”यी दिनहरूमा यरूशलेममा भएका कुराहरू थाहा नपाउने व्यक्‍ति के तपाईं मात्रै एक हुनुहुन्छ ?” **19** येशूले तिनीहरूलाई भन्‍नुभयो, “के कुराहरू ?” तिनीहरूले उहाँलाई जवाफ दिए, “येशू नासरीसँग सम्बन्धित कुराहरू, जो एक अगमवक्‍ता हुनुहुन्थ्यो, सबै मानिसहरू र परमेश्‍वरको अगाडि काम र वचनमा शक्‍तिशाली हुनुहुन्थ्यो । **20** र कसरी मुख्य पुजारीहरू र हाम्रा शासकहरूले उहाँलाई दोष लगाएर मृत्युदण्ड दिए र उहाँलाई क्रुसमा टाँगे । **21** तर उहाँले नै इस्राएललाई स्वतन्‍त्र गर्नुहुने थियो भनी हामीले आशा राखेका थियौँ । र यी सबै कुराबाहेक, यी सबै कुरा हुन आएको आज तेस्रो दिन भइसक्यो । **22** तरै पनि, बिहान सबेरै उहाँको चिहानमा गएर, हाम्रो समूहका केही स्‍त्रीहरूले हामीलाई आश्‍चर्य चकित पारेका छन्, । **23** जब तिनीहरूले उहाँको शरीरलाई भेट्टाएनन्, तब यसो भन्दै तिनीहरू आए, तिनीहरूले स्वर्गदूतहरूको दर्शन पनि देखे जसले उहाँ जीवित हुनुभएको थियो भने । **24** हामीसँग भएका केही मानिसहरू चिहानमा गए, र थाहा पाए कि स्‍त्रीहरूले भनेजस्तै भएको थियो । तर तिनीहरूले उहाँलाई देखेनन् ।” **25** येशूले तिनीहरूलाई भन्‍नुभयो, “हे मूर्ख मानिसहरू र विश्‍वास गर्न सुस्त हृदय भएकाहरू हो, ती सबै कुराहरू अगमवक्‍ताहरूले बोलेका थिएनन् र ? **26** के ख्रीष्‍टले यी सबै कुराहरूमा दुःख कष्‍ट भोग्‍न र उसको महिमामा प्रवेश गर्न आवश्यक थिएन र ?” **27** तब मोशादेखि लिएर सबै अगमवक्‍ताहरूद्वारा सबै धर्मशास्‍त्रमा येशूको विषयमा भनिएका कुराहरू उहाँले तिनीहरूलाई व्याख्या गरिदिनुभयो । **28** तिनीहरू जुन गाउँतिर गइरहेका थिए, तिनीहरू त्यसको नजिकै पुग्‍न लाग्दा येशूले अझै टाढा जानेजस्तै गरी व्यवहार गर्नुभयो । **29** तर तिनीहरूले उहाँलाई यसो भन्दै कर गरे, “हामीसँगै बस्‍नुहोस् किनकि साँझ परिसक्यो र लगभग दिन बितिसक्यो ।” त्यसैले, येशू तिनीहरूसँगै बस्‍न जानुभयो । **30** जब उहाँ तिनीहरूसँग खान बस्‍नुभयो, तब उहाँले रोटी लिनुभयो, आशिष्‌‌ माग्‍नुभयो र यसलाई भाँचेर तिनीहरूलाई दिनुभयो । **31** तब तिनीहरूका आँखा खुले, र तिनीहरूले उहाँलाई चिने, र उहाँ तिनीहरूका दृष्‍टिबाट हराउनुभयो । **32** तिनीहरूले एक अर्कोलाई भने, बाटोमा उहाँ हामीसँग बोल्नुँहुदा उहाँले हामीलाई धर्मशास्‍त्र खोलिदिनुहुँदा के हाम्रा हृदयभित्र जलन भइराखेको थिएन र ?” **33** त्यसै घडी तिनीहरू उठे, र यरूशलेममा फर्के । तिनीहरूले एघार जना एक आपसमा र उनीहरूसँग भएकाहरू पनि जम्मा भइराखेको भेट्टाए, **34** तिनीहरूले भने, “प्रभु जीवित हुनुभएको रहेछ, र सिमोनकहाँ देखा पर्नुभएको रहेछ ।” **35** त्यसकारण, बाटोमा जे भएको थियो, ती कुराहरू तिनीहरूले बताए र कसरी येशूले रोटी भाँच्‍ने बेलामा तिनीहरूलाई आफूलाई प्रकट गर्नुभयो, सो पनि बताए । **36** जसरी तिनीहरूले ती कुराहरू भन्दै थिए, येशू आफैँ तिनीहरूका बिचमा उभिनुभयो, र तिनीहरूलाई भन्‍नुभयो, “तिमीहरूलाई शान्ति होस् ।” **37** तर तिनीहरू भयभीत भए र डरले भरिए, र हामीले एउटा आत्मा देख्यौँ भनी विचार गरे । **38** येशूले तिनीहरूलाई भन्‍नुभयो, “किन तिमीहरू दुःखित हुन्छौ ? किन तिमीहरूका हृदयमा प्रश्‍न उठाउँछौ ? **39** मेरा हात र खुट्टा हेर, त्यो म आफैँ हुँ । मलाई छोएर हेर । किनकि आत्माको मासु र हड्डी हुँदैन, जसरी तिमीले मेरो शरीरमा भएको देखेका छौ ।” **40** जब उहाँले यो भनी सक्‍नुभयो, उहाँले तिनीहरूलाई आफ्ना हातहरू र गोडा देखाउनुभयो । **41** तर तिनीहरू खुसीले पत्यार गर्न नसकी अचम्मित भइरहेकै बेला येशूले तिनीहरूलाई सोध्‍नुभयो, “तिमीहरूसँग केही खानेकुरा छ ?” **42** तिनीहरूले उहाँलाई एउटा पकाएको माछा दिए । **43** येशूले त्यसलाई लिनुभयो, र तिनीहरूकै सामु खानुभयो । **44** उहाँले तिनीहरूलाई भन्‍नुभयो, “जब म तिमीहरूसँग थिएँ, मैले तिमीहरूलाई भनेको थिएँ कि मोशाको व्यवस्था, अगमवक्‍ताहरूको पुस्तक र भजनसङ्ग्रहको पुस्तकमा लेखिएका सबै कुराहरू पुरा हुनैपर्छ ।” **45** तब तिनीहरूले धर्मशास्‍त्र बुझ्‍न सकून् भनेर उहाँले तिनीहरूको विवेक खोली दिनुभयो । **46** उहाँले तिनीहरूलाई भन्‍नुभयो, “यसो लेखिएको छ, ख्रीष्‍टले कष्‍ट भोग्‍नु, र तेस्रो दिनमा मृतकबाट जीवित भई उठ्नु आवश्यक छ । **47** र उहाँको नाउँमा यरूशलेमबाट सुरु गरेर सबै जातिहरूलाई पश्‍चात्ताप र पाप क्षमाको बारेमा प्रचार गर्नुपर्छ । **48** तिमीहरू यी कुराहरूका साक्षी छौ । **49** हेर, म मेरा पिताको प्रतिज्ञा तिमीहरूका लागि पठाउँछु, तर माथिबाट शक्‍ति प्राप्‍त नगरेसम्म तिमीहरू यही सहरमा पर्खेर बस ।” **50** त्यसपछि तिनीहरू बेथानी नपुगेसम्म उहाँले तिनीहरूलाई अगुवाइ गर्नुभयो । उहाँले आफ्ना हातहरू उचालेर तिनीहरूलाई आशिष्‌‌ दिनुभयो । **51** त्यसपछि, जब उहाँले तिनीहरूलाई आशिष्‌‌ दिँदै हुनुहुन्थ्यो, उहाँ तिनीहरूलाई छोडेर स्वर्गतिर उचालिनुभयो । **52** त्यसैले, तिनीहरूले उहाँको आराधना गरे, र बडो आनन्दसाथ यरूशलेम फर्के । **53** तिनीहरू निरन्तर परमेश्‍वरलाई धन्यको भन्दै मन्दिरमा रहे ।

## John

### Chapter 1

**1** सुरुमा वचन हुनुहुन्‍थ्‍यो । वचन परमेश्‍वरसँग हुनुहुन्‍थ्‍यो । अनि वचन नै परमेश्‍वर हुनुहुन्‍थ्‍यो । **2** उहाँ सुरुदेखि नै परमेश्‍वरसँग हुनुहुन्‍थ्‍यो । **3** सबै थोकहरू उहाँद्वारा बनिए, र बनिएको कुनै पनि थोक उहाँविना बनिएन । **4** उहाँमा जीवन थियो, अनि त्‍यो जीवन सबै मानिसहरूका लागि ज्‍योति थियो । **5** ज्‍योति अन्धकारमा चम्‍किन्छ, अनि अन्धकारले यसलाई जितेन । **6** परमेश्‍वरबाट पठाइएका एक जना मानिस थिए, जसको नाउँ यूहन्‍ना थियो । **7** उहाँद्वारा सबैले विश्‍वास गरून् भनेर उहाँ ज्‍योतिको बारेमा गवाही दिन साक्षीको रूपमा आउनुभयो । **8** यूहन्‍ना ज्‍योति थिएनन्, तर ज्‍योतिको बारेमा गवाही दिन भनेर उनी आए । **9** उहाँ सबै मानिसहरूलाई ज्योति दिनुहुने र संसारमा आउनुहुने सत्‍य ज्‍योति हुनुहुन्थ्यो । **10** उहाँ संसारमा हुनुहुन्थ्यो र संसार उहाँद्वारा नै बनियो, तर संसारले उहाँलाई चिनेन । **11** उहाँ आफ्नैहरूकहाँ आउनुभयो, तर उहाँलाई आफ्नैहरूले स्‍वीकार गरेनन् । **12** तर जतिले उहाँलाई स्‍वीकार गरे अर्थात् उहाँको नाउँमा विश्‍वास गरे उहाँले तिनीहरूलाई परमेश्‍वरका सन्तानहरू हुने अधिकार दिनुभयो । **13** यिनीहरू न रगतले, न शारीरिक इच्छाअनुसार, न मानिसको इच्छाअनुसार नै जन्‍मेका थिए, तर परमेश्‍वरबाट जन्‍मेका थिए । **14** अनि वचन देहधारी हुनुभयो र हाम्रा बिचमा बास गर्नुभयो । हामीले पिताबाट आउनुभएका एक मात्रको जस्तो अर्थात् अनुग्रह र सत्यताले पूर्ण महिमा देख्यौँ । **15** यूहन्‍नाले उहाँको बारेमा गवाही दिए, र ठुलो सोरले यसो भने, “मपछि आउनुहुने मभन्दा महान् हुनुहुन्छ, किनकि उहाँ मभन्दा अगिदेखि नै हुनुहुन्छ भनी मैले भनेको व्‍यक्‍ति उहाँ नै हुनुहुन्‍छ ।” **16** किनकि उहाँको पूर्णताबाट हामी सबैले अनुग्रहमाथि अनुग्रह पाएका छौँ । **17** किनकि व्‍यवस्‍था मोशाद्वारा दिइयो । अनुग्रह र सत्‍यता येशू ख्रीष्‍टद्वारा आयो । **18** कसैले पनि परमेश्‍वरलाई कहिल्‍यै देखेको छैन । पिताको छातीमा अडेस लाग्‍नुहुने एक मात्र परमेश्‍वरले उहाँलाई चिनाउनुभएको छ । **19** यहूदीहरूले यरूशलेमबाट पुजारीहरू र लेवीहरूलाई “तिमी को हौ ?” भनी सोध्‍न पठाउँदा यूहन्‍नाको गवाही यही हो । **20** उनले खुला भएर भने, र इन्कार गरेनन्, तर जवाफ दिए, “म ख्रीष्‍ट होइनँ ।” **21** त्‍यसकारण, तिनीहरूले उनलाई भने, “त्‍यसो भए तिमी को हौ त ? के तिमी एलिया हौ ?” उनले भने, “होइनँ ।” तिनीहरूले भने, “के तिमी अगमवक्‍ता हौ ?” उनले जवाफ दिए, “होइनँ ।” **22** तब तिनीहरूले उनलाई भने, “तिमी को हौ, ताकि हामीलाई पठाउनेहरूलाई हामीले जवाफ दिन सकौँ ? तिमी आफ्नै बारेमा के भन्‍छौ ?” **23** उनले भने, “म मरुभूमिमा कराइरहेको एउटा आवाज हुँ । ‘परमप्रभुको निम्‍ति बाटो सोझो बनाओ’ जस्तो यशैया अगमवक्‍ताले भने ।” **24** ती पठाइएकाहरू फरिसीहरूबाटका थिए । **25** तिनीहरूले उनलाई सोधे र भने, “तिमी न ख्रीष्‍ट, न एलिया, न अगमवक्‍ता नै हौ भने किन बप्‍तिस्‍मा दिन्‍छौ ?” **26** अनि यूहन्‍नाले तिनीहरूलाई यसो भनेर जवाफ दिए, “म पानीले बप्‍तिस्‍मा दिन्‍छु । तर तिमीहरूका माझमा तिमीहरूले नचिनेको कोही खडा हुनुहुन्‍छ, **27** उहाँ जो मपछि आउनुहुन्‍छ, म उहाँको जुत्ताको फित्ता खोल्‍न लायकको छैनँ ।” **28** यर्दनको पारिपट्टि बेथानियामा यी कुराहरू गरिएका थिए, जहाँ यूहन्‍नाले बप्‍तिस्‍मा दिइरहेका थिए । **29** अर्को दिन यूहन्‍नाले येशू आफूकहाँ आइरहनुभएको देखे र भने, “हेर, संसारको पाप उठाइलानुहुने परमेश्‍वरका थुमा ! **30** मपछि आउनुहुने मभन्दा महान् हुनुहुन्छ, किनकि उहाँ मभन्दा अगिदेखि नै हुनुहुन्छ भनी मैले भनेको उहाँ नै हुनुहुन्छ । **31** म उहाँलाई चिन्‍दिनथेँ, तर उहाँलाई इस्राएलीहरूप्रति प्रकट गराउन सकियोस् भनी म पानीले बप्‍तिस्‍मा दिँदै आएँ ।” **32** यूहन्‍नाले यसरी गवाही दिए, “मैले पवित्र आत्‍मा स्‍वर्गबाट ढुकुरझैँ ओर्लिरहनुभएको र उहाँमाथि बस्‍नुभएको देखेँ । **33** मैले उहाँलाई चिन्दिनथेँ, तर पानीमा बप्‍तिस्‍मा दिन पठाउनुहुनेले मलाई भन्‍नुभयो, ‘तिमीले जसमाथि पवित्र आत्‍मा ओर्लिरहनुभएको र उहाँमाथि रहनुभएको देख्छौ, पवित्र आत्‍माले बप्‍तिस्‍मा दिनुहुने उहाँले नै हुनुहुन्छ ।’ **34** मैले देखेको, र उहाँ नै परमेश्‍वरका पुत्र हुनुहुन्‍छ भनेर गवाही दिएको छु ।” **35** फेरि अर्को दिन यूहन्‍ना आफ्ना दुई जना चेलासँग उभिरहँदा, **36** तिनीहरूले येशू त्यही बाटो भएर हिँडिरहनुभएको देखे, र यूहन्‍नाले भने, “हेर, परमेश्‍वरका थुमा !” **37** यी दुई चेलाले यूहन्‍नाले यसो भनेका सुने, र तिनीहरूले येशूलाई पछ्याए । **38** तब येशूले तिनीहरूले उहाँलाई पछ्याइरहेका देख्‍नुभयो र तिनीहरूलाई भन्‍नुभयो, “तिमीहरू के चाहन्‍छौ ?” तिनीहरूले उहाँलाई जवाफ दिए, “रब्बी (जसको अर्थ हो, गुरु), तपाईं कहाँ बस्दै हुनुहुन्छ ?” **39** उहाँले तिनीहरूलाई भन्‍नुभयो, “आऊ अनि देख्छौ ।” तब उनीहरू आए र उहाँ कहाँ बसिरहनुभएको थियो भनी देखे । त्‍यस दिन तिनीहरू उहाँसँगै बसे, किनभने दसौँ पहर हुन लागेको थियो । **40** यूहन्‍नाले भनेको सुन्‍ने र येशूलाई पछ्याउनेहरू यी दुई जनामध्‍ये एक जना सिमोन पत्रुसका भाइ अन्‍द्रियास थिए । **41** अन्‍द्रियासले आफ्ना भाइ सिमोनलाई भेट्टाएर भने, “हामीले मसीह (जसलाई ख्रीष्‍ट भनिन्छ) लाई भेट्टाएका छौँ ।” **42** उनले आफ्ना भाइलाई येशूकहाँ ल्‍याए । अनि येशूले उनलाई हेर्नुभयो र भन्‍नुभयो, “तिमी यूहन्‍नाका छोरा सिमोन हौ । तिमीलाई केफास (जसको अर्थ पत्रुस हो ) भनिनेछ । **43** अर्को दिन जब येशू गालीलतिर जान त्यस ठाउँलाई छोड्न चाहनुभयो, उहाँले फिलिपलाई भेट्‌नुभयो र उनलाई भन्‍नुभयो, “मलाई पछ्याऊ ।” **44** फिलिप बेथसेदाका थिए जुन अन्‍द्रियास र पत्रुसको सहर थियो । **45** फिलिपले नथानेललाई भेटे र उनलाई भने, “मोशाको व्‍यवस्‍थामा र अगमवक्‍ताहरूले लेखेका अर्थात् नासरतका योसेफका छोरो येशूलाई हामीले भेट्टाएका छौँ ।” **46** नथानेलले उनलाई भने, “के नासरतबाट कुनै असल कुरा आउन सक्‍छ र ?” फिलिपले उनलाई भने, “आएर हेर !” **47** येशूले नथानेललाई आफूकहाँ आइरहेको देख्‍नुभयो र उनलाई उनको बारेमा भन्‍नुभयो, “हेर, कुनै छल नभएका एक इस्राएली !” **48** नथानेलले उहाँलाई भने, “तपाईं मलाई कसरी चिन्‍नुहुन्‍छ ?” येशूले उनलाई जवाफ दिनुभयो र भन्‍नुभयो, “फिलिपले बोलाउनुभन्‍दा पहिले तिमी नेभाराको रुखमुनि हुँदा नै मैले तिमीलाई देखेँ ।” **49** नथानेलले जवाफ दिए, “रब्‍बी, तपाईं परमेश्‍वरका पुत्र हुनुहुन्‍छ ! तपाईं इस्राएलका राजा हुनुहुन्‍छ !” **50** येशूले तिनलाई जवाफ दिनुभयो र भन्‍नुभयो, “‘मैले तिमीलाई नेभाराको रुखमुनि देखेँ भनेको कारण, के तिमी मलाई विश्‍वास गर्छौ ? तिमीले योभन्‍दा ठुला-ठुला कुराहरू देख्‍नेछौ ।” **51** येशूले भन्‍नुभयो, “साँचो, साँचो म तिमीहरूलाई भन्‍दछु, “तिमीहरूले स्‍वर्ग उघ्रिएको, अनि परमेश्‍वरका स्‍वर्गदूतहरू मानिसका पुत्रमाथि ओर्लिरहेका र उक्‍लिरहेका देख्‍नेछौ ।”

### Chapter 2

**1** तिन दिनपछि गालीलको कानामा एउटा विवाह थियो, र येशूकी आमा त्यहाँ थिइन् । **2** विवाहमा येशू र उहाँका चेलाहरूलाई निम्तो दिइएको थियो । **3** जब दाखमद्य सकियो, येशूकी आमाले उहाँलाई भनिन्, “तिनीहरूसित दाखमद्य छैन ।” **4** येशूले जवाफ दिनुभयो, “हे नारी, तपाईं किन मकहाँ आउनुहुन्छ ? मेरो समय अझ आइसकेको छैन ।” **5** उहाँकी आमाले नोकरहरूलाई भनिन्, “उहाँले तिमीहरूलाई जे गर भन्‍नुहुन्छ, त्यही गर” । **6** त्यहाँ यहूदी विधिअनुसार शुद्धिकरणको लागि हरेकमा झण्डै एक सय लिटर अटाउने छ वटा ढुङ्गाका भाँडाहरू थिए । **7** येशूले तिनीहरूलाई भन्‍नुभयो, “भाँडाहरूमा पानी भर ।” त्यसैले तिनीहरूले पानी मुखसम्मै भरिदिए । **8** तब उहाँले नोकरहरूलाई भन्‍नुभयो, “अब अलिकति लगेर मुख्य व्यक्‍तिलाई देऊ” । तिनीहरूले त्यसै गरे । **9** मुख्य व्यक्‍तिले दाखमद्य बनेको त्यो पानी चाखे, तर यो कहाँबाट आएको भन्‍ने उनलाई थाहा थिएन (तर पानी भर्ने नोकरहरूलाई थाहा थियो) । तब उनले दुलहालाई बोलाए **10** र तिनलाई भने, “हरेक मानिसले असल दाखमद्य पहिले बाँड्छ, र उनीहरू मातेपछि सस्तो दाखमद्य बाँड्छन् । तर तिमीले त असल दखमद्य अझसम्म राखेका छौ ।” **11** गालीलको कानामा येशूले गर्नुभएको यो पहिलो चिह्न थियो, र उहाँले आफ्नो महिमा प्रकट गर्नुभयो, अनि त्यसैले उहाँका चेलाहरूले उहाँलाई विश्‍वास गरे । **12** यसपछि येशू, उहाँकी आमा, उहाँका भाइहरू, उहाँका चेलाहरू कर्फनहुममा झरे, र त्यहाँ उनीहरू केही दिनसम्म बसे । **13** यहूदीहरूको निस्तार-चाड आउन लागेको थियो, र येशू यरूशलेम जानुभयो । **14** उहाँले त्यहाँ गोरुहरू, भेडाहरू र परेवाहरू बेच्‍नेहरूलाई भेट्टाउनुभयो, र पैसा साट्नेहरू पनि त्यहाँ बसिरहेका थिए । **15** त्यसकारण, उहाँले डोरीको कोर्रा बनाएर भेडाहरू र गोरुहरूसहित तिनीहरू सबैलाई मन्दिरबाट बाहिर खेद्नुभयो । उहाँले पैसा साट्नेहरूको पैसा छरपष्‍ट पारिदिनुभयो र तिनीहरूका टेबलहरू पल्टाइदिनुभयो । **16** परेवा बेच्‍नेहरूलाई उहाँले भन्‍नुभयो, “यिनीहरूलाई यहाँबाट लैजाओ । मेरा पिताको घरलाई बजार बनाउन छोड ।” **17** उहाँका चेलाहरूले यस्तो लेखिएको कुरा सम्झे, “तपाईंको घरको जोसले मलाई जलाउँछ ।” **18** तब यहूदीहरूका अधिकारीहरूले उहाँलाई प्रत्युत्तर दिए, र यसो भने, “तिमीले यी कुराहरू गरिरहेका हुनाले तिमीले हामीलाई के चिह्न‍ देखाउँछौ ?” **19** येशूले जवाफ दिनुभयो, “यो मन्दिरलाई भत्काओ र तिन दिनमा म यसलाई खडा गर्नेछु ।” **20** तब यहूदी अधिकारीहरूले भने, “यो मन्दिर बनाउन छयालिस वर्ष लाग्यो र तिमीले यसलाई तिन दिनमा बनाउने ?” **21** तर उहाँले आफ्नो शरीरको मन्दिरबारे बताइरहनुभएको थियो । **22** त्यसैले उहाँ मृत्युबाट जीवित भई उठ्नुहुँदा, उहाँले भन्‍नुभएको यो कुरा उहाँका चेलाहरूले सम्‍झे र तिनीहरूले धर्मशास्‍त्र र येशूले भन्‍नुभएको यो भनाइमाथि विश्‍वास गरे । **23** उहाँ निस्तार-चाडको अवधिभर यरूशलेममा हुनुहुन्थ्यो । उहाँले गर्नुभएको चिह्न‍हरू देखेर धेरै जनाले उहाँको नाउँमा विश्‍वास गरे । **24** तर येशूले तिनीहरूलाई भरोसा गर्नुभएन, किनभने उहाँले तिनीहरू सबैलाई चिन्‍नुहुन्थ्यो, **25** किनकि मानिसको बारेमा उहाँलाई कसैले गवाही दिनुपर्दैनथ्यो, किनभने त्यसभित्र के छ भन्‍ने उहाँ जान्‍नुहुन्थ्यो ।

### Chapter 3

**1** अब त्यहाँ निकोदेमस नाउँ गरेका एक जना यहूदी अगुवा थिए । **2** यी मानिस राति येशूकहाँ आए, र उहाँलाई भने, “गुरुज्यू, हामी जान्दछौँ, कि तपाईं परमेश्‍वरबाट आउनुभएका एक जना शिक्षक हुनुहुन्छ, किनकि तपाईंले गर्नुभएका यी चिह्न‍हरू परमेश्‍वर त्यससँग नभईकन कसैले पनि गर्न सक्दैन ।” **3** येशूले तिनलाई जवाफ दिनुभयो, “साँचो, साँचो म तिमीलाई भन्दछु, कोही फेरि नजन्मिएसम्म, त्यसले परमेश्‍वरको राज्य देख्‍न सक्दैन ।” **4** निकोदेमसले उहाँलाई भने “मानिस वृद्ध भएपछि कसरी जन्मन सक्छ ? ऊ फेरि दोस्रो पल्ट उसकी आमाको गर्भमा पस्‍न, र जन्मन सक्दैन, सक्छ त ? **5** येशूले जवाफ दिनुभयो, “साँचो, साँचो म तिमीलाई भन्दछु, कोही पनि पानी र आत्माबाट नजन्मेसम्म ऊ परमेश्‍वरको राज्यमा पस्‍न सक्दैन । **6** शरीरबाट जन्मेको शरीर हो, र पवित्र आत्माबाट जन्मेको आत्मा हो । **7** मैले तिमीलाई, ‘तिमी फेरि जन्मनुपर्छ’ भनेकोमा अचम्म नमान । **8** हावा जता चाहन्छ त्यतै बहन्छ; तिमीले यसको आवाज सुन्छौ; तर यो कहाँबाट आउँछ, र कतातिर गइरहेको छ तिमी जान्दैनौ । पवित्र आत्माबाट जन्मेका सबै त्यस्तै हुन्छन् ।” **9** निकोदेमसले जवाफ दिए, र उहाँलाई भने, “यी कुराहरू कसरी हुन सक्छन्” ? **10** येशूले तिनलाई जवाफ दिनुभयो, “के तिमी इस्राएलका शिक्षक भएर पनि यी कुराहरू बुझ्दैनौ ? **11** साँचो, साँचो म तिमीलाई भन्दछु, कि हामी जे जान्दछौँ, त्यहीँ भन्छौँ, र हामीले जे देखेका छौँ, त्यसैको गवाही दिन्‍छौँ । तापनि तिमीहरू हाम्रो गवाही स्वीकार गर्दैनौ । **12** यदि मैले तिमीलाई पृथ्‍वीको कुरा भनेँ भने तिमीहरू विश्‍वास गर्दैनौ, यदि मैले स्वर्गका कुराहरू भनेँ भने तिमीले कसरी विश्‍वास गर्छौ ? **13** स्वर्गबाट ओर्लिआउनुभएका मानिसका पुत्रबाहेक कोही पनि स्वर्गमा उक्लेको छैन । **14** जसरी मोशाले उजाड-स्थानमा सर्पलाई उचाले, त्यसै गरी मानिसका पुत्र पनि उचालिनुपर्छ, **15** ताकि उहाँमा विश्‍वास गर्ने सबैले अनन्त जीवन पाऊन् । **16** किनभने परमेश्‍वरले संसारलाई यस्तो प्रेम गर्नुभयो, कि उहाँले आफ्ना एक मात्र पुत्र दिनुभयो, ताकि उहाँमा ‍विश्‍वास गर्ने कोही पनि नमरोस्, तर उसले अनन्त जीवन पाओस् । **17** किनकि परमेश्‍वरले यस संसारलाई दण्ड दिन होइन, तर उहाँद्वारा संसारलाई बचाउन आफ्ना पुत्र पठाउनुभयो । **18** उहाँमा विश्‍वास गर्ने दण्डित हुँदैन, तर उहाँमा विश्‍वास नगर्ने अगि नै दण्डित भइसकेको छ, किनभने त्यसले परमेश्‍वरका एक मात्र पुत्रको नाउँमा विश्‍वास गरेको छैन । **19** न्यायको कारण यही होः ज्योति संसारमा आउनुभएको छ, र मानिसहरूले ज्योतिभन्दा अन्धकारलाई नै रुचाए, किनभने तिनीहरूका कामहरू दुष्‍ट थिए । **20** किनकि दुष्‍ट काम गर्ने हरेकले ज्योतिलाई घृणा गर्छ, र त्यो ज्योतितर्फ आउँदैन, ताकि त्यसका कार्यहरू प्रकट नहोऊन् । **21** तापनि सत्य काम गर्ने ज्योतिमा आउँछ, ताकि परमेश्‍वरमा गरिएका त्यसका कामहरू प्रकट होऊन् । **22** त्यसपछि येशू र उहाँका चेलाहरू यहूदियामा जानुभयो । त्यहाँ उहाँले तिनीहरूसँग केही समय बिताउनुभयो र बप्‍तिस्मा दिनुभयो । **23** अहिले यूहन्‍नाले पनि सालीम नजिकैको एनोनमा बप्‍तिस्मा दिइरहेका थिए, किनभने त्यहाँ धेरै पानी थियो । मानिसहरू उनीकहाँ आइरहेका थिए, र तिनीहरूले बप्‍तिस्मा लिँदै थिए । **24** किनकि यूहन्‍ना यस बेलासम्म झ्यालखानामा परेका थिएनन् । **25** त्यहाँ यूहन्‍नाका केही चेलाहरू र एक जना यहूदीबिच विधिवत् शुद्धिकरणको विषयमा विवाद भयो । **26** तिनीहरू यूहन्‍नाकहाँ गए, तिनलाई भने “गुरुज्यू, हेर्नुहोस्, यर्दन नदीको पारिपट्टि तपाईंसँग हुनुहुने र तपाईंले गवाही दिनुभएको व्यक्‍तिले बप्‍तिस्मा दिइरहनुभएको छ र तिनीहरू सबै उहाँकहाँ गइरहेका छन् ।” **27** यूहन्‍नाले जवाफ दिए “मानिसलाई स्वर्गबाट नदिएसम्म त्यसले कुनै पनि कुरा प्राप्‍त गर्न सक्दैन । **28** तिमीहरू आफैँ गवाही दिन सक्‍छौ, कि मैले भनेँ, ‘म ख्रीष्‍ट होइनँ,’ तर बरु ‘म उहाँभन्दा अगि पठाइएको हुँ ।’ **29** दुलहीचाहिँ दुलहाको नै हो । दुलहाको छेउमा खडा हुने र उहाँको आवाज सुन्‍ने साथी दुलहाको आवाज सुनेर धेरै आनन्दित हुन्छ । तब मेरो आनन्द पुरा हुनेछ । **30** उहाँ बढ्नुपर्छ र म घट्नुपर्छ । **31** माथिबाट आउनुहुने सबैभन्दा माथि हुनुहुन्छ । जो पृथ्‍वीबाटको हो त्यो पृथ्वीकै हो, र त्यसले पृथ्‍वीका कुराहरू बोल्दछ । जो स्वर्गबाट आउनुहुन्छ, उहाँ सबैभन्दा माथि हुनुहुन्छ । **32** उहाँले जे देख्‍नु र सुन्‍नुभएको छ, त्यसको गवाही दिनुहुन्छ, तर उहाँको गवाही कसैले स्वीकार गर्दैन । **33** उहाँको गवाही ग्रहण गर्नेले परमेश्‍वर सत्य हुनुहुन्छ भन्‍ने पुष्‍टि गरेको छ । **34** किनकि परमेश्‍वरले जसलाई पठउनुभएको छ, त्यसले उहाँको वचन बोल्छ । किनकि उहाँले पवित्र आत्मा नापतौल गरेर दिनुहुन्‍न । **35** पिताले पुत्रलाई प्रेम गर्नुहुन्छ, र उहाँले सबै कुरा उहाँको हातमा दिनुभएको छ । **36** पुत्रमा विश्‍वास गर्नेसँग अनन्त जीवन हुन्छ, तर पुत्रको अवाज्ञा गर्नेले जीवन देख्‍नेछैन, तर त्यसमाथि परमेश्‍वरको क्रोध पर्नेछ ।”

### Chapter 4

**1** अब जब यूहन्‍नाले भन्‍दा येशूले धेरै चेलाहरू बनाउँदै हुनुहुन्‍थ्‍यो र बप्‍तिस्‍मा दिँदै हुनुहुन्‍थ्‍यो भनी फरिसीहरूले सुने भन्‍ने उहाँले थाहा गर्नुभयो, **2** (यद्यपि येशू आफैँले बप्‍तिस्‍मा दिँदै हुनुहुन्‍नथ्यो, तर उहाँका चेलाहरूले बप्‍तिस्‍मा दिँदै थिए) **3** उहाँ यहूदिया छोडेर गालीलतिर जानुभयो । **4** तर उहाँ सामरिया भएर जानु आवश्‍यक थियो । **5** त्‍यसैले, उहाँ याकूबले आफ्नो छोरा योसेफलाई दिएका जग्‍गाको टुक्रा नजिक रहेको सामरियाको सुखार भनिने एउटा सहरमा आउनुभयो । **6** त्यहाँ याकूबको इनार थियो । येशू आफ्नो यात्राले थाक्‍नुभयो र इनारको छेउमा बस्‍नुभयो । यो छैठौँ घडीतिरको कुरा थियो । **7** एक जना सामरी स्‍त्री पानी लिन आइन् र येशूले तिनलाई भन्‍नुभयो, “मलाई पिउन थोरै पानी देऊ ।” **8** किनभने उहाँका चेलाहरू खानेकुरा किन्‍न सहरतिर गएका थिए । **9** त्‍यसपछि सामरी स्‍त्रीले उहाँलाई भनिन्, “तपाईं एक जना यहूदी भएर पनि म एउटी सामरी स्‍त्रीसँग कसरी पिउने कुरा माग्‍नुभएको ?” किनकि यहूदीहरूले समारीहरूसँग कुनै किसिमको लेनदेन गर्दैनन् । **10** येशूले तिनलाई जवाफ दिनुभयो, र भन्‍नुभयो, “यदि तिमीले परमेश्‍वरको वरदानलाई चिनेकी भए र ‘मलाई पिउन देऊ’ भनिरहनुहुनेलाई चिनेकी भए, तिमीले चाहिँ उनीसँग माग्‍ने थियौ, र उनले तिमीलाई जिउँदो पानी दिने थिए ।” **11** स्‍त्रीले उहाँलाई जवाफ दिइन्, “महाशय, तपाईंसित बाल्‍टिन छैन; इनार पनि गहिरो छ । अनि तपाईंसँग जिउँदो पानी कहाँ छ त ? **12** के तपाईं हाम्रा पुर्खा याकूबभन्‍दा महान् हुनुहुन्‍छ जसले हामीलाई इनार दिनुभयो र उहाँ आफैँले पनि यही इनारबाट पानी पिउनुभयो र उहाँका सन्‍तानहरू र उहाँका गाईवस्‍तुहरूले पनि पिए ?” **13** येशूले तिनलाई जवाफ दिनुभयो, र भन्‍नुभयो, “हरेक जस‍ले यो पानी पिउँछ, त्यो फेरि तिर्खाउनेछ, **14** तर जसले मैले दिने पानी पिउँछ, त्यो फेरि कहिल्यै तिर्खाउनेछैन । बरु, मैले दिने त्यो पानी त्‍यसको अन्‍तस्‍करणमा अनन्‍त जीवनसम्‍मै उम्रिरहने पानीको मूल बन्‍नेछ ।” **15** स्‍त्रीले उहाँलाई भनिन्, “महाशय, मलाई यो पानी दिनुहोस्, ताकि म फेरि तिर्खाउनेछैन र यहाँ पानी लिन आउनुपर्नेछैन ।” **16** येशूले तिनलाई भन्‍नुभयो, “जाऊ, तिम्रो लोग्‍नेलाई बोलाऊ, र यहाँ आऊ ।” **17** स्‍त्रीले उहाँलाई जवाफ दिइन् र भनिन्, “मेरो लोग्‍ने छैन ।” येशूले जवाफ दिनुभयो, “‘मेरो लोग्‍ने छैन’ भनी तिमीले साँचो भनेकी छ्यौ । **18** किनकि तिम्रा पाँच जना लोग्‍ने भइसकेका छन् र अहिले भएको पनि तिम्रो लोग्‍ने होइन । तिमीले भनेकी कुरो साँचो हो ।” **19** स्‍त्रीले उहाँलाई भनिन्, “महाशय, तपाईं अगमवक्‍ता हुनुहुन्छ भनी म देख्‍छु । **20** हाम्रा पुर्खाहरूले यही पर्वतमा आराधना गरे, तर मानिसहरूले आराधना गर्नुपर्ने स्‍थान यरूशलेम नै हो भनी तपाईंहरू भन्‍नुहुन्छ ।” **21** येशूले तिनलाई भन्‍नुभयो, “हे नारी, मलाई विश्‍वास गर । समय आइरहेको छ, तिमीहरूले पितालाई न यो पर्वतमा न त यरूशलेममा नै आराधना गर्नेछौ । **22** तिमीहरूले जे जान्दैनौ, त्यसैको आराधना गर्छौ । हामी जे जान्दछौँ, त्यसैको आराधना गर्छौं, किनकि उद्धार यहूदीहरूबाट नै आउँछ । **23** तापनि, साँचा आराधकहरूले पितालाई आत्‍मा र सत्‍यतामा आराधना गर्ने बेला आइरहेको छ र त्यो अहिले नै हो, किनकि पिताले आफ्ना आराधकहरू हुन यस्‍ता मानिसहरूको खोजी गर्दै हुनुहुन्‍छ । **24** परमेश्‍वर आत्‍मा हुनुहुन्‍छ र उहाँलाई आराधना गर्ने मानिसहरूले उहाँलाई आत्‍मा र सत्‍यतामा आराधना गर्नुपर्छ ।” **25** स्‍त्रीले उहाँलाई भनिन्, “(ख्रीष्‍ट भनिने) मसीह आउँदै हुनुहुन्‍छ भन्‍ने मलाई थाहा छ, जब उहाँ आउनुहुन्‍छ, उहाँले हामीलाई सबै कुरा बताउनुहुनेछ ।” **26** येशूले त्यसलाई भन्‍नुभयो, “तिमीसँग कुराकानी गरिरहने, म उही नै हुँ ।” **27** त्‍यही बेला उहाँका चेलाहरू आइपुगे । उहाँ स्‍त्रीसित किन कुराकानी गर्दै हुनुहुन्‍थ्यो भनी तिनीहरू चकित भइरहेका थिए, तर “तपाईं के चाहनुहुन्‍छ ?” वा “किन तपाईं त्‍यससँग कुराकानी गर्दै हुनुहुन्‍छ ?” भनी कसैले पनि भनेन । **28** त्‍यसैले, ती स्‍त्रीले आफ्नो गाग्रो छोडेर सहरतिर गइन् र मानिसहरूलाई भनिन्, **29** “आओ, मैले गरेका सबै कुराहरू मलाई बताइदिनुहुने मानिसलाई हेर । उहाँ नै ख्रीष्‍ट हुन सक्छ, हुन सक्दैन त ?” **30** तिनीहरू सहरबाट उहाँकहाँ आए । **31** त्‍यसै बेला चेलाहरूले उहाँलाई यसो भन्‍दै अनुरोध गरिरहेका थिए, “रब्‍बी, खानुहोस् ।” **32** तर उहाँले तिनीहरूलाई भन्‍नुभयो, “मसँग खानेकुरा छ जुन तिमीहरू जान्दैनौ ।” **33** त्‍यसकारण, चेलाहरूले एक आपसमा भने, “उहाँलाई कुनै खानेकुरा कसैले ल्‍याएको छैन, ल्‍याएको छ र ?” **34** येशूले तिनीहरूलाई भन्‍नुभयो, “जसले मलाई पठाउनुभयो, उहाँको इच्‍छा र उहाँको काम पुरा गर्नु नै मेरो खानेकुरा हो । **35** अझ पनि चार महिना छ र त्‍यसपछि कटनी गर्ने समय आउनेछ भनी के तिमीहरू भन्‍दैनौ ? म तिमीहरूलाई भन्‍दै छु, हेर र खेतलाई देख, किनकि तिनीहरू कटनीको निम्‍ति अगि नै पाकिसकेका छन् । **36** जसले कटनी गर्छ, त्यसले ज्याला पाउँछ र अनन्‍त जीवनको निम्‍ति फल बटुल्‍छ, ताकि छर्ने र कटनी गर्ने सँगसँगै रमाउन सकून् । **37** किनकि एउटाले छर्छ र अर्काले कटनी गर्छ भन्‍ने यो भनाइ यसैमा साँचो छ । **38** तिमीहरूले काम नगरेका कुरा कटनी गर्न मैले तिमीहरूलाई पठाएँ । अरूहरूले काम गरेका छन्, र तिमीहरू उनीहरूका श्रममा प्रवेश गरेका छौ ।” **39** “मैले गरेका सबै कुरा उहाँले मलाई भन्‍नुभयो” भनी स्‍त्रीले दिएको गवाहीले गर्दा त्‍यस सहरमा बसोबास गर्ने धेरै सामरीहरूले उहाँमा विश्‍वास गरे । **40** त्यसैले, जब सामरीहरू उहाँकहाँ आए, तिनीहरूले उनीहरूसँग बस्‍न आग्रह गरे र उहाँ त्‍यहाँ दुई दिन बस्‍नुभयो । **41** उहाँको वचनको कारणले गर्दा धेरै जनाले विश्‍वास गरे । **42** तिनीहरूले ती स्‍त्रीलाई भने, “तिमीले भनेकी कारणले हामी विश्‍वास गर्दैनौँ, किनकि हामी आफैँले सुनेका छौँ र हामी जान्दछौँ, कि उहाँ नै संसारका उद्धारकर्ता हुनुहुन्‍छ ।” **43** दुई दिनपछि उहाँ त्‍यहाँबाट गालील प्रस्थान गर्नुभयो । **44** किनकि येशू आफैँले घोषणा गर्नुभयो, कि अगमवक्‍तालाई उसको आफ्नै गाउँमा आदर गरिँदैन । **45** जब उहाँ गालीलमा आउनुभयो, गालीलीहरूले उहाँलाई स्‍वागत गरे । यरूशलेमको चाडमा उहाँले गर्नुभएका सबै कुराहरू तिनीहरूले देखेका थिए, किनकि तिनीहरू पनि चाडमा गएका थिए । **46** अब उहाँले पानीलाई दाखमद्यमा परिणत गर्नुभएको गालीलको काना सहरमा उहाँ फेरि आउनुभयो । त्यहाँ एक जना राजकीय अधिकारी थिए जसको छोरा कर्फनहुममा बिरामी थिए । **47** जब येशू यहूदियाबाट गालील आउनुभएको तिनले सुने, तिनी येशूकहाँ गए र उहाँ आएर तिनका मर्न लागेका छोरालाई निको पारिदिनुहोस् भनी उहाँलाई बिन्‍ती गरे । **48** तब येशूले तिनलाई भन्‍नुभयो, “चिह्न‍हरू र आश्‍चर्यकर्महरू नदेखेसम्‍म तिमीहरूले विश्‍वास गर्नेछैनौ ।” **49** ती अधिकारीले उहाँलाई भने, “महाशय, मेरो छोरो मर्नुअगावै आउनुहोस् ।” **50** येशूले तिनलाई भन्‍नुभयो, “जाऊ, तिम्रो छोरा बाँच्‍छ ।” येशूले तिनलाई भन्‍नुभएको वचन तिनले विश्‍वास गरे, र तिनी आफ्नो बाटो लागे । **51** तिनी जाँदै गर्दा, तिनका छोरो जीवित भए भन्दै तिनका नोकरहरूले तिनलाई भेटे । **52** यसकारण, उसको सुधार कति बेलादेखि भएको थियो भनी तिनले तिनीहरूलाई सोधे । तिनीहरूले तिनलाई जवाफ दिए, “हिजो सातौँ घडीमा उसलाई ज्‍वरोले छोड्यो ।” **53** त्‍यसपछि यो येशूले “तिम्रो छोरा बाँच्‍छ” भन्‍नुभएको घडी थियो भन्‍ने ती बुबाले महसुस गरे । यसकारण तिनी र तिनका आफ्ना सम्‍पूर्ण घरानाले विश्‍वास गरे । **54** येशू यहूदियाबाट गालीलमा आउँनुहुँदा उहाँले गर्नुभएको यो दोस्रो चिह्न‍ थियो ।

### Chapter 5

**1** यसपछि यहूदीहरूको चाड थियो, र येशू यरूशलेम जानुभयो । **2** यरूशलेमको भेडा-ढोका नजिकै एउटा तलाउ छ जसलाई हिब्रूमा बेथस्दा भनिन्छ जसको छानासहितका पाँचवटा दलान छन् । **3** त्यहाँ ठुलो सङ्ख्यामा बिरामीहरू, अन्धा, लङ्गडा र पक्षाघातीहरू त्यो तलाउको नजिक पडिरहेका थिए । (नोटः उत्कृष्‍ट प्राचीन प्रतिलिपीहरूबाट यो पदावलीलाई हटाइएको छ) । ३ तिनीहरूले पानी छचल्किएको पर्खिरहेका थिए । **4** (नोटः उत्कृष्‍ट प्राचीन प्रतिलिपीहरूले पद ४ लाई हटाएको छ) । ४ “परमेश्‍वरका स्वर्गदूत तल ओर्लिएर पानीलाई कुनै समयमा हल्लाइदिन्थे र त्यो पानी छचल्किरहँदा जो पहिले पानीमा पस्थ्यो त्यसको जस्तोसुकै रोग भए तापनि निको भइहाल्थ्यो । **5** त्यहाँ अठतिस वर्षदेखि रोगले ग्रसित भएको कुनै एक जना मानिस थियो । **6** जब येशूले त्यसलाई त्यहाँ पल्टिरहेको देख्‍नुभयो र उहाँले त्यो मानिस त्यहाँ धेरै समयदेखि रहेको थियो भनी महसुस गर्नुभयो, तब उहाँले त्यसलाई भन्‍नुभयो, “के तिमी स्वस्थ हुन चाहन्छौ ?” **7** त्यो बिरामी मानिसले जवाफ दियो, “महाशय, पानी छचल्किँदा मलाई पानीमा राखिदिने मेरो कोही पनि छैन । म आउँदा मभन्दा अगि अर्को पसिहाल्छ ।” **8** येशूले त्यसलाई भन्‍नुभयो, “उठ, आफ्नो चकटी लेऊ, र हिँड ।” **9** त्यो मानिस तुरुन्तै निको भयो र त्यसले आफ्नो ओछ्यान उठायो, र हिँड्यो । अब त्यो विश्रामको दिन थियो । **10** त्यसैले, यहूदीहरूले त्यो निको भएको मानिसलाई भने, “यो विश्रामको दिन हो, र तिमीलाई तिम्रो चकटी बोकेर हिँड्ने अनुमति छैन ।” **11** त्यसले जवाफ दियो, “जसले मलाई स्वस्थ बनाउनुभयो, उहाँले नै मलाई ‘तिम्रो चकटी उठाऊ र हिँड’ भन्‍नुभयो ।” **12** उनीहरूले त्यसलाई भने, “तिमीलाई ‘तिम्रो यो उठाऊ र हिँड’ भन्‍ने त्यो मानिस को हो ?” **13** तापनि येशू सुटुक्‍क गइसक्‍नुभएकोले जो निको भएको थियो, त्यसलाई उहाँ को हुनुहुन्थ्यो भन्‍ने थाहा थिएन, किनकि त्यहाँ भिड लागेको थियो । **14** पछि येशूले त्यस मानिसलाई मन्दिरमा भेट्टाउनुभयो र भन्‍नुभयो, “हेर, तिमी स्वस्थ भएका छौ । अब पाप नगर, ताकि तिमीमाथि योभन्दा झन् खराबी आइनपरोस् ।” **15** त्यो मानिस गयो र त्यसलाई स्वस्थ बनाउने येशू हुनुहुँदोरहेछ भनी त्यसले यहूदीहरूलाई बतायो । **16** अब यी कुराहरूका कारणले यहूदीहरूले येशूलाई सताए, किनकि उहाँले यी कुराहरू विश्रामको दिनमा गर्नुभएको थियो । **17** येशूले तिनीहरूलाई जवाफ दिनुभयो, “मेरा पिताले अहिले पनि काम गरिरहनुभएको छ र म पनि काम गरिरहेको छु ।” **18** यसले गर्दा यहूदीहरूले उहाँलाई झनै मार्न खोजे, किनकि उहाँले विश्राम दिन मात्र तोड्नुभएन, तर आफैँलाई परमेश्‍वर समान तुल्याएर परमेश्‍वरलाई पिता भन्‍नुभयो । **19** येशूले तिनीहरूलाई जवाफ दिनुभयो, “साँचो, साँचो, पिताले गरिरहनुभएको देख्‍नु बाहेक पुत्र आफैँले केही गर्न सक्दैन, किनकि पिताले जे गरिरहनुभएको छ पुत्रले पनि त्यही कुराहरू गर्छ । **20** किनभने पिताले पुत्रलाई प्रेम गर्नुहुन्छ, र उहाँ आफूले गर्नुहुने सबै कुरा पुत्रलाई देखाउनुहुन्छ अनि उहाँले उनलाई यी कुराहरूभन्दा पनि ठुला कुराहरू देखाउनुहुनेछ, ताकि तिमीहरू अचम्मित हुन सक । **21** किनकि पिताले जसरी मृतकलाई जीवित पार्नुहुन्छ, र तिनीहरूलाई जीवन दिनुहुन्छ, त्यसरी नै पुत्रले पनि जसलाई चाहन्छ त्यसलाई जीवन दिन्छ । **22** किनकि पिताले कसैको न्याय गर्नुहुन्‍न, तर उहाँले न्याय गर्ने सबै काम पुत्रलाई दिनुभएको छ । **23** त्यसैले, तिनीहरूले पितालाई आदर गरेझैँ, सबैले पुत्रलाई आदर गर्नेछन् । जसले पुत्रलाई आदर गर्दैन, त्यसले उहाँलाई पठाउनुहुने पितालाई पनि आदर गर्दैन । **24** साँचो, साँचो, जसले मेरो वचन सुन्छ र मलाई पठाउनुहुनेलाई विश्‍वास गर्छ त्यससँग अनन्त जीवन हुन्छ र त्यो दोषी ठहराइनेछैन, तर त्यो मृत्युबाट जीवनमा सरेको छ । **25** साँचो, साँचो म तिमीहरूलाई भन्छु, समय आइरहेको छ र यो अहिले नै हो, जब मृतकहरूले परमेश्‍वरका पुत्रको सोर सुन्‍नेछन्, र ती सुन्‍नेहरू बाँच्‍नेछन् । **26** किनकि जसरी पिता आफैँसँग जीवन छ, त्यसरी नै उहाँले पुत्रलाई पनि दिनुभएको छ, ताकि ऊ आफैँसँग जीवन होस्, **27** र पिताले पुत्रलाई न्याय गर्ने अधिकार दिनुभएको छ । किनकि ऊ मानिसका पुत्र हो । **28** यस कुरामा तिमीहरू अचम्म नमान, किनकि चिहानमा हुनेहरूले उसको सोर सुन्‍ने समय आइरहेको छ, **29** र तिनीहरू चिहानबाट बाहिर आउनेछन्ः असल गर्नेहरू जीवनको पुनरुत्थानको निम्ति र दुष्‍ट काम गर्नेहरू न्यायको पुनरुत्थानको निम्ति । **30** म आफैँले केही गर्न सक्दिनँ । म जस्तो सुन्छु त्यस्तै न्याय गर्छु र मेरो न्याय धार्मिक हुन्छ, किनकि मैले आफ्नो इच्छा खोजिरहेको छैनँ, तर मलाई पठाउनुहुनेको इच्छा खोजिरहेको छु । **31** यदि म आफैँले आफ्नै बारेमा गवाही दिने हो भने मेरो गवाही सत्य हुँदैनथ्यो । **32** मेरो बारेमा गवाही दिनुहुने अर्को एक जना हुनुहुन्छ, र म जान्दछु, कि उहाँले मेरो विषयमा दिनुहुने गवाही सत्य हुन्छ । **33** तिमीहरूले यूहन्‍नाकहाँ पठाएका छौ र उनले सत्य गवाही दिएका छन् । **34** तर मैले प्राप्‍त गर्ने त्यो गवाही मानिसबाट आएको होइन । तिमीहरूलाई बचाइयोस् भनी म यी कुराहरू भन्छु । **35** यूहन्‍ना बोलिरहेका र चम्किरहेका बत्ती थिए र तिमीहरू उनको ज्योतिमा केही क्षणका लागि आनन्द मनाउन तत्पर थियौ । **36** तैपनि मसँग भएको गवाही त्योभन्दा पनि महान् छ, किनकि पिताले मलाई पुरा गर्न दिनुभएका कामहरू र मैले गर्ने कामहरूले नै मलाई पिताले पठाउनुभएको हो भन्‍ने गवाही दिन्छन् । **37** मलाई पठाउनुहुने पिता आफैँले मेरो विषयमा गवाही दिनुभएको छ । तिमीहरूले न उहाँको सोर सुनेका छौ न उहाँको रूप नै कहिल्यै देखेका छौ । **38** तिमीहरूमा उहाँको वचन रहेको छैन, किनकि उहाँले पठाउनुभएकोलाई तिमीहरूले विश्‍वास गरिरहेका छैनौ । **39** तिमीहरू धर्मशास्‍त्रमा खोज्दछौ, किनकि तिनमा तिमीहरूको निम्ति अनन्त जीवन छ भन्‍ने सोच्दछौ र यी नै धर्मशास्‍त्रहरूले मेरो विषयमा गवाही दिन्छन्, **40** र तिमीहरू जीवन पाउन मकहाँ आउन तत्पर छैनौ । **41** म मनिसहरूबाट प्रशंसा प्राप्‍त गर्दिनँ, **42** तर म जान्दछु, तिमीहरू आफैँमा परमेश्‍वरको प्रेम छैन । **43** म मेरा पिताको नाउँमा आएको छु, र तिमीहरू मलाई स्‍वीकार गर्दैनौ । यदि आफ्नै नाउँमा अर्को कोही आउने हो भने तिमीहरूले त्यसलाई स्वीकार गर्छौ । **44** एक अर्कोबाट प्रशंसा खोज्‍ने तर परमेश्‍वरबाट मात्र आउने प्रशंसा नखोज्‍नलाई तिमीहरूले कसरी विश्‍वास गर्न सक्छौ ? **45** पिताको सामु तिमीहरूलाई म आफैँले दोष लगाउँछु भन्‍ने तिमीहरू नसोच । तिमीहरूले आशा राखेका मोशाले नै तिमीहरूलाई दोष लगाउँछन् । **46** यदि तिमीहरूले मोशामा विश्‍वास गर्थ्यौ भने तिमीहरूले ममा पनि विश्‍वास गर्ने थियौ, किनकि उनले मेरो विषयमा लेखे । **47** यदि तिमीहरूले उनले लेखेका कुराहरूमा विश्‍वास गर्दैनौ भने तिमीहरूले मेरो वचनमा कसरी विश्‍वास गर्छौ र ?”

### Chapter 6

**1** यी कुराहरूपछि येशू गालील समुद्र अर्थात् तिबेरियास समुद्रको पारिपट्टि जानुभयो । **2** एउटा ठुलो भिडले उहाँलाई पच्छ्याइरहेको थियो, किनकि बिरामी मानिसहरूमा उहाँले गरिरहनुभएको चिह्न‍हरू तिनीहरूले देखेका थिए । **3** येशू पर्वतमाथि जानुभयो, र त्यहाँ उहाँका चेलाहरूसँग बस्‍नुभयो । **4** (यहूदीहरूको निस्तार-चाड नजिकै थियो । ) **5** येशूले माथितिर हेर्नुभयो र एउटा ठुलो भिड आफूतर्फ आइरहेको देख्‍नुभयो, अनि उहाँले फिलिपलाई भन्‍नुभयो, “यिनीहरूको लागि खानलाई रोटी किन्‍न हामी कहाँ जाने ?” **6** (तर येशूले फिलिपलाई जाँच्‍न यसो भन्‍नुभएको थियो, किनकि उहाँ आफैँले के गर्न गइरहनुभएको थियो सो उहाँ आफैँलाई थाहा थियो ।) **7** फिलिपले उहाँलाई जवाफ दिए, “दुई सय चाँदीका सिक्‍काको रोटी पनि हरेकलाई थोरै-थोरै दिनलाई पर्याप्‍त हुँदैन ।” **8** चेलाहरूमध्ये एक जना सिमोन पत्रुसका भाइ अन्द्रियासले येशूलाई भने, **9** “यहाँ एक जना केटोसँग जौका पाँचवटा रोटी र दुईवटा माछा छन्, तर यत्ति धेरैका बिचमा यी कति नै हुन्छन् र ?” **10** येशूले भन्‍नुभयो, “मानिसहरूलाई बस्‍न लगाऊ ।” (त्यस ठाउँमा धेरै घाँस थियो ।) त्यसैले झण्डै पाँच हजार जति सङ्ख्यामा मानिसहरू बसे । **11** तब येशूले रोटी लिनुभयो र धन्यवाद चढाउनुभएपछि उहाँले त्यहाँ बसेकाहरूलाई तिनीहरूले चाहे जति दिनुभयो र उहाँले माछा पनि त्यसै गर्नुभयो । **12** जब मानिसहरू भर पेट भए, उहाँले आफ्ना चेलाहरूलाई भन्‍नुभयो, “बाँकी रहेका टुक्रा-टाक्री सबै बटुल, ताकि कुनै पनि थोक खेर नजाओस् ।” **13** यसैले तिनीहरूले बटुले, र पाँचवटा जौका रोटीबाट बाँकी रहेका टुक्रा-टाक्री अर्थात् तिनीहरूले खाएर बचेका टुक्राहरू बार्‍ह डाला भरे । **14** जब मानिसहरूले उहाँले गर्नुभएका यी चिह्न‍हरू देखे, तिनीहरूले भने, “उहाँ साँच्‍चै यो संसारमा आउनुपर्ने अगमवक्‍ता हुनुहुन्छ ।” **15** जब उहाँलाई पक्रेर बलजफतीसँग राजा बनाउन तिनीहरू आउन लागेका थिए भन्‍ने उहाँले महसुस गर्नुभयो, उहाँ फेरि पनि एकलै डाँडातर्फ लाग्‍नुभयो । **16** जब साँझ पर्‍यो, उहाँका चेलाहरू समुद्रतिर झरे । **17** तिनीहरू एउटा डुङ्गामा चढे, र समुद्रको पारि कफर्नहुममा गइरहेका थिए । यस बेला अँध्यारो भइसकेको थियो र अझसम्म पनि येशू तिनीहरूकहाँ आउनुभएको थिएन । **18** र ठुलो आँधीबेहरी चलिरहेको थियो र समुद्रका छालहरू उर्लंदै थिए । **19** जब तिनीहरू डुङ्गा खियाएर करिब पाँच किलोमिटर टाढा पुगेका थिए, तिनीहरूले येशूलाई समुद्रमा हिँडिरहनुभएको र उहाँ डुङ्गाको नजिक आइरहनुभएको देखे, अनि तिनीहरू डराए । **20** तर पनि उहाँले तिनीहरूलाई भन्‍नुभयो, “म नै हुँ, नडराओ ।” **21** तब तिनीहरू उहाँलाई डुङ्गामा ल्याउन तत्पर भए, र डुङ्गा जमिनमा तुरुन्तै पुग्यो जहाँ तिनीहरू गइरहेका थिए । **22** अर्को दिन, समुद्रको पारिपट्टि उभिरहेको भिडले त्यहाँ त्यो एउटा डुङ्गाबाहेक अरू कुनै पनि डुङ्गा थिएन, र त्यसमा येशू उहाँका चेलाहरूसँग नचढ्नुभएको र उहाँका चेलाहरू मात्रै त्यहाँबाट गएका थिए भन्‍ने देखे । **23** तापनि प्रभुले धन्यवाद चढाएर तिनीहरूले रोटी खाएका नजिकैको ठाउँ तिबेरियासबाट आएका केही डुङ्गाहरू त्यहाँ थिए । **24** जब त्यस भिडले न येशू न उहाँका चेलाहरू नै त्यहाँ थिए भन्‍ने कुरा पत्ता लगाए, तिनीहरू आफैँ डुङ्गा चढे र येशूलाई खोज्दै कफर्नहुमतिर गए । **25** तिनीहरूले उहाँलाई त्यस समुद्रको पारिपट्टि भेटेपछि उहाँलाई भने “रब्बी, तपाईं यहाँ कहिले आउनुभयो ?” **26** येशूले तिनीहरूलाई यसो भनेर जवाफ दिनुभयो, “साँचो, साँचो, तिमीहरूले चिह्न‍हरू देखेको कारणले तिमीहरूले मलाई खोजेका होइनौ, तर तिमीहरूले केही रोटी खाएर अघाएकाले गर्दा हो । **27** नष्‍ट हुने खानाको निम्ति काम नगर, तर मानिसका पुत्रले तिमीहरूलाई दिने अनन्त जीवनसम्म रहने खानाको निम्ति काम गर, किनकि परमेश्‍वर पिताले आफ्नो मोहोर उहाँमा लगाउनुभएको छ ।” **28** तब तिनीहरूले उहाँलाई भने, “परमेश्‍वरका कामहरू गर्न हामीले के गर्नुपर्छ ?” **29** येशूले जवाफ दिनुभयो, र तिनीहरूलाई भन्‍नुभयो, “परमेश्‍वरको काम यही होः उहाँले पठाउनुभएकोलाई तिमीहरूले विश्‍वास गर्नू ।” **30** यसैले तिनीहरूले उहाँलाई भने, “तपाईंले कस्तो किसिमको चिह्न‍ गर्नुहुनेछ, ताकि हामीले देख्‍न र तपाईंलाई विश्‍वास गर्न सकौँ ? तपाईंले के गर्नुहुनेछ ? **31** हाम्रा पिताहरूले मरुभूमिमा मन्‍न खाए । यस्तो लेखिएको छ, ‘उहाँले तिनीहरूलाई खानको निम्ति स्वर्गबाट रोटी दिनुभयो’ ।” **32** तब येशूले तिनीहरूलाई जवाफ दिनुभयो, “साँचो, साँचो स्वर्गबाट तिमीहरूलाई रोटी दिने मोशा थिएनन्, तर स्वर्गबाट तिमीहरूलाई साँचो रोटी दिइरहनुहुने मेरा पिता हुनुहुन्छ । **33** किनकि परमेश्‍वरको रोटी त्यही हो, जो स्वर्गबाट आउँछ र संसारलाई जीवन दिँदछ ।” **34** यसैले तिनीहरूले उहाँलाई भने, “महाशय, हामीलाई यो रोटी सदैव दिनुहोस् ।” **35** येशूले तिनीहरूलाई भन्‍नुभयो, “म जीवनको रोटी हुँ, जो मकहाँ आउँछ त्यो कहिल्यै भोकाउनेछैन र जसले मलाई विश्‍वास गर्छ त्यो कहिल्यै तिर्खाउनेछैन । **36** तर वास्तवमा तिमीहरूले मलाई देखेका छौ भनी मैले तिमीहरूलाई भनेँ र पनि तिमीहरू विश्‍वास गर्दैनौ । **37** पिताले मलाई दिनुभएका सबै मकहाँ आउनेछन् र जो मकहाँ आउँछ म निश्‍चय नै त्यसलाई बाहिर फ्याँक्‍नेछैनँ । **38** किनकि म स्वर्गबाट आएको छु, मेरो आफ्नो इच्छा पुरा गर्नलाई होइन, तर मलाई पठाउनुहुनेको इच्छा पुरा गर्नलाई हो । **39** र मलाई पठाउनुहुनेको इच्छा यही हो, कि उहाँले मलाई दिनुभएका सबैमध्ये एक जना पनि मैले नगुमाऊँ, तर तिनीहरूलाई अन्त्यको दिनमा जीवित पारूँ । **40** किनकि मेरा पिताको इच्छा यही हो, कि पुत्रलाई देख्‍ने र उहाँमा विश्‍वास गर्ने सबैले अनन्त जीवन पाऊन् र अन्तिम दिनमा तिनीहरूलाई म जीवित पारूँ ।” **41** तब यहूदीहरूले उहाँको बारेमा गनगन गरे, किनकि उहाँले यसो भन्‍नुभएको थियो, “म स्वर्गबाट आएको रोटी हुँ ।” **42** तिनीहरूले भने, “के यिनी योसेफका पुत्र येशू होइनन्, जसका बुबा र आमालाई हामी चिन्छौँ ? तब ‘म स्वर्गबाट आएको हुँ’ भनी अहिले यसले कसरी भन्‍न सक्छ ?” **43** येशूले जवाफ दिनुभयो र तिनीहरूलाई भन्‍नुभयो, “तिमीहरू माझ गनगन गर्न छोड ।” **44** मलाई पठाउनुहुने पिताले नखिँचेसम्म कोही पनि मकहाँ आउन सक्दैन र त्यसलाई अन्तिम दिनमा म जीवित पार्नेछु । **45** अगमवक्‍ताहरूका पुस्तकहरूमा यस्तो लेखिएको छ, ‘सबैलाई परमेश्‍वरद्वारा सिकाइनेछ ।’ जसले सुनेका छन् र पिताबाट सिकेका छन्, सबै मकहाँ आउँछन् । **46** परमेश्‍वरबाट आएकाले बाहेक कसैले पनि परमेश्‍वरलाई देखेको छैन, उसैले पितालाई देखेको छ । **47** साँचो, साँचो, जसले विश्‍वास गर्छ, त्यससँग अनन्त जीवन हुन्छ । **48** म जीवनको रोटी हुँ । **49** तिमीहरूका पिताहरूले मरुभूमिमा मन्‍न खाए, र तिनीहरू मरे । **50** यो नै स्वर्गबाट आएको रोटी हो, ताकि एक व्यक्‍तिले यसको केही भाग खाओस्, र त्यो नमरोस् । **51** स्वर्गबाट ओर्लिआएको जीवित रोटी म नै हुँ । यदि कसैले यो रोटीको केही भाग खान्छ भने, त्यो सदासर्वदा जिउनेछ । मैले दिने रोटी संसारको जीवनको निम्ति दिने मेरो देह नै हो ।” **52** यहूदीहरू रिसाए र यसो भनेर वादविवाद गर्न थाले, “यो मानिसले कसरी हामीलाई उसको देह खान दिन सक्छ ?” **53** तब येशूले तिनीहरूलाई भन्‍नुभयो, “साँचो, साँचो, तिमीहरूले मानिसका पुत्रको देह नखाएसम्म र उसको रगत नपिएसम्म, तिमीहरू आफैँमा जीवन हुनेछैन । **54** मेरो शरीर खाने र रगत पिउनेसँग अनन्त जीवन हुन्छ र त्यसलाई अन्त्यको दिनमा म जीवित पार्नेछु । **55** किनकि मेरो देह साँचो खाना हो, र मेरो रगत साँचो पिउने कुरा हो । **56** मेरो देह खाने र मेरो रगत पिउने ममा रहन्छ, र म त्यसमा रहन्छु । **57** जसरी जीवित पिताले मलाई पठाउनुभयो र म जसरी पिताको कारणले जिउँछु, यसरी नै मलाई खाने पनि मेरो कारणले जिउनेछ । **58** स्वर्गबाट ओर्लिआएको रोटी यही हो, जुन पिताहरूले खाएर मरेजस्तो होइन । यो रोटी खाने सदासर्वदा जिउनेछ ।” **59** तर येशूले यी कुराहरू कफर्नहुमको सभाघरमा सिकाइरहनुहुँदा भन्‍नुभयो । **60** यो सुन्‍ने जति उहाँका धेरै चेलाहरूले भने, “यो एउटा कठिन शिक्षा हो, यसलाई कसले स्‍वीकार गर्न सक्छ ?” **61** उहाँका चेलाहरू यसमा गनगन गरिरहेका थिए भन्‍ने कुरा येशूले थाहा पाउनुभएकोले तिनीहरूलाई भन्‍नुभयो, “के यसले तिमीहरूलाई अप्रसन्‍न तुल्याउँछ ?” **62** त्यसो भए यदि तिमीहरूले मानिसका पुत्रलाई पहिला भएकैतिर गइरहेका देखौ भने नि ? **63** जीवन दिनुहुने त आत्मा नै हुनुहुन्छ, देहले त कुनै पनि लाभ दिँदैन । मैले तिमीहरूलाई बोलेका वचनहरू आत्मा हुन् र तिनीहरू जीवन हुन् । **64** तैपनि तिमीहरूमध्ये कति जनाले विश्‍वास गर्दनौँ ।” किनकि क-कसले विश्‍वास गर्दैनथे र उहाँलाई धोका दिने को हो भन्‍ने येशूलाई सुरुदेखि नै थाहा थियो । **65** उहाँले भन्‍नुभयो, “यही कारणले पिताले उसलाई नदिएसम्म कोही पनि मकहाँ आउन सक्दैन भनी मैले तिमीहरूलाई भनेँ ।” **66** यसले गर्दा उहाँका धेरै जना चेलाहरू गए र उहाँसँग कहिल्यै पनि हिँडेनन् । **67** तब येशूले ती बाह्र जनालाई भन्‍नुभयो, “तिमीहरूचाहिँ जान चाहँदैनौ, चाहन्छौ त ?” **68** सिमोन पत्रुसले उहाँलाई जवाफ दिए, “प्रभु, हामी कसकहाँ जानु ? अनन्त जीवनको वचन तपाईंसँग छ । **69** र हामीले विश्‍वास गरेका छौँ र तपाईं परमेश्‍वरका पवित्र जन हुनुहुन्छ भनी हामीले जानेका छौँ ।” **70** येशूले तिनीहरूलाई भन्‍नुभयो, “के तिमीहरू बाह्र जनालाई मैले नै चुनेको होइनँ, र पनि तिमीहरूमध्ये एक जनाचाहिँ दुष्‍ट छ ?” **71** अब उहाँले सिमोन इस्करियोतका छोरा यहूदाको बारेमा भन्‍नुभएको थियो, किनकि येशूलाई धोका दिने बाह्र जनामध्ये एक जना उही नै थियो ।

### Chapter 7

**1** अनि यी कुराहरू भएपछि येशू गालीलभरि यात्रा गर्नुभयो, किनभने यहूदीहरूले उहाँलाई मार्न खोजिरहेका हुनाले उहाँ यहूदियामा जान चाहनुभएन । **2** यहूदीहरूको छाप्रो-वास चाड नजिकै आएको थियो । **3** यसकारण, उहाँका भाइहरूले उहाँलाई भने, “यो ठाउँ छोडेर यहूदियामा जानुहोस्, ताकि तपाईंका चेलाहरूले पनि तपाईंले गर्नुहुने कामहरू देख्‍न सकून् । **4** यदि उसले आफैँलाई खुला रूपमा चिनाउन चाहन्छ भने कसैले पनि कुनै कुरा गुप्‍तमा गर्दैन । यदि तपाईंले यी कुराहरू गर्नहुन्छ भने आफूलाई संसारमा देखाउनुहोस् ।” **5** किनकि उहाँका भाइहरूले पनि उहाँलाई विश्‍वास गर्दैनथे । **6** त्यसकारण येशूले तिनीहरूलाई भन्‍नुभयो, “मेरो समय अझै आएको छैन, तर तिमीहरूको समय सधैँ तयार छ । **7** संसारले तिमीहरूलाई घृणा गर्न सक्दैन, तर यसले मलाई घृणा गर्छ, किनभने यसको काम खराब छ भनेर यसको बारेमा म गवाही दिन्छु । **8** तिमीहरू चाडमा जाओ, म यो चाडमा जाँदिनँ, किनभने मेरो समय अहिलेसम्म पुरा भएको छैन ।” **9** उहाँले तिनीहरूलाई यी कुराहरू भन्‍नुभएपछि उहाँ गालीलमा नै बस्‍नुभयो । **10** तर जब उहाँका भाइहरू चाडमा गए, तब उहाँ पनि खुलमखुल्ला होइन, तर गोप्य तरिकाले जानुभयो । **11** यहूदीहरूले उहाँलाई चाडमा खोजिरहेका थिए र भने, “उनी कहाँ छन् ?” **12** त्यहाँ भिडहरूमा उहाँको बारेमा धेरै बहस भएको थियो । कसैले भने, “उनी असल मानिस हुन् ।” अरूहरूले भने, “होइन, यसले भिडहरूलाई बहकाउँछ ।” **13** तैपनि यहूदीहरूको डरको कारणले कसैले पनि खुलमखुल्ला बोलेन । **14** जब चाड आधा सिद्धिएको थियो, येशू मन्दिरमा जानुभयो र सिकाउन सुरु गर्नुभयो । **15** यहूदीहरू अचम्मित भएर यसो भने, “यो मानिसले कसरी यति धेरै जान्दछ ? यसलाई त कहिल्यै पनि शिक्षा दिइएको छैन ।” **16** येशूले तिनीहरूलाई जवाफ दिनुभयो, र भन्‍नुभयो, “मैले दिएको शिक्षा मेरो होइन, तर उहाँको हो जसले मलाई पठाउनुभयो । **17** यदि कसैले उहाँको इच्छा पालन गर्ने इच्छा गर्छ भने यो परमेश्‍वरबाट आएको हो वा म मेरो आफ्नै तर्फबाट बोल्छु भनी त्यसले यो शिक्षाबारे जान्‍नेछ । **18** आफ्नै तर्फबाट बोल्नेले उसको आफ्नै महिमा खोज्दछ, तर जसले आफूलाई पठाउनुहुनेको महिमा खोज्दछ, त्यो व्‍यक्‍ति सत्य हो र उसमा कुनै अधार्मिकता हुँदैन । **19** के मोशाले तिमीहरूलाई व्यवस्था दिएनन् र ? तैपनि तिमीहरू कसैले व्यवस्था पालन गर्दैनौ । तिमीहरू मलाई किन मार्न चाहन्छौ ?” **20** भिडले जवाफ दियो, “तिमीलाई भूत लागेको छ । तिमीलाई कसले मार्न खोज्छ ?” **21** येशूले तिनीहरूलाई जवाफ दिनुभयो, र भन्‍नुभयो, “मैले एउटा काम गरेँ, र यसको कारण तिमीहरू सबै चकित हुन्छौ । **22** मोशाले तिमीहरूलाई खतनाको रीति दिए (यो मोशाबाट आएको होइन, तर पुर्खाहरूबाट आएको हो) अनि तिमीहरूले मानिसलाई विश्रामको दिनमा खतना गर्दछौ । **23** मोशाको व्यवस्था भङ्ग नहोस् भनेर यदि एक जना मानिसले विश्रामको दिनमा खतना गर्न स्‍वीकार गर्छ भने तब मैले विश्रामको दिनमा एक जना मानिसलाई पूर्ण रूपमा स्वस्थ बनाएकोमा तिमीहरू मसँग किन रिसाउँछौ ?” **24** बाहिरी रूप हेरेर न्याय नगर, तर धार्मिकतापूर्वक न्याय गर । **25** यरूशलेमबाट आएका केहीले भने, “के तिनीहरूले मार्न खोजेका यिनी नै होइनन् ? **26** अनि हेर, यिनी खुलमखुला बोल्छन् र तिनीहरू यिनलाई केही पनि भन्दैनन् । वास्तवमा शासकहरूले यिनी नै ख्रीष्‍ट हुन् भन्‍ने जान्‍न सक्दैनन्, जान्‍न सक्छन् त ? **27** तापनि यो मानिस कहाँबाट आएको हो हामी जान्दछौँ । तर जब ख्रीष्‍ट आउनुहुन्छ उहाँ कहाँबाट आउनुहुन्छ कसैले पनि जान्‍नेछैन ।” **28** त्यसपछि येशूले मन्दिरमा सिकाइरहनुहुँदा ठुलो सोरमा यसो भन्‍नुभयो, “तिमीहरूले मलाई र म कहाँबाट आएको भनी दुवै जान्दछौ । म आफ्नै तर्फबाट आएको होइन, तर जसले मलाई पठाउनुभयो उहाँ सत्य हुनुहुन्छ जसलाई तिमीहरू चिन्दैनौँ । **29** म उहाँलाई चिन्दछु, किनभने म उहाँबाट आएको हुँ र उहाँले मलाई पठाउनुभयो ।” **30** तिनीहरूले उहाँलाई पक्रन कोसिस गरिरहेका थिए, तर उहाँमाथि कसैले पनि हात हालेन, किनभने उहाँको समय अझ पनि आएको थिएन । **31** तर भिडका धेरैले उहाँमाथि विश्‍वास गरे, र तिनीहरूले भने, “के ख्रीष्‍ट आउनुहुँदा उहाँले यो मानिसले गरेको भन्दा धेरै चिह्न‍हरू गर्नुहुनेछ र ?” **32** भिडले येशूको बारेमा यी कुराहरूबारे खासखुस गरेको फरिसीहरूले सुने, अनि मुख्य पुजारी र फरिसीहरूले उहाँलाई पक्रन अधिकारीहरूलाई पठाए । **33** त्यसपछि येशूले भन्‍नुभयो, “म अझै केही समयसम्म तिमीहरूसँगै हुन्छु, र त्यसपछि म मलाई पठाउनुहुनेकहाँ जान्छु । **34** तिमीहरूले मलाई खोज्‍नेछौ, तर तिमीहरूले मलाई भेट्टाउनेछैनौ, म जहाँ जान्छु तिमीहरू त्यहाँ आउन सक्‍नेछैनौ ।” **35** त्यसकारण यहूदीहरूले तिनीहरू माझमै भने, “यी मानिस कहाँ जानेछन्, कि हामी यिनलाई भेट्न नसकौँ ? के यिनी ग्रिकहरूका बिचमा छरपष्‍ट भएकाहरूकहाँ जानेछन् र ग्रिकहरूलाई सिकाउनेछन् ?” **36** यिनले ‘तिमीहरूले मलाई खोज्‍नेछौ, तर तिमीहरूले मलाई भेट्टाउनेछैनौ, म जहाँ जान्छु तिमीहरू त्यहाँ आउन सक्‍नेछैनौ’ भनेको वचन के हो ?” **37** चाडको अन्तिम महान् दिनमा येशू खडा हुनुभयो र ठुलो सोरमा भन्‍नुभयो, “यदि कोही तिर्खाएको छ भने त्यो मकहाँ आओस् र पिओस् । **38** धर्मशास्‍त्रले भनेझैँ जसले मलाई विश्‍वास गर्छ त्यसको पेटबाट जीवित पानीका नदीहरू बग्‍नेछन् ।” **39** तर उहाँले यो पवित्र आत्माको बारेमा भन्‍नुभएको थियो जसलाई उहाँमा विश्‍वास गर्नेहरूले प्राप्‍त गर्थे । पवित्र आत्मा अझ पनि दिइएको थिएन, किनभने येशू अझ पनि महिमित हुनुभएको थिएन । **40** जब तिनीहरूले यी वचनहरू सुने भिडका केहीले भने, “यिनी साँच्‍चै अगमवक्‍ता नै हुन् ।” **41** अरूहरूले भने, “यिनी ख्रीष्‍ट हुन् ।” तर कोहीले भने, “के ख्रीष्‍ट गालीलबाट आउँछन् त ? **42** के धर्मशास्‍त्रले ख्रीष्‍ट बेथलेहम अर्थात् दाऊद बसेका गाउँबाट र दाऊदका सन्तानहरूबाट नै आउनुहुनेछ भनेको छैन र ?” **43** यसरी त्यहाँ उहाँको कारणले भिडहरूमा विभाजन आयो । **44** तिनीहरूमध्ये कतिले उहाँलाई पक्रे, तर कसैले पनि उहाँमाथि हात हालेन । **45** त्यसपछि अधिकारीहरू मुख्य पुजारीहरू र फरिसीहरूकहाँ फर्केर आए, जसले तिनीहरूलाई भने, “तिमीहरूले त्यसलाई किन ल्याएनौ ?” **46** अधिकारीहरूले जवाफ दिए, “कोही मानिसले पनि कहिल्यै यसरी बोलेको छैन ।” **47** त्यसकारण फरिसीहरूले तिनीहरूलाई जवाफ दिए, “के तिमीहरू पनि छलियौ ? **48** के कुनै शासकहरू वा फरिसीहरू कसैले त्यसमाथि विश्‍वास गरेका छन् ? **49** तर यो भिडले व्यवस्था जान्दैन, तिनीहरू श्रापितहरू हुन् ।” **50** निकोदेमस (पहिला नै येशूकहाँ आउने एक जना फरिसी) ले तिनीहरूलाई भने, **51** “के हाम्रो व्यवस्थाले एउटा मानिसलाई त्यसबाट सुन्‍न र त्यसले के गर्छ भनी जान्‍न अगि न्याय गर्छ र ?” **52** तिनीहरूले जवाफ दिए र उनलाई भने, “के तिमी पनि गालीलबाट आएका हौ ? खोज र हेर गालीलबाट कुनै पनि अगमवक्‍ता आउँदैन ।” **53** (नोटः उत्कृष्‍ट प्राचीन प्रतिलिपीहरूले यूहन्‍ना ७:५३-८:११लाई हटाएका छन् । ) [तब सबै जना आ-आफ्नो घरतिर गए । ]

### Chapter 8

**1** [नोटः यूहन्‍ना ७:५३-८:११ को टिप्पणीबारे माथि हेर्नुहोस्, येशू जैतून डाँडामा जानुभयो । ] **2** बिहानै सबेरै उहाँ फेरि मन्दिरमा आउनुभयो, र सबै मानिसहरू आए; उहाँ बस्‍नुभयो, र तिनीहरूलाई सिकाउनुभयो । **3** शास्‍त्री र फरिसीहरूले व्यभिचारको काममा पक्राउ परेकी एउटी स्‍त्री ल्याए । तिनीहरूले त्यसलाई बिचमा राखे । **4** [नोटः यूहन्‍ना ७:५३-८:११ को टिप्‍णीबारे माथि हेर्नुहोस्], त्यसपछि तिनीहरूले येशूलाई भने, “गुरुज्यू, यो स्‍त्री व्यभिचारको काममा पक्राउ परेकी छे । **5** व्यवस्थामा मोशाले यस्ता मानिसलाई ढुङ्गाले हान्‍ने आज्ञा दिएका छन्; यिनको विषयमा तपाईं के भन्‍नुहुन्छ ?” **6** तिनीहरूले येशूलाई फन्दामा पार्नलाई यसो भनेका थिए, ताकि तिनीहरूले उहाँलाई केही कुराको बारेमा दोष लगाउन सकून्, तर येशू निहुरेर आफ्नो औँलाले जमिनमा लेख्‍नुभयो । **7** [नोट यूहन्‍ना ७:५३-८:११ को टिप्‍णीबारे माथि हेर्नुहोस्], जब तिनीहरूले उहाँलाई निरन्तर सोधिरहे, उहाँ खडा हुनुभयो र तिनीहरूलाई भन्‍नुभयो, “तिमीहरूमध्ये पापविनाको जो छ ढुङ्गाले हान्‍नमा त्यही नै पहिलो होस् ।” **8** उहाँ फेरि निहुरनुभयो र आफ्नो औँलाले जमिनमा लेख्‍नुभयो । **9** [नोट यूहन्‍ना ७:५३-८:११ को टिप्‍णीबारे माथि हेर्नुहोस्], जब तिनीहरूले यो सुने, ठुलादेखि सुरु गरेर एक-एक गर्दै तिनीहरू गए । अन्तमा माझमा राखिएकी ती स्‍त्रीसँग येशू मात्र छोडिनुभएको थियो । **10** येशू खडा हुनुभयो र त्यसलाई भन्‍नुभयो, “हे नारी, तिमीलाई दोष लगाउनेहरू कहाँ छन् ? के कसैले तिमीलाई दण्‍ड दिएन ?” **11** त्यसले भनी, “कसैले दिएन, प्रभु” येशूले भन्‍नुभयो, “न त म पनि तिमीलाई दण्ड दिन्छु । जाऊ, र कुनै पाप नगर ।” ] **12** फेरि येशूले तिनीहरूलाई यसो भन्‍नुभयो, “म संसारको ज्योति हुँ, मलाई पछ्याउने अन्धकारमा हिँड्‌डुल गर्नेछैन, तर त्यसले जीवनको ज्योति पाउनेछ ।” **13** फरिसीहरूले उहाँलाई भने, “तिमी आफैँ आफ्नो बारेमा गवाही दिइरहेका छौ; तिम्रो गवाही सत्य होइन ।” **14** येशूले तिनीहरूलाई जवाफ दिनुभयो, र भन्‍नुभयो, “म आफैँले आफ्नो बारेमा गवाही दिए तापनि मेरो गवाही सत्य छ । म जान्दछु, कि म कहाँबाट आएँ र म कहाँ जाँदै छु, तर म कहाँबाट आएँ र कहाँ जाँदै छु, तिमीहरू जान्दैनौ । **15** तिमीहरू शरीरअनुसार न्याय गर्छौ, तर म कसैको न्याय गर्दिनँ । **16** तैपनि मैले न्याय गरेँ भने मेरो न्याय सत्य हुन्छ, किनकि म एकलै छैनँ, तर म मलाई पठाउनुहुने पितासँग छु । **17** हो, दुई जना मानिसको गवाही सत्य हुन्छ भनी तिमीहरूको व्यवस्थामा लेखिएको छ । **18** मेरो आफ्नैबारे गवाही दिने म नै हुँ, र मलाई पठाउनुहुने मेरा पिताले मेरो बारेमा गवाही दिनुहुन्छ ।” **19** तिनीहरूले उहाँलाई भने, “तिम्रा पिता कहाँ छन् ?” येशूले जवाफ दिनुभयो, “तिमीहरूले न मलाई न त मेरा पितालाई चिन्छौ, तिमीहरूले मलाई चिनेका थियौ भने तिमीहरूले मेरा पितालाई पनि चिनेका हुन्थ्यौ ।” **20** उहाँले मन्दिरमा सिकाउनुहुँदा यी वचनहरू ढुकुटीमा भन्‍नुभयो र कसैले उहाँलाई पक्रेन, किनभने उहाँको समय अझै आएको थिएन । **21** त्यसैले, उहाँले फेरि तिनीहरूलाई भन्‍नुभयो, “म जाँदै छु; तिमीहरूले मलाई खोज्‍नेछौ । र तिमीहरूको पापमा मर्नेछौ । जहाँ म जाँदै छु, त्यहाँ तिमीहरू आउन सक्दैनौ ।” **22** यहूदीहरूले भने, “के यसले आफैँलाई मार्नेछ ? के यसले त्यसैले ‘म जहाँ जाँदै छु, त्यहाँ तिमीहरू आउन सक्दैनौ’ भनेको हो ?” **23** येशूले तिनीहरूलाई भन्‍नुभयो, “तिमीहरू तलका हौ, म माथिको हुँ । तिमीहरू यस संसारका हौ, म यस संसारको होइनँ । **24** यसकारण म तिमीहरूलाई भन्दछु, तिमीहरू आफ्नो पापमा नै मर्नेछौ, किनभने म उही हुँ भनी तिमीहरूले विश्‍वास नगरेसम्म तिमीहरू आफ्नो पापमा नै मर्नेछौ ।” **25** यसकारण तिनीहरूले उहाँलाई भने “तिमी को हौ ?” येशूले तिनीहरूलाई भन्‍नुभयो, “मैले तिमीहरूलाई सुरुदेखि जे भनेको छु, म उही हुँ । **26** मैले तिमीहरूबारे भन्‍नु र न्याय गर्नु धेरै छ, तापनि मलाई पठाउनुहुने सत्य हनुहुन्छ, र मैले उहाँबाट सुनेका यी कुराहरू नै म संसारलाई भन्छु ।” **27** उहाँले पिताको बारेमा कुरा गर्दै हुनुहुन्छ भनी तिनीहरूले बुझेनन् । **28** येशूले भन्‍नुभयो, “तिमीहरूले मानिसका पुत्रलाई माथि उचालेपछि म उही हुँ र म आफैँ केही पनि गर्दिनँ भन्‍ने तिमीहरूले जान्‍नेछौ । जसरी पिताले मलाई यी कुराहरू सिकाउनुभयो, त्यसरी नै म यी कुराहरू बोल्छु । **29** मलाई पठाउनुहुने मसँग हुनुहुन्छ, र उहाँले मलाई एकलै छाड्नुभएको छैन, किनभने म सदैव उहाँलाई प्रसन्‍न पार्ने काम गर्छु ।” **30** येशूले यी कुराहरू भन्दै गर्नुहुँदा धेरैले उहाँमा विश्‍वास गरे । **31** येशूले उहाँमा विश्‍वास गर्ने यहूदीहरूलाई भन्‍नुभयो, “यदि तिमीहरू मेरो वचनमा रहिरह्‍यौ भने तिमीहरू साँच्‍चै मेरा चेलाहरू हौ; **32** र तिमीहरूले सत्य जन्‍नेछौ, र सत्यले तिमीहरूलाई स्वतन्‍त्र पार्नेछ ।” **33** तिनीहरूले उहाँलाई जवाफ दिए, “हामी अब्राहामका सन्तानहरू हौँ र कहिल्यै कसैको दास भएका छैनौँ; ‘तिमीहरू स्वतन्‍त्र पारिनेछौ’ भनी तिमीले कसरी भन्‍न सक्‍छौ ।” **34** येशूले तिनीहरूलाई जवाफ दिनुभयो, “साँचो, साँचो म तिमीहरूलाई भन्‍छु, प्रत्येक जसले पाप गर्छ, त्यो पापको दास हो । **35** दास सधैँभरि घरमा रहँदैन, तर पुत्र भने सधैँभरि नै रहन्छ । **36** यसकारण, पुत्रले तिमीहरूलाई स्वतन्‍त्र पार्‍यो भने तिमीहरू साँच्‍चै स्वतन्‍त्र हुनेछौ । **37** म जान्दछु, कि तिमीहरू अब्राहामका सन्तानहरू हौ र तिमीहरू मलाई मार्न खोज्छौ, किनभने तिमीहरूमा मेरो वचनको निम्ति ठाउँ छैन । **38** मैले मेरा पितासँग जे देखेको छु म त्यही भन्छु, र तिमीहरू पनि तिमीहरूका पिताबाट जे सुनेका छौ त्यही गर्दछौ ।” **39** तिनीहरूले उहाँलाई जवाफ दिए, र भने, “हाम्रा पिता अब्राहाम हुन् ।” येशूले तिनीहरूलाई भन्‍नुभयो, “यदि तिमीहरू अब्राहामका सन्तानहरू हुँदा हौ त, तिमीहरूले अब्राहामका कामहरू गर्ने थियौ । **40** तैपनि अहिले तिमीहरू मलाई अर्थात् तिमीहरूलाई परमेश्‍वरबाट सुनेको सत्य बताउने मानिसलाई मार्न खोज्दछौ । अब्राहामले यस्तो गरेनन् । **41** तिमीहरू तिमीहरूका पिताका कामहरू गर्छौ ।” तिनीहरूले उहाँलाई भने, “हामीहरू व्यभिचारमा जन्मिएका थिएनौँ; हाम्रा एक पिता परमेश्‍वर हुनुहुन्छ ।” **42** येशूले तिनीहरूलाई भन्‍नुभयो, “यदि परमेश्‍वर तिमीहरूका पिता हुनुहुन्थ्यो भने, तिमीहरूले मलाई प्रेम गर्ने थियौ, किनकि म परमेश्‍वरबाट आएँ, र यहाँ छु, म आफ्नै तर्फबाट आएको होइनँ, तर उहाँले मलाई पठाउनुभयो । **43** तिमीहरू मेरा वचनहरू किन बुझ्दैनौ ? किनभने तिमीहरू मेरो वचन सुन्‍न सक्दैनौ । **44** तिमीहरू आफ्ना पिता अर्थात् शैतानका हौ, र तिमीहरू तिमीहरूका पिताको इच्छा पुरा गर्ने इच्छा गर्छौ । त्यो सुरुदेखि नै हत्यारा थियो र त्यो सत्यमा खडा हुँदैन, किनकि त्यसमा सत्य छैन । जब त्यसले झुट बोल्छ, त्यो आफ्नै स्वभावबाट बोल्छ, किनकि त्यो झुट र झुटको पिता हो । **45** म सत्य बोल्छु, तापनि तिमीहरू मलाई विश्‍वास गर्दैनौ । **46** तिमीहरूमध्ये कसले मलाई पापको दोष लगाउँछ ? यदि म सत्य बोल्छु भने, तिमीहरू मलाई किन विश्‍वास गर्दैनौ ? **47** जो परमेश्‍वरको हो त्यसले परमेश्‍वरको वचन सुन्छ; तिमीहरू ती सुन्दैनौ, किनभने तिमीहरू परमेश्‍वरका होइनौ ।” **48** यहूदीहरूले जवाफ दिए, र उहाँलाई भने, “के ‘तिमी सामरी हौ, र तिमीलाई भूत लागेको छ’ भनी हामीले भनेको साँचो होइन र ?” **49** येशूले जवाफ दिनुभयो, “मलाई भूत लागेको छैन, तर म मेरा पितालाई आदर गर्छु, र तिमीहरू मलाई अनादर गर्छौ । **50** म आफ्नो महिमा खोज्दिनँ; खोज्‍ने र न्याय गर्ने एक जना हुनुहुन्छ । **51** म तिमीहरूलाई साँचो, साँचो भन्दछु, यदि कसैले मेरो वचन पालना गर्छ भने, त्यसले कहिल्यै मृत्यु देख्‍नेछैन ।” **52** यहूदीहरूले उहाँलाई भने, “अब हामी जान्दछौँ, कि तिमीलाई भूत लागेको छ । अब्राहाम र अगमवक्‍ताहरू मरे, तर तिमी भन्छौ ‘यदि कसैले मेरो वचन पालन गर्छ भने त्यसले कहिल्यै मृत्यु चाख्‍नेछैन ।’ **53** तिमी हाम्रा मरेका पिता अब्राहामभन्दा महान् होइनौ, हौ त ? अगमवक्‍ताहरू पनि मरे । तिमी आफैँचाहिँ को हुँ भनी ठान्छौ ?” **54** येशूले जवाफ दिनुभयो, “यदि म आफैँले आफ्नो महिमा गरेँ भने मेरो महिमा केही पनि होइन । मलाई महिमित पार्नुहुने मेरा पिता हुनुहुन्छ, जसलाई तिमीहरू तिमीहरूका परमेश्‍वर भन्दछौ । **55** तिमीहरूले उहाँलाई चिनेका छैनौ, तर म उहाँलाई चिन्छु । यदि मैले ‘म उहाँलाई चिन्दिनँ’ भन्छु भने म झुटजस्तै हुन्थेँ । तापनि म उहाँलाई चिन्दछु र उहाँको वचन पालन गर्दछु । **56** तिमीहरूका पिता अब्राहाम मेरा दिन देखेर रमाए र उनले यो देखे, र खुसी भए । **57** यहूदीहरूले उहाँलाई भने, “तिमी पचास वर्ष पनि भएका छैनौ, र के तिमीले अब्राहामलाई देखेका छौ ?” **58** येशूले तिनीहरूलाई भन्‍नुभयो, “म तिमीहरूलाई साँचो, साँचो भन्दछु, अब्राहाम हुनुभन्दा अगिदेखि नै म छँदै छु ।” **59** तब तिनीहरूले उहाँलाई हान्‍नलाई ढुङ्गा टिपे, तर येशू आफैँ लुक्‍नुभयो, र मन्दिरबाट बाहिर जानुभयो ।

### Chapter 9

**1** येशू त्यही बाटो हुँदै जानुहुँदा जन्मैदेखिको एक जना मानिसलाई देख्‍नुभयो । **2** उहाँका चेलाहरूले उहाँलाई सोधे, “रब्बी, यो मानिस, कि यसका आमाबुबा कसले पाप गर्‍यो र यो अन्धो जन्मिएको ?” **3** येशूले जवाफ दिनुभयो, “न त यो मानिसले पाप गर्‍यो, न यसका आमाबुबाले नै पाप गरे, तर परमेश्‍वरको काम त्यसमा प्रकट होस् भनेर यसो भएको हो । **4** मलाई पठाउनुहुनेका कामहरू हामीले दिन हुँदै गर्नुपर्छ । रात आउँदै छ, तब कसैले पनि काम गर्न सक्दैन । **5** म संसारमा हुँदा म संसारको ज्योति हुँ ।” **6** येशूले यी कुराहरू भनिसक्‍नुभएपछि उहाँले भुइँमा थुक्‍नुभयो र ‍थुकले माटो मुछ्नुभयो, अनि त्यसको आँखामा पोतिदिनुभयो । **7** उहाँले त्यसलाई भन्‍नुभयो, “जाऊ, सिलोआमको तलाउमा धोऊ (जसको अर्थ हुन्छ, ‘पठाइएको ।’) । त्यसैले त्यो गयो, धोयो र देख्‍ने भएर आयो । **8** त्यसपछि त्यसका छिमेकीहरू र त्यसलाई पहिला भिखारीको रूपमा देख्‍नेहरूले भने, “त्यो बसेर भिख माग्‍ने गर्ने के यही नै होइन ?” **9** केहीले भने, “यही हो ।” अरूहरूले भने, “होइन, यो त्यहीजस्तो देखिन्छ ।” तर त्यसले भन्यो, “म त्यही हुँ ।” **10** तिनीहरूले त्यसलाई भने, “अनि तिम्रा आँखा कसरी खोलिए त ?” **11** त्यसले जवाफ दियो, “येशू भनिने मानिसले माटो मुछ्नुभयो, मेरो आँखामा पोतिदिनुभयो र मलाई भन्‍नुभयो ‘सिलोआममा जाऊ र धोऊ ।’ त्यसकारण म गएँ र धोएँ अनि मैले मेरो दृष्‍टि पाएँ ।” **12** तिनीहरूले त्यसलाई भने, “उनी कहाँ छन् ? ” उसले जवाफ दियो, “मलाई थाहा छैन ।” **13** तिनीहरूले पहिले अन्धो भएको त्यो मानिसलाई फरिसीहरूकहाँ ल्याए । **14** येशूले माटो मुछेर त्यसको आँखामा खोल्नुभएको दिन विश्रामको दिन थियो । **15** तब त्यसले त्यसका दृष्‍टि कसरी प्राप्‍त गरेका थिए भनी फरिसीहरूले फेरि सोधे ? त्यसले तिनीहरूलाई भने, “उहाँले मेरा आँखामा हिलो लगाई दिनुभयो, मैले धोएँ र अहिले म देख्‍न सक्‍छु ।” **16** केही फरिसीहरूले भने, “यो मानिस परमेश्‍वरबाट आएको होइन, किनकि यसले विश्राम दिन पालना गर्दैन ।” अरूहरूले भने, “एउटा पापी मानिसले यस्ता चिह्न‍हरू कसरी गर्न सक्छ ?” त्यसैले, तिनीहरूका बिचमा विभाजन आयो । **17** त्यसकारण, तिनीहरूले त्यो अन्धो मानिसलाई फेरि सोधे, “उसको विषयमा तिमी के भन्छौ, किनकि उसले तिम्रा आँखा खोलिदियो ?” अन्धो मानिसले भन्यो, “उहाँ एक अगमवक्‍ता हुनुहुन्छ ।” **18** यहूदीहरूले आफ्नो दृष्‍टि प्राप्‍त गर्नेका आमाबुबालाई नबोलाएसम्म त्यो अन्धो थियो, र त्यसले दृष्‍टि प्राप्‍त गरेको थियो भन्‍ने तिनीहरूले अझै विश्‍वास गरेनन् । **19** तिनीहरूले आमाबुबालाई सोधे, “तिमीहरूले जन्मिँदै अन्धो थियो भनेका तिमीहरूका छोरो के यही हो ? अनि अहिले यसले कसरी देख्‍छ त ?” **20** त्यसैले, त्यसका आमाबुबाले तिनीहरूलाई जवाफ दिए, “यो हाम्रो छोरो हो, र यो जन्मिँदै अन्धो थियो भनी हामी जान्दछौँ । **21** अहिले यसले कसरी देख्‍छ, हामी जान्दैनौँ, र यसका आँखा कसले खोलिदियो सो पनि हामी जन्दैनौँ । यसैलाई सोध्‍नुहोस्, यो वयस्क मानिस हो । यसले आफ्नो विषयमा आफैँ बोल्न सक्छ । **22** त्यसका आमाबुबाले यी कुराहरू भने, किनभने तिनीहरू यहूदीहरूसँग डराएका थिए । यदि कसैले येशूलाई ख्रीष्‍ट भनी स्वीकार गरे भने तिनीहरूलाई सभाघरबाट बाहिर निकालिनेछन् भनी यहूदीहरू अगिबाटै सहमत भएका थिए । **23** त्यसैले गर्दा त्यसका आमाबुबाले “यो वयस्क मानिस हो, त्यसैलाई सोध्‍नुहोस्” भने । **24** त्यसैले, जो पहिला अन्धो थियो त्यो मानिसलाई तिनीहरूले दोस्रो पटक बोलाए, र त्यसलाई भने, “परमेश्‍वरलाई महिमा दे । हामी जान्दछौँ यो मानिस पापी हो ।” **25** तब त्यो मानिसले जवाफ दियो, “उहाँ पापी हुनुहुन्छ कि हुनुहुन्‍न, म जान्दिनँ । तर म एउटा कुरो जान्दछुः म अन्धो थिएँ र अहिले म देख्‍छु ।” **26** तब तिनीहरूले त्यसलाई भने, “उसले तिम्रो निम्ति के गर्‍यो ? उसले तिम्रा आँखा कसरी खोलिदिए ?” **27** त्यसले जवाफ दियो, “मैले तपाईंहरूलाई पहिले नै बताइसकेँ, अनि तपाईंहरूले सुन्‍नुभएन । तपाईंहरू यसलाई फेरि किन सुन्‍न चाहनुहुन्छ ? तपाईंहरू त उहाँका चेलाहरू बन्‍न चाहनुहुन्‍न, चाहनुहुन्छ त ? **28** तिनीहरूले त्यसलाई अपमान गरे, र भने, “तँ पो उसको चेला होस्, तर हामी त मोशाका चेलाहरू हौँ । **29** हामी जान्दछौँ, कि परमेश्‍वर मोशासँग बोल्नुभयो, तर यो मानिस कहाँबाट आएको हो, हामी जान्दैनौँ ।” **30** त्यो मानिसले तिनीहरूलाई जवाफ दिए, र भने, “उहाँले मेरा आँखा खोलिदिनुभो, तैपनि उहाँ कहाँबाट आउनुभएको तपाईंहरू जान्‍नुहुन्‍न, यो त अचम्म भो ! **31** हामी जान्दछौँ, कि परमेश्‍वरले पापीहरूको कुरा सुन्‍नुहुन्‍न, तर यदि कोही भक्‍त हो, र उहाँको इच्छा पुरा गर्छ भने उहाँले त्यसको कुरा सुन्‍नुहुन्छ । **32** संसारको सुरु भएदेखि नै अन्धो जन्मिएको मानिसका आँखा कसैले खोलिदिएको कुरो कहिल्यै सुनिएको छैन । **33** यदि यो मानिस परमेश्‍वरबाट आएको होइन भने उहाँले केही पनि गर्न सक्‍नुहुन्‍नथ्यो ।” **34** तिनीहरूले जवाफ दिए र त्यसलाई भने, “तँ पूर्ण रूपमा पापमा जन्मेको थिइस् र हामीलाई सिकाउँदै छस् ?” त्यसपछि तिनीहरूले त्यसलाई सभाघरबाट बाहिर निकालिदिए । **35** तिनीहरूले त्यसलाई सभाघरबाट बाहिर निकालिदिए भन्‍ने येशूले सुन्‍नुभयो । उहाँले त्यसलाई भेटाउनुभयो र भन्‍नुभयो, “के तिमी मानिसका पुत्रमा विश्‍वास गर्छौ ?” **36** त्यसले जवाफ दियो, र भन्यो, “प्रभु, उहाँ को हुनुहुन्छ, कि मैले विश्‍वास गर्न सकौँ ?” **37** येशूले त्यसलाई भन्‍नुभयो, “तिमीले उसलाई देखेका छौ, तिमीसँग बोल्दै गर्ने उही हो ।” **38** त्यो मानिसले भन्यो, “प्रभु, म विश्‍वास गर्छु” तब त्यसले उहाँको आराधना गर्‍यो । **39** येशूले भन्‍नुभयो, “न्यायको निम्ति म यस संसारमा आएँ, ताकि जसले देख्‍दैनन् तिनीहरूले देखून् र जसले देख्‍छन्, तिनीहरू अन्धो होऊन् ।” **40** उहाँसँग हुने केही फरिसीहरूले यी कुराहरू सुने र उहाँलाई सोधे, “के हामी पनि अन्धा हौँ त ?” **41** येशूले तिनीहरूलाई भन्‍नुभयो, “यदि तिमीहरू अन्धा भएका भए तिमीहरूमा कुनै पाप हुने थिएन, तर तिमीहरू ‘हामीले देख्छौँ’ भन्छौ, त्यसैले तिमीहरूमा पाप रहन्छ ।

### Chapter 10

**1** “साँचो, साँचो म तिमीहरूलाई भन्दछु, जो भेडाको खोरको ढोकाबाट प्रवेश गर्दैन, तर अरू नै मार्गहरूबाट चढ्छ, त्यो मानिस चोर र डाँकु हो । **2** ढोकाबाट प्रवेश गर्ने नै भेडाको गोठालो हो । **3** ढोकाको पालेले उसको निम्ति ढोका खोलिदिन्छ । भेडाहरूले उसको सोर सुन्छन् र उसले आफ्ना भेडाहरूलाई नाउँ काढेर बोलाउँछन् र बाहिर लान्छन् । **4** उसले आफ्ना सबै भेडाहरूलाई बाहिर निकालेपछि, ऊ तिनीहरूको अगिअगि जान्छ र भेडाहरूले उसलाई पछ्याउँछ्न्, किनकि तिनीहरूले उसको सोर चिन्‍छन् ।” **5** तिनीहरूले अपरिचित मानिसलाई पछ्याउनेछैनन्, बरु तिनीहरू त्योदेखि टाढिनेछन्, किनकि तिनीहरूले अपरिचितको सोर चिन्दैनन् ।” **6** येशूले यो दृष्‍टान्त उनीहरूलाई सुनाउनुभयो, तर उहाँले तिनीहरूलाई बताइरहनुभएका कुराहरू के थिए भनी तिनीहरूले बुझेनन् । **7** त्यसपछि येशूले तिनीहरूलाई फेरि भन्‍नुभयो, “साँचो, साँचो म तिमीहरूलाई भन्दछु, म नै भेडाहरूको ढोका हुँ ।” **8** मभन्दा अगि आउनेहरू सबै चोर र डाँकु हुन्, तर भेडाहरूले तिनीहरूका कुरा सुनेनन् । **9** म ढोका हुँ । यदि कोही मद्वारा भएर भित्र पस्छ भने, त्यो बचाइनेछ; त्यो भित्र र बाहिर जानेछ र त्यसले चर्ने मैदान भेट्टाउनेछ । **10** यदि चोरले नचोर्ने, नमार्ने र नष्‍ट नगर्ने भए, त्यो आउँदैन नै । म आएको छु, ताकि तिनीहरूले जीवन पाऊन् र यो प्रशस्त मात्रामा पाऊन् । **11** म असल गोठालो हुँ । असल गोठालोले आफ्ना भेडाहरूका लागि आफ्नो ज्यान पनि दिन्छ । **12** भाडामा लिएको नोकर गोठालो हुँदैन, र त्यसका भेडाहरू हुँदैनन् । त्यसले ब्वाँसाहरू आउँदै गरेको देख्छ, अनि भेडाहरूलाई छोड्छ, र भाग्छ । अनि ब्‍वाँसाहरूले तिनीहरूलाई पक्रन्छन् र तिनीलाई तितर बितर पार्छन् । **13** त्यो भाडामा लिएको हुनाले भाग्छ र त्यसले भेडाहरूको हेरचाह गर्दैन । **14** म असल गोठालो हुँ र मैले मेरा आफ्नालाई चिन्छु र मेरा आफ्नाले मलाई चिन्छ्न् । **15** पिताले मलाई चिन्‍नुहुन्छ र म पितालाई चिन्छु र मेरा भेडाहरूका लागि म मेरो ज्यान पनि दिन्छु । **16** मेरा अरू भेडाहरू छन् जो यो भेडाको खोरका होइनन् । मैले तिनीहरूलाई पनि ल्याउनुपर्छ र तिनीहरूले मेरो सोर सुन्‍नेछन्, ताकि त्यहाँ एउटै बगाल र एउटै गोठालो हुन सकोस् । **17** त्यसैकारण, पिताले मलाई प्रेम गर्नुहुन्छः म मेरो ज्यान पनि दिन्छु, ताकि मैले यसलाई फेरि लिन सकूँ । **18** यो मबाट कसैले खोसेर लान सक्दैन, तर यो म आफैँ अर्पण गर्छु । यसलाई अर्पण गर्ने अधिकार मसँग छ, र यसलाई फेरि लिने अधिकार मसँग छ । यो आज्ञा मैले मेरा पिताबाट पाएको छु ।” **19** यी वचनहरूको कारण फेरि यहूदीहरू माझ विभाजन देखियो । **20** तिनीहरूमध्ये धेरैले भने, “यसलाई भूत लागेको छ र यो पागल हो । तिमीहरू उसको कुरा किन सुन्छौ ?” **21** अरूहरूले भने, “यी वचनहरू भूत लागेका व्यक्‍तिका होइनन् । के भूतले कसैका आँखा खोलिदिन सक्छ र ?” **22** त्यसपछि यरूशलेममा समर्पणको चाडको समय थियो । **23** यो हिउँदको समय थियो र येशू मन्दिरमा सोलोमनको दलानमा हिँडिरहनुभएको थियो । **24** तब यहूदीहरूले उहाँलाई घेरे र भने, “तपाईंले हामीलाई कहिलेसम्म दोधारमा राख्‍नुहुनेछ ? यदि तपाईं ख्रीष्‍ट हुनुहुन्छ भने हामीलाई खुलमखुला बताउनुहोस् ।” **25** येशूले तिनीहरूलाई जवाफ दिनुभयो, “मैले तिमीहरूलाई बताइसकेँ, तर तिमीहरू विश्‍वास गर्दैनौ । मैले मेरा पिताको नाउँमा गरेका यी कामहरूले मेरो विषयमा गवाही दिन्‍छन् । **26** तरै पनि तिमीहरू विश्‍वास गर्दैनौ, किनकि तिमीहरू मेरा भेडाहरू होइनौ । **27** मेरा भेडाहरूले मेरो सोर सुन्‍छन्, म तिनीहरूलाई चिन्‍छु र तिनीहरूले मलाई पछ्याउँछन् । **28** म तिनीहरूलाई अनन्‍त जीवन दिन्‍छु; तिनीहरू कहिल्‍यै मर्नेछैनन् र मेरो हातबाट तिनीहरूलाई कसैले खोसेर लैजान सक्‍नेछैन । **29** तिनीहरू मलाई दिनुहुने मेरा पिता अरूहरू सबैभन्‍दा महान् हुनुहुन्‍छ, र कोही पनि तिनीहरूलाई मेरा पिताको हातबाट खोसेर लैजान सक्षम छैन । **30** म र पिता एक हौँ ।” **31** तब यहूदीहरूले उहाँलाई हान्‍न फेरि ढुङ्गाहरू टिपे । **32** येशूले तिनीहरूलाई जवाफ दिनुभयो, “मैले पिताका धेरै असल कामहरू तिमीहरूलाई देखाएको छु । ती कुनचाहिँ कुराहरूका लागि तिमीहरू मलाई ढुङ्गाले हान्‍दै छौ ?” **33** यहूदीहरूले उहाँलाई जवाफ दिए, “हामी तिमीलाई कुनै पनि असल कामहरूका लागि ढुङ्गाले हान्दै छैनौँ, तर ईश्‍वर-निन्दाको निम्ति हो, किनकि तिमी मानिस भएर आफैँलाई परमेश्‍वर बनाइरहेका छौ ।” **34** येशूले तिनीहरूलाई जवाफ दिनुभयो, “‘मैले भनेँ, ‘तिमीहरू ईश्‍वरहरू हौ’ भन्‍ने के तिमीहरूका व्यवस्थामा लेखिएको छैन ?” **35** यदि उहाँले तिनीहरूलाई ईश्‍वरहरू भन्‍नुभयो भने परमेश्‍वरको वचन कसकहाँ आयो ? (अनि धर्मशास्‍त्रलाई भङ्ग गर्न सकिँदैन ।) **36** के तिमीहरू पिताले अलग गर्नुभएको, र संसारमा पठाउनुभएको जनलाई मैले, ‘म परमेश्‍वरको पुत्र हुँ’ भनेकोले ‘तैँले ईश्‍वर-निन्दा गरिरहेको छस्’ भन्छौ ? **37** यदि मैले पिताका कामहरू गरिरहेको छैनँ भने मलाई विश्‍वास नगर । **38** तर यदि मैले ती काम नै गरिरहेको छु भने, तिमीहरूले मलाई विश्‍वास नगरे तापनि कामहरूमा त विश्‍वास गर, ताकि पिता ममा हुनुहुन्छ र म पितामा छु भन्‍ने तिमीहरूले जान्‍न र बुझ्‍न सक ।” **39** तिनीहरूले उहाँलाई फेरि पनि पक्रने प्रयास गरे, तर उहाँ तिनीहरूका हातबाट फुत्कनुभयो । **40** उहाँ फेरि यूहन्‍नाले पहिलो पटक बप्‍तिस्‍मा दिएको ठाउँ यर्दनको पारिपट्टि जानुभयो र उहाँ त्यहीँ रहनुभयो । **41** धेरै मानिसहरू उहाँकहाँ आए, र तिनीहरूले भने, “वास्तवमा यूहन्‍नाले चिह्न‍हरू देखाएनन्, तर उनले यी मानिसबारे भनेका सबै कुराहरू सत्य रहेछन् ।” **42** त्यहाँ धेरैले उहाँमाथि विश्‍वास गरे ।

### Chapter 11

**1** लाजरस नाम गरेका मानिस बिरामी थिए । तिनी तिनकी दिदीहरू मरियम र मार्थाको गाउँ बेथानियाका थिए । **2** यिनी तिनै मरियम थिइन् जसले प्रभुलाई मूर्रले अभिषेक गरिन् र उहाँका खुट्टा आफ्नो कपालले पुछेकी थिइन्, जसका भाइ लाजरस बिरामी थिए । **3** यी दुई दिदी-बहिनीले येशूलाई बोलाउन पठाए “प्रभु, हेर्नुहोस्, तपाईंले जसलाई माया गर्नुहुन्छ तिनी बिरामी छन् ।” **4** जब येशूले यो सुन्‍नुभयो, उहाँले भन्‍नुभयो, “यस बिरामीले मृत्युमा पुर्‍याउँदैन, तर बरु यो परमेश्‍वरको महिमाको निम्ति हो, ताकि परमेश्‍वरका पुत्र यसद्वारा महिमित हुन सकून् ।” **5** येशूले मार्था र तिनकी बहिनी अनि लाजरसलाई माया गर्नुहुन्थ्यो । **6** त्यसैले, जब येशूले लाजरस बिरामी भएको सुन्‍नुभयो, उहाँ अरू दुई दिन त्यही ठाउँमा बस्‍नुभयो जहाँ उहाँ हुनुहुन्थ्यो । **7** यसपछि उहाँले चेलाहरूलाई भन्‍नुभयो, “फेरि यहूदियातिर जाऔँ ।” **8** चेलाहरूले उहाँलाई भने, “रब्बी, अहिले नै यहूदीहरूले तपाईंलाई ढुङ्गा हान्‍न खोजिरहेका थिए र तपाईं फेरि त्यहीँ फर्केर जाँदै हुनुहुन्छ ?” **9** येशूले जवाफ दिनुभयो, “के दिनमा बाह्र घण्टा उज्यालो हुँदैन र ? यदि कोही दिनको समयमा हिँड्छ भने त्यसलाई ठेस लाग्दैन, किनकि त्यसले यस संसारको उज्यालोको सहायताले देख्छ । **10** तापनि त्यो राति हिँड्छ भने त्यसलाई ठेस लाग्छ, किनकि त्यसमा उज्यालो हुँदैन ।” **11** उहाँले यी कुराहरू उहाँले तिनीहरूलाई भन्‍नुभयो, “हाम्रा साथी लाजरस मस्त निद्रामा परेका छन्, तर म जाँदै छु, ताकि म तिनलाई निद्राबाट बिउँझाउन सकूँ ।” **12** यसकारण चेलाहरूले उहाँलाई भने, “प्रभु, यदि तिनी निद्रामा परेका छन् भने तिनी होसमा आउनेछन् ।” **13** अहिले येशूले तिनको मृत्युको बारेमा बोल्नुभएको थियो, तर उहाँ आरामको निद्राको बारेमा बोलिरहनुभएको छ भन्‍ने तिनीहरूले सोचे । **14** त्यसपछि येशूले तिनीहरूलाई स्पष्‍ट रूपमा भन्‍नुभयो, “लाजरस मरेको छ । **15** म त्यहाँ नभएकोमा तिमीहरूका खातिर म खुसी छु, ताकि तिमीहरूले विश्‍वास गर्न सक । तिनीकहाँ जाऔँ ।” **16** दिदुमस भनिने थोमाले उनका सङ्गी चेलाहरूलाई भने, “हामी पनि जाऔँ, कि हामी पनि येशूसँगै मर्न सकौँ ।” **17** जब येशू आउनुभयो, लाजरसलाई चिहानमा राखेको चार दिन भइसकेको उहाँले पाउनुभयो । **18** बेथानिया यरूशलेमबाट नजिकै करिब तिन किलोमिटर दुरीमा पर्थ्यो । **19** धेरै यहूदीहरू मरियम र मार्थाकहाँ तिनीहरूका भाइको बारेमा तिनीहरूलाई सान्त्वना दिन आएका थिए । **20** जब मार्थाले येशू आउँदै हुनुहुन्छ भन्‍ने सुनिन्, तिनी उहाँलाई भेट्न गइन्, तर मरियमचाहिँ घरमा नै बसिरहेकी थिइन् । **21** त्यसपछि मार्थाले येशूलाई भनिन्, “प्रभु, यदि तपाईं यहाँ हुनुभएको भए मेरा भाइ मर्ने थिएनन् । **22** म जान्दछु, कि अहिले पनि तपाईंले परमेश्‍वरसँग जे माग्‍नुहुन्छ सो उहाँले तपाईंलाई दिनुहुनेछ ।” **23** येशूले तिनलाई भन्‍नुभयो, “तिम्रा भाइ फेरि जीवित हुनेछन् ।” **24** मार्थाले उहाँलाई भनिन्, “म जान्दछु, कि तिनी अन्त्यको दिनको पुनरुथानमा फेरि जीवित हुनेछन्” । **25** येशूले तिनलाई भन्‍नुभयो, “पुनरुथान र जीवन म नै हुँ; जसले मलाई विश्‍वास गर्छ, त्यो मरे तापनि जीवित हुनेछ । **26** जसले मलाई विश्‍वास गर्छ र ममा जिउँछ त्यो कहिल्यै मर्नेछैन । के तिमी यो विश्‍वास गर्छ्यौ ?” **27** तिनले उहाँलाई भनिन्, “हो प्रभु, म विश्‍वास गर्छु, तपाईं नै संसारमा आइरहनुभएका परमेश्‍वरका पुत्र अर्थात् ख्रीष्‍ट हुनुहुन्छ ।” **28** जब तिनले यो भनिन्, तिनी त्यहाँबाट गइन् र तिनकी बहिनी मरियमलाई सुटुक्‍क बोलाइन् । तिनले भनिन्, “गुरुज्यू यहाँ हुनुहुन्छ र तिमीलाई बोलाउँदै हुनुहुन्छ ।” **29** जब तिनले यो सुनिन्, तिनी झट्टै उठिन् र उहाँकहाँ गइन् । **30** येशू अझै पनि त्यस गाउँभित्र आउनुभएको थिएन, तर उहाँ त्यही ठाउँमा हुनुहुन्थ्यो जहाँ मार्थाले उहाँलाई भेटेकी थिइन् । **31** त्यसैले, तिनीसँग घरमा भएका र तिनलाई सान्त्वना दिइरहेका यहूदीहरूले जब मरियम झट्टै उठेर बाहिर गइरहेकी देखे, तिनीहरूले तिनी चिहानमा रुन गइरहेकी छन् भन्‍ने सोची तिनीहरू पनि तिनको पछि लागे । **32** त्यसपछि जब मरियम येशू हुनुभएको ठाउँमा आइन् र उहाँलाई देखिन्, तिनी उहाँको पाउमा घोप्‍टो परिन्, र उहाँलाई भनिन्, “प्रभु, यदि तपाईं यहाँ हुनुभएको भए मेरा भाइ मर्ने थिएनन् ।” **33** जब येशूले तिनी र तिनीसँग आएका यहूदीहरू पनि रोइरहेको देख्‍नुभयो, उहाँ आत्मामा अति विचलित हुनुभयो, र दुःखित हुनुभयो । **34** उहाँले भन्‍नुभयो, “तिमीहरूले तिनलाई कहाँ राखेका छौ ?” उनीहरूले उहाँलाई भने, “प्रभु आउनुहोस्, र हेर्नुहोस् ।” **35** येशू रुनुभयो । **36** त्यसपछि यहूदीहरूले भने, “हेर, उहाँले लाजरसलाई कति माया गर्नुहुन्थ्यो !” **37** तर तिनीहरूमध्ये केहीले भने, “के अन्धाका आँखा खोल्ने यी मानिसले यस मानिसलाई पनि नमर्ने तुल्याउने बनाउन सक्दैनथ्यो र ?” **38** त्यसपछि फेरि येशू आत्मामा आफैँ अति विचलित हुनुभयो, र चिहानतिर जानुभयो । यो एउटा गुफा थियो र यसलाई एउटा ढुङ्गाले ढाकेको थियो । **39** येशूले भन्‍नुभयो, “ढुङ्गा हटाऊ ।” लाजरस जो मरेका थिए, तिनकी दिदी मार्थाले येशूलाई भनिन्, “प्रभु, अहिलेसम्म त शरीर कुहिसकेको हुनेछ, किनकि तिनी मरेको चार दिन भइसक्यो ।” **40** येशूले तिनलाई भन्‍नुभयो, “के मैले तिमीलाई भनिनँ, कि यदि तिमीले विश्‍वास गर्‍यौ भने तिमीले परमेश्‍वरको महिमा देख्‍नेछौ ?” **41** त्यसैले, तिनीहरूले ढुङ्गा हटाए । येशूले आफ्ना आँखा माथितिर उठाउनुभयो, र भन्‍नुभयो, “हे पिता, मेरो बिन्ती सुन्‍नुभएकोमा म तपाईंलाई धन्यवाद दिन्छु । **42** म जान्दथेँ, तपाईंले मेरो बिन्ती सधैँ सुन्‍नुहुन्छ, तर मेरो वरिपरि उभिरहेका यो भिडको कारण मैले यो भनेँ, ताकि तपाईंले मलाई पठाउनुभएको छ भन्‍ने तिनीहरूले विश्‍वास गर्न सकून् ।” **43** उहाँले यी कुराहरू भन्‍नुभएपछि उहाँले ठुलो सोरमा भन्‍नुभयो, “लाजरस, बाहिर आऊ !” **44** मरेको मानिस बाहिर आयो, त्यसका हात र खुट्टाहरू कपडाले बाँधिएका थिए; त्यसको अनुहार कपडाले बेह्रिएको थियो । येशूले तिनीहरूलाई भन्‍नुभयो, “त्यसलाई खोलिदेओ, र त्यसलाई जान देओ ।” **45** त्यसपछि मरियमकहाँ आएका र येशूले जे गर्नुभयो सो दखेका धेरै यहूदीहरूले उहाँमा विश्‍वास गरे । **46** तर तिनीहरूमध्ये केही फरिसीहरूकहाँ गए र येशूले गर्नुभएका ती कुराहरू तिनीहरूलाई बताइदिए । **47** त्यसपछि मुख्य पुजारीहरू र फरिसीहरूले परिषद्‌का सदस्यहरूलाई भेला पारे, र भने, “हामीले के गर्ने ? यस मानिसले धेरै चिह्न‍हरू गर्छन् । **48** यदि हामीले यसलाई यसरी नै छोडिदियौँ भने सबैले यसलाई विश्‍वास गर्नेछन्; रोमीहरू आउनेछन् अनि हाम्रो ठाउँ र हाम्रो जाति दुवै लिनेछन् ।” **49** तैपनि तिनीहरूमध्ये कैयाफा नामका मानिस जो त्यस वर्ष प्रधान पुजारी थिए तिनले तिनीहरूलाई भने, “तिमीहरू केही पनि जान्दैनौ । **50** सम्पूर्ण राष्‍ट्र नै नष्‍ट हुनुभन्दा मानिसहरूका निम्ति एक जना मर्नु नै तिमीहरूका निम्ति उत्तम हो भन्‍ने तिमीहरू ठान्दैनौ ।” **51** अब यो तिनले आफ्नै तर्फबाट भनेका थिएनन् । बरु उनी त्यस वर्षका प्रधान पुजारी भएको कारणले येशू राष्‍ट्रको निम्ति मर्नुपर्छ भनी तिनले अगमवाणी गरेका थिए । **52** राष्‍ट्रको निम्ति मात्र होइन, तर छरपष्‍ट भएका परमेश्‍वरका सन्तानहरूसँगै एक होऊन् भनेर पनि हो । **53** त्यसैले, त्यस दिनदेखि उनीहरूले येशूलाई कसरी मार्ने भनी योजना बनाउन थाले । **54** येशू यहूदीहरू माझ खुलमखुला हिँड्‍डुल गर्नुभएन, तर उहाँ त्यहाँबाट उजाड-स्थान नजिकैको गाउँमा रहेको एफ्राइम भनिने सहरमा जानुभयो । त्यहाँ उहाँ चेलाहरूसँग बस्‍नुभयो । **55** अब यहूदीहरूको निस्तार-चाड नजिकै थियो र धेरै जना आफैँलाई शुद्ध पार्न गाउँहरूबाट निस्तार-चाड अगि नै यरूशलेम गए । **56** तिनीहरूले येशूलाई खोजिरहेका थिए । तिनीहरू मन्दिरमा खडा भइरहँदा एक-अर्कामा भन्दै थिए, “तिमीहरूलाई कस्तो लाग्छ ? उनी चाडमा आउने छैनन् र ?” **57** अहिले मुख्य पुजारीहरू र फरिसीहरूले यो उर्दी जारी गरेका थिए, कि यदि कसैले येशू कहाँ हुनुहुन्थ्यो भनी जान्दथ्यो भने, त्यसले त्यो भन्‍नुपर्छ ताकि तिनीहरूले उहाँलाई पक्रन सकून् ।

### Chapter 12

**1** निस्तार-चाडको छ दिन अगाडि येशू बेथानिया आउनुभयो, जहाँ उहाँले मृत्युबाट जीवित पार्नुभएका लाजरस थिए । **2** त्यसकारण, तिनीहरूले उहाँको लागि बेलुकीको खाना तयार पारे । मार्थाले सेवा-सत्कार गरिरहेकी थिइन् र लाजरस येशूसँगै टेबलमा ढल्किरहेकाहरूमध्ये एक जना थिए । **3** तब मरियमले आधा लिटर जति शुद्ध जटामसीले बनेको बहुमूल्य अत्तर लिइन्, र येशूको पाउ अभिषेक गरिन्, अनि तिनको आफ्नो कपालले उहाँको पाउ पुछिन् । त्यो घर अत्तरको सुगन्धले भरियो । **4** उहाँका चेलाहरूमध्ये एक जना यहूदा स्करियोत जसले उहाँलाई विश्‍वासघात गर्ने थियो, त्यसले भन्यो, **5** “यो अत्तर तिन सय चाँदीका सिक्‍कामा बेचेरे गरिबहरूलाई किन दिइएन ?” **6** त्यसले यो कुरा गरिबहरूको वास्ता गरेर भनेको थिएन, तर त्यो चोर भएकोले भनेको हो । त्यससँग पैसाको थैलो हुन्थ्यो र यसमा राखिएकोबाट चोर्ने गर्थ्यो । **7** येशूले भन्‍नुभयो, “तिनीसँग मेरो दफनको दिनको लागि जे छ, त्यो राख्‍न देऊ । **8** गरिबहरू त तिमीहरूसँग सधैँ हुनेछन्, तर म तिमीहरूसँग सधैँ हुनेछैनँ ।” **9** अब यहूदीहरूको ठुलो भिडले येशू त्यहाँ हुनुहुन्छ भन्‍ने थाहा पायो र तिनीहरू येशूको निम्ति मात्र होइन, तर लाजरसलाई हेर्न पनि आए, जसलाई येशूले मृत्युबाट जीवित पार्नुभएको थियो । **10** मुख्य पुजारीहरूले सँगसँगै षड्‍यन्‍त्र रचे, ताकि तिनीहरूले लाजरसलाई पनि मार्न सकेको होस् । **11** किनकि तिनको कारण धेरै यहूदीहरू भड्‌किएका थिए र येशूमा विश्‍वास गरेका थिए । **12** अर्को दिन चाडमा ठुलो भिड आयो । जब येशू यरूशलेममा आउँदै हुनुहुन्छ भन्‍ने तिनीहरूले सुने, **13** तिनीहरूले खजुरको बोटका हाँगाहरू लिए र उहाँलाई भेट्न गए, अनि उच्‍च सोरमा यसो भने, “होसन्‍ना ! इस्राएलका राजा अर्थात् परमप्रभुको नाउँमा आउनुहुने धन्यको हुनुहुन्छ ।” **14** येशूले एउटा गधाको बछेडा भेट्टाउनुभयो र त्यसमाथि चढ्नुभयो, जस्तो यो लेखिएको थियो, **15** “सियोनकी छोरी नडराऊ, हेर, तिम्रा राजा गधामा चढेर आउँदै हुनुहुन्छ ।” **16** उहाँका चेलाहरूले सुरुमा यी कुराहरू बुझेनन्, तर जब येशू महिमित हुनुभयो तब उहाँको विषयमा लेखिएका थिए र यी सबै कुराहरू तिनीहरूले उहाँकै निम्ति गरेका थिए भनी उनीहरूले सम्झे । **17** उहाँले अहिले लाजरसलाई चिहानबाट बाहिर बोलाउनुहुँदा र तिनलाई मृत्युबाट जीवित पार्नुहुँदा उहाँसँग भएको भिडले गवाही दियो । **18** यही कारणले गर्दा पनि भिडहरू उहाँलाई भेट्न गए, किनकि उहाँले यो चिह्न‍ गर्नुभयो भन्‍ने तिनीहरूले सुने । **19** यसकारण फरिसीहरूले एक-आपसमा भने, “हेर, तिमीहरू केही पनि गर्न सक्दैनौ; हेर, सारा संसारै त्यसको पछि लागेको छ ।” **20** अहिले चाडमा आराधना गर्न माथि गइरहेका तिनीहरूमध्ये केही ग्रिकहरू पनि थिए । **21** यिनीहरू फिलिपकहाँ गए जो गालीलको बेथसेदाका थिए र तिनलाई भने, “महाशय, हामी येशूलाई भेट्न चाहन्छौँ ।” **22** फिलिपले गएर अन्द्रियासलाई भने । अनि अन्द्रियास फिलिपसँग गए, र तिनीहरूले येशूलाई भने । **23** येशूले तिनीहरूलाई जवाफ दिनुभयो र भन्‍नुभयो, “मानिसका पुत्रको निम्ति महिमित हुने समय आएको छ । **24** साँचो, साँचो म तिमीहरूलाई भन्दछु, गहुँको दाना जबसम्म माटोमा झरेर मर्दैन, यो आफैँ एकलो रहन्छ, तर यदि त्यो मर्छ भने यसले धेरै फल फलाउनेछ । **25** जसले आफ्नो जीवनलाई प्रेम गर्छ त्यसले त्यो गुमाउनेछ, तर जसले यस संसारमा आफ्नो जीवनलाई घृणा गर्छ त्यसले यो अनन्त जीवनको लागि जोगाइराख्‍नेछ । **26** यदि कसैले मेरो सेवा गर्छ भने, त्यसले मलाई पछ्याओस्, र म जहाँ हुन्छु त्यहाँ मेरो सेवक पनि हुनेछ । यदि कसैले मेरो सेवा गर्छ भने पिताले त्यसको आदर गर्नुहुनेछ । **27** अहिले मेरो प्राण दुःखित भएको छः म के भनूँ ? हे पिता, मलाई यो घडीबाट बचाउनुहोस् ? तर यही कारणको निम्ति म यो घडीमा आएँ । **28** हे पिता, तपाईंको नाउँ महिमित पार्नुहोस् ।” तब स्वर्गबाट एउटा आवाज आयो, र भन्‍यो, “मैले यिनलाई महिमित पारेको छु र म फेरि महिमित पार्नेछु ।” **29** तब उहाँको छेउमा उभिने भिडले यो आवाज सुने, र तिनीहरूले मेघ गर्ज्यौ भने । अरूहरूले भने, “स्वर्गदूत उहाँसँग बोलेको हो ।” **30** येशूले जवाफ दिनुभयो र भन्‍नुभयो, “यो आवाज मेरो निम्ति होइन, तर तिमीहरूका निम्ति आएको हो ।” **31** अब यो संसारको न्याय हुन्छ, अब यस संसारको शासक फ्याँकिनेछ । **32** अनि जब म पृथ्वीबाट उचालिन्छु, म सबैलाई आफूतिर खिँच्‍नेछु ।” **33** कस्तो किसिमको मृत्यु मर्दै हुनुहुन्छ भन्‍ने सङ्केत गर्न उहाँले यो कुरा भन्‍नुभएको थियो । **34** भिडले उहाँलाई जवाफ दियो, “हामीले व्यवस्थाबाट सुनेका छौँ, कि ख्रीष्‍ट सधैँ रहनुहुनेछ । तपाईं कसरी भन्‍नुहुन्छ, ‘मानिसका पुत्र उचालिनुपर्छ ?’ यो मानिसका पुत्र को हो ?” **35** तब येशूले तिनीहरूलाई भन्‍नुभयो, “केही समयको निम्ति ज्योति तिमीहरूसँग अझै हुनेछ । तिमीहरूसँग ज्योति हुँदा हिँड, ताकि अन्धकारले तिमीहरूलाई नढाकोस् । जो अन्धकारमा हिँड्छ त्यो कहाँ जाँदै छ भनी त्यसलाई थाहा हुँदैन । **36** तिमीसँग ज्योति हुँदा नै त्यो ज्योतिमा विश्‍वास गर, ताकि तिमीहरू ज्योतिको सन्तान हुन सक ।” येशूले यी कुराहरू भन्‍नुभयो र त्यसपछि उहाँ त्यहाँबाट प्रस्थान गर्नुभयो र उहाँ तिनीहरूबाट लुकेर बस्‍नुभयो । **37** तिनीहरूको सामु येशूले यति धेरै चिह्न‍हरू गर्नुभए तापनि तिनीहरूले उहाँमाथि अझै पनि विश्‍वास गरेनन् । **38** यशैया अगमवक्‍ताको वचन पुरा होस् भनेर यसो भएको थियो । तिनी भन्दछन्, “प्रभु, हाम्रो समाचार कसले विश्‍वास गरेको छ ? र परमेश्‍वरको बाहुली कसलाई प्रकट गरिएको छ ?” **39** यसैकारण, तिनीहरूले विश्‍वास गर्न सकेनन्, किनकि यशैयाले यसो पनि भने, **40** “उहाँले तिनीहरूका आँखा अन्धो तुल्याइदिनुभएको छ र उहाँले तिनीहरूका हृदय कठोर पारिदिनुभएको छ; नत्रता तिनीहरूका आँखाले देख्‍ने थिए र उनीहरूका हृदयले बुझ्‍ने थिए र फर्किने थिए, अनि म तिनीहरूलाई निको पार्ने थिएँ ।” **41** यशैयाले यी कुराहरू भने, किनकि तिनले येशूको महिमा देखे र उहाँको विषयमा बोले । **42** तरै पनि शासकहरूमध्ये धेरैले येशूमा विश्‍वास गरे, तर फरिसीहरूको कारणले गर्दा तिनीहरूले यसलाई स्वीकार गरेनन्, ताकि तिनीहरूलाई सभाघरमा रोक नलगाइयोस् । **43** तिनीहरूले परमेश्‍वरबाट आउने प्रशंसाभन्दा मानिसहरूबाट आउने प्रशंसा बढी रुचाए । **44** येशूले ठुलो सोरमा भन्‍नुभयो, “जसले ममाथि विश्‍वास गर्छ त्यसले मलाई मात्र होइन, तर मलाई पठाउनुहुनेमाथि पनि विश्‍वास गर्छ, **45** र जसले मलाई देख्‍छ त्यसले मलाई पठाउनुहुनेलाई देख्‍छ ।” **46** म संसारमा ज्योतिको रूपमा आएको छु ताकि जसले मलाई विश्‍वास गर्छ त्यो अन्धकारमा नरहोस् । **47** यदि कसैले मेरो वचन सुन्छ, तर त्यसको पालना गर्दैन भने म त्यसको न्याय गर्दिनँ, किनकि म संसारको न्याय गर्न आएको होइनँ, तर संसारलाई बचाउन आएको हुँ । **48** जसले मलाई इन्कार गर्छ, र मेरा वचनहरू ग्रहण गर्दैन, त्यसको न्याय गर्ने एक जना हुनुहुन्छः मैले बोलेको मेरो वचनले नै अन्त्यको दिनमा त्यसको न्याय गर्नेछ । **49** किनकि म मेरो आफ्नै तर्फबाट बोलिनँ, तर मलाई पठाउनुहुने पिता नै हुनुहुन्छ, जसले मैले के बोल्ने र के भन्‍ने विषयमा आज्ञा दिनुभएको छ । **50** म जान्दछु, कि उहाँको आज्ञा अनन्त जीवन हो । त्यसैले, म त्यही भन्छुः पिता मसँग जस्तो बोल्नुभएको छ, म त्यस्तै बोल्छु ।

### Chapter 13

**1** अब निस्तार-चाडअगि येशू जान्‍नुहुन्थ्यो, कि उहाँ यस संसारबाट पिताकहाँ जाने उहाँको समय आएको थियो, यस संसारमा भएका उहाँका आफ्नाहरूलाई प्रेम गरेर उहाँले तिनीहरूलाई अन्त्यसम्मै प्रेम गर्नुभयो । **2** अहिले दियाबलसले सिमोनको छोरा यहूदा इस्करियोतको हृदयमा येशूलाई विश्‍वासघात गर्ने कुरा अगि नै हालिदिएको थियो । **3** येशूले जान्‍नुहुन्थ्यो, कि पिताले सबै थोक उहाँको हातमा दिनुभएको थियो, उहाँ पिताबाट नै आउनुभएको थियो र फेरि परमेश्‍वरकहाँ नै फर्केर जाँदै हुनुहुन्थ्यो । **4** उहाँ बेलुकीको खाना खाएर उठ्नुभयो र उहाँको बाहिरी वस्‍त्र फुकाल्नुभयो । त्यसपछि उहाँले एउटा तौलिया लिनुभयो, र आफ्नो कम्मरमा बेर्नुभयो । **5** त्यसपछि उहाँले बाटामा पानी हाल्नुभयो र चेलाहरूका गोडा धुन थाल्नुभयो, अनि उहाँको कम्मरमा बेर्नुभएको तौलियाले तिनीहरूका गोडा पुछ्नुभयो । **6** उहाँ सिमोन पत्रुसकहाँ आउनुभयो, र पत्रुसले उहाँलाई भने, “प्रभु, के तपाईं मेरा गोडा धुँदै हुनुहुन्छ ?” **7** येशूले जवाफ दिनुभयो, र तिनलाई भन्‍नुभयो, “म के गरिरहको छु, तिमी अहिले यसलाई बुझ्दैनौ, तर तिमीले यो पछि बुझ्‍नेछौ ।” **8** पत्रुसले उहाँलाई भने, “तपाईंले मेरा गोडा कहिल्यै पनि धुनुहुनेछैन ।” येशूले तिनलाई जवाफ दिनुभयो, “यदि मैले तिमीलाई धोइनँ भने तिम्रो मसित केही हिस्सा हुनेछैन ।” **9** सिमोन पत्रुसले उहाँलाई भने, “प्रभु, मेरा गोडा मात्र होइन, मेरा शिर र हातहरू पनि धोइदिनुहोस् ।” **10** येशूले तिनलाई भन्‍नुभयो, “जो नुहाएको छ, त्यसका गोडाबाहेक अरू केही धुनुपर्दैन र त्यो पूर्ण रूपमा शुद्ध हुन्छ; तिमी शुद्ध छौ, तर तिमीहरू सबै जना नै त छैनौ ।” **11** (किनकि कसले उहाँलाई विश्‍वासघात गर्थ्यो भन्‍ने येशूलाई थाहा थियो, त्यसैले उहाँले भन्‍नुभयो, “तिमीहरू सबै जना त शुद्ध छैनौ ।” ) **12** त्यसैले, जब येशूले तिनीहरूका गोडा धुनुभयो र उनीहरूका लुगा लगाउनुभयो, र फेरि बस्‍नुभयो, उहाँले तिनीहरूलाई भन्‍नुभयो, “मैले तिमीहरूका निम्ति के गरेको छु भन्‍ने के तिमीहरू जान्दछौ ?” **13** तिमीहरू मलाई ‘गुरु’ र ‘प्रभु’ भन्छौ र तिमीहरू ठिकै बोलिरहेका छौ, किनकि म त्यही हुँ । **14** तब म गुरु र प्रभुले तिमीहरूका गोडा धोएको छु भने तिमीहरूले पनि एक अर्काको गोडा धुनुपर्छ । **15** किनकि मैले यो तिमीहरूलाई एउटा उदाहरण दिएको हुँ, ताकि तिमीहरूले पनि मैले तिमीहरूका निम्ति गरेजस्तै गर्न सक । **16** साँचो, साँचो म तिमीहरूलाई भन्दछु, नोकर आफ्नो मालिकभन्दा ठुलो हुँदैन न त समाचारवाहक त्यसलाई पठाउनेभन्दा ठुलो हुन्छ । **17** यदि तिमीहरूले यी कुराहरू जान्यौ, र ती गर्‍यौ भने तिमीहरू धन्यका हुनेछौ । **18** म तिमीहरू सबै जनाको बारेमा बोलिरहेको छैनँ; मैले जसलाई छानेको छु म तिनीहरूलाई चिन्छु, तर यो यसैले हो, कि धर्मशास्‍त्र पुरा होस्ः जसले मेरो रोटी खायो, त्यसले नै ममाथि लात उठायो । **19** म यो घटनअगि नै तिमीहरूलाई भन्छु, ताकि जब यो घटन आउँछ, म उही हुँ भनी तिमीहरूले विश्‍वास गर्न सक । **20** म साँचो, साँचो तिमीहरूलाई भन्दछु, जसले मैले जसलाई पठाउँछु त्यसलाई ग्रहण गर्छ, त्यसले मलाई ग्रहण गर्दछ, र जसले मलाई ग्रहण गर्छ, त्यसले मलाई पठाउनुहुनेलाई ग्रहण गर्दछ । **21** जब येशूले यो भन्‍नुभयो, उहाँ आत्मामा विचलित हुनुभयो, उहाँले गवाही दिनुभयो, र भन्‍नुभयो, “साँ‍चो, साँचो म तिमीहरूलाई भन्दछु, कि तिमीहरूमध्ये एक जनाले मलाई विश्‍वासघात गर्नेछ ।” **22** उहाँले कसको बारेमा कुरा गर्दै हुनुहुन्छ भनेर छक्‍क पर्दै चेलाहरूले एक आपसमा हेराहेर गर्न थाले । **23** उहाँका चेलाहरूमध्ये एक जना जसलाई येशूले प्रेम गर्नुहुन्थ्यो तिनी टेबलमा येशूको छातीमा अडेस लगेर ढल्किरहेका थिए । **24** यसकारण सिमोन पत्रुसले यो चेलालाई इसारा गरेर भने, “उहाँले हामीमध्ये कसको बारेमा भन्दै हुनुहुन्छ, हामीलाई भन ।” **25** त्यसैले, तिनी येशूको छातीमा ढल्किएर बसे, र उहाँलाई भने, “प्रभु, यो को हो ?” **26** त्यसपछि येशूले जवाफ दिनुभयो, “त्यो त्यही हो, जसलाई म यो रोटीको टुक्रा चोपेर दिन्छु ।” त्यसपछि उहाँले रोटीको टुक्रा चोप्‍नुभयो र सिमोनको छोरा यहूदालाई दिनुभयो । **27** र रोटी दिइसक्‍नुभएपछि शैतान त्यसभित्र पस्यो । त्यसैले, येशूले त्यसलाई भन्‍नुभयो, “तिमीले जे गरिरहेका छौ, सो छिटो गरी हाल ।” **28** अब उहाँले त्यसलाई किन यसो भन्‍नुभएको भन्‍ने त्यहाँ टेबलमा ढल्किरहेका कसैलाई पनि थाहा भएन । **29** केहीले यहूदासँग पैसाको थैलो भएको हुनाले येशूले त्यसलाई, “चाडको निम्ति हामीलाई आवश्‍यक पर्ने सामानहरू किन” वा त्यसले गरिबहरूलाई दिनुपर्छ भन्‍नुभएको होला भन्‍ने सोचे । **30** जब यहूदाले रोटी खायो, त्यो तुरुन्तै त्यहाँबाट हिँडी हाल्यो । यो रातको समय थियो । **31** जब यहूदा त्यहाँबाट गयो, येशूले भन्‍नुभयो, “मानिसका पुत्रलाई महिमित तुल्याइन्छ, र उसमा परमेश्‍वरलाई महिमित तुल्याइन्छ । **32** परमेश्‍वरले आफैँमा उसलाई महिमित पार्नुहुनेछ र उहाँले उसलाई तुरुन्तै महिमित तुल्याउनुहुनेछ । **33** साना बालकहरू हो, म तिमीहरूसँग अझ केही समयसम्म हुनेछु । मैले यहूदीहरूलाई भनेझैँ, अहिले म तिमीहरूलाई यो पनि भन्छु, तिमीहरूले मलाई खोज्‍नेछौ, ‘जहाँ म गइरहेको छु, त्यहाँ तिमीहरू आउन सक्दैनौ ।’ **34** म तिमीहरूलाई नयाँ आज्ञा दिइरहेको छु, कि तिमीहरू एकले अर्कोलाई प्रेम गर्नुपर्छ, जसरी मैले तिमीहरूलाई प्रेम गरेको छु । त्यसैले पनि तिमीहरू एकले अर्कालाई प्रेम गर्नुपर्छ । **35** यदि तिमीहरूले एकले अर्कालाई प्रेम गर्‍यौ भने यसैद्वारा तिमीहरू मेरा चेलाहरू हौ भनी सबैले जान्‍नेछन् । **36** सिमोन पत्रुसले उहाँलाई भने, “प्रभु, तपाईं कहाँ जाँदै हुनुहुन्छ ?” येशूले जवाफ दिनुभयो, “म जहाँ जाँदै छु, तिमी अहिले पछ्याउन सक्दैनौ, तर तिमीले पछि पछ्याउनेछौ ।” **37** पत्रुसले उहाँलाई भने, “प्रभु, मैले तपाईंलाई अहिले नै किन पछ्याउन सक्दिनँ ? म तपाईंको लागि मेरो ज्यान पनि दिनेछु ।” **38** येशूले जवाफ दिनुभयो, “के तिमीले मेरो निम्ति आफ्नो ज्यान नै दिनेछौ त ? साँचो, साँचो म तिमीलाई भन्दछु, कि तिमीले मलाई तिन पल्ट इन्कार गरेपछि मात्र भाले बास्‍नेछ ।”

### Chapter 14

**1** “तिमीहरूको हृदय विचलित नहोस् । तिमीहरूले परमेश्‍वरमा विश्‍वास गर्छौ, ममा पनि विश्‍वास गर । **2** मेरा पिताको घरमा बस्‍ने धेरै कोठाहरू छन् । यदि त्यसो नहुँदो हो त, मैले तिमीहरूलाई भन्‍ने थिएँ त, किनकि म तिमीहरूका लागि ठाउँ तयार पार्न गइरहेको छु । **3** म जान्छु, र तिमीहरूका लागि ठाउँ तयार पार्छु भने, म फेरि आउनेछु र म आफैँसँग लानेछु, ताकि जहाँ म हुन्छु तिमीहरू पनि त्यहाँ हुनेछौ । **4** तिमीहरूले म जहाँ गइरहेको त्यो बाटो चिन्छौ ।” **5** थोमाले येशूलाई भने, “प्रभु, तपाईं कहाँ जाँदै हुनुहुन्छ, हामी जान्दैनौँ; हामीले बाटो कसरी चिन्‍ने ?” **6** येशूले तिनलाई भन्‍नुभयो, “बाटो, सत्य र जीवन मै नै हुँ; मद्वारा बाहेक कोही पनि पिताकहाँ आउन सक्दैन । **7** यदि तिमीहरूले मलाई चिनेका भए, तिमीहरूले मेरा पितालाई पनि चिन्‍ने थियौ । अबदेखि उसो तिमीहरूले उहाँलाई चिनेका छौ र उहाँलाई देखेका छौ ।” **8** फिलिपले येशूलाई भने, “प्रभु, हामीलाई पिता देखाउनुहोस्, त्यो नै हामीलाई पर्याप्‍त हुनेछ ।” **9** येशूले तिनलाई भन्‍नुभयो, “म तिमीहरूसँग यति लामो समयसम्म रहेको छु, र पनि फिलिप, अझै तिमी मलाई चिन्दैनौ ? जसले मलाई देखेको छ त्यसले पितालाई देखेको छ । तिमीहरू कसरी ‘हामीलाई पिता देखाउनुहोस्’ भन्‍न सक्‍छौ ?” **10** म पितामा छु र पिता ममा हुनुहुन्छ भनी के तिमीहरू विश्‍वास गर्दैनौ ? मैले तिमीहरूलाई बोलेका वचनहरू, म आफ्नै अधिकारले बोल्दिनँ । योचाहिँ ममा रहनुहुने पिता नै हुनुहुछ जसले आफ्नो काम गरिरहनुभएको छ । **11** म पितामा छु, र पिता ममा हुनुहुन्छ भन्‍ने विश्‍वास गर; नत्र कामहरूकै खातिर पनि विश्‍वास गर । **12** साँचो, साँचो, म तिमीहरूलाई भन्दछु, जसले ममाथि विश्‍वास गर्छ त्यसले मैले गर्ने कामहरू पनि गर्नेछ र त्यसले यीभन्दा पनि ठुल्ठुला कामहरू गर्नेछ, किनकि म पिताकहाँ गइरहेको छु । **13** तिमीहरूले मेरो नाउँमा जे माग्छौ, सो म गर्नेछु, ताकि पुत्रमा पिता महिमित हुनुभएको होस् । **14** यदि तिमीहरूले मेरो नाउँमा कुनै थोक माग्यौ भने सो म गर्नेछु । **15** यदि तिमीहरूले मलाई प्रेम गर्छौ भने तिमीहरूले मेरा आज्ञाहरू पालन गर्नेछौ । **16** अनि म पितासँग प्रार्थना गर्नेछु, अनि उहाँले तिमीहरूलाई अर्को सल्लाहकार दिनुहुनेछ, ताकि उहाँ तिमीहरूसँग सदासर्वदा रहनुहुनेछ, जो **17** सत्यका आत्मा हुनुहुन्छ । संसारले उहाँलाई ग्रहण गर्न सक्दैन, किनकि यसले उहाँलाई देख्‍दैन वा उहाँलाई चिन्दैन । तर तिमीहरू उहाँलाई चिन्दछौ, किनकि उहाँ तिमीहरूसँग रहनुहुन्छ र तिमीहरूमा हुनुहुनेछ । **18** म तिमीहरूलाई एकलै छोड्नेछैनँ; म तिमीहरूकहाँ फर्की आउनेछु । **19** तैपनि केही समय मात्र हो, अनि संसारले मलाई देख्‍नेछैन, तर तिमीहरू मलाई देख्‍छौ । किनकि म जिउँछु, तिमीहरू पनि जिउनेछौ । **20** त्यस दिन तिमीहरूले म पितामा छु, अनि तिमीहरू ममा छौ र म तिमीहरूमा छु भनी जान्‍नेछौ । **21** जोसँग मेरा आज्ञाहरू छन् र तिनलाई पालन गर्छन्, मलाई प्रेम गर्ने त्यही हो, अनि जसले मलाई प्रेम गर्छ त्यसलाई मेरा पिताद्वारा प्रेम गरिनेछ, र म त्यसलाई प्रेम गर्नेछु र म आफैँ त्यसकहाँ देखा पर्छु ।” **22** यहूदाले (स्करियोत होइन) येशूलाई भने, “प्रभु, किन यस्तो, हामीकहाँ चाहिँ तपाईं आफैँ देखा पर्नुहुन्छ र संसारकहाँ चाहिँ देखा पर्नुहुन्‍न ?” **23** येशूले तिनलाई जवाफ दिनुभयो, र भन्‍नुभयो, “यदि कसैले मलाई प्रेम गर्छ भने, त्यसले मरो वचन पालन गर्नेछ । मेरा पिताले त्यसलाई प्रेम गर्नुहुनेछ, अनि हामी त्यसकहाँ आउनेछौँ र त्यससँग हामी हाम्रो बासस्‍थान बनाउनेछौँ ।” **24** जसले मलाई प्रेम गर्दैन, त्यसले मेरो वचन पालन गर्दैन । तिमीहरूले सुनेका वचन मबाट आएको होइन, तर पिताबाट आएको हो जसले मलाई पठाउनुभयो । **25** म तिमीहरूसँग रहिरहँदा नै मैले तिमीहरूलाई यी कुराहरू भनेको छु । **26** तापनि सल्लाहकार अर्थात् पवित्र आत्मा जसलाई पिताले मेरो नाउँमा पठाउनुहुनेछ उहाँले तिमीहरूलाई सबै कुरा सिकाउनुहुनेछ र मैले तिमीहरूलाई भनेका सबै कुरा तिमीहरूलाई याद दिलाउनुहुनेछ । **27** म तिमीहरूसँग शान्ति छोड्छु; म तिमीहरूलाई मेरो शान्ति दिन्छु । संसारले जसरी दिन्छ त्यसरी म यो तिमीहरूलाई दिन्‍नँ । तिमीहरूको हृदय विचलित नहोस्, र भयभीत नहोस् । **28** मैले तिमीहरूलाई भनेको सुनेका छौ, “म गइरहेछु, अनि म तिमीहरूकहाँ फेरि आउनेछु ।” यदि तिमीहरूले मलाई प्रेम गरेका भए, तिमीहरू खुसी हुनेथियौ, किनकि म पिताकहाँ गइरहेको छु, किनकि पिता मभन्दा महान् हुनुहुन्छ । **29** अहिले मैले तिमीहरूलाई यो हुन अगाडि नै बताएको छु, ताकि जब यो हुन आउँछ तिमीहरूले विश्‍वास गर्न सक । **30** म तिमीहरूसँग धेरै बोल्दिनँ, किनकि यस संसारको शासक आउँदै छ । त्यसको ममाथि केही शक्‍ति छैन, **31** तर म पितालाई प्रेम गर्छु भन्‍ने संसारले जानोस् भनेर पिताले मलाई जस्तो आज्ञा गर्नुभएको छ म त्यसै गर्छु । उठौँ, र यहाँबाट जाऔँ ।”

### Chapter 15

**1** म साँचो दाख हुँ र मेरा पिता दाखबारीका किसान हुनुहुन्छ । **2** ममा भएका फल नफलाउने हरेक हाँगालाई उहाँले छाँट्नुहुन्छ र उहाँले फल फलाउने हरेक हाँगालाई पनि छिँवल्नुहुन्छ, ताकि यसले अझ धेरै फल फलाओस् । **3** मैले तिमीहरूलाई भनेको सन्देशले तिमीहरू अगि नै शुद्ध भइसकेका छौ । **4** ममा रहो र म तिमीहरूमा रहनेछु । जसरी दाखको बोटमा नरहेसम्म हाँगा आफैँले फल फलाउन सक्दैन, त्यसरी नै तिमीहरू पनि ममा नरहेसम्म फल फलाउन सक्दैनौ । **5** म दाखको बोट हुँ, र तिमीहरू त्यसका हाँगाहरू हौ । जो ममा रहन्छ र म त्यसमा रहनेछु, त्यसले धैरै फल फलाउँछ, किनकि मविना तिमीहरू केही पनि गर्न सक्दैनौ । **6** यदि कोही ममा रहँदैन भने त्यसलाई हाँगालाई झैँ फालिन्छ र त्यो सुक्‍छ; अनि तिनीहरूले हाँगाहरूलाई बटुल्छन् र आगोमा हाल्छन्, अनि तिनीहरूलाई जलाइन्छ । **7** यदि तिमीहरू ममा रह्‍यौ र मेरा वचनहरू तिमीहरूमा रहे भने, तिमीहरू जे इच्छा गर्छौ सो माग, र यो तिमीहरूका निम्ति गरिनेछ ।” **8** मेरा पिता यसमा महिमित तुल्याइनुहुनेछः तिमीहरू धेरै फल फलाउन सक र तिमीहरू मेरा चेलाहरू होओ । **9** जसरी पिताले मलाई प्रेम गर्नुभएको छ, त्यसरी नै मैले पनि तिमीहरूलाई प्रेम गरेको छु; मेरो प्रेममा रहो । **10** तिमीहरूले मेरा आज्ञाहरू पालन गर्छौ भने जसरी मैले मेरा पिताको आज्ञा पालन गरेको छु र उहाँको प्रेममा रहेको छु, त्यसरी नै तिमीहरू मेरो प्रेममा रहनेछौ । **11** मैले तिमीहरूलाई यी कुराहरू भनेको छु, ताकि मेरो आनन्द तिमीहरूमा होस् र तिमीहरूको आनन्द पूर्ण होस् । **12** यो मेरो आज्ञा हो, कि मैले तिमीहरूलाई जसरी प्रेम गरेँ तिमीहरूले एक अर्कालाई त्यसरी नै प्रेम गर । **13** आफ्नो मित्रको लागि आफ्नो ज्यानै दिनुभन्दा अर्को कुनै महान् प्रेम छैन । **14** यदि तिमीहरूले मैले आज्ञा गरेका कुराहरू गर्छौ भने तिमीहरू मेरा मित्रहरू हौ । **15** म तिमीहरूलाई नोकरहरू भन्‍दिनँ, किनकि त्यसका मालिकले के गरिरहेछ सो नोकरले जान्दैन । मैले तिमीहरूलाई मित्र भनेको छु, किनकि मैले मेरा पिताबाट सुनेका सबै कुरा तिमीहरूलाई प्रष्‍ट पारेको छु । **16** तिमीहरूले मलाई चुनेनौ, तर मैले तिमीहरूलाई चुनेँ, र तिमीहरूलाई नियुक्‍त गरेँ, ताकि तिमीहरू जाओ, र फल फलाओ अनि तिमीहरूका फल रहनुपर्छ । त्यसैले तिमीहरूले मेरो नाउँमा पितासँग जे माग्छौ, सो उहाँले तिमीहरूलाई दिनुहुनेछ । **17** म तिमीहरूलाई यी कुराहरू आज्ञा गर्छुः कि तिमीहरूले एक अर्कालाई प्रेम गर्नेछौ । **18** यदि संसारले तिमीहरूलाई घृणा गर्छ भने, जान कि यसले तिमीहरूलाई घृणा गर्नुअगि मलाई घृणा गरेको छ । **19** यदि तिमीहरू संसारका थियौ त, संसारले तिमीहरूलाई आफ्नैझैँ प्रेम गर्ने थियो । तर तिमीहरू संसारका होइनौ, र मैले तिमीहरूलाई संसारबाट चुनेँ, यसकारण संसारले तिमीहरूलाई घृणा गर्छ । **20** मैले तिमीहरूलाई भनेको वचन याद राख, ‘नोकर त्यसको मालिकभन्दा महान् हुँदैन ।’ यदि तिनीहरूले मलाई सताएका छन् भने, तिनीहरूले तिमीहरूलाई पनि सताउनेछन् । यदि तिनीहरूले मेरो वचन पालन गरेका थिए भने तिनीहरूले तिमीहरूको पनि पालन गर्नेछन् ।” **21** तिनीहरू मेरो नाउँको कारणले तिमीहरूलाई यी सबै कुराहरू गर्नेछन्, किनकि मलाई पठाउनुहुनेलाई तिनीहरू चिन्दैनन् । **22** यदि म आएको थिइनँ, र तिनीहरूसँग बोलेको थिइनँ भने त, उनीहरूमा पाप हुने थिएन, तर अब त तिनीहरूसित आफ्नो पापको लागि कुनै बहाना छैन । **23** जसले मलाई घृणा गर्छ, त्यसले मेरा पितालाई पनि घृणा गर्छ । **24** यदि मैले तिनीहरू माझ कसैले नगरेका कामहरू गरेको थिइनँ भने तिनीहरूमा कुनै पाप हुने थिएन, तर अहिले तिनीहरूले म र मेरा पिता दुवैलाई देखेका छन्, र घृणा गरेका छन् । **25** तर यो तिनीहरूको व्यवस्थामा लेखिएको वचन पुरा हुनलाई हो, ‘तिनीहरूले मलाई विनाकारण घृणा गरे ।’ **26** जब सल्लाहकार आउनुहुन्छ जसलाई म तिमीहरूको निम्ति पिताको तर्फबाट पठाउनेछु अर्थात् सत्यको आत्मा जो पिताबाट जानुहुन्छ, उहाँले मेरो बारेमा गवाही दिनुहुनेछ । **27** तिमीहरूले पनि गवाही दिइरहेका छौ, किनकि तिमीहरू मसँग सुरुदेखि नै छौ ।

### Chapter 16

**1** तिमीहरू पछि नहट भनेर मैले तिमीहरूलाई यी कुराहरू भनेको छु । **2** तिनीहरूले तिमीहरूलाई सभाघरबाट बाहिर निकाल्नेछन् । तर यस्तो समय आउँदै छ कि तिमीहरूलाई मार्ने हरेकले तिनीहरूले परमेश्‍वरको सेवा गरिरहेका छन् भनी ठान्‍नेछन् । **3** तिनीहरूले यी कुराहरू गर्नेछन्, किनकि तिनीहरूले न त पितालाई न मलाई नै चिनेका छन् । **4** मैले तिमीहरूलाई यी कुराहरू भनेको छु, ताकि त्यो घडी आउँदा मैले तिमीहरूलाई तिनीहरूको बारेमा भनेको कुरा तिमीहरूले सम्झन सक । मैले तिमीहरूलाई यी कुराहरू पहिले नै भनिनँ, किनकि म तिमीहरूसँगै नै थिएँ । **5** तर अहिले म मलाई पठाउनुहुनेकहाँ जाँदै छु, तर पनि तिमीहरू कसैले पनि ‘तपाईं कहाँ जाँदै हुनुहन्छ ?’ भनी मलाई सोध्दैनौ । **6** तर मैले तिमीहरूलाई यी कुराहरू भनेको कारण, तिमीहरूको हृदय निराशाले भरिएको छ । **7** म तिमीहरूलाई साँचो भन्दछुः म जानु नै तिमीहरूको निम्ति असल छ । किनकि म गइनँ भने सल्लाहकार तिमीहरूकहाँ आउनुहुनेछैन, तर यदि म गएँ भने म उहाँलाई तिमीहरूकहाँ पठाउनेछु । **8** जब सल्लाहकार आउनुहुन्छ, उहाँले संसारलाई पाप र धार्मिकता र न्यायको बारेमा गलत साबित गर्नुहुनेछ– **9** पापको बारेमा, किनभने तिनीहरूले ममा विश्‍वास गर्दैनन्; **10** धार्मिकताको बारेमा, किनकि म पिताकहाँ जाँदै छु र अब उप्रान्त तिमीहरूले मलाई देख्‍नेछैनौ; **11** अनि न्यायको बारेमा, किनकि यस संसारको शासकको न्याय गरिएको छ । **12** मैले तिमीहरूलाई धेरै कुरा भन्‍नु छ, तर तिमीहरू अहिल्यै ती कुराहरू बुझ्दैनौ । **13** तर जब उहाँ अर्थात् सत्यको आत्मा आउनुहुन्छ, उहाँले तिमीहरूलाई सबै सत्यतामा डोर्‍याउनुहुनेछ, किनकि उहाँ आफ्नो निम्ति बोल्नुहुनेछैन । तर उहाँले जे सुन्‍नुहुन्छ, त्यही बोल्नुहुनेछ र के हुनेछ भनी उहाँले तिमीहरूलाई बताउनुहुनेछ । **14** उहाँले मलाई महिमित तुल्याउनुहुनेछ, किनकि उहाँले जे मेरो हो त्यहीबाट लिनुहुन्छ, र उहाँले ती तिमीहरूलाई बताउनुहुनेछ । **15** पितासँग भएका सबै थोक मेरा हुन् । यसकारण उहाँले जे मेरो हो त्यहीबाट लिनुहुन्छ, र उहाँले यो तिमीहरूलाई बताउनुहुनेछ भनी मैले भनेको हुँ । **16** अब उप्रान्त तिमीहरूले मलाई केही बेरमा नै देख्‍नेछैनौ, र फेरि केही बेरपछि तिमीहरू मलाई देख्‍नेछौ । **17** तब उहाँका चलाहरूमध्ये केहीले एक आपसमा भने “‘अब उप्रान्त तिमीहरूले मलाई केही बेरमा नै देख्‍नेछैनौ, र फेरि केही बेरपछि तिमीहरू मलाई देख्‍नेछौ ।’ र ‘किनकि म पिताकहाँ जाँदै छु’ भनेर उहाँले हामीलाई के भन्‍नुभएको हो ?” **18** त्यसैले तिनीहरूले भने, “उहाँले ‘केही बेरमा’ भनेर के भन्‍नुभएको ? उहाँले केको बारेमा बताउँदै हुनुहुन्छ ? सो हामी जान्‍दैनौ ।” **19** तिनीहरूले येशूलाई सोध्‍न चाहेको उहाँले देख्‍नुभयो, र उहाँले तिनीहरूलाई भन्‍नुभयो, “के तिमीहरूले एक आपसमा सोधेको कुरा यही हो कि जसको बारेमा मैले भनेँ ‘अब उप्रान्त तिमीहरूले मलाई केही बेरमा नै देख्‍नेछैनौ, र फेरि केही बेरपछि तिमीहरू मलाई देख्‍नेछौ’ ।” **20** म तिमीहरूलाई साँचो साँचो भन्दछु, तिमीहरू रुनेछौ र विलाप गर्नेछौ, तर संसार खुसी हुनेछ; तिमीहरू निराशाले भरिनेछौ, तर तिमीहरूको निराशा आनन्दमा बद्‌लिनेछ । **21** जब स्‍त्रीले जन्म दिन्छिन्, तिनी निराश हुन्छिन्, किनकि तिनको समय आएको छ, तर जब तिनले बच्‍चा जन्माउँछिन्, संसारमा एक बालक जन्मिएको छ भन्‍ने आनन्दले तिनलाई पीडाको सम्झना हुँदैन । **22** त्यसैले तिमीहरू पनि अहिले निराश हुन्छौ, तर म तिमीहरूलाई फेरि भेट्नेछु; अनि तिमीहरूको हृदय खुसी हुनेछ र तिमीहरूको आनन्द तिमीहरूबाट कसैले लैजान सक्‍नेछैन । **23** त्यस दिन तिमीहरूले मलाई कुनै पनि कुरा माग्‍नेछैनौ । साँचो साँचो म तिमीहरूलाई भन्दछु, यदि तिमीहरूले मेरो नाउँमा मेरा पितासँग कुनै थोक माग्यौ भने यो उहाँले तिमीहरूलाई दिनुहुनेछ । **24** अहिलेसम्म तिमीहरूले मेरो नाउँमा केही मागेका छैनौ । माग र तिमीहरूले पाउनेछौ, ताकि तिमीहरूको आनन्द पूर्ण होस् । **25** मैले तिमीहरूलाई यी कुराहरू आलङ्कारिक भाषामा भनेको छु, तर मैले आलङ्कारिक भाषा नबोली तिमीहरूलाई पिताको बारेमा स्पष्‍ट रूपमा बताउने समय आउँदै छ । **26** त्यस दिन तिमीहरूले मेरो नाउँमा माग्‍नेछौ, र म तिमीहरूको निम्ति पितासँग प्रार्थना गर्नेछु भनेर म तिमीहरूलाई भन्दिनँ, **27** किनकि तिमीहरूले मलाई प्रेम गरेका हुनाले र म पिताबाट आएँ भनी तिमीहरूले विश्‍वास गरेका हुनाले पिता आफैँले तिमीहरूलाई प्रेम गर्नुहुन्छ । **28** म पिताबाट आएँ । म संसारमा आएको छु । फेरि म संसार छोड्दै छु, र म पिताकहाँ जाँदै छु ।” **29** उहाँका चेलाहरूले भने, “हेर्नुहोस्, अहिले तपाईं स्पष्‍ट रूपमा बोल्दै हुनुहुन्छ अनि तपाईंले आलङ्कारिक भाषा प्रयोग गरिरहनुभएको छैन । **30** अब हामी जान्दछौँ, कि तपाईं सबै थोक जन्‍नुहुन्छ, अनि कसैले तपाईंलाई प्रश्‍न सोध्‍नु आवश्यक छैन । त्यही कारणले हामी विश्‍वास गर्छौं, कि तपाईं परमेश्‍वरबाट आउनुभएको हो ।” **31** येशूले जवाफ दिनुभयो, “के तिमीहरू अब विश्‍वास गर्छौ ? **32** हेर, तिमीहरू छरपष्‍ट हुने अर्थात् सबै आ-आफ्नो घरतिर जाने, र मलाई एकलै छोड्ने समय आउँदै छ, । वास्तवमा त्यो समय आइसकेको छ । तरै पनि म एकलो हुन्‍नँ, किनभने पिता मसँग हुनुहुन्छ । **33** मैले तिमीहरूलाई यी कुरा भनेको छु, ताकि तिमीहरूलाई ममा शान्ति मिलोस् । संसारमा तिमीहरूलाई कष्‍ट हुन्छ, तर साहस गरः मैले संसारलाई जितेको छु ।

### Chapter 17

**1** येशूले यी कुराहरू भनिसक्‍नुभएपछि स्वर्गतिर आफ्ना आँखा उचालेर भन्‍नुभयो, “पिता, समय आएको छ; आफ्ना पुत्रलाई महिमित पार्नुहोस्, ताकि पुत्रले तपाईंलाई महिमित पारोस्, **2** जसरी तपाईंले पुत्रलाई सारा शरीरमाथि अधिकार दिनुभयो, ताकि जसलाई तपाईंले तिनलाई दिनुभएको छ तिनीहरू सबैलाई अनन्त जीवन मिलोस् । **3** यो अनन्त जीवन होः तिनीहरूले तपाईंलाई अर्थात् एक मात्र साँचा परमेश्‍वर, र जसलाई तपाईंले पठाउनुभएको छ अर्थात् येशू ख्रीष्‍टलाई चिनून् । **4** मैले संसारमा तपाईंलाई महिमित तुल्याएको छु । तपाईंले मलाई गर्न दिनुभएको काम मैले सिद्‌ध्याएको छु । **5** अब, हे पिता, संसार बनिनुभन्दा अगि नै मसँग तपाईंमा भएको महिमाले मलाई तपाईंसँगै महिमित पार्नुहोस् । **6** तपाईंले मलाई संसारबाट दिनुभएका मानिसहरूकहाँ मैले तपाईंको नाउँ प्रकट गरेँ । तिनीहरू तपाईंका थिए, र तपाईंले तिनीहरू मलाई दिनुभयो, अनि तिनीहरूले तपाईंको वचन पालन गरेका छन् । **7** अब तपाईंले मलाई दिनुभएका सबै थोक तपाईंबाट नै आउँदछन् भनी तिनीहरू जान्दछन्, **8** किनकि मैले सबै वचनहरू तिनीहरूलाई दिएको छु जुन तपाईंले मलाई दिनुभयो । तिनीहरूले ती ग्रहण गरे र म तपाईंबाटै आएको हुँ भनेर तिनीहरूले साँच्‍चै जाने र तपाईंले नै मलाई पठाउनुभएको हो भनी तिनीहरूले विश्‍वास गरे । **9** म तिमीहरूका लागि प्रार्थना गर्दछु । म संसारको निम्ति प्रार्थना गर्दिनँ, तर तपाईंले मलाई दिनुभएकाहरूका निम्ति प्रार्थना गर्छु, किनकि तिनीहरू तपाईंका हुन् । **10** सबै जो मेरा हुन्, ती तपाईंका हुन् र तपाईंका सबै मेरा हुन्; म तिनीहरूमा महिमित हुन्छु । **11** अब उप्रान्त म संसारमा हुन्‍नँ, तर यी मानिसहरू संसारमा छन् र म तपाईंकहाँ आउँदै छु । हे पवित्र पिता, यिनीहरूलाई तपाईंको नाउँमा सुरक्षा दिनुहोस् जसलाई तपाईंले मलाई दिनुभएको छ, ताकि जसरी हामी एक छौँ त्यसरी नै तिनीहरू एक होऊन् । **12** म तिनीहरूसँग हुँदा मैले तिनीहरूलाई तपाईंको नाउँमा सुरक्षा दिएँ, जसलाई तपाईंले मलाई दिनुभएको छ । मैले तिनीहरूलाई सुरक्षा दिएँ, र विनाशको पुत्रबाहेक तिनीहरूमध्ये कोही पनि नष्‍ट भएन, ताकि धर्मशास्‍त्र पुरा होस् । **13** अब म तपाईंकहाँ आउँदै छु, तर म यी कुराहरू संसारमा नै भनिरहेको छु, ताकि तिनीहरूले मेरो आनन्द तिनीहरूमा पुरा गरून् । **14** मैले तिनीहरूको वचन दिएको छु, संसारले तिनीहरूलाई घृणा गरेको छ, किनभने जस्तो म संसारको होइनँ, तिनीहरू पनि संसारका होइनन् । **15** तपाईंले तिनीहरूलाई संसारबाट लैजानु होस् भनेर होइन, तर तिनीहरूलाई दुष्‍टबाट बचाउनुहोस् भनी म तपाईंसँग बिन्ती गर्दछु । **16** जस्तो म संसारको होइन, तिनीहरू पनि संसारका होइनन् । **17** तिनीहरूलाई सत्यतामा आफ्नै लागि समर्पण गर्नुहोस् । तपाईंको वचन सत्य छ । **18** जसरी तपाईंले मलाई संसारमा पठाउनुभयो, त्यसरी नै मैले तिनीहरूलाई संसारमा पठाएको छु । **19** तिनीहरूका खातिर म आफैँलाई समर्पण गर्दछु, ताकि तिनीहरू आफैँ पनि सत्यतामा तपाईंमा समर्पण गरिनेछन् । **20** म यिनीहरूका लागि मात्र होइन तर तिनीहरूका लागि पनि प्रार्थना गर्दछु जसले तिनीहरूको वचनद्वारा मलाई विश्‍वास गर्नेछन्, **21** ताकि जसरी तपाईं अर्थात् पिता ममा हुनुहुन्छ, र म तपाईंमा छु त्यसरी नै तिनीहरू सबै एक होऊन् । म यो प्रार्थना गर्दछु, कि तिनीहरू पनि हामीमा होऊन् ताकि तपाईंले मलाई पठाउनुभएको हो भनी संसारले विश्‍वास गरोस् । **22** तपाईंले मलाई दिनुभएको महिमा मैले तिनीहरूलाई दिएको छु, ताकि हामी एक भएझैँ तिनीहरू पनि एक होऊन् । **23** म तिनीहरूमा छु, र तपाईं ममा हुनुहुन्छ, ताकि तिनीहरू एक भएर पूर्ण होऊन्, ताकि तपाईंले मलाई पठाउनुभएको थियो भनी संसारले जानोस्, अनि तपाईंले मलाई प्रेम गर्नुभएजस्तै मैले तिनीहरूलाई पनि प्रेम गरेँ । **24** हे पिता, जसलाई तपाईंले मलाई दिनुभएको छ तिनीहरू म जहाँ छु त्यहीँ होऊन् भन्‍ने म चाहन्छु, ताकि तिनीहरूले मेरो महिमा देखून् जुन तपाईंले मलाई दिनुभएको छ । किनभने तपाईंले मलाई संसारको सृष्‍टिअगि देखि नै प्रेम गर्नुभएको छ । **25** हे धर्मी पिता, यो संसारले तपाईंलाई चिनेन, तर म तपाईंलाई चिन्दछु; र तपाईंले मलाई पठाउनुभयो भनी यिनीहरू जान्दछन् । **26** मैले तपाईंको नाउँलाई तिनीहरूका बिचमा परिचित तुल्याएको छु र मैले यसलाई परिचित तुल्याउनेछु, ताकि जुन प्रेमले तपाईंले मलाई प्रेम गर्नुभयो, त्यो तिनीहरूमा रहोस् र म तिनीहरूमा रहनेछु ।

### Chapter 18

**1** यी कुराहरू बोलिसक्‍नुभएपछि येशू आफ्ना चेलाहरूसित किद्रोन उपत्यकाको अर्कोपट्टि जानुभयो । त्यहाँ एउटा बगैँचा थियो जसमा उहाँ र उहाँका चेलाहरू प्रवेश गर्नुभयो । **2** उहाँलाई विश्‍वासघात गर्ने यहूदालाई पनि त्यो ठाउँ थाहा थियो, किनकि येशू आफ्ना चेलाहरूसित प्रायः त्यस बगैँचामा जानुहुन्थ्यो । **3** अनि मुख्य पुजारीहरू, फरिसीहरू र अधिकारीहरूसहित सिपाहीहरूको एक समूह लिएर यहूदा लालटिन, राँको र हतियारहरूसहित त्यहाँ आए । **4** के भइरहेको थियो भनी सबै थोक जान्‍नुहुने येशू अगाडि आउनुभयो र भन्‍नुभयो, “तिमीहरू कसलाई खोजिरहेका छौ ?” **5** तिनीहरूले उहाँलाई जवाफ दिए, “नासरतका येशूलाई ।” येशूले तिनीहरूलाई भन्‍नुभयो, “म उही हुँ ।” उहाँलाई विश्‍वासघात गर्ने यहूदा पनि सिपाहीहरूसँगै उभिरहेको थियो । **6** त्यसैले, जब येशूले “म उही हुँ” भन्‍नुभयो तिनीहरू पछाडि हटे अनि जमिनमा ढले । **7** अनि उहाँले तिनीहरूलाई फेरि सोध्‍नुभयो, “तिमीहरू कसलाई खोजिरहेका छौ ?” तिनीहरूले फेरि भने, “नासरतका येशूलाई ।” **8** येशूले जवाफ दिनुभयो, “मैले तिमीहरूलाई भनेँ, म उही हुँ । त्यसैले, यदि तिमीहरू मलाई खोजिरहेका छौ भने, यिनीहरूलाई जान देओ ।” **9** यो “तपाईंले मलाई दिनुभएकाहरूमध्‍ये, मैले कसैलाई पनि गुमाइनँ” भनी उहाँले भन्‍नुभएको वचन पुरा हुनको निम्ति थियो । **10** तब सिमोन पत्रुस जससँग तरवार थियो, तिनले त्यो थुतेर प्रधान पुजारीका नोकरलाई प्रहार गरे, र उसको दायाँ कान काटिदिए । त्यस नोकरको नाम माल्खस थियो । **11** येशूले पत्रुसलाई भन्‍नुभयो, “तरवारलाई म्यानमा नै राख । के पिताले मलाई दिनुभएको कचौरा मैले पिउनु पर्दैन र ?” **12** त्यसैले, सिपाहीहरूको समूह, कप्‍तान र यहूदी अधिकारीहरूले येशूलाई पक्रे र बाँधे । **13** तिनीहरूले पहिले उहाँलाई हन्‍नासकहाँ लगे, किनकि तिनी कैयाफाका ससुरा थिए जो त्यस वर्षका प्रधान पुजारी थिए । **14** मानिसहरूको निम्ति एक जना मर्नु उत्तम हुन्छ भनी यहूदीहरूलाई सल्लाह दिने व्यक्‍ति कैयाफा नै थिए । **15** सिमोन पत्रुस येशूको पछिपछि लागे, र अर्का चेलाले पनि त्यसै गरे । ती चेलाको प्रधान पुजारीसँग चिनजान थियो, र तिनी येशूसँगै प्रधान पुजारीका आँगनभित्र पसे । **16** तर पत्रुसचाहिँ बाहिर ढोकामा नै उभिरहेका थिए । त्यसैले, प्रधान पुजारीसँग चिनजान भएका अर्का चेला बाहिर गए र ढोकाकी महिला पालेसँग कुरा गरे, र पत्रुसलाई भित्र ल्याए । **17** तब महिला दासी अर्थात् ढोकाकी पालेले पत्रुसलाई भनिन्, “के तिमी पनि यी मानिसका चेलाहरूमध्ये एक जना होइनौ र ?” तिनले भने, “म होइनँ ।” **18** अब नोकरहरू र अधिकारीहरू त्यहाँ उभिरहेका थिए, र तिनीहरूले आगोको भुङ्‌ग्रो बनाएका थिए, किनकि जाडो थियो, अनि तिनीहरूले आफैँलाई न्यानो बनाइराखेका थिए । आफूलाई न्यानो पार्दै पत्रुस पनि तिनीहरूसँगै उभिरहेका थिए । **19** प्रधान पुजारीले येशूलाई उहाँका चेलाहरू र उहाँको शिक्षाको बारेमा सोधपुछ गरे । **20** येशूले तिनलाई जवाफ दिनुभयो, “म संसारसँग खुल्लमखुल्ला बोलेको छु । मैले सधैँ मन्दिर र सभाघरहरूमा शिक्षा दिइरहेको थिएँ जहाँ सबै यहूदीहरूसँगै आउँछन् । मैले कुनै पनि कुरा गुप्‍तमा भनेको छैन । **21** तपाईंहरूले मलाई किन सोध्‍नुहुन्छ ? तिनीहरूलाई नै सोध्‍नुहोस् जसले मैले भनेको सुनेका छन् । हेर, मैले भनेका कुरा यी मानिसहरूले जान्दछन् ।” **22** जब येशूले यो कुरा भन्‍नुभयो, त्यहाँ उभिरहेकाहरूमध्ये एक जनाले येशूलाई एक मुक्‍का हाने, र भने, “के प्रधान पुजारीलाई जवाफ दिने तेरो तरिका त्यही हो ?” **23** येशूले त्यसलाई जवाफ दिनुभयो, “यदि मैले गलत तवरले बोलेँ भने, त्यो गलत कुराको गवाही देऊ, तर यदि मैले ठिकसँग बोलेको छु भने तिमी मलाई किन हिर्काउँछौ ?” **24** अनि हन्‍नासले येशूलाई बाँधेकै अवस्थामा प्रधान पुजारी कैयाफाकहाँ पठाए । **25** अब सिमोन पत्रुसचाहिँ उभिएर आफूलाई न्यानो पार्दै थिए । अनि मानिसहरूले तिनलाई भने, “के तिमी पनि त्यसका चेलाहरूमध्येका एक जना होइनौ ?” तिनले यसलाई इन्कार गरे, र भने, “म होइनँ ।” **26** अनि प्रधान पुजारीका नोकरहरूमध्ये पत्रुसले कान काटिदिएका नोकरका एक जना नातेदारले भने, “के मैले तिमीलाई बगैँचामा तिनीसित देखिनँ र ?” **27** पत्रुसले फेरि इन्कार गरे र तुरुन्तै भाले बास्यो । **28** त्यसपछि तिनीहरूले येशूलाई कैयाफाबाट राज्यपालको महलमा लगे । बिहान सबेरै थियो, तिनीहरू राज्यपालको महलमा पसेनन्, ताकि तिनीहरूले अशुद्ध नहोऊन् तर निस्तार-चाड खान सकून् । **29** त्यसैले पिलातस तिनीहरूकहाँ बाहिर गए र भने, “तिमीहरूले यी मानिसको विरुद्धमा के आरोप ल्याउँदै छौ ?” **30** तिनीहरूले तिनलाई जवाफ दिए, र भने, “यदि यो मानिसले खराबी नगरेको भए हामीले यसलाई तपाईंकहाँ सुम्‍पने थिएनौँ ।” **31** त्यसकारण, पिलातसले तिनीहरूलाई भने, “तिमीहरू आफैँले यिनलाई लैजाऊ र आफ्नो व्यवस्थाअनुसार यिनको न्याय गर ।” अनि यहूदीहरूले तिनलाई भने, “कुनै मानिसलाई मृत्युदण्ड दिनु हाम्रो लागि न्यायसङ्गत छैन । **32** उहाँको मृत्यु कस्तो किसिमले हुनेछ भनी येशूले सङ्केत गरेर भन्‍नुभएको उहाँको वचन पुरा होस् भनेर यसो भएको थियो । **33** त्यसपछि पिलातस फेरि राज्यपालको महलभित्र पसे, अनि येशूलाई बोलाए र तिनले उहाँलाई भने, “के तिमी यहूदीहरूका राजा हौ ?” **34** येशूले जवाफ दिनुभयो, “तपाईं आफैँले भन्‍नुभएको हो वा तपाईंलाई मेरो बारेमा अरू कसैले भनेको हो ?” **35** पिलातसले जवाफ दिए, “म यहूदी होइनँ, हुँ र ? तिम्रा आफ्‍नै मानिसहरू र तिम्रा मुख्य पुजारीहरूले नै तिमीलाई मकहाँ सुम्‍पेका छन् । तिमीले के गर्‍यौ ?” **36** येशूले जवाफ दिनुभयो, “मेरो राज्य यो संसारको होइन । यदि मेरो राज्य यस संसारको हिस्सा थियो भने, मेरा सेवकहरू लड्ने थिए, ताकि मलाई यहूदीहरूको हातमा सुम्पियोस् । तर मेरो राज्य यस संसारको होइन ।” **37** तब पिलातसले उहाँलाई भने, “त्यसो भए तिमी राजा नै हौ त ?” येशूले जवाफ दिनुभयो, “तपाईं नै मलाई राजा भन्‍नुहुन्छ । म यही उद्देश्‍यको निम्ति जन्मिएको हुँ, अनि म यही उद्देश्‍यको निम्ति म यस संसारमा आएको छु, ताकि मैले सत्यको गवाही दिऊँ । सत्यका सबैले मेरो आवाज सुन्छन् ।” **38** पिलातसले उहाँलाई भने, “सत्य के हो ?” जब तिनले यसो भने, तिनी फेरि यहूदीहरूकहाँ बाहिर गए र तिनीहरूलाई भने, “म यस मानिसमा कुनै अपराध पाउँदिन ।” **39** तर निस्तार-चाडमा मैले तिमीहरूका निम्ति एक जनालाई छोडिदिने तिमीहरूको प्रचलन छ । त्यसैले, के म तिमीहरूका निम्ति यहूदीहरूका राजालाई छोडी दिऊँ भन्‍ने तिमीहरू चाहन्छौ ?” **40** तब तिनीहरूले फेरि कराए, र भने, “यस मानिसलाई होइन, तर बारब्बालाई छोडिदिनुहोस् ।” बारब्बाचाहिँ एक डाँकु थिए ।

### Chapter 19

**1** तब पिलातसले येशूलाई लगे र उहाँलाई कोर्रा लगाए । **2** सिपाहीहरूले काँडाको मुकुट बनाए । तिनीहरूले यसलाई येशूको शिरमा लगाइदिए, अनि उहाँलाई बैजनी रङको वस्‍त्र पहिर्‍याइदिए । **3** तिनीहरू उहाँकहाँ आए, र भने, “यहूदीहरूका राजाको जय होस् !” अनि तिनीहरूले उहाँलाई मुक्‍का हाने । **4** तब पिलातस फेरि बाहिर गए, र तिनीहरूलाई भने, “हेर, मैले यिनलाई तिमीहरूकहाँ बाहिर ल्याउँदै छु, ताकि मैले यिनमा कुनै दोष पाउँदिनँ भन्‍ने तिमीहरूले जान्‍न सक ।” **5** त्यसैले, येशू बाहिर आउनुभयो । उहाँले काँडाको मुकुट र बैजनी रङको वस्‍त्र लगाउनुभएको थियो । तब पिलातसले तिनीहरूलाई भने, “यी मानिसलाई हेर !” **6** जब मुख्य पुजारीहरू र अधिकारीहरूले येशूलाई देखे, तिनीहरू उच्‍च सोरले कराए, र भने, “त्यसलाई क्रुसमा टाँग, त्यसलाई क्रुसमा टाँग !” पिलातसले तिनीहरूलाई भने, “तिमीहरू आफैँले लैजाओ र यिनलाई क्रुसमा टाँग, किनकि म यिनमा कुनै दोष भेट्टाउँदिनँ ।” **7** यहूदीहरूले तिनलाई जवाफ दिए, “हामीसँग व्यवस्था छ, अनि त्यो व्यवस्थाअनुसार यो मर्नुपर्छ, किनभने यसले परमेश्‍वरका पुत्र हुँ भनी दाबी गर्छ ।” **8** जब पिलातसले यो भनाइ सुने, तिनी झन् डराए, **9** अनि तिनी फेरि राज्यपालको महलभित्र पसे, र येशूलाई भने, “तिमी कहाँबाट आएका हौ ?” तर येशूले तिनलाई जवाफ दिनुभएन । **10** तब पिलातसले उहाँलाई भने, “के तिमी मसँग बोल्दैनौ ? मसित तिमीलाई छोडिदिने र क्रुसमा टाँग्‍ने शक्‍ति छ भन्‍ने के तिमीलाई थाहा छैन ?” **11** येशूले तिनलाई जवाफ दिनुभयो, “तपाईंलाई माथिबाट दिइएको बाहेक तपाईंसँग ममाथि कुनै शक्‍ति छैन । यसकारण, जसले मलाई तपाईंको हातमा सुम्प्यो त्यसको पाप अझ ठुलो हुन्छ ।” **12** यस जवाफमा पिलातसले उहाँलाई छोड्ने कोसिस गरे, तर यहूदीहरू यसो भन्दै कराए, “तपाईंले यो मानिसलाई छोड्नुभयो भने तपाईं कैसरको मित्र हुनुहुन्‍नः जसले आफैँलाई राजा तुल्याउँछ, त्यो कैसरको विरुद्ध बोल्छ ।” **13** जब पिलातसले यी कुराहरू सुने, तिनले येशूलाई बाहिर ल्याए, र “ढुङ्गाको पेटी” (हिब्रूमा “गब्बथा”) भनिने ठाउँको न्याय आसनमा बसे । **14** निस्तारको तयारीको दिनको करिब छैठौँ पहर भएको थियो । पिलातसले यहूदीहरूलाई भने, “हेर, तिमीहरूका राजा यहाँ हुनुहुन्छ !” **15** तिनीहरू ठुलो सोरमा कराए, “यसलाई लानुहोस्, यसलाई लानुहोस्, यसलाई क्रुसमा टाँग्‍नुहोस् !” पिलातसले तिनीहरूलाई भने, “के तिमीहरूका राजालाई मैले क्रुसमा टाँग्‍नुपर्ने हो ?” मुख्य पुजारीहरूले जवाफ दिए, “हामीसँग कैसरबाहेक अरू कुनै राजा छैन ।” **16** तब पिलातसले क्रुसमा टाँग्‍नको लागि येशूलाई तिनीहरूकहाँ सुम्पे । **17** तब तिनीहरूले येशूलाई लगे, अनि उहाँ आफ्‍नो क्रुस आफैँ बोकी, “खप्परे ठाउँ” भन्‍ने ठाउँतिर जानुभयो, जसलाई हिब्रूमा “गलगथा” भनिन्छ । **18** त्यहाँ तिनीहरूले येशूलाई क्रुसमा टाँगे, उहाँसँगै अरू दुई जना मानिसलाई पनि येशूलाई बिचमा पारेर दुवैपट्टि एक-एक जनालाई क्रुसमा टाँगे । **19** पिलातसले एउटा चिन्ह पनि लेखे र क्रुसमाथि राखे । त्यहाँ यस्तो लेखिएको थियोः नासरतका येशू, यहूदीहरूका राजा । **20** यहूदीहरूमध्ये धेरैले यो चिन्ह पढे, किनभने येशूलाई टाँगिएको ठाउँ सहरको नजिकै थियो । यो चिन्ह हिब्रू, ल्याटिन र ग्रिकमा लेखिएको थियो । **21** तब यहूदीहरूका मुख्य पुजारीहरूले पिलातसलाई भने, “यहूदीहरूका राजा नलेख्‍नुहोस् बरु यसले, ‘म यहूदीहरूका राजा हुँ’ भनेको थियो भनी लेख्‍नुहोस् ।” **22** पिलातसले जवाफ दिए, “मैले जे लेखेँ सो लेखेँ ।” **23** सिपाहीहरूले येशूलाई क्रुसमा टाँगेपछि तिनीहरूले उहाँको वस्‍त्र लिए अनि चार भाग बनाए । हरेक सिपाहीको लागि एक-एक भाग पर्‍यो र लबेदा पनि । अब लबेदाचाहिँ सिउनीविनाको माथिदेखि पुरै बुनेको थियो । **24** तब तिनीहरूले एक आपसमा भने, “यसलाई नच्यातौँ, बरु यो कसको हुनेछ भनी निर्णय गर्न चिट्ठा हालौँ ।” धर्मशास्‍त्रको वचन पुरा होस् यसो भएको थियो, “तिनीहरूले मेरो वस्‍त्र आपसमा भाग लगाए; तिनीहरूले मेरो वस्‍त्रको लागि चिट्ठा हाले ।” **25** सिपाहीहरूले यी कुराहरू गरे । येशूकी आमा, उहाँकी आमाकी बहिनी, क्लोपासकी पत्‍नी मरियम र मरियम मग्दलिनी येशूको क्रुसको छेउमा उभिरहेका थिए । **26** जब येशूले आफ्नी आमा र आफूले माया गर्नुभएका चेलालाई नजिकै उभिएको देख्‍नुभयो, उहाँले आफ्नी आमालाई भन्‍नुभयो, “हे नारी, हेर्नुहोस्, तपाईंका छोरा !” **27** तब उहाँले ती चेलालाई भन्‍नुभयो, “हेर, तिम्री आमा !” त्यस बेलादेखि ती चेलाले तिनलाई आफ्नो घरमा लगे । **28** यसपछि येशूले सबै थोक पुरा गरिएको थियो भन्‍ने जान्‍नुभएको हुनाले धर्मशास्‍त्र पुरा हुनको लागि उहाँले भन्‍नुभयो, “मलाई तिर्खा लाग्यो ।” **29** अमिलो मद्यले भरिएको एउटा भाँडा त्यहाँ राखिएको थियो । त्यसैले, तिनीहरूले अमिलो दाखमद्यले भरिएको स्पन्जलाई हिसपको हाँगामा चोपेर उहाँको मुखमा राखिदिए । **30** जब येशूले अमिलो लिनुभयो, उहाँले भन्‍नुभयो, “सिद्धियो ।” उहाँले आफ्नो शिर झुकाउनुभयो र आफ्नो आत्मा त्याग्‍नुभयो । **31** यो तयारीको दिन भएको, र शबाथको अवधिमा शरीर क्रुसमा नरहोस् भन्‍ने हेतुले (किनकि शबाथ महत्त्‍वपूर्ण दिन थियो), यहूदीहरूले पिलातसलाई तिनीहरूका खुट्टा भाँचेर तिनीहरूलाई हटाउनलाई आग्रह गरे । **32** तब सिपाहीहरू आए, र येशूसँगै क्रुसमा टाँगिएका पहिलो र दोस्रो मानिसका खुट्टा भाँचीदिए । **33** जब तिनीहरू येशूकहाँ आए, तिनीहरूले उहाँको मृत्यु अगि नै भइसकेको देखे । त्यसैले, तिनीहरूले उहाँका खुट्टा भाँचेनन् । **34** तापनि सिपाहीहरूमध्ये एक जनाले उहाँको कोखमा भालाले घोचे, र तत्कालै रगत र पानी निस्क्यो । **35** जसले यो देखे तिनले यो गवाही दिएका छन्, र तिनको गवाही सत्य छ । तिनले भनेको सत्य हो भनी तिनी जान्‍दछन् छन्, र तिमीहरूले विश्‍वास गर । **36** यी कुराहरू यस हेतुले भए, ताकि धर्मशास्‍त्र पुरा होस्, “उहाँको एउटै पनि हड्डी भाँचिनेछैन ।” **37** फेरि, अर्को धर्मशास्‍त्रले भन्छ, “तिनीहरूले उहाँलाई हेर्नेछन् जसलाई तिनीहरूले घोचे ।” **38** यी कुराहरूपछि अरिमाथियाका योसेफ येशूका चेला भएका हुनाले (तर यहूदीहरूको डरले तिनी गुप्‍तमा मात्र चेला थिए) तिनले येशूको शरीरलाई लान पाऊँ भनी पिलातससँग अनुरोध गरे । पिलातसले तिनलाई अनुमति दिए । त्यसकारण योसेफ आए, र उहाँको शरीर लगे । **39** निकोदेमस पनि आए जो पहिले येशूकहाँ राति आएका थिए । तिनले झण्डै तेत्तिस किलो मूर्र र एलवाको मिश्रण ल्याए । **40** त्यसैले, तिनीहरूले येशूको शरीरलाई लगे र दफनको निम्ति यहूदीहरूको चलनअनुसार मसलासहित सुती कपडाले बेह्रे । **41** अब उहाँलाई क्रुसमा झुण्ड्याइएको ठाउँमा एउटा बगैँचा थियो, र त्यो बगैँचामा एउटा नयाँ चिहान थियो जसमा अहिलेसम्म कुनै व्यक्‍तिलाई गाडिएको थिएन । **42** यो दिन यहूदीहरूका निम्ति तयारीको दिन भएको र चिहान पनि नजिकै भएको हुनाले तिनीहरूले येशूलाई त्यसैमा राखे ।

### Chapter 20

**1** हप्‍ताको पहिले दिन सबेरै अँध्यारो छँदै मरियम मग्दलिनी चिहानमा आइन्, र तिनले चिहानबाट ढुङ्गा हटाइएको देखिन । **2** यसकारण तिनी दौडिन्, अनि सिमोन पत्रुस र येशूले प्रेम गर्नुभएका अर्का चेलाकहाँ आइन्, र तिनले तिनीहरूलाई भनिन्, “तिनीहरूले हाम्रा प्रभुलाई चिहानबाट निकालेर लगेछन्, अनि तिनीहरूले कहाँ राखेका छन्, हामी जान्दैनौँ ।” **3** तब पत्रुस र ती अर्का चेला बाहिर निस्के र तिनीहरू चिहानतिर गए । **4** तिनीहरू दुवै जना सँगसँगै दौडे, अर्का चेला चाँडै पत्रुसभन्दा अगि दौडे, अनि चिहानमा पहिले आइपुगे । **5** तिनले निहुरिएर चिहानभित्र हेरे; तिनले सुतीका कपडाहरू पडिरहेको देखे, तर तिनी भित्र पसेनन् । **6** सिमोन पत्रुस तिनीपछि आइपुगे र चिहानभित्र गए । तिनले त्यहाँ सुतीका कपडाहरू पडिरहेका देखे, **7** अनि उहाँको शिरको कपडा पनि देखे । यो पडिरहेका कपडाहरूसँग थिएन, तर अलग्‍गै पट्‌ट्याइएको थियो । **8** त्यसपछि चिहानमा पहिला आइपुग्‍ने ती अर्का चेला पनि भित्र गए, अनि तिनले देखे र विश्‍वास गरे । **9** त्यसबेलासम्म पनि उहाँ मृतकहरूबाट जीवित भई उठ्नुपर्छ भनी तिनीहरूले अझै पनि धर्मशास्‍त्र बुझेनन् । **10** यसकारण चेलाहरू फेरि घर गए । **11** तर मरियमचाहिँ रुँदै चिहानबाहिर उभिएरहेकी थिइन्; तिनले रुँदै निहुरिएर चिहानभित्र हेरिन् । **12** तिनले सेतो पहिरनमा येशूको शरीर राखिएको शिरपट्टि एक र पाउपट्टि अर्को गरी दुई जना स्वर्गदूत बसिरहेका देखिन् । **13** तिनीहरूले तिनलाई भने, “हे नारी, तिमी किन रोइरहेकी छ्यौ ?” तिनले तिनीहरूलाई भनिन्, “किनभने तिनीहरूले मेरा प्रभुलाई लगे, अनि मलाई थाहा छैन तिनीहरूले उहाँलाई कहाँ राखेका छन् ।” **14** जब तिनले यसो भनिन्, तिनी फर्किन्, अनि तिनले त्यहाँ येशू उभिरहनुभएको देखिन्, तर उहाँ येशू नै हुनुहुन्छ भनी तिनले चिनिनन् । **15** येशूले तिनलाई भन्‍नुभयो, “ए नारी ! तिमी किन रोइरहेकी छ्यौ ? तिमी कसलाई खोज्दै छ्यौ ?” तिनले ती मानिस बगैँचाका माली हुन् भनी ठानिन्, र तिनले भनिन्, “महाशय, यदि तपाईंले उहाँलाई लानुभएको छ भने मलाई बताउनुहोस् तपाईंले उहाँलाई कहाँ राख्‍नुभएको छ, र म उहाँलाई लिएर जानेछु ।” **16** येशूले तिनलाई भन्‍नुभयो, “मरियम !” तिनी फर्किन्, र आरमेइक भाषामा उहाँलाई भनिन् “रब्बोनी” (जसको अर्थ हुन्छ, “गुरु” ) । **17** येशूले तिनलाई भन्‍नुभयो, “मलाई नछोऊ, किनभने म अझै पिताकहाँ गएको छैनँ, तर मेरा भाइहरूकहाँ गएर तिनीहरूलाई भनिदेऊ, कि म मेरा पिता र तिमीहरूका पिता अनि मेरा परमेश्‍वर र तिमीहरूका परमेश्‍वरकहाँ जानेछु ।” **18** मरियम मग्दलिनी चेलाहरूकहाँ आइन्, र तिनलाई उहाँले भन्‍नुभएका यी कुराहरू बताइन् र भनिन्, “मैले प्रभुलाई देखेँ ।” **19** हप्‍ताको पहिलो दिनको साँझपख यहूदीहरूको डरले चेलाहरू जहाँ बसेका थिए, त्यसका ढोकाहरू बन्द गरिएको हुँदा, येशू आउनुभयो र तिनीहरूका बिचमा उभिनुभयो, र तिनीहरूलाई भन्‍नुभयो, “तिमीहरूलाई शान्ति !” **20** जब उहाँले तिनीहरूलाई यो भन्‍नुभयो, उहाँले तिनीहरूलाई आफ्ना हात र कोखा देखाउनुभयो । चेलाहरूले प्रभुलाई देखेपछि तिनीहरू खुसी भए । **21** तब येशूले तिनीहरूलाई फेरि भन्‍नुभयो, “तिमीहरूलाई शान्ति होस् । जसरी पिताले मलाई पठाउनुभएको छ त्यसरी नै म तिमीहरूलाई पनि पठाउँदै छु ।” **22** जब येशूले यसो भन्‍नुभयो उहाँले तिनीहरूमाथि सास फुक्‍नुभयो, र तिनीहरूलाई भन्‍नुभयो, “पवित्र आत्मा लेओ । **23** तिमीहरूले जसका पापहरू क्षमा गर्छौ ती तिनीहरूका निम्ति क्षमा गरिन्छन्; जसका पापहरू तिमीहरू कायम राख्‍छौ, ती कायम राखिन्छन् ।” **24** येशू आउनुहुँदा बाह्र जना चेलामध्ये दिदुमस भनिने थोमाचाहिँ तिनीहरूसँग थिएनन् । **25** पछि अरू चेलाहरूले “हामीले प्रभुलाई देख्यौँ” भनी तिनलाई बताए । तिनले तिनीहरूलाई भने, “मैले उहाँका हातका काँटीहरूका डोबहरू नदेखेसम्म र मेरो औँला त्यहाँ नहालेसम्म, र उहाँको कोखमा मेरो हात नहालेसम्म म विश्‍वास गर्नेछैनँ ।” **26** आठ दिनपछि उहाँका चेलाहरू फेरि कोठाभित्र थिए, र थोमा पनि तिनीहरूसँगै थिए । ढोकाहरू बन्द गरिएको अवस्थामा नै येशू तिनीहरूकहाँ आउनुभयो र तिनीहरूका बिचमा उभिनुभयो, र भन्‍नुभयो, “तिमीहरूलाई शान्ति !” **27** त्यसपछि उहाँले थोमालाई भन्‍नुभयो, “तिम्रा औला यहाँ हाल, र मेरा हातहरू हेर अनि मेरो कोखामा तिम्रो हात हाल, अविश्‍वासी नहोऊ, तर विश्‍वास गर ।” **28** थोमाले जवाफ दिए, र उहाँलाई भने, “मेरा प्रभु, मेरा परमेश्‍वर !” **29** येशूले तिनलाई भन्‍नुभयो, “तिमीले मलाई देखेको कारणले विश्‍वास गरेका छौ । धन्य हुन् तिनीहरू जसले देखेका छैनन् र पनि विश्‍वास गरेका छन् ।” **30** यस पुस्तकमा नलेखिएका अरू धेरै चिन्हहरू येशूले चेलाहरूको उपस्थितिमा गर्नुभयो, **31** तर यीचाहिँ लेखिएका छन्, ताकि येशू नै ख्रीष्‍ट अर्थात् परमेश्‍वरका पुत्र हुनुहुन्छ भनी तिमीहरूले विश्‍वास गर्न सक र विश्‍वास गरेर उहाँको नाउँमा तिमीहरूले जीवन पाउन सक ।

### Chapter 21

**1** यी कुराहरूपछि येशू आफैँ फेरि तिबेरियास समुद्रमा चेलाहरूकहाँ देखा पर्नुभयो, उहाँ यसरी देखा पर्नुभयो । **2** सिमोन पत्रुस, दिदुमस भनिने थोमा, गालीलको कानाका नथानेल, जब्दियाका छोराहरू, र येशूका अरू दुई चेलासँगै थिए । **3** सिमोन पत्रुसले तिनीहरूलाई भने, “म माछा मार्न जाँदै छु ।” तिनीहरूले तिनलाई भने, “हामी पनि तिमीसँगै आउनेछौँ ।” तिनीहरू गए, र डुङ्गामा चढे, तर रातभरिमा तिनीहरूले कुनै पनि माछा पक्रेनन् । **4** अब बिहान सबेरै थियो । येशू समुद्रको किनारमा खडा हुनुभयो, तर उहाँ येशू हुनुहुन्थ्यो भनी चेलाहरूले चिनेनन् । **5** त्यसैले, येशूले तिनीहरूलाई भन्‍नुभयो, “ए जवान मानिसहरू, के तिमीहरूसँग कुनै खानेकुरा छ ?” उनीहरूले उहाँलाई जवाफ दिए, “छैन ।” **6** उहाँले तिनीहरूलाई भन्‍नुभयो, “तिमीहरूको जाल डुङ्गाको दाहिनेपट्टि हान, अनि तिमीहरूले केही भेट्टाउनेछौ ।” त्यसैले, तिनीहरूले आफ्नो जाल हाने, तर माछाहरू अति धेरै भएकोले तिनीहरूले त्यो तान्‍न सकेनन् । **7** तब येशूले प्रेम गर्नुभएका चेलाले पत्रुसलाई भने, “उहाँ प्रभु हुनुहुन्छ ।” जब सिमोन पत्रुसले उहाँ प्रभु हुनुहुन्छ भन्‍ने सुने, तिनले तिनको बाहिरी वस्‍त्र बाँधे (किनकि तिनले त्यो फुकालेका थिए), र समुद्रमा आफैँ हाम्फाले । **8** अरू चेलाहरू डुङ्गामा चढे (किनकि तिनीहरू जमिनबाट धेरै टाढा थिएनन्, करिब सय मिटर टाढा मात्र थिए), र तिनीहरूले माछाले भरिएको जाल तानिरहेका थिए । **9** जब तिनीहरू जमिनमा उत्रे, तिनीहरूले आगोको भुङ्ग्रो र त्यसमा रोटीसँगै माछा राखेको देखे । **10** येशूले तिनीहरूलाई भन्‍नुभयो, “तिमीहरूले भर्खरै पक्रेका केही माछाहरू ल्याओ ।” **11** तब सिमोन पत्रुस गए, र एक सय त्रिपन्‍नवटा ठुला-ठुला माछाले भरिएको त्यो जाल जमिनमा ल्याए । त्यहाँ यति धैरै माछाहरू थिए, तर पनि जाल च्यातिएन । **12** येशूले तिनीहरूलाई भन्‍नुभयो, “आओ, र खाजा खाओ ।” कुनै पनि चेलाले “तपाईं को हुनुहुन्छ ?” भनी उहाँलाई सोध्‍ने साहस गरेन । **13** येशू आउनुभयो र रोटी लिनुभयो, र तिनीहरूलाई दिनुभयो र माछा पनि दिनुभयो । **14** मृत्युबाट जीवित हुनुभएपछि येशूले आफूलाई चेलाहरूकहाँ प्रकट गर्नुभएको यो तेस्रो पटक थियो । **15** तिनीहरूले खाजा खाइसकेपछि येशूले सिमोन पत्रुसलाई भन्‍नुभयो, “यूहन्‍नाका छोरा सिमोन, के तिमीले मलाई यिनीहरूभन्दा पनि बढी प्रेम गर्छौ ?” पत्रुसले उहाँलाई भने, “हो प्रभु, तपाईं जान्‍नुहुन्छ कि म तपाईंलाई प्रेम गर्छु ।” येशूले तिनलाई भन्‍नुभयो, “मेरा थुमाहरूलाई खुवाऊ ।” **16** उहाँले तिनलाई फेरि दोस्रो पटक भन्‍नुभयो, “यूहन्‍नाका छोरा सिमोन, के तिमी मलाई प्रेम गर्छौ ?” पत्रुसले उहाँलाई जवाफ दिए, “हो प्रभु, तपाईं जानुहुन्छ कि म तपाईंलाई प्रेम गर्छु ।” येशूले तिनलाई भन्‍नुभयो, “मेरा भेडाहरूको हेरचाह गर ।” **17** उहाँले तिनलाई तेस्रो पटक भन्‍नुभयो, “यूहन्‍नाका छोरा सिमोन, के तिमी मलाई प्रेम गर्छौ ?” पत्रुस निराश भए, किनकि येशूले तिनलाई “के तिमी मलाई प्रेम गर्छौ ?” भनी तेस्रो पटक सोध्‍नुभएको थियो । तिनले उहाँलाई भने, “प्रभु, तपाईं सबै थोक जानुहुन्छ, कि म तपाईंलाई प्रेम गर्छु ।” येशूले तिनलाई भन्‍नुभयो, “मेरा भेडाहरूलाई खुवाऊ ।” **18** साँचो साँचो म तिमीलाई भन्दछु, जब तिमी जवान थियौ, तिमी आफैँ कपडा लगाउँथ्यौ र जहाँ जान चाहन्थ्यौ त्यतै जान्थ्यौ, तर जब तिमी वृद्ध हुन्छौ, तिमीले आफ्ना हात पसार्नेछौ र कसैले तिमीलाई कपडा लगाइदिनेछ र तिमी जहाँ जान चाहँदैनौ त्यहाँ तिमीलाई बोकेर लगिन्छ । **19** पत्रुसले कस्तो किसिमको मृत्युले परमेश्‍वरलाई महिमा दिन्छ भनी सङ्केत गर्न येशूले यसो भन्‍नुभयो । उहाँले यो बताउनुभएपछि पत्रुसलाई भन्‍नुभयो, “मलाई पछ्याऊ ।” **20** पत्रुस फर्केर हेर्दा तिनले येशूले प्रेम गर्नुभएका चेला अर्थात् भोजमा येशूको छातीमा अडेस लगाएर बस्‍ने र उहाँलाई, “प्रभु, तपाईंलाई विश्‍वासघात गर्ने को हो ?” भनी सोध्‍ने चेला उहाँहरूको पछिपछि आइरहेको देखे । **21** पत्रुसले तिनलाई देखे, र येशूलाई भने, “प्रभु, यी मानिसले चाहिँ के गर्नेछन् ?” **22** येशूले तिनलाई भन्‍नुभयो, “यदि म नआउञ्‍जेसम्म तिनी रहेको चाहेँ भने पनि तिमीलाई के भयो त ? मलाई पछ्याऊ ।” **23** त्यसैले, ती चेला मर्नेछैनन् भन्‍ने यो भनाइ भाइहरूमाझ फैलियो । तरै पनि येशूले पत्रुसलाई अर्का चेला मर्दैनन् भन्‍नुभएन, तर “यदि म नआउञ्‍जेसम्म तिनी रहेको चाहेँ भने पनि तिमीलाई के भयो त ?” भन्‍नुभएको थियो । **24** यी कुराहरूको गवाही दिने, र यी कुराहरू लेख्‍ने यिनै चेला हुन्, र हामी जान्‍दछौँ, कि तिनको गवाही सत्य छ । **25** येशूले गर्नुभएका अरू धेरै कुराहरू पनि छन् । यदि ती सबै लेखिएका भए, मलाई लाग्छ, ती लेखिएका पुस्तकहरू संसारमा पनि अटाउने थिएनन् ।

## Acts

### Chapter 1

**1** थियोफिलस, मैले पहिला लेखेको पुस्तकले येशूलाई माथि नलगिएसम्म उहाँले गर्न र सिकाउन थाल्नुभएका सबै कुरा बताएको छ । **2** उहाँले चुन्‍नुभएका प्रेरितहरूलाई पवित्र आत्माद्वारा उहाँले आज्ञा दिनुभएपछि यसो भएको थियो । **3** उहाँको कष्‍टभोगपछि उहाँले धेरै विश्‍वसनीय प्रमाणसहित आफैँलाई तिनीहरूकहाँ जीवित प्रस्तुत गर्नुभयो । उहाँ चालिस दिनसम्म उनीहरूकहाँ देखा पर्नुभयो र परमेश्‍वरको राज्यको बारेमा बताउनु भयो । **4** उहाँले तिनीहरूसँग भेटघाट गरिरहँदा उहाँले तिनीहरूलाई यरूशलेम नछोड्न, तर पिताको प्रतिज्ञाको प्रतीक्षा गर्नलाई आज्ञा दिनुभयो । त्यसको बारेमा उहाँले भन्‍नुभयो, “तिमीहरूले मबाट सुन्यौ **5** कि वास्तवमा यूहन्‍नाले पानीले बप्‍तिस्मा दिए, तर केही दिनमा नै तिमीहरूलाई पवित्र आत्मामा बप्‍तिस्मा दिइनेछ । **6** तिनीहरू सँगै भेलाहुँदा, तिनीहरूले उहाँलाई सोधे, “प्रभु, के तपाईंले इस्राएल राज्य पुनर्स्थापना गर्नुहुने समय यही हो ?” **7** उहाँले तिनीहरूलाई भन्‍नुभयो, “पिताले उहाँको अधिकारद्वारा तोक्‍नुभएको समय र ऋतुहरू जान्‍ने काम तिमीहरूको होइन । **8** तर जब पवित्र आत्मा तिमीहरूमाथि आउनुहुन्छ, तिमीहरूले शक्ति प्राप्‍त गर्नेछौ, अनि तिमीहरू यरूशलेममा र सारा यहूदियामा र सामरिया र पृथ्वीको अन्तिम छेउसम्मै मेरा साक्षीहरू हुनेछौ ।” **9** येशूले यी कुराहरू भनिसक्‍नुभएपछि, तिनीहरूले माथि हेरिरहँदा उहाँलाई माथि उठाइयो, र बादलले उहाँलाई तिनीहरूका आँखाबाट छेक्यो । **10** उहाँ जाँदै गर्नुहुँदा तिनीहरूले स्वर्गतिर उत्कटतापूर्वक हेरिररहेका बेला सेतो वस्‍त्र पहिरेका दुई जना मानिस अचानक तिनीहरूका छेउमा खडा भए । **11** तिनीहरूले भने, “हे गालीलका मानिसहरू हो, तिमीहरू यहाँ उभिएर किन स्वर्गतिर हेरिरहन्छौ ? स्वर्ग आरोहण हुनुभएका यी येशूलाई तिमीहरूले जसरी स्वर्गतिर गइरहेका देखेका छौ, उहाँ त्यसरी नै फर्कनुहुनेछ । **12** त्यसपछि तिनीहरू यरूशलेम नजिकै पर्ने जैतून डाँडाबाट यरूशलेमतिर फर्के, जुन एक शबाथ दिनको यात्रा जति टाढा थियो । **13** तिनीहरू आइपुगेपछि तिनीहरू बसिरहेका माथिल्लो कोठामा गए । तिनीहरू पत्रुस, यूहन्‍ना, याकूब, अन्द्रियास, फिलिप, थोमा, बारथोलोमाइ, मत्ती, अल्फयसका छोरा याकूब, उग्रवादी सिमोन र यकूबका छोरा यहूदा थिए । **14** तिनीहरू एकै मनको भएर प्रार्थनामा यत्‍नपूर्वक लागिरहे । त्यहाँ येशूकी आमा मरियम लगायत अन्य महिलाहरू र उहाँका भाइहरू पनि थिए । **15** ती दिनहरूमा झण्डै १२० जना भाइका माझमा पत्रुस खडा भए र भने, **16** “भाइहरू हो, येशूलाई पक्राऊ गर्नलाई अगुवाइ गर्ने यहूदाको बारे दाऊदको मुखबाट पवित्र आत्माले पहिला नै बोल्नुभएको धर्मशास्‍त्र पुरा हुनु आवश्यक थियो । **17** किनभने त्यो हामीमध्ये एक जना थियो र त्यसले आफ्नो सेवाकाइको हिस्सा प्राप्‍त गर्‍यो ।” **18** (यो मानिसले उसको दुष्‍ट कर्मको कमाइबाट एउटा खेत किन्यो । त्यसपछि, उसको टाउको तल पारेर खस्यो, उसको शरीर फुट्यो, र उसको सबै आन्द्रा-भुँडी निस्क्यो । **19** यो कुरा यरूशलेममा बस्‍ने सबैले सुने त्यसैले तिनीहरूले आफ्नो भाषामा त्यस खेतको नाम अखेल्दमा राखे जसको अर्थ “रगतको खेत” हुन्छ । ) **20** “किनभने भजनसंग्रहको पुस्तकमा लेखिएको छ, ‘त्यसको खेत उजाड बनाइयोस् र त्यहाँ कोही एक जना पनि नबसोस्’ र ‘त्यसको नेतृत्वको पद अरू कसैले लिओस् ।’ **21-22** यसकारण यो आवश्यक छ कि, यूहन्‍नाको बप्‍तिस्माको दिनदेखि उहाँलाई हामीबाट माथि लगिएको दिनसम्म, प्रभु येशू हाम्रो माझमा भित्र-बाहिर गर्नुहुँदा सधैँभरि हामीलाई साथ दिने मानिसहरूमध्येबाट एक जना हामीसँगै उहाँको उहाँको पुनरुत्थानको साक्षी भएको हुनुपर्छ ।” **23** तिनीहरूले बरब्बा भनिने योसेफ जसको नाउँ युस्तस पनि थियो र मतियास दुई जनालाई अगि सारे । **24** तिनीहरूले प्रार्थना गरे र भने, “तपाईं प्रभुले सबै मानसिहरूको हृदय जान्‍नु हुन्छ, त्यसैले यी दुई जनामध्ये कसलाई चुन्‍नुभएको छ प्रकट गर्नुहोस् **25** यहूदाले अपराध गरेर उसको ठाउँमा गएपछि खाली भएको यो सेवाकाइ र प्रेरितको पद तिनले लिऊन् ।” **26** उनीहरूले तिनीहरूको निम्ति चिट्ठा हाले; र चिट्ठा मतियासको नाममा पर्‍यो र तिनलाई एघार जना प्रेरितसँगै गनियो ।

### Chapter 2

**1** जब पेन्तिकोसको दिन आयो, तिनीहरू सबै जना एकै ठाउँमा थिए । **2** एक्‍कासि स्वर्गबाट जोडसँग शक्तिशाली हावाको झोक्‍का जस्तै आवाज आयो र तिनीहरू बसिरहेको पुरै घर भरियो । **3** आगोका जिब्राहरू जस्ता तिनीहरूकहाँ देखा परे र भागभाग भएर तिनीहरू हरेकमाथि बसे । **4** तिनीहरू सबै जना पवित्र आत्माले भरिए र आत्माले तिनीहरूलाई दिनुभएअनुसार अरू भाषाहरूमा बोल्न थाले । **5** यरूशलेममा स्वर्गमुनि भएका हरेक जातिबाट आएका ईश्‍वरभक्त यहूदीहरू बसिरहेका थिए । **6** जब यो आवाज सुनियो मानिसहरूका भिड एकसाथ आए र अन्योलमा परे किनभने हरेकले तिनीहरू तिनीहरूका आफ्नै भाषामा बोलिरहेका सुने । **7** तिनीहरू छक्‍क र चकित भए र तिनीहरूले भने, “साँच्‍चै, के यी बोलिरहनेहरू गालीलीहरू होइनन् ? **8** त्यसो भए किन तिनीहरूले हाम्रो आफ्नै भाषाहरूमा नै बोलिरहेका हामी हरेकले सुनिरहेका छौँ ? **9** पार्थीहरू र मादीहरू र एलामीहरू र मेसोपोटामिया, यहूदिया र कापाडोकिया, पोन्टस र एसिया **10** फ्रिगिया र पाम्फिलिया, मिश्र र कुरेनी नजिकका लिबियाका भागहरूका बासिन्दाहरू, र रोमका आगन्तुकहरू, **11** यहूदीहरू र यहूदी मत मान्‍नेहरू, क्रेट निवासी र अरबीहरू छौँ । तिनीहरूले परमेश्‍वरका महान् कामहरूका बारेमा हाम्रै भाषामा बताइरहेका हामीले सुन्दैछौँ ।” **12** तिनीहरू सबै जना चकित र जिल्ल परेर तिनीहरूले एकअर्कालाई भने, “यसको तात्पर्य के हो ?” **13** तर अरूले चाहिँ गिज्याए र भने, “तिनीहरू नयाँ मद्यले टन्‍न भएका छन् ।” **14** तर पत्रुस एघार जनासँगै खडा भएर उच्‍च स्वरले तिनीहरूलाई भने, “यहूदिया र यरूशलेममा बस्‍ने सबै मानिसहरू हो, यो कुरा तपाईंहरूलाई थाहा होस्; मेरो कुरा ध्यान दिएर सुन्‍नुहोस् । **15** किनभने तपाईंहरूले ठान्‍नुभएजस्तो यी मानिसहरू मातेका छैनन्, कारण अहिले दिनको तेस्रो प्रहर मात्र भएको छ । **16** तर अगमवक्‍ता योएलद्वारा यो कुरा बोलिएको छः **17** ‘परमेश्‍वर भन्‍नुहुन्छ, “अन्त्यका दिनहरूमा यस्तो हुनेछ, म मेरो आत्मा सबै मानिसहरूमाथि खन्याउनेछु, तिमीहरूका छोराहरू र छोरीहरूले अगमवाणी बोल्नेछन्, र तिमीहरूका वृद्ध मानिसहरूले सपनाहरू देख्‍नेछन् । **18** ती दिनहरूमा मेरा दास र दासीहरूमाथि म मेरो आत्मा खन्याउनेछु र तिनीहरूले अगमवाणी बोल्नेछन् । **19** म माथि स्वर्गमा अचम्मका कुराहरू र तल पृथ्वीमा रगत, आगो, र धुवाँको मुस्लोका चिन्हहरू देखाउनेछु । **20** परमप्रभुको महान् र असाधारण दिन आउनअगि सूर्य अँध्यारोमा र चन्द्रमा रगतमा परिणत हुनेछ । **21** यस्तो हुनेछ कि परमेश्‍वरको नाउँ पुकार्ने हरेकले उद्धार पाउनेछ । **22** हे इस्राएलका मानिसहरू हो, यी वचनहरू सुन्‍नुहोस्∶ परमेश्‍वरले तपाईंहरूका बिचमा उहाँद्वारा गर्नु भएका शक्तिशाली कामहरू, आश्‍चर्यकर्महरू र चिन्हहरूद्वारा परमेश्‍वरले तपाईंहरूकहाँ साँचो प्रमाणित गर्नुभएका मानिस नासरतका येशू नै हुनुहुन्छ भन्‍ने कुरा तपाईंहरूलाई थाहै छ । **23** परमेश्‍वरको अठोट गरिएको योजना र पूर्वज्ञानले गर्दा, उहाँ सुम्पिइनुभयो, र तपाईं अधर्मी मानिसहरूको हातद्वारा क्रुसमा टाँगिनुभयो र मारिनुभयो । **24** उहाँलाई मृत्युका पीडाहरूबाट छुटाएर परमेश्‍वरले उहाँलाई जीवित पार्नुभयो किनभने उहाँ यसको अधीनमा रहिरहन सम्भव थिएन । **25** किनभने दाऊदले उहाँको बारेमा भनेकाछन्, ‘परमप्रभुलाई मैले सधैँ मेरो मुहार अगाडि देखेँ । उहाँ मेरो दाहिने हात नजिक हुनुहुन्छ, यसकारण म नडगमगाउनु पर्दैन । **26** यसकारण मेरो हृदय आनन्दित थियो र मेरो जिब्रोले आनन्द मनायो । मेरो शरीरले पनि दृढतामा वास गर्नेछ । **27** किनभने तपाईंले मेरो प्राणलाई पातालमा त्याग्‍नुहुनेछैन न त तपाईंले तपाईंका पवित्रजनलाई कुहिन दिनुहुनेछ । **28** तपाईंले मलाई जीवनका मार्गहरू प्रकट गर्नुभयो । तपाईंले आफ्नो मुहारले मलाई खुसीले भरिपूर्ण बनाउनुहुनेछ । **29** हे दाजुभाइहरू हो, म हाम्रा पुर्खा दाऊदका बारेमा दृढतासाथ बोल्न सक्छु∶ तिनी मरे र गाडिए र तिनको चिहान आजको दिनसम्म हामीसँग छ । **30** यसकारण तिनी एक अगमवक्‍ता थिए र परमेश्‍वरले तिनकै सन्तानहरूमध्येबाटै एक जनालाई तिनको सिंहसानमा बसाल्नुहुने थियो भनी उहाँले तिनीसँग शपथ खानुभएको कुरा तिनलाई थाहा थियो । **31** तिनले यो कुरा पहिला नै देखे र ख्रीष्‍टको पुनरुथानको बारेमा यसरी बताए, ‘उहाँ नत पातालमा त्यागिनु भयो नत उहाँको शरीर नै कुहियो ।’ **32** यी नै येशूलाई परमेश्‍वरले जीवित पार्नुभयो जसको हामी सबै जना साक्षी छौँ । **33** यसकारण उहाँ परमेश्‍वरको दाहिने हातपट्टि उठाइनुभयो र पिताबाट प्रतिज्ञा गरिएको पवित्र आत्मा पाएर, उहाँले यो खन्याउनुभएको छ जुन तपाईंहरू सुन्‍नु र देन्‍नु हुन्छ । **34** दाऊद आफैँ स्वर्ग चढेनन् तर तिनी भन्‍छन्, ‘परमप्रभुले मेरा प्रभुलाई भन्‍नुभयो, “मेरो दाहिने हातपट्टि बस, **35** जबसम्म म तिम्रा शत्रुहरूलाई तिम्रो पाउदान बनाउँदिन ।”’ **36** यसकारण इस्राएलका सबै घरानाले यो निश्‍चयसाथ जानून कि यही येशू जसलाई तपाईंहरूले क्रुसमा टाँग्‍नुभयो, परमेश्‍वरले उहाँलाई प्रभु र ख्रीष्‍ट दुवै बनाउनु भयो । **37** जब तिनीहरूले यो सुने, तिनीहरूको हृदय छिया-छिया भयो र तिनीहरूले पत्रुस र अरू बाँकी प्रेरितहरूलाई भने, “भाइहरू हो, हामी के गरौँ ?” **38** अनि पत्रुसले तिनीहरूलाई भने, “पश्‍चात्ताप गर र तिमीहरू हरेकले तिमीहरूका पाप क्षमाको निम्ति येशू ख्रीष्‍टको नाउँमा बप्‍तिस्मा लेओ र तिमीहरूले पवित्र आत्माको वरदान प्राप्‍त गर्नेछौ । **39** यो प्रतिज्ञा तिमीहरूका लागि, तिमीहरूका सन्तानहरूका लागि र टाढा-टाढा भएका सबैका लागि, र परमेश्‍वरले बोलाउनुहुने सबै मानिसहरूका लागि हो ।” **40** अरू धेरै वचनहरूद्वारा तिनले गवाही दिए र तिनीहरूलाई आग्रह गरे । तिनले भने, “यो दुष्‍ट पुस्ताबाट तिमीहरूले आफैँलाई बचाओ ।” **41** तब तिनीहरूले तिनको वचन ग्रहण गरे र बप्‍तिस्मा लिए र झन्डै तिन हजार प्राणहरू त्यस दिन थपिए । **42** तिनीहरू प्रेरितहरूको शिक्षा र सङ्गति, रोटी भाँच्‍ने कार्य र प्रार्थनामा लागिरहे । **43** हरेक व्यक्तिमाथि डर छायो र प्रेरितहरूद्वारा धेरै अचम्मका कार्यहरू र चिन्हहरू भए । **44** विश्‍वास गर्नेहरू सबै जना सँगसँगै बस्थे र तिनीहरूका सबै चिज साझा थिए । **45** र तिनीहरूले आफ्ना सम्पत्ति र स्वामित्वमा भएका कुराहरू बेचे र विश्‍वासीहरूको आवश्यकता अनुसार एकअर्कामा बाँडचुँड गरे । **46** यसरी तिनीहरू दिनहुँ एकै उद्देश्यसहित मन्दिरमा भेला हुन्थे र तिनीहरूले घरघरमा रोटी भाँच्थे र हृदयको नम्रता र आनन्दसाथ एकअर्कामा भोजन बाँडचुँड गर्थे । **47** तिनीहरूले परमेश्‍वरको महिमा गर्थे र सबै मानिसहरूमाझ शुभेच्छा थियो । प्रभुले उद्धार पाइरहेकाहरूलाई दिनदिनै तिनीहरूका माझमा थप्‍नुभयो ।

### Chapter 3

**1** अब पत्रुस र यूहन्‍ना प्रार्थना गर्ने समयको नवौँ घडीमा मन्दिरतिर जाँदै थिए । **2** त्यहाँ एक जना जन्मैदेखि हिँड्न नसक्‍ने मानिसलाई हरेक दिन ल्याउने गरिन्थ्यो र तिनलाई मन्दिरको सुन्दर नाउँको ढोकामा राखिन्थ्यो, ताकि ती व्यक्तिले त्यस मन्दिरमा गएका मानिसहरूसँग भिक्षा माग्‍न सकून् । **3** जब तिनले पत्रुस र यूहन्‍नालाई त्यस मन्दिरमा जान लागेका देखे, तिनले उनीहरूसँग भिक्षा मागे । **4** पत्रुस र यूहन्‍नाले तिनीतर्फ नजर अडाएर भने, “हामीलाई हेर ।” **5** ती मानिसले उनीहरूबाट केही चिज प्राप्‍त गर्ने आशा राखेर उनीहरूलाई हेरे । **6** तर पत्रुसले भने “मसँग सुन र चाँदी छैन, तर जे मसँग छ त्यो मैले तिमीलाई दिनेछु । नासरतका येशू ख्रीष्‍टको नाउँमा हिँड ।” **7** पत्रुसले तिनको दाहिने हात समाए र तिनलाई उठाए र तुरुन्तै तिनको गोडा र गोलिगाँठोको हड्डीमा बल प्राप्‍त भयो । **8** ती मानिस उफ्रँदै उठे र हिँड्नलाई सुरु गरे, अनि पत्रुस र यूहन्‍नासँगै हिँड्दै, उफ्रँदै र परमेश्‍वरको प्रशंसा गर्दै मन्दिरभित्र प्रवेश गरे । **9** सबै मानिसहरूले तिनलाई हिँडिरहेको र परमेश्‍वरको प्रशंसा गरिरहेको देखे । **10** तिनीहरूले देखे कि तिनी त्यही मानिस थिए जो त्यस मन्दिरको सुन्दर ढोकामा भिक्षा माग्‍नलाई बस्दै आइरहेका थिए र तिनमा भएका कुराले तिनीहरू आश्‍चर्य र विस्मयले भरिएका थिए । **11** तिनले पत्रुस र यूहन्‍नाको हात समाइरहँदा, सबै मानिसहरू अति चकित हुँदै तिनीहरू भएका सोलोमनको दलानतर्फ दगुरे । **12** जब पत्रुसले यो देखे, तब उनले मानिसहरूलाई जवाफ दिए, “हे इस्राएलका मानिसहरू हो, तपाईंहरू किन आश्‍चर्यचकित हुनुभएको छ ? किन तपाईंहरूले तिनलाई हामीले आफ्नै शक्ति वा धार्मिकताले हिँड्ने बनाएको जस्तै गरी हामीलाई एक टकले हेरिरहनुभएको छ ? **13** अब्राहाम, इसहाक र याकूब हाम्रा पूर्खाका परमेश्‍वरले उहाँका सेवक येशूलाई महिमित पार्नुभएको छ । उहाँ नै हुनुहुन्छ जसलाई तपाईंहरूले पिलातसकहाँ सुम्पनुभयो र तिनले उहाँलाई छोड्ने निर्णय गर्दा पनि तपाईंहरूले तिनको सामु उहाँलाई इन्कार गर्नुभयो । **14** तपाईंले पवित्र र धर्मी जनलाई इन्कार गर्नुभयो र उहाँको सट्टामा तपाईंहरूले एउटा हत्यारालाई छोडिदिन आग्रह गर्नुभयो । **15** तपाईंहरूले जीवनका राजकुमारको हत्या गर्नुभयो जसलाई परमेश्‍वरले मृत्युबाट उठाउनुभयो, र हामी यसको साक्षी छौँ । **16** अब उहाँको नाउँमाथिको विश्‍वासले यी मानिसलाई बलियो बनायो, जसलाई तपाईंले देख्‍नु र जान्‍नुहुन्छ । येशूप्रति यिनको विश्‍वासले यिनलाई तपाईंहरू सबैको सामुन्‍ने पूर्ण स्वास्थ्य प्रदान गरेको छ । **17** अब भाइहरू हो, तपाईंहरूले तपाईंका शासकहरूलेझैँ अज्ञानतामा कार्य गर्नुभएको कुरा म जान्दछु । **18** तर उहाँका ख्रीष्‍टले दु∶ख भोग्‍नुपर्छ भनी ती सबै अगमवक्‍ताहरूका मुखबाट परमेश्‍वरले पहिले नै बताउनुभएको थियो जुन कुरा उहाँले अहिले पुरा गर्नुभएको छ । **19** त्यसकारण, पश्‍चाताप गर्नुहोस् र फर्कनुहोस् ताकि तपाईंहरूका पाप मेटिऊन्, र परमप्रभुको उपस्थितिबाट ताजा बनाउने समय आओस् । **20** र उहाँले नियुक्त भइसक्‍नुभएका ख्रीष्‍ट येशूलाई तपाईंहरूका निम्ति पठाउन सक्‍नुहुनेछ । **21** सबै कुराहरूको पुनर्स्थापना नभएसम्म उहाँलाई स्वर्गले ग्रहण गर्नुपर्छ, जसको बारेमा परमेश्‍वरले उहाँका पवित्र अगमवक्‍ताहरूद्वारा धेरै पहिले देखि बोल्नु भयो । **22** वास्तवमा मोशाले यसो भने, ‘परमप्रभुले तिमीहरूका दाजुभाइहरूका बिचबाट मजस्तै अगमवक्‍तालाई खडा गर्नुहुनेछ । उहाँले तिमीहरूलाई भन्‍नुहुने सबै कुराहरू तिमीहरूले सुन्‍नुपर्छ । **23** ती अगमवक्‍ताले भनेको नसुन्‍ने हरेक व्यक्तिलाई मानिसहरूका बिचबाट पूर्ण रूपमा नाश गरिनेछ ।’ **24** हो, शमूएलदेखिका र उनीपछि आएका सबै अगमवक्‍ताहरूले यी दिनहरूका बारेमा घोषणा गरे । **25** तपाईंहरू अगमवक्‍ताका र परमेश्‍वरले तपाईंहरूका पुर्खाहरूसँग गर्नुभएको करारका पुत्रहरू हुनुहुन्छ, जसरी उहाँले अब्राहामलाई भन्‍नुभयो, ‘तिम्रो सन्तानद्वारा नै यस पृथ्वीका सबै परिवारहरू आशिषित हुनेछन् ।’ **26** परमेश्‍वरले आफ्ना सेवकलाई उठाउनु भएपछि तपाईंहरूमध्ये हरेकलाई तपाईंहरूको दुष्‍टताबाट फर्काएर तपाईंहरूलाई आशिष् दिनलाई उहाँलाई पहिला तपाईंहरूकहाँ पठाउनुभयो ।”

### Chapter 4

**1** जब पत्रुस र यूहन्‍ना मानिसहरूसँग बोलिरहेका थिए, पूजाहारीहरू, मन्दिरका मुख्य व्यक्ति र सदूकीहरू तिनीहरूकहाँ आए । **2** पत्रुस र यूहन्‍नाले मानिसहरूलाई येशूको बारेमा सिकाइरहेका र उहाँको मृत्युबाट पुनरुत्थान हुनुभएको घोषणा गरिरहेका कारण उनीहरूलाई साह्रै गाह्रो भयो । **3** उनीहरूले तिनीहरूलाई पक्रे र अर्को बिहानसम्मका लागि झ्यालखानामा हालिदिए, किनभने त्यतिबेला साँझ परिसकेको थियो । **4** तर सन्देश सुनेका मानिसहरूमध्ये धेरै जनाले विश्‍वास गरे र विश्‍वास गर्ने मानिसहरूको सङ्ख्या करिब पाँच हजार थियो । **5** अर्को दिन तिनीहरूका शासकहरू, एल्डरहरू र शास्‍त्रीहरू यरूशलेममा जम्मा भए । **6** प्रधान पूजाहारी हन्‍नास, कैयाफा, यूहन्‍ना, अलेक्जेन्डर र प्रधान पूजाहारीका अरू सबै आफन्तहरू त्यहाँ थिए । **7** जब उनीहरूले पत्रुस र यूहन्‍नालाई उनीहरूका माझमा राखे तब उनीहरूले तिनीहरूलाई सोधे, “तिमीहरूले कुन शक्ति वा कुन नाउँमा यसो गरेका हौ ?” **8** अनि पवित्र आत्माले भरिएर पत्रुसले उनीहरूलाई भने, “हे जनताहरूका शासकहरू र एल्डरहरू हो, **9** यदि यो मानिसलाई कसरी ठिक पारियो भनी यो बिरामी मानिसलाई गरेको असल कामको बारेमा आज हामीलाई नै प्रश्‍न गरिदैँछ भने, **10** तपाईंहरू सबै र इस्राएलका सबै मानिसहरूलाई यो थाहा होस् कि, तपाईंहरूले क्रुसमा टाँग्‍नुभएका र परमेश्‍वरले मृत्युबाट जीवित पार्नुभएका नासरतका येशू ख्रीष्‍टको नाउँद्वारा नै भएको हो कि यो मानिस तपाईंहरूको बिचमा यहाँ स्वस्थ भएर उभिएको छ । **11** येशू ख्रीष्‍ट त्यो ढुङ्गा हुनुहुन्छ जसलाई तपाईं घर निर्माणकर्ताहरूले इन्कार गर्नुभयो तर उहाँ नै मुख्य कुनेढुङ्गा हुनुभयो । **12** अरू कुनै व्यक्तिमा मुक्ति छैन किनभने हामी बचाइनका लागि स्वर्गमुनि मानिसहरूका माझमा अर्को कुनै नाउँ दिइएको छैन ।” **13** जब तिनीहरूले पत्रुस र यूहन्‍नाको साहस देखे र महसुस गरे कि उनीहरू साधारण र आशिक्षित मानिसहरू थिए, तब पत्रुस र यूहन्‍ना येशूसँगै रहने गर्दथे भन्‍ने कुरा थाहा पाएर तिनीहरू छक्‍क परे । **14** उनीहरूले त्यो निको भएको मानिस तिनीहरूसँगै उभिरहेको देखेको कारण तिनीहरूका विरुद्ध केही बोल्न सकेनन् । **15** तर प्रेरितहरूलाई परिषद् बैठक छोड्न आज्ञा दिएपछि उनीहरू एकआपसमा कुरा गर्न थाले । **16** उनीहरूले भने, “यी मानिसहरूलाई हामी के गरौँ ? किनकि तिनीहरूद्वारा गरिएको उल्लेखनीय आश्‍चर्यकर्मको वास्तविकता यरूशलेममा बस्‍ने हरेक मनिसलाई थाहा छ; हामी यसलाई इन्कार गर्न सक्दैनौँ । **17** तर यो कुरा अझ बढी मानिसहरू बिचमा नफैलियोस् भनेर तिनीहरूलाई यो नाउँमा अब उसो कसैसँग पनि नबोल्नू भनी चेताउनी दिऔँ ।” **18** तिनीहरूले पत्रुस र यूहन्‍नालाई भित्र बोलाए र येशूको नाउँमा बोल्दै नबोल्नू न त शिक्षा नै दिनू भनी आज्ञा दिए । **19** तर पत्रुस र यूहन्‍नाले उनीहरूलाई जवाफ दिए र भने, “परमेश्‍वरको नजरमा उहाँको भन्दा बढी तपाईंहरूको आज्ञापालन गर्नु उचित हो कि होइन, तपाईंहरू नै न्याय गर्नुहोस् । **20** किनकि हामीले देखेका र सुनेका कुराहरूको बारेमा हामी नबोली रहन सक्दैनौँ ।” **21** अझ बढी चेताउनी दिएपछि उनीहरूले पत्रुस र यूहन्‍नालाई जान दिए । उनीहरूले तिनीहरूलाई दण्ड दिनको निम्ति कुनै पनि दोष भेट्टाउन सकेनन्, किनभने तिनीहरूले जे गरेका थिए त्यसको निम्ति मानिसहरूले परमेश्‍वरको प्रशंसा गरिरहेका थिए । **22** यो चंगाइको आश्‍चर्यकर्म अनुभव गर्ने मानिस चालिस वर्षभन्दा माथिका थिए । **23** तिनीहरूलाई स्वतन्‍त्र छोडेपछि, पत्रुस र यूहन्‍ना आफ्नै मानिसहरूकहाँ आए र प्रधान पूजाहारीहरू र एल्डरहरूले तिनीहरूलाई भनेका सबै कुराको प्रतिवेदन दिए । **24** तिनीहरूले यो सुनेपछि आफ्ना आवाज परमेश्‍वरमा एकसाथ उचाले र भने, “हे प्रभु, तपाईं जसले आकास र पृथ्वी र समुद्र र त्यसमा भएका सबै थोक बनाउनुभयो, **25** तपाईं जो पवित्र आत्माद्वारा तपाईंका सेवक हाम्रा पिता दाऊदको मुखद्वारा बोल्नुभयो, ‘अरू जातिहरू किन क्रोधित भए र मानिसहरूले अर्थहीन कुराहरू कल्पना गरे ? **26** परमप्रभु र उहाँका ख्रीष्‍टको विरुद्धमा पृथ्वीका राजाहरू एक मत भए र शासकहरू एकसाथ भेला भए । **27** वास्तवमा, गैरयहूदीहरू र इस्राएलका मानिसहरूसँगै हेरोद र पन्तियस पिलातस दुवै यो शहरमा तपाईंले अभिषेक गर्नुभएका तपाईंका पवित्र सेवक येशूको विरुद्धमा भेला भए । **28** तपाईंको बाहुली र इच्छाले यो हुनुभन्दा पहिले नै निर्णय गर्नुभएको सबै कुरा गर्नलाई तिनीहरू सँगसँगै भेला भए । **29** हे प्रभु, अब तिनीहरूका चेताउनीलाई हेर्नुहोस् र तपाईंका सेवकहरूलाई तपाईंको वचन पुरा साहससित बोल्न दिनुहोस् । **30** ताकि जब तपाईंले निको पार्नका लागि आफ्नो हात पसार्नुहुन्छ तपाईंका पवित्र सेवक येशूको नाउँद्वारा चिन्हहरू र आश्‍चर्यहरू होऊन् ।” **31** तिनीहरूले प्रार्थना गरेर सिध्याएपछि तिनीहरू भेला भएको ठाउँ हल्लियो र तिनीहरू सबै पवित्र आत्माले भरिए र तिनीहरूले परमेश्‍वरको वचन साहससित बोले । **32** विश्‍वास गर्नेहरूको त्यो ठुलो समूह एउटै हृदय र आत्माका थिए; तिनीहरूमध्ये कसैले पनि आफूसँग भएको कुनै पनि थोक वास्तवमा उसको आफ्नो हो भनेनन्, तर तिनीहरूका सबै थोक साझा थिए । **33** ठुलो शक्तिसाथ प्रेरितहरूले प्रभु येशूको पुनरुत्थानको बारेमा गवाही घोषणा गर्दैथिए र उनीहरू सबैमाथि ठुलो अनुग्रह थियो । **34** तिनीहरूमध्ये कुनै थोकको अभाव भएको कुनै एक व्यक्ति पनि थिएन किनभने तिनीहरू सबैले आफूसँग भएका जग्गाहरू र घरहरू बेचेर आएका पैसा ल्याउँथे **35** र प्रेरितहरूका पाउमा राखिदिन्थे र आवश्यकतापरेअनुसार हरेक विश्‍वसीलाई वितरण गरिन्थ्यो । **36** साइप्रसबाट आएका योसेफ नाउँका एक जना मानिस थिए जो लेवी कुलका थिए जसलाई प्रेरितहरूले बारनाबास (जसको अर्थ उत्साहको पुत्र हुन्छ) नाउँ राखिदिएका थिए । **37** उनीसँग भएको जमिन उनले बेचे र त्यसको पैसा ल्याएर प्रेरितहरूको पाउमा राखिदिए ।

### Chapter 5

**1** अब एक जना हननिया नाउँ गरेका मानिसले आफ्नी पत्‍नी सफिरासँग मिलेर एक टुक्रा जमिन बेचे । **2** र उनले त्यो पैसाको केही अंश आफूसँगै राखे (यो कुरा उनकी पत्‍नीलाई पनि थाहा थियो) र यसको बाँकी अंश ल्याएर प्रेरितहरूको पाउमा राखिदिए । **3** तर पत्रुसले भने, “हननिया, पवित्र आत्मालाई झुट बोल्न र त्यस जमिनको मूल्यको केही अंश राख्‍नलाई तिम्रो हृदयलाई शैतानले किन भर्‍यो ? **4** यसलाई बिक्री नगर्दा पनि के यो तिम्रो आफ्नो थिएन र ? अनि यसलाई बेचिसकेपछि पनि यो तिम्रो आफ्नै नियन्‍त्रणमा नै थिएन र ? तिमीले तिम्रो हृदयमा यस्तो कुरा कसरी सोच्यौ ? तिमीले मानिसहरूलाई होइन तर परमेश्‍वरलाई झुट बोलेका छौ । **5** यी कुराहरू सुनेर हननिया भुइँमा लडे र उनको मृत्यु भयो र यो कुरा सुन्‍नेहरू सबैमा ठुलो डर छायो । **6** जवान मानिसहरू अगाडि आए र उनलाई कपडाले बेह्रे र तिनीहरूले उनलाई बोकेर बाहिर लगे र गाडे । **7** त्यसको झण्डै तिन घण्टापछि उनकी पत्‍नी त्यहाँ के भएको थियो भन्‍ने थाहै नपाई भित्र आइन् । **8** पत्रुसले उनलाई भने, “तिमीहरूले सो जमिनलाई त्यत्ति नै मूल्यमा बेचेका हौ या होइनौ, मलाई बताऊ ।” उनले भनिन्, “हो, त्यत्तिमा नै हो ।” **9** तब पत्रुसले उनलाई भने, “तिमीहरू परमप्रभुको आत्मालाई जाँच गर्न कसरी सँगै सहमत भयौ ? हेर, तिम्रो पतिलाई गाड्नेहरूका पाउ ढोकामा नै छन् र तिनीहरूले तिमीलाई पनि बोकेर बाहिर लानेछन् । **10** तिनी तुरुन्तै उनको पाउमा लडिन् र तिनको मृत्यु भयो र ती जवान मानिसहरू भित्र आए र तिनलाई मृत भेट्टाए; तिनीहरूले तिनलाई बोकेर बाहिर लगे र तिनलाई तिनको पतिको नजिकै गाडिदिए । **11** पुरै मण्डलीमा र यी कुराहरू सुन्‍ने सबैमा ठुलो डर छायो । **12** प्रेरितहरूको हातद्वारा मानिसहरूका बिचमा धेरै चिह्न र आश्‍चर्यकर्महरू भइरहेका थिए । तिनीहरू सबै सोलोमनको दलानमा सँगै थिए । **13** तिनीहरूलाई मानिसहरूद्वारा उच्‍च सम्मान मिलेको भए तापनि कसैले पनि तिनीहरूसँगै सामेल हुन साहस गरेनन् । **14** अझ धेरै विश्‍वासीहरू अर्थात् असंख्य स्‍त्रीहरू र पुरुषहरू प्रभुमा थपिँदै थिए । **15** पत्रुस त्यहाँबाट भएर आउँदा तिनको छाया तिनीहरूमध्ये कोहीमाथि परोस् भनेर तिनीहरूले बिरामीहरूलाई गल्लीहरूमा बोकेर ल्याए र तिनीहरूलाई खाट र पलङहरूमा राखे । **16** त्यहाँ यरूशलेम वरिपरिका सहरहरूबाट पनि बिरामी र अशुद्ध आत्माले सताइएका मानिसहरू ठुलो संख्यामा आए र तिनीहरू सबैले निको भए । **17** तर प्रधान पूजाहारी र उनीसँग रहनेहरू सबै जना (जुन सदूकीहरूको सम्प्रदाय हो) उठे र तिनीहरू ईर्ष्याले भरिए । **18** तिनीहरूले प्रेरितहरूमाथि हात हाले र तिनीहरूलाई सार्वजनिक झ्यालखानामा थुनिदिए । **19** तर रातको समयमा परमप्रभुका एउटा दूतले झ्यालखानाका ढोकाहरू खोलिदिए र तिनीहरूलाई बाहिर लगे र भने, **20** “जाओ र त्यस मन्दिरमा खडा होओ र यस जीवनका सबै वचनहरू मानिसहरूलाई बताओ ।” **21** जब तिनीहरूले यो कुरा सुने तब तिनीहरू सबेरै मन्दिरभित्र प्रवेश गरे र शिक्षा दिए । तर प्रधान पूजाहारी र तिनीहरूसँग भएकाहरू आए र परिषद्लाई इस्राएलका मानिसहरूका एल्डरहरूसँगै बोलाए र प्रेरितहरूलाई ल्याउन लगाउनलाई झ्यालखानामा पठाए । **22** तर ती गएका अधिकारीहरूले तिनीहरूलाई झ्यालखानामा भेट्टाएनन् र तिनीहरू फर्केर आए र प्रतिवेदन दिए । **23** “हामीले झ्यालखानालाई राम्ररी बन्द गरिएको पायौँ र पहरेदारहरू ढोकामा उभिरहेका थिए, तर त्यसलाई खोल्दा हामीले भित्र कोही पनि भेट्टाएनौँ ।” **24** जब मन्दिरका कप्‍तान र मुख्य पूजाहारीहरूले यी कुराहरू सुने, के हुने होला भनी तिनीहरू अन्योलमा परे । **25** तब कोही तिनीहरूकहाँ आए र तिनीहरूलाई भने, “तपाईंहरूले झ्यालखानामा राख्‍नुभएका ती मानिसहरू, मन्दिरमा खडा भएर मानिसहरूलाई सिकाइरहेका छन् ।” **26** त्यसैले, कप्‍तान हाकिमहरूसँगै गए र तिनीहरूलाई हिंसाविना नै फर्काएर ल्याए । किनकि तिनीहरू मानिसहरूले ढुङ्गाले हान्लान् भनी डराए । **27** तिनीहरूले उनीहरूलाई ल्याएपछि, तिनीहरूले उनीहरूलाई सभाको अगि राखे । प्रधान पूजाहारीले उनीहरूलाई यसो भनेर सोधपुछ गरे, **28** “हामीले तिमीहरूलाई यस नाउँमा नसिकाउनलाई कडा आज्ञा दियौँ तर पनि तिमीहरूले आफ्नो शिक्षाले यरूशलेम भरिसकेका छौ र त्यस मानिसको रगत हामीमाथि ल्याउने इच्छा गर्छौ ।” **29** तर पत्रुस र प्रेरितहरूले जवाफ दिए, “हामीले मानिसहरूको भन्दा परमेश्‍वरको आज्ञा पालन गर्नु पर्छ । **30** हाम्रा पितापुर्खाका परमेश्‍वरले येशूलाई मृत्युबाट उठाउनु भयो, जसलाई तपाईंहरूले रुखमा झुण्ड्याएर मार्नुभयो । **31** परमेश्‍वरले इस्राएललाई पश्‍चात्ताप गर्न र पापको क्षमा प्रदान गर्न उहाँलाई राजकुमार र मुक्तिदाता हुनलाई आफ्नो दाहिने हाततर्फ उचाल्नु भयो । **32** हामीहरू यी कुराहरूका साक्षी छौँ र पवित्र आत्मा पनि यसको साक्षी हुनुहुन्छ जसलाई परमेश्‍वरले उहाँको आज्ञा पालन गर्नेहरूलाई दिनुभएको छ ।” **33** जब परिषद्का सदस्यहरूले यो सुने तब तिनीहरू क्रुद्ध भए र प्रेरितहरूलाई मार्ने चाहना गरे । **34** तर गमलिएल नाउँ गरेका फरिसी र व्यवस्थाका एक जना शिक्षक थिए जो सबै मानिसहरूद्वारा सम्मानित थिए । उनी उभिए र केही समयको लागि प्रेरितहरूलाई बाहिर रहनलाई आज्ञा गरे । **35** तब उनले तिनीहरूलाई भने, “इस्राएलका मानिसहरू हो, तपाईंहरूले यी मानिसहरूलाई जे गर्नलाई प्रस्ताव गर्नुभएको छ, त्यसमा राम्ररी ध्यान दिनुहोस् । **36** केही समयअगि, थूदास केही हुँ भन्‍ने दाबी गर्दै खडा भयो, र झण्डै चार सय जना मानिस त्योसँगै लागे । त्यो मारियो र त्यसका आज्ञा पालन गर्नेहरू सबै तितरवितर भए र त्यो सब छरपस्ट भयो । **37** त्यो मानिसपछि जनगणनाको समयमा गालीलको यहूदा खडा भयो र कतिपय मानिसहरूलाई आफ्नो पछि खिँच्यो । त्यो पनि नष्‍ट भयो र उसका आज्ञा पालन गर्दै आइरहेकाहरू सबै छरपस्ट भए । **38** अब म तपाईंहरूलाई भन्छु कि यी मानिसहरूबाट टाढै रहनुहोस् र यिनीहरूलाई छोडिदिनुहोस् किनकि यदि यो योजना वा काम मानिसहरूको हो भने, यो पतन हुनेछ । **39** तर यदि यो परमेश्‍वरको हो भने, तपाईंहरूले तिनीहरूलाई पतन गराउन सक्‍नुहुन्‍न र तपाईंहरूले आफैँलाई परमेश्‍वरको विरुद्धमा लडिरहेको पाउनु हुनेछ ।” यसरी तिनीहरूले तिनको कुरा माने । **40** तब तिनीहरूले प्रेरितहरूलाई भित्र बोलाए र उनीहरूलाई कुटे र येशूको नाउँमा नबोल्नलाई आज्ञा गरे र तिनीहरूलाई जान दिए । **41** तिनीहरू त्यस नाउँको निम्ति अपमान भोग्‍न योग्यका गनिएकामा तिनीहरूले अनान्दित हुँदै त्यो परिषद् छाडे । **42** त्यसपछि हरेक दिन मन्दिर र घर-घरमा, तिनीहरूले निरन्तर येशूलाई नै ख्रीष्‍टको रूपमा सिकाइरहेका र प्रचार गरिरहेका थिए ।

### Chapter 6

**1** ती दिनमा जब चेलाहरूको सङ्ख्या गुणात्मक रूपमा बढ्दै गयो ग्रिक भाषा बोल्ने यहूदीहरूले हिब्रूहरूको विरुद्धमा गनगन गर्न थाले किनकि तिनीहरूका विधवाहरूलाई दैनिक खाद्य वितरणमा वेवास्ता गरिँदै थियो । **2** बाह्र प्रेरितले चेलाहरूको समूहलाई बोलाएर भने, “खुवाउने-पियाउने काममा अल्झिन हामीले परमेश्‍वरको वचनलाई वेवास्ता गर्नु उपयुक्त हुँदैन । **3** यसकारण भाइ हो, तपाईंहरूमध्येबाट सात जना मानिसलाई छान्‍नुहोस् जो नाउँ चलेका, बुद्धि र पवित्र आत्माले भरिएका होऊन् जसलाई हामी यस कामको लागि नियुक्त गर्न सकौँ । **4** हाम्रो सम्बन्धमा भन्‍नुपर्दा, हामी निरन्तर रूपमा प्रार्थना र वचनको सेवामा लागिरहनेछौँ ।” **5** तिनीहरूको भनाइ पुरै समुदायलाई मन पर्‍यो । त्यसैले, तिनीहरूले विश्‍वास र पवित्र आत्माले भरिएका स्तिफनस, फिलिप, प्रखरस, निकनोर, तीमोन, पर्मिनास र एन्टिओखियाका यहूदी-मत मान्‍ने निकोलाउसलाई छाने । **6** विश्‍वासीहरूले यी मानिसहरूलाई प्रेरितहरूका सामु ल्याए जसले प्रार्थना गरे र तिनीहरूमाथि हात राखे । **7** यसरी परमेश्‍वरको वचन फैलियो र यरूशलेममा चेलाहरूको सङ्ख्या गुणात्मक रूपमा वृद्धि भयो । र धेरै पूजाहारीहरूले यस विश्‍वासलाई स्वीकार गरे । **8** अब अनुग्रह र शक्तिले भरिएर स्तिफनसले मानिसहरूका बिचमा महान् आश्‍चर्य र चिन्हहरू देखाउँदै थिए । **9** तर त्यहाँ स्वतन्‍त्र दल नामक सभाघरका मानिसहरू, कुरेनीहरू, अलेक्ज्यान्ड्रियाका बासिन्दाहरू र किलिकियासाथै एसियाका केही मानिसहरू खडा भए । यी मानिसहरू स्तिफनससित वादविवाद गर्दै थिए । **10** तर स्तिफनसले जुन बुद्धि र पवित्र आत्माको शक्तिमा बोलेका थिए तिनीहरूले त्यसको सामना गर्न सकेनन् । **11** त्यसपछि तिनीहरूले केही मानिसहरूलाई गुप्‍तमा मनाई यसो भन्‍न लगाए, “हामीले स्तिफनसले मोशा र परमेश्‍वरको विरुद्धमा ईश्‍वर-निन्दक वचनहरू बोलेका सुनेका छौँ ।” **12** तिनीहरूले मानिसहरू, एल्डरहरू, शास्‍त्रीहरूलाई उक्साए अनि स्तिफनससित मुकाबला गरे; तिनलाई पक्रे र परिषद्‍मा ल्याए । **13** तिनीहरूले झुटा साक्षीहरू पेस गरे जसले भने, “यो मानिसले यस पवित्रस्थान र व्यवस्थाको विरुद्धमा बोल्न छाड्दैन । **14** नासरतको यो येशूले यस स्थानलाई नष्‍ट पार्नेछ र मोशाले हामीलाई सुम्पेका चलनहरूलाई बद्लनेछ भनी त्यसले बोलेको हामीले सुनेका छौँ ।” **15** परिषद्‍मा जम्मा भएका हरेकको आँखा तिनमा केन्द्रित भयो र तिनको मोहोडा स्वर्गदूतको झैँ देखियो ।

### Chapter 7

**1** प्रधान पूजाहारीले भने, “के यी कुराहरू साँचा हुन् ?” **2** स्तिफनसले भने, “दाजुभाइ तथा पिताहरू हो, मेरो कुरा सुन्‍नुहोस्ः हाम्रा पिता अब्राहाम हारानमा बस्‍नुअगि महिमाका परमेश्‍वर मेसोपोटामियामा तिनीकहाँ देखा पर्नुभयो । **3** उहाँले तिनलाई भन्‍नुभयो, “तिम्रो देश र तिम्रा नातेदारहरूलाई छाड र मैले देखाउने देशमा जाऊ ।” **4** त्यसपछि तिनी कल्दीहरूको देशबाट प्रस्थान गरे अनि तिनी हारानमा आएर बसे । त्यहाँ तिनका पिताको मृत्यु भएपछि परमेश्‍वरले तिनलाई यस देशमा ल्याउनुभयो जहाँ अहिले तपाईंहरू बस्‍नुहुन्छ । **5** उहाँले तिनलाई कुनै पनि कुरा पैत्तृक सम्पत्तिको रूपमा दिनुभएन, यहाँसम्म कि पर्याप्‍त पाइला राख्‍ने ठाउँसम्म पनि दिनुभएन । तर अब्राहामको कुनै सन्तान नहुँदा पनि उहाँले त्यो देश तिनलाई सम्पत्तिको रूपमा दिनुहुनेथियो र त्यसपछि तिनका सन्तानहरूलाई दिनुहुनेथियो भनी तिनीसित प्रतिज्ञा गर्नुभयो । **6** परमेश्‍वरले तिनलाई भन्दै हुनुहुन्थ्यो कि तिनका सन्तानहरू विदेशी भूमिमा केही समयको लागि बस्‍नेथिए र त्यहाँका बासिन्दाहरूले तिनीहरूलाई कमारा तुल्याउनेथिए र चार सय वर्षसम्म तिनीहरूलाई थिचोमिचो गर्नेथिए । **7** परमेश्‍वरले भन्‍नुभयो, “तिनीहरू जुन जातिको अधीनमा कमारा हुनेछन् म तिनीहरूको न्याय गर्नेछु र त्यसपछि तिनीहरू त्यहाँबाट बाहिर निस्‍केर आई यस ठाउँमा मेरो आराधना गर्नेछन् ।” **8** अनि उहाँले अब्राहामसित खतनाको करार बाँध्‍नुभयो । त्यसैले, अब्राहाम इसहाकका पिता बने र तिनले आठौँ दिनमा उनको खतना गरे । इसहाक याकूबका पिता बने र याकूब बाह्र कुलका पिता बने । **9** कुलपतिहरूले योसेफको विरुद्धमा डाह गरे र तिनलाई मिश्रमा बेचिदिए । तर परमेश्‍वर तिनीसित हुनुहुन्थ्यो । **10** र उहाँले तिनलाई सबै दुःखकष्‍टबाट छुटाउनुभयो र मिश्रका राजा फारोको सामने तिनलाई कृपा र बुद्धि दिनुभयो । तब फारोले तिनलाई मिश्र र तिनका सारा घरानाका शासक बनाए । **11** त्यस बेला सारा मिश्र र कनानभरि अनिकाल पर्‍यो र ठुलो सङ्कष्‍ट आइपर्‍यो । परिणाम स्वरूप हाम्रा पुर्खाहरूले कुनै खाना पाएनन् । **12** तर जब मिश्रमा अन्‍न पाईंदोरहेछ भनी याकूबले सुने तिनले पहिले हाम्रा पुर्खाहरूलाई त्यहाँ पठाए । **13** दोस्रो पटकको भेटघाटमा योसेफले आफूलाई आफ्ना दाजुहरूकहाँ प्रकट गरे, र योसेफको परिवारलाई फारोकहाँ परिचित गराइयो । **14** आफ्ना पिता याकूब र तिनका सबै नातेदारहरू अर्थात् पचहत्तर प्राणीलाई मिश्रमा आउनुहोस् भनी तिनले आफ्ना दाजुहरूमार्फत खबर पठाए । **15** त्यसैले याकूब मिश्रमा गए । त्यहाँ तिनको मृत्यु भयो र हाम्रा पुर्खाहरू पनि त्यहीँ नै मरे । **16** तिनीहरूका मृत शरीर शकेममा लगिए र अब्राहामले शकेममा हमोरका छोराहरूबाट चाँदीको मूल्यमा किनेको चिहानमा तिनीहरूलाई गाडियो । **17** परमेश्‍वरले अब्राहामसित प्रतिज्ञा गर्नुभएको समय नजिकिँदै गर्दा मानिसहरू मिश्रमा गुणात्मक रूपमा बढे । **18** त्यसपछि मिश्रमा अर्का राजाको उदय भयो जसले योसेफलाई चिन्दैनथ्ये । **19** ती राजाले हाम्रा मानिसहरूलाई छलगरे र हाम्रा पुर्खाहरूलाई यसरी दुर्व्यवहार गरे कि आफैँलाई बचाउन तिनीहरूले आफ्ना शिशुहरूलाई बाहिर फाल्नुपर्थ्यो । **20** त्यही बेला मोशाको जन्म भयो । तिनी परमेश्‍वरको सामु सुन्दर थिए र तिन महिनासम्म तिनका पिताको घरमा तिनको स्याहार गरियो । **21** जब तिनलाई फ्याँकियो फारोकी छोरीले तिनलाई उठाइन् र तिनलाई आफ्नै छोरासरह हुर्काइन् । **22** मोशालाई मिश्रका सारा विद्यामा शिक्षा दिइयो र तिनी आफ्ना वचन र कर्ममा शक्तिशाली बने । **23** तर जब तिनी करिब चालिस वर्ष पुगे, तिनलाई आफ्ना दाजुहरू अर्थात् इस्राएलीहरूलाई भेट गर्न मन लाग्यो । **24** एक जना इस्राएलीमाथि अन्याय भएको देखेर तिनले उसको रक्षा गरे र अत्याचार गर्ने मिश्रीलाई मारिदिए । **25** परमेश्‍वरले तिनीद्वारा तिनका दाजुभाइहरूको छुट्कारा गर्न खोज्दै हुनुहुन्थ्यो भन्‍ने कुरा तिनीहरूले बुझ्लान् भनी तिनले सोचे, तर तिनीहरूले त्यो कुरा बुझेनन् । **26** अर्को दिन तिनी केही इस्राएलीहरूकहाँ आए जहाँ तिनीहरू एक आपसमा झगडा गरिरहेका थिए । तिनले तिनीहरूको झगडा मिलाउन खोजे र भने, “तपाईंहरू दाजुभाइ हुनुहुन्छ । किन एकअर्काको विरुद्धमा लड्नुहुन्छ ?” **27** तर जसले आफ्नो छिमेकीलाई हानि पुर्‍याएको थियो त्यसले तिनलाई धकेलेर भन्यो, “तिमीलाई कसले हाम्रो शासक र न्यायकर्ता तुल्यायो ? **28** हिजो तिमीले त्यस मिश्रीलाई मारेझैँ के तिमी मलाई पनि मार्न चाहन्छौ ?” **29** यो सुनेर मोशा भागे । तिनी मिद्यान देशमा परदेशी बने जहाँ तिनी दुई छोराका पिता बने । **30** चालिस वर्ष बितेपछि सीनै पर्वतको उजाड–स्थानमा जलिरहेको आगोको पोथ्रामा एउटा स्वर्गदूत तिनीकहाँ देखा परे । **31** मोशाले ज्वालालाई देखेपछि तिनी छक्‍क परे । त्यसलाई हेर्न तिनी नजिक जाँदा त्यहाँ परमप्रभुको आवाज आयो, **32** “तिम्रा पुर्खाहरू अब्राहाम, इसहाक र याकूबका परमेश्‍वर मै हुँ ।” मोशा काँपे र तिनले हेर्ने साहस गरेनन् । **33** परमप्रभुले तिनलाई भन्‍नुभयो, “तिम्रा जुत्ता फुकाल किनकि तिमी उभिएको ठाउँ पवित्र भूमि हो । **34** निश्‍चय नै मैले मिश्रमा भएका मेरा मानिसहरूको दुःखकष्‍टलाई देखेको छु । मैले तिनीहरूको क्रन्दन सुनेको छु र म तिनीहरूलाई छुट्कारा दिन तल ओर्लीआएको छु । म तिमीलाई मिश्रमा पठाउनेछु ।” **35** यी मोशा जसलाई तिनीहरूले इन्कार गरेका थिए, जसलाई तिनीहरूले भनेका थिए, “कसले तिमीलाई शासक र न्यायकर्ता तुल्यायो ?”, तिनैलाई परमेश्‍वरले शासक र उद्धारकर्ता दुवै बनाएर पठाउनुभयो । पोथ्रामा मोशाकहाँ देखा पर्ने स्वर्गदूतद्वारा परमेश्‍वरले तिनलाई पठाउनुभयो । **36** मिश्र, लाल समुद्रसाथै उजाड–स्थानमा चालिस वर्षसम्म आश्‍चर्यकर्म र चिन्हहरू गरेर मोशाले तिनीहरूलाई मिश्रबाट बाहिर ल्याए । **37** यी तिनै मोशा थिए जसले इस्राएलीहरूलाई भनेका थिए, “परमेश्‍वरले तिमीहरूका दाजुभाइहरूकै बिचबाट मजस्तै एक जना अगमवक्‍ता खडा गर्नुहुनेछ ।” **38** यी तिनै मानिस हुन् जो उजाड-स्थानमा भएको समुदायसित स्वर्गदूतसँगै थिए जो सीनै पर्वतमा तिनीसित बोलेका थिए । यी तिनै मानिस थिए जो हाम्रा पुर्खाहरूसित थिए; यी तिनै मानिस थिए जसले हामीलाई दिन जीवित वचनहरू प्राप्‍त गरे । **39** यी तिनै मानिस थिए जसप्रति हाम्रा पुर्खाहरू आज्ञाकारी बनेनन्; तिनीहरूले तिनलाई पन्छाए र तिनीहरू आफ्ना हृदयमा मिश्रमा फर्कने चाहना गरे । **40** त्यस बेला तिनीहरूले हारूनलाई भने, “हामीलाई अगुवाइ गर्ने देवताहरू बनाउनुहोस् । हामीलाई मिश्र देशबाट अगुवाइ गरेर ल्याउने यी मोशालाई के भयो हामीलाई थाहा छैन ।” **41** ती दिनमा तिनीहरूले एउटा बाछोको मूर्ति बनाए र तिनीहरूले त्यसलाई बलिदान चढाए र तिनीहरू आफूले गरेको काममा रमाए । **42** तर परमेश्‍वर तिनीहरूबाट तर्कनुभयो र तिनीहरूलाई आकाशका ताराहरूको सेवा गर्न छाडिदिनुभयो जस्तो अगमवक्‍ताका पुस्तकहरूमा लेखिएको छः “इस्राएलका घराना हो, के तिमीहरूले मलाई चालिस वर्षसम्म उजाड-स्थानमा पशुबलि र बलिदानहरू चढायौ र ?” **43** तिमीहरूले मोलोखको पवित्र वासस्थान र रेफन देवताको तारा र आफूले पूजा गर्न बनाएका मूर्तिहरूलाई स्वीकार गर्‍यौ । यसकारण म तिमीहरूलाई बेबिलोनभन्दा पर निर्वासनमा लैजानेछु ।” **44** उजाड-स्थानमा हाम्रा पुर्खाहरूको गवाहीको पवित्र वासस्थान थियो जुन परमेश्‍वरले मोशालाई आज्ञा गर्नुभएमुताबिक उहाँले देखाउनुभएको नमुनाबमोजिम बनाइएको थियो । **45** हाम्रा पुर्खाहरूको पालोमा तिनीहरूले यस पाललाई यहोशूसँगै यस देशमा ल्याए । हाम्रा पुर्खाहरूको उपस्थितिमा परमेश्‍वरले ती जातिहरूलाई बाहिर निकाली तिनीहरूको देश हाम्रा पुर्खाहरूको हातमा दिनुहुँदा यो घटना भएको थियो । दाऊदको समयसम्म यस्तै भयो, **46** जसले परमेश्‍वरको दृष्‍टिमा निगाह पाए र तिनले याकूबका परमेश्‍वरको निम्ति एउटा वासस्थान निर्माण गर्नका निम्ति अनुरोध गरे । **47** तर सोलोमनले परमेश्‍वरको निम्ति एउटा भवन बनाए । **48** तथापि सर्वोच्‍च परमेश्‍वर हातले बनाएका घरहरूमा बस्‍नुहुन्‍न जस्तो अगमवक्‍ताले भनेका छन्ः **49** ‘स्वर्ग मेरो सिंहासन हो, र पृथ्वी मेरा खुट्टाको पाउदान । तिमीहरूले मेरो निम्ति कस्तो किसिमको घर बनाउन सक्छौ ?’ परमप्रभु भन्‍नुहुन्छ । वा मेरो विश्राम स्थान कहाँ छ ? **50** के यी सबै कुराहरू मेरै हातले बनाएका होइनन् र ?’ **51** हे हठी मानिसहरू हो, हृदय र कानको खतना नभएकाहरू, तपाईंहरू सधैँ पवित्र आत्माको विरोध गर्नुहुन्छ । तपाईंहरूका पुर्खाले जस्तो गरे तपाईंहरू पनि त्यस्तै गर्नुहुन्छ । **52** तपाईंहरूका पुर्खाले कुनचाहिँ अगमवक्‍तालाई सताएनन् ? तिनीहरूले अगमवक्‍ताहरूलाई मारे जो धर्मी जनको आगमनअगि देखा परेका थिए । अहिले आएर तपाईंहरूले उहाँका विश्‍वासघाती र उहाँका हत्यारा बन्‍नु भएको छ । **53** तपाईंहरूले स्वर्गदूतहरूद्वारा स्थापित व्यवस्था पाउनुभयो तर त्यसको पालना गर्नुभएन ।” **54** जब परिषद्का सदस्यहरूले यी कुराहरू सुने तिनीहरू स्तिफनसको विरुद्धमा क्रूद्ध बने र तिनीहरूले दाह्रा किटे । **55** तर तिनले पवित्र आत्माले भरिएर एकटकले स्वर्गतिर हेरे र परमेश्‍वरको महिमा साथै येशूलाई परमेश्‍वरको दाहिने हातपट्टि उभिरहनुभएको देखे । **56** स्तिफनसले भने, “हेर्नुहोस्, म स्वर्ग उघ्रेको र मानिसका पुत्रलाई परमेश्‍वरको दाहिने हातपट्टि उभिरहनुभएको देख्दछु ।” **57** तर परिषद्का सदस्यहरू ठुलो सोरले चिच्‍च्याए; तिनीहरूले आफ्ना कान थुने र तिनीहरू तिनीमाथि जाइलागे । **58** तिनीहरूले तिनलाई सहरबाहिर ल्याए र तिनीमाथि ढुङ्गा बर्साए । साक्षीहरूले शाऊल नाउँ गरेका जवान मानिसको खुट्टानेर आफ्ना बाहिरी वस्‍त्रहरू खोलेर राखे । **59** तिनीहरूले स्तिफनसमाथि ढुङ्गा बसाईरहँदा तिनले निरन्तर रूपमा प्रभुको पुकारा गरे र भने, “हे प्रभु येशू, मेरो आत्मालाई ग्रहण गर्नुहोस् ।” **60** तिनले घुँडा टेकी ठुलो सोरले चिच्‍च्याए, “हे प्रभु, तिनीहरूलाई यो पापको दोष नलागोस् ।” यति भनेपछि तिनले आफ्नो प्राण त्यागे ।

### Chapter 8

**1** तिनको हत्यामा शाऊल पनि सहमत थिए । त्यही दिन यरूशलेमको मण्डलीको विरुद्धमा ठुलो सतावट सुरु भयो र प्रेरितहरूबाहेक अन्य विश्‍वासीहरू यहूदिया र सामारियाका क्षेत्रहरूमा तितर-बितर भएर गए । **2** ईश्‍वरभक्त मानिसहरूले स्तिफनसलाई गाडे र तिनको लागि बेसरी विलाप गरे । **3** तर शाऊलले मण्डलीलाई औधी हानि पुर्‍याए । तिनी घरैपिच्छे जान्थे र तिनले पुरुष र स्‍त्रीहरूलाई घिसारेर ल्याउँथे र तिनीहरूलाई झ्यालखानामा हालिदिन्थे । **4** तथापि छरपष्‍ट भएका विश्‍वासीहरूले चारैतिर वचन बाँड्दै गए । **5** फिलिप सामरियाको सहरमा गए र तिनले तिनीहरूलाई ख्रीष्‍टको बारेमा प्रचार गरे । **6** जब भिडले फिलिपले गरेका चिन्हहरू देखे तब तिनीहरूले ध्यान दिएर तिनका कुरा सुने । **7** किनकि तिनीहरूमध्ये धेरै जनाबाट अशुद्ध आत्माहरू चिच्‍च्याउँदै निस्किआए र धेरै पक्षाघाती र लङ्गडाहरू निको भए । **8** र त्यस सहरमा बडो आनन्द भयो । **9** तर त्यस सहरमा सिमोन नाउँ गरेको एक जना मानिस थियो जसले पहिले जादुगरी गर्ने गर्थ्यो । त्यसले एक प्रभावशाली मानिस थिए भन्‍ने दाबी गर्दै तिनले सामरियाका मानिसहरूलाई छक्‍क पार्ने गर्थ्यो । **10** सबैभन्दा सानादेखि सबैभन्दा ठुलासम्मका सामरीहरूले त्यसका कुरा ध्यान दिएर सुन्थे । तिनीहरूले भन्थे, “यी मानिस परमेश्‍वरका ती शक्ति हुन् जसलाई महान् भनिन्छ ।” **11** तिनीहरूले त्यसका कुरा सुन्थे किनकि त्यसले आफ्नो जादुगरीद्वारा लामो समयदेखि तिनीहरूलाई चकित पार्दै आएको थियो । **12** तर जब फिलिपले परमेश्‍वरको राज्य र येशू ख्रीष्‍टको सुसमाचारको बारेमा जे प्रचार गरे तिनीहरूले त्यसमाथि विश्‍वास गरे अनि पुरुष र स्‍त्रीहरू दुवैले बप्‍तिस्मा लिए । **13** सिमोन आफैँले पनि विश्‍वास गर्‍यो र बप्‍तिस्मा लियो । त्यो फिलिपसँगै लागिरह्‍यो । चिन्हहरू र उदेकका कामहरू देखेर त्यो छक्‍क परे । **14** सामरियाका मानिसहरूले परमेश्‍वरको वचनलाई ग्रहण गरे भन्‍ने कुरा जब यरूशलेमका प्रेरितहरूले सुने, तिनीहरूले पत्रुस र यूहन्‍नालाई उनीहरूकहाँ पठाए । **15** तिनीहरू आएपछि तिनीहरूले उनीहरूले पवित्र आत्मा पाउन सकून् भनी उनीहरूका निम्ति प्रार्थना गरे । **16** किनकि त्यस बेलासम्म पवित्र आत्मा उनीहरूमध्ये कसैमाथि पनि आउनुभएको थिएन, प्रभु येशूको नाउँमा मात्र उनीहरूको बप्‍तिस्मा भएको थियो । **17** त्यसपछि पत्रुस र यूहन्‍नाले उनीहरूमाथि आफ्ना हात राखे र उनीहरूले पवित्र आत्मा पाए । **18** प्रेरितहरूले हात राख्दा पवित्र आत्मा पाईंदोरहेछ भनी जब सिमोनले देख्यो त्यसले तिनीहरूलाई रूपैयाँ-पैसा दिन लाग्यो । **19** त्यसले भन्यो, “मलाई पनि यो शक्ति दिनुहोस् ताकि मैले जो कसैमाथि हात राख्दा उसले पवित्र आत्मा पाउन सकोस् ।” **20** तर पत्रुसले भने, “तेरो रूपैयाँ-पैसा तैँसित नष्‍ट होस् किनकि तैँले परमेश्‍वरको वरदानलाई रूपैयाँ-पैसाले प्राप्‍त गर्न सकिँदोरहेछ भनी ठानिस् । **21** यस विषयमा तेरो कुनै हिस्सा वा भाग छैन किनकि तिम्रो हृदय परमेश्‍वरसित ठिक छैन । **22** त्यसकारण, तेरो दुष्‍टताको लागि पश्‍चात्ताप गरी प्रभुलाई प्रार्थना चढा, कतै उहाँले तँलाई क्षमा गरिदिनुहुन्छ कि । **23** किनभने म देख्दछु कि तँ तिक्ताको विष र पापको बन्धनमा छस् ।” **24** सिमोनले जवाफ दियो, “मेरो निम्ति प्रार्थना गरिदिनुहोस् ताकि तपाईंले भन्‍नुभएको कुनै पनि कुरा ममाथि आइनपरोस् ।” **25** पत्रुस र यूहन्‍नाले साक्षी दिई परमप्रभुको वचन बोलेपछि तिनीहरू यरूशलेम फर्के र बाटोमा सामरियाका धेरै गाउँहरूमा तिनीहरूले सुसमाचार प्रचार गरे । **26** अब परमप्रभुका एउटा दूतले फिलिपलाई भने, “उठ र दक्षिणतिर जाऊ जहाँ यरूशलेमदेखि गाजासम्म जाने बाटो छ (यो बाटो उजाड-स्थानमा पर्दछ) ।” **27** तिनी उठे र गए । त्यहाँ इथियोपियाका एक जना नपुंसक थिए जो इथियोपिया देशकी रानी कन्दाकीका पदाधिकारी थिए । तिनी उनका सारा सम्पत्तिको कोषाध्यक्ष थिए । तिनी आराधनाको लागि यरूशलेम आएका थिए । **28** फर्कंदै गर्दा तिनले रथमा यशैया अगमवक्‍ताको पुस्तक पढिरहेका थिए । **29** पवित्र आत्माले फिलिपलाई भन्‍नुभयो, “माथि जाऊ र त्यस रथको साथ लाग ।” **30** त्यसैले, फिलिप तिनीकहाँ दौडेर गए र तिनले यशैया अगमवक्‍ताबाट पढेको सुनेर फिलिपले सोधे, “के तपाईंले पढिरहनुभएको कुरा बुझ्‍नुहुन्छ ?” **31** इथियोपियालीले भने, “कसैले मलाई नबुझाएसम्म म कसरी बुझ्‍न सक्छु र ?” तिनले फिलिपलाई तिनीसँगै रथमा बस्‍न अनुरोध गरे । **32** इथियोपियालीले पढेको धर्मशास्‍त्रको खण्ड थियोः “काटिने थुमाजस्तै उसलाई लगियो; जसरी थुमा ऊन कत्रनेको सामु मौन हुन्छ त्यसै गरी उसले आफ्नो मुख खोल्दैन ।” **33** उसको विनम्रतामा उसको न्याय खोसियो । कसले उसको पुस्ताको घोषणा गर्ने ? किनकि उसको जीवन यस पृथ्वीबाट हरण गरियो ।” **34** त्यसैले, नपुंसकले फिलिपलाई सोधे, “मलाई बताइदिनुस् कि अगमवक्‍ताले कसको बारेमा भन्दै छन्— आफ्नै बारेमा वा अरू कसैको बारेमा ?” **35** फिलिपले बताउन थाले । तिनले उनलाई येशूको बारेमा बताउन यशैयाको यस खण्डबाट सुरु गरे । **36** तिनीहरू जाँदै गर्दा तिनीहरू केही पानी भएको ठाउँमा आइपुगे । नपुंसकले भने, “हेर्नुहोस्, यहाँ पानी छ । मलाई बप्‍तिस्मा लिनदेखि केले रोक्छ ?” **37-38** त्यसैले, ती इथियोपियालीले रथ रोक्‍न आज्ञा दिए अनि फिलिप र नपुंसक दुवै जना पानी भएको ठाउँमा गए र फिलिपले तिनलाई बप्‍तिस्मा दिए । **39** तिनीहरू पानीबाट बाहिर आएपछि परमप्रभुका आत्माले फिलिपलाई लैजानुभयो । नपुंसकले तिनलाई फेरि देखेनन् र तिनी रमाउँदै आफ्नो बाटो लागे । **40** तर फिलिप अश्दोदमा देखा परे । तिनी कैसरिया नपुगुञ्‍जेलसम्म तिनले सबै सहरहरूमा सुसमाचार सुनाए ।

### Chapter 9

**1** तर शाऊल अझै प्रभुका चेलाहरूको विरुद्धमा हत्याको धम्की दिँदै प्रधान पूजाहारीकहाँ गए **2** र त्यस मार्गका पुरुष होस् या स्‍त्री जोसुकैलाई बाँधेर यरूशलेममा ल्याउन पाऊँ भनी तिनले दमस्कसका सभाघरहको नाउँमा पत्र मागे । **3** तिनी जाँदै गर्दा जब तिनी दमस्कस नजिकै आइपुगे तब अकस्मात् तिनको वरिपरि स्वर्गबाट आएको ज्योति चम्क्यो । **4** तिनी भुइँमा ढले र तिनले यसो भन्‍ने आवाज सुने, “ए शाऊल, ए शाऊल, किन तिमी मेरो खेदो गर्दैछौ ?” **5** शाऊलले जवाफ दिए, “प्रभु, तपाईं को हुनुहुन्छ ?” प्रभुले भन्‍नुभयो, “म येशू हुँ जसको तिमी खेदो गर्दैछौ । **6** तर उठ र सहरमा जाऊ र तिमीले के गर्नुपर्छ भनी तिमीलाई बताइनेछ ।” **7** शाऊलसँगै यात्रा गर्ने मानिसहरूले आवाजचाहिँ सुने तर तिनीहरूले कसैलाई देखेनन् र तिनीहरू अवाक् भई उभिरहे । **8** शाऊल भुइँबाट उठे र तिनले आफ्ना आँखा खोल्दा तिनले केही देखेनन् । त्यसैले, तिनीहरूले हात समातेर तिनलाई दमस्कस पुर्‍याए । **9** तिनी तिन दिनसम्म दृष्‍टिविहीन भए र तिनले न खाए न पिए । **10** दमस्कसमा हननिया नाउँ गरेका चेला थिए । प्रभुले दर्शनमा तिनलाई भन्‍नुभयो, “ए हननिया” तिनले भने, “प्रभु, म यहीँ छु ।” **11** प्रभुले तिनलाई भन्‍नुभयो, “उठ र सोझो भनिने गल्लीमा जाऊ र त्यहाँ यहूदाको घरमा टार्ससका शाऊल नाउँ गरेका मानिसको खोजी गर । किनकि तिनी प्रार्थना गर्दैछन् । **12** र तिनले दृष्‍टि पाउन सकून् भनेर तिनले दर्शनमा हननिया नाउँका मानिसले तिनीमाथि हात राखेको देखेका छन् ।” **13** तर हननियाले जवाफ दिए, “प्रभु, तिनले यरूशलेममा तपाईंका पवित्र मानिसहरूलाई कति धेरै हानि पुर्‍याएका छन् भन्‍ने बारेमा मैले धेरै मानिसहरूबाट सुनेको छु । **14** तपाईंको नाउँ लिने हरेकलाई गिरफ्तार गर्न तिनले मुख्य पूजाहारीहरूबाट अधिकार पाएका छन् ।” **15** तर प्रभुले तिनलाई भन्‍नुभयो, “जाऊ, किनकि अन्यजातिहरू र राजाहरू र इस्राएलका सन्तानहरूको सामु मेरो नाउँ प्रचार गर्न तिनी छानिएका एक पात्र हुन् । **16** किनकि मेरो नाउँको खातिर तिनले कति धेरै दुःख भोग्‍नुपर्नेछ भनी म तिनलाई देखाउनेछु ।” **17** त्यसैले, हननिया गए र त्यस घरभित्र प्रवेश गरे । तिनीमाथि आफ्ना हात राख्दै उनले भने, “भाइ शाऊल, तिमीले आफ्नो दृष्‍टि पाउन सक र पवित्र आत्माले भरिन सक भनी तिमी आउँदा बाटोमा देखा पर्नुहुने प्रभु येशूले मलाई पठाउनुभएको छ ।” **18** तुरुन्तै शाऊलका आँखाबाट पाप्राजस्ता केही खसे र तिनले दृष्‍टि पाए । तिनी उठे र बप्‍तिस्मा लिए । **19** तिनले केही खाएपछि तिनमा ताकत आयो । तिनी केही दिनसम्म दमस्कसका चेलाहरूसँगै बसे । **20** तुरुन्तै येशू नै परमेश्‍वरका पुत्र हुनुहुन्छ भन्दै तिनले सभाघरहरूमा उहाँको प्रचार गरे । **21** तिनका कुरा सुन्‍नेहरू सबै छक्‍क परे र तिनीहरूले भने, “यरूशलेममा यो नाउँ लिनेहरूलाई नष्‍ट गर्ने मानिस यिनी नै होइनन् र ? के तिनी उनीहरूलाई बाँधेर मुख्य पूजाहारीहरूकहाँ लैजान यहाँ आएका होइनन् र ?” **22** तर प्रचारको लागि शाऊल अझै शक्तिशाली बने र येशू नै ख्रीष्‍ट हुनुहुन्छ भन्‍ने प्रमाण दिएर दमस्कसमा बस्‍ने यहूदीहरूलाई तिनले अकमक्‍क पारिदिए । **23** धेरै दिन बितेपछि यहूदीहरूले तिनलाई मार्ने षड्यन्‍त्र रचे । **24** तर शाऊलले तिनीहरूको षड्यन्‍त्र थाहा पाए । तिनलाई मार्ने उद्देश्यले तिनीहरू दिनरात ढोकाहरूमा चेवा गरेर बस्थे । **25** तर तिनका चेलाहरूले तिनलाई राती नै पर्खालबाट टोकरीमा हालेर खसालिदिए । **26** शाऊल यरूशलेममा आएपछि तिनी चेलाहरूसँग मिल्न खोजे । तर तिनी चेला हुन् भन्‍ने कुरा नपत्याएर तिनीहरू सबै तिनीदेखि डराए । **27** तर बारनाबासले तिनलाई चेलाहरूकहाँ ल्याए । दमस्कसको बाटोमा कसरी शाऊलले प्रभुलाई देखे र प्रभु तिनीसित बोल्नुभयो अनि दमस्कसमा कसरी तिनले साहसपूर्वक येशूको नाउँ प्रचार गरे भनी तिनले उनीहरूलाई बताए । **28** यरूशलेमको भित्र-बाहिर गर्दा तिनले उनीहरूलाई भेटे । तिनले साहसपूर्वक प्रभु येशूको नाउँमा बोले । **29** र तिनले ग्रिक-यहूदीहरूसित वादविवाद गरे । तथापि उनीहरूले तिनलाई मार्न खोजिरहे । **30** भाइहरूले यो कुरा थाहा पाएर तिनलाई कैसरिया ल्याए र त्यहाँबाट तिनलाई टार्सस पठाइदिए । **31** यसरी सारा यहूदिया, गालील र सामरियाभरिका मण्डलीमा शान्ति छायो र मण्डली मजबुत भयो । परमप्रभुको भय र पवित्र आत्माको सान्त्वनामा मण्डली सङ्ख्यामा बढ्दै गयो । **32** पत्रुस पुरै इलाकामा जाने क्रममा तिनी लुड्‌डा नगरमा बस्‍ने परमेश्‍वरका मानिसहरूकहाँ पनि आइपुगे । **33** तिनले त्यहाँ एनियास नाउँका कोही एक जना मानिसलाई भेट्टाए जो आठ वर्षसम्म ओछ्यानमा थिए किनकि तिनलाई पक्षाघात भएको थियो । **34** पत्रुसले तिनलाई भने, “ए एनियास, येशू ख्रीष्‍टले तिमीलाई निको पार्नुहुन्छ । उठ र तिम्रो ओछ्यान मिलाऊ ।” तिनी तुरुन्तै उठे । **35** लुड्‌डा र शारोनमा बस्‍ने सबैले ती मानिसलाई देखे र तिनीहरू प्रभुमा आए । **36** अब योप्पामा तबीता (ग्रिकमा डोरकास) नाउँकी एक जना चेली थिइन् । यी स्‍त्री असल काम र कृपापूर्ण कार्यले भरिएकी थिइन् र उनले गरिबहरूको हेरचाह गर्थिन् । **37** ती दिनमा उनी बिरामी परिन् र मरिन् । तिनीहरूले उनको मृत शरीरलाई धोएर माथिल्लो कोठामा राखे । **38** लुड्‌डा योप्पाबाट नजिकै भएकोले र पत्रुस त्यहाँ थिए भनी चेलाहरूले सुनेकाले तिनीहरूले यस्तो अनुरोध गर्न तिनीकहाँ दुई जना मानिस पठाए, “विलम्ब नगरीकन हामीकहाँ आइदिनुहोस् ।” **39** पत्रुस उठे र तिनीहरूसँगै गए । तिनी आइपुगेपछि तिनीहरूले तिनलाई माथिल्लो कोठामा लगे । पत्रुसको नजिकै बसेका सबै विधवाहरू रुँदै थिए र तिनीहरूले डोरकास तिनीहरूसँग छँदा उनले बनाएका वस्‍त्रहरू र अरू पोशाकहरू तिनलाई देखाउँदै थिए । **40** पत्रुसले सबैलाई कोठाबाट बाहिर पठाए र घुँडा टेकी प्रार्थना गरे । मृतकपट्टि फर्केर तिनले भने, “ए तबीता, उठ ।” उनले आफ्ना आँखा खोलिन् र पत्रुसलाई देखेपछि उनी बसिन् । **41** त्यसपछि पत्रुसले उनलाई आफ्ना हातले उठाए । तिनले विश्‍वासीहरू र विधवाहरूलाई डाके र तिनीहरूको उपस्थितिमा उनलाई जीवित प्रस्तुत गरे । **42** यो खबर सारा योप्पाभरि फैलियो र धेरै मानिसहरूले प्रभुमा विश्‍वास गरे । **43** पत्रुस धेरै दिनसम्म योप्पामा सिमोन नाउँ गरेका चर्मकारसँग बसे ।

### Chapter 10

**1** कैसरिया सहरमा कर्नेलियस नाउँका एक जना मानिस थिए जो इटालिया नामक पल्टनका कप्‍तान थिए । **2** तिनी ईश्‍वरभक्त मानिस थिए । तिनी र तिनका सारा घरानाले परमेश्‍वरको आराधना गर्थे । तिनले यहूदीहरूलाई धेरै रूपैयाँ-पैसा सहयोग गरे र तिनले सधैँ परमेश्‍वरलाई प्रार्थना चढाइरहन्थे । **3** दिउँसो तिन बजेतिर तिनले दर्शनमा परमेश्‍वरका एक स्वर्गदूत आफूतिर आइरहेको देखे । स्वर्गदूतले भने, “ए कर्नेलियस ” **4** कर्नेलियसले एकटक लगाएर स्वर्गदूतलाई हेरे र भयभीत हुँदै भने, “हजुर, भन्‍नुहोस् ।” स्वर्तदूतले तिनलाई भने, “तिम्रा प्रार्थना र तिमीले गरिबहरूलाई दिएका दान सम्झनायोग्य बलिको रूपमा परमेश्‍वरको उपस्थितिमा पुगेका छन् । **5** पत्रुस पनि भनेर चिनिने सिमोन भनिने मानिसलाई ल्याउन योप्पा शहरमा मानिसहरू पठाऊ । **6** तिनी सिमोन नामक चर्मकारसित बसिरहेका छन् जसको घर समुद्रको छेउमा छ ।” **7** आफूसित बोल्ने स्वर्गदूत गएपछि कर्नेलियसले आफ्नो घरका दुई जना नोकर र तिनको सेवा गर्ने सिपाहीहरूमध्ये परमेश्‍वरलाई पुज्‍ने एक जना सिपाहीलाई बोलाए । **8** कर्नेलियसले तिनीहरूलाई सबै कुरा बताएर तिनीहरूलाई योप्पा पठाए । **9** भोलिपल्ट लगभग दिउँसोको बाह्र बजेको थियो । तिनीहरू यात्रा गरेर शहरको नजिक आइपुग्दा पत्रुस प्रार्थनाको लागि घरको माथिल्लो कौसीमा उक्ले । **10** तिनी भोकाए र तिनलाई केही खान मन लाग्यो । तर मानिसहरूले खानेकुरा पकाइरहँदा तिनीले एउटा दर्शन देखे । **11** तिनले आकास खुलेको र एउटा वस्तु पृथ्वीतिर खसिरहेको देखे जुन चारै कुनामा बाँधिएको एउटा ठुलो तन्‍नाजस्तो थियो । **12** त्यसमा सबै किसिमका चारखुट्टे प्राणीहरू, पृथ्वीमा घस्रने जन्तुहरू र आकासका चराचुरुङ्गीहरू थिए । **13** त्यसपछि एउटा आवाजले तिनलाई भन्यो, “पत्रुस, उठ अनि मारेर खाऊ ।” **14** तर पत्रुसले भने, “हुँदैन प्रभु । किनकि मैले कहिल्यै अशुद्ध र अपवित्र कुराहरू खाएको छैनँ ।” **15** तर त्यो आवाज दोस्रो पटक पनि तिनीकहाँ आयोः “परमेश्‍वरले जेलाई शुद्ध पार्नुभएको छ तिमीले त्यसलाई अशुद्ध नभन ।” **16** तिन पटकसम्म यसै भयो । त्यसपछि त्यो तन्‍नाजस्तो वस्तु तुरुन्तै आकासतिर लगियो । **17** आफूले देखेको दर्शनको अर्थ के होला भनेर पत्रुस अन्योलमा परिरहँदा कर्नेलियसले पठाइएका मानिसहरू ढोकाको सामु खडा भए । तिनीहरू घर खोज्दै त्यहाँ आइपुगेका थिए । **18** पत्रुस भनिने सिमोन त्यहाँ बसिरहेका छन् कि छैनन् भनी तिनीहरूले सोधे । **19** पत्रुसले दर्शनको बारेमा अझै सोचिरहेकै बेला पवित्र आत्माले तिनलाई भन्‍नुभयो, “हेर, तिन जना मानिसले तिम्रो खोजी गर्दैछन् । **20** उठ र तल जाऊ अनि तिनीहरूसँगै लाग । तिनीहरूसँगै जानदेखि नडराऊ किनकि मैले नै तिनीहरूलाई पठाएको हुँ ।” **21** त्यसैले, पत्रुस ती मानिसहरूकहाँ ओर्ले र तिनले भने, “तपाईंहरूले खोजिरहनुभएको व्यक्ति मै हुँ । तपाईंहरू किन आउनुभएको ?” **22** तिनीहरूले भने, “परमेश्‍वरको आराधना गर्ने कर्नेलियस नाउँ गरेका कप्‍तान धर्मी मानिस हुनुहुन्छ जो सारा यहूदी जातिको बिचमा प्रसिद्ध हुनुहुन्छ । परमेश्‍वरका पवित्र स्वर्गदूतले तपाईंलाई बोलाएर उहाँको घरमा ल्याऊ भनी उहाँलाई आज्ञा दिए ताकि उहाँले तपाईंको सन्देश सुन्‍न सकून् ।” **23** त्यसैले, पत्रुसले तिनीहरूलाई भित्र आई तिनी र तिनका मानिसहरूसित बस्‍न निमन्‍त्रणा दिए । भोलिपल्‍ट बिहान पत्रुस उठे र तिनीहरूसँगै गए । योप्पाका केही भाइहरू पनि तिनीसँगै लागे । **24** अर्को दिन तिनीहरू कैसरिया आइपुगे । कर्नेलियसले तिनीहरूको प्रतीक्षा गर्दै थिए । तिनले आफ्ना नातेदारहरूसाथै घनिष्‍ठ मित्रहरूलाई पनि बोलाएका थिए । **25** पत्रुस भित्र पसेपछि कर्नेलियसले तिनलाई स्वागत गरे र तिनको सम्मान गर्दै तिनले दण्डवत् गरे । **26** तर पत्रुसले तिनलाई उठाएर भने, “उठ्नुहोस् । म आफैँ पनि केवल मानिस हुँ ।” **27** पत्रुस तिनीसित बातचित गरिरहँदा तिनी भित्र प्रवेश गरे र धेरै मानिसहरू जम्मा भएका देखे । **28** पत्रुसले तिनीहरूलाई भने, “तपाईंहरूलाई थाहा छ कि एउटा यहूदीले अर्को जातिका मानिसहरूसित सङ्गत गर्नु वा तिनीहरूलाई भेटघाट गर्नु अनुचित कार्य हो । तर मैले कुनै पनि मानिसलाई अशुद्ध वा अपवित्र भन्‍नु हुँदैन भनी परमेश्‍वरले मलाई देखाउनुभएको छ । **29** त्यसकारण, मलाई बोलाइँदा म गनगन नगरीकन आएँ । तपाईंहरूले मलाई किन बोलाउनुभएको ?” **30** कर्नेलियसले भने, “चार दिनअगि यही घडीमा म मेरो घरमा दिउँसो तिन बजे प्रार्थना गरिरहँदा सेतो पोशाक लगाएका एक जना मानिस मेरो सामु खडा भए । **31** तिनले भने, ‘हे कर्नेलियस, परमेश्‍वरले तिम्रो प्रार्थना सुन्‍नुभएको छ र तिमीले गरीबहरूलाई दिएको दानको सम्झना गर्नुभएको छ । **32** त्यसैले, कसैलाई योप्पामा पठाऊ र पत्रुस भनिने सिमोनलाई डाकेर ल्याऊ । तिनी सिमोन भनिने चर्मकारको घरमा बसिरहेका छन् जुन समुद्रको छेउमा पर्छ ।’ **33** त्यसैले, तुरुन्तै मैले तपाईंलाई बोलाउन पठाएँ । तपाईं गनगन नगरीकन आइदिनुभयो । अब परमप्रभुले तपाईंलाई निर्देशन दिनुभएका सबै कुरा सुन्‍न हामी सबै यहाँ परमेश्‍वरको उपस्थितिमा छौँ ।” **34** तब पत्रुसले आफ्नो मुख खोलेर भनेः “साँच्‍चै म जान्दछु कि परमेश्‍वरले कसैको पक्षपात गर्नुहुन्‍न । **35** बरु, हरेक जातिमा उहाँको आराधना गर्ने र धार्मिक कामहरू गर्ने व्यक्ति उहाँको अगि स्वीकारयोग्य हुन्छ । **36** परमेश्‍वरले इस्राएलीहरूलाई पठाउनुभएको सन्देश तपाईंहरूलाई थाहै छ । उहाँले सबैका प्रभु अर्थात् येशू ख्रीष्‍टद्वारा शान्तिको बारेमा सुसमाचार प्रचार गर्नुभयो । **37** यूहन्‍नाले प्रचार गरेको बप्‍तिस्मापश्‍चात् गालीलबाट सुरु गरेर सारा यहूदियाभरि भएका घटनाहरूको बारेमा तपाईंहरूलाई थाहै छ । **38** ती घटनाहरू नासरतका येशूको बारेमा हुन् जसलाई परमेश्‍वरले पवित्र आत्मा र शक्तिले अभिषेक गर्नुभएको थियो । उहाँले असल कामहरू गर्नुभयो र शैतानद्वारा पीडितहरूलाई निको पार्दै जानुभयो किनकि परमेश्‍वर उहाँसित हुनुहुन्थ्यो । **39** यहूदीहरूको देश र यरूशलेम दुवैमा उहाँले गर्नुभएका सबै कुराहरूका हामी साक्षी हौँ । यही येशूलाई तिनीहरूले काठमा झुण्ड्याएर मारे । **40** परमेश्‍वरले उहाँलाई तेस्रो दिनमा बिउँताउनुभयो र प्रकट गराउनुभयो, **41** सबैकहाँ होइन तर परमेश्‍वरले पहिले नै छान्‍नुभएका साक्षीहरूकहाँ । हामी नै ती साक्षीहरू हौँ जसले उहाँ मृतकहरूबाट बौरी उठ्नुभएपछि उहाँसँगै खायौँ र पियौँ । **42** परमेश्‍वरले उहाँलाई नै जिउँदा र मरेकाहरूको न्यायकर्ता हुन चुन्‍नुभएको छ भनी मानिसहरूलाई प्रचार गर्न र गवाही दिन उहाँले हामीलाई आज्ञा दिनुभयो । **43** सबै अगमवक्‍ताहरूले उहाँको गवाही दिएका छन् ताकि उहाँमाथि विश्‍वास गर्ने हरेकले उहाँको नाउँद्वारा पापको क्षमा पाओस् ।” **44** पत्रुसले यी कुराहरू बताइरहँदा तिनको सन्देश सुन्‍नेहरू सबैमाथि पवित्र आत्मा ओर्लनुभयो । **45** पत्रुससँगै आएका यहूदी विश्‍वासीहरू छक्‍क परे किनकि पवित्र आत्माको वरदान अन्यजातिहरूलाई पनि दिइएको थियो । **46** किनभने तिनीहरूले यी अन्यजातिहरूले अन्य भाषाहरूमा बोलेका र परमेश्‍वरको प्रशंसा गरेका सुने । तब पत्रुसले जवाफ दिए, **47** “हामीले जस्तै पवित्र आत्मा प्राप्‍त गर्ने यी मानिसहरूलाई पानीको बप्‍तिस्मा लिनदेखि कसैले रोक्‍न सक्छ ?” **48** तिनले तिनीहरूलाई येशू ख्रीष्‍टको नाउँमा बप्‍तिस्मा लिनू भन्‍ने आज्ञा दिए । तिनीहरूले तिनलाई केही दिन तिनीहरूसँगै बस्‍न अनुरोध गरे ।

### Chapter 11

**1** अहिले यहूदीयामा भएका प्रेरितहरू र भाइहरूले गैरयहूदीहरूले पनि परमेश्‍वरको वचन ग्रहण गरेका थिए भन्‍ने सुने । **2** जब पत्रुस यरूशलेममा आए, खतनाको समूहका मानिसहरूले तिनकोको आलोचना गरे । **3** तिनीहरूले भने, “तपाईं बेखतनाका मानसिहरूसँग बस्‍नुभयो र तिनीहरूसँग खानुभयो ।” **4** तर पत्रुसले तिनीहरूलाई त्यो कुरा विस्तृत रूपमा वर्णन गर्न सुरु गरे; उनले भनेः **5** ‘म योप्पा सहरमा प्रार्थना गरिरहेको थिएँ, र मैले एउटा दर्शन देखेँ जसमा स्वर्गबाट एउटा ठूलो तन्‍ना जस्तो तलतिर झरिएको थियो । यो मकहाँ आयो । **6** मैले यसलाई एक टक लगाएर हेरेँ र यस बारे सोचेँ । मैले पृथ्वीको चारखुट्टे जनावरहरू, जङ्गली जन्तुहरू, घस्रने जन्तुहरू, र आकासमा उड्ने चराहरू देखेँ। **7** त्यसपछि मैले एउटा आवाजले मलाईं भनेको सुने, “पत्रुस उठ अनि तिनीहरूलाई मारे र खाऊ ।” **8** मैले भने, “प्रभु, यसो होइन, किनभने अहिलेसम्म अपवित्र र अशुद्ध थोक मेरो मुखमा परेकै छैनन् ।” **9** तर स्वर्गबाट फेरि उत्तर आयो, “परमेश्‍वरले जुन कुराहरूलाई शुद्ध घोषणा गर्नुभएको छ, अशुद्ध नभन ।’’ **10** यो तिन पल्टसम्म भयो, त्यसपछि सबै कुरा स्वर्गतिर फेरि उठाइ लगियो । **11** हेर्नुहोस्, हामी बसको घर अगाडि तिन जना मानिस उभिरहेका थिए । उनीहरूलाई कैसरियाबाट मकहाँ पठाइएको थियो । **12** पवित्र आत्माले मलाईं उनीहरूसँग जानु र मैले तिनीहरूको सम्बन्धमा कुनै विभेद गर्नुहुँदैन भनी आज्ञा दिनुभयो । यी छ जना भाइहरू मसँग गए र हामी त्यो मानिसको घरभित्र गयौँ । **13** उनले स्वर्गदूत तिनको घरमा उभिरहेको कसरी देखेका थिए, र तिनले उनलाई यसो भने भनी हामीलाई बताए, “योप्पामा मानिसहरूलाई पठाऊ र सिमोनलाई फर्काएर ल्याऊ, जसको अर्को नाउँ पत्रुस हो । **14** उनले तिम्रो लागि एउटा सन्देश बताउने छन् जसद्वारा तिमी बचाइनेछौ, तिमी र तिम्रो सबै घराना ।” **15** जब म तिनिहरूसँग बोल्न थालेँ, तिनीहरूमाथि पवित्र आत्मा आउनुभयो, जसरी सुरुमा हामीमाथि आउनुभएको थियो । **16** कसरी उहाँले भन्‍नुभएको थियो, तब मैले प्रभुका वचनहरूलाई सम्झेँ, ‘‘यूहन्‍नाले पानीले बप्‍तिस्मा दिए, तर तिमीहरूलाई पवित्र आत्मामा बप्‍तिस्मा दिइनेछ ।’’ **17** हामीले प्रभु येशू ख्रीष्‍टमाथि विश्‍वास गर्दा उहाँले हामीलाई दिनुभएको त्यही वरदान उहाँले तिनीहरूलाई दिनुभयो भने, परमेश्‍वरको विरोध गर्ने म को थिएँ र ?’’’ **18** जब तिनीहरूले यी कुराहरू सुने, तिनीहरूले कुनै पनि प्रतिकृया जनाएनन् । तर तिनीहरूले परमेश्‍वरको प्रशंसा गरे र भने, ‘‘परमेश्‍वरले गैर-यहूदीहरूलाई पनि जीवनको निम्ति पश्‍चात्ताप दिनुभएको छ ।’’ **19** त्यसकारण स्तिफनसको मृत्युसँगै सुरु भएको कष्‍ट भोगिरहेका विश्‍वासीहरू यरूशलेमबाट छरपस्ट भए । यी विश्‍वासीहरू फोनेसिया, साइप्रस र एन्टिओखियासम्म गए । उनीहरूले येशूको बारेमा सन्देश अरू कसैलाई नबताई यहूदीहरूलाई मात्र बताए । **20** तर तिनीहरूमध्ये केही मानिसहरू साइप्रस र कुरेनीबाटका एन्टिओखियामा आए र ग्रिकहरूसँग पनि बोले र प्रभु येशूको प्रचार गरे । **21** र तिनीहरूसँग प्रभुको हात थियो, ठुलो संख्यामा मानिसहरूले विश्‍वास गरे र प्रभुतिर फर्के । **22** तिनीहरूको बारेको खबर यरूशलेमको मण्डलीको कानमा आइपुग्यो र तिनीहरूले बारनाबासलाई एन्टिओखियासम्म पठाए । **23** जब उनी आए र परमेश्‍वरको वरदानलाई देखे, तब उनी खुसी भए, र तिनीहरूको सम्पूर्ण हृदयले प्रभुसँगै रहिरहन उनले उत्साह दिए । **24** बारनाबास एक असल र पवित्र आत्माले भरिएका र विश्‍वासमा परिपक्‍व मानिस थिए, र प्रभुमा धेरै मानिसहरू थपिए । **25** तब बारनाबास शाऊललाई खोज्‍नका निम्ति टार्ससतिर गए । **26** जब उनले तिनलाई भेटाए, तब उनले तिनलाई एन्टिओखियामा ल्याए । तिनीहरू पुरै वर्षभरी नै मण्डलीमा सँगसँगै भेला भए र धेरै मानिसहरूलाई सिकाए । एन्टिओखियामा नै पहिलोपल्ट चेलाहरूलाई ख्रीष्‍टियान भनियो । **27** अब यी दिनहरूमा केही अगमवक्‍ताहरू यरूशलेमबाट तल एन्टिओखियामा आए । **28** तिनीहरूमध्ये एक जना अगाबस नाउँ गरेका उभिएर संसारभरि नै ठुलो अनिकाल आउन लागेको छ भनी आत्माले देखाउनुभयो । क्लाउडियसका दिनहरूमा यस्तो भयो । **29** त्यसैले सक्‍ने जति हरेक चेलाहरूले यहूदियामा भएका भाइहरूलाई सहायता पठाउने निर्णय गरे । **30** तिनीहरूले त्यसो गरेपछि, तिनीहरूले शाऊल र बारनाबासको हातमा एल्डरहरूकहाँ पैसा पठाए ।

### Chapter 12

**1** त्यसै समयमा हेरोद राजाले केही मानिसहरूमाथि हात हाल्न र समूहका केहीलाई दुर्व्यवहार समेत गर्न थाले । **2** उनले यूहन्‍नाको भाइ याकूबलाई तरवारले मारे । **3** त्यसपछि यस कुराले यहूदीहरूलाई प्रसन्‍न पारेको देखेपछि, उनी पत्रुसलाई पनि पक्रन अगि बढे । यो अखमिरी रोटीको चाडको समय थियो । **4** उनलाई पक्रेपछि, तिनले झ्यालखानामा हाले र उनलाई सुरक्षा गर्न चारवटा सैनिक दललाई खटाए । निस्तार चाडपछि उनलाई मनिसहरूका बिचमा ल्याउने तिनले विचार गरिरहेका थिए । **5** त्यसकारण पत्रुस झ्यालखानामा हालिए, तर उनको निम्ति समूहले यत्‍नपूर्वक परमेश्‍वरसँग प्रार्थना गरेका थिए । **6** हेरोदले तिनलाई बाहिर ल्याउन खोजेको अघिल्लो दिन, त्यस रातमा पत्रुस दुई जना सिपाहीका बिचमा दुईवटा साङ्लाले बाँधिएर सुतिरहेका थिए । ढोकाको अगाडि पहरेदारहरूले झ्यालखानाको सुरक्षा दिइरहेका थिए । **7** तब अचानक तिनको छेउमा प्रभुका दूत देखा परे र त्यस कोठामा ज्योति चम्क्यो । उनले पत्रुसको कोखामा हिर्काएर तिनलाई उठाए र भने, “छिटो उठ ।” त्यसपछि तिनका हातहरूबाट साङ्लाहरू झरे । **8** स्वर्गदूतले तिनलाई भने, “तिमी आफैँले कपडाहरू र चप्पलहरू लगाऊ ।” पत्रुसले त्यसै गरे । स्वर्गदूतले तिनलाई भने, “आफ्ना बाहिरी वस्‍त्रहरू लगाऊ र मलाई पछ्याऊ ।’’ **9** त्यसकारण पत्रुसले स्वर्गदूतलाई पछयाए र बाहिर गए । स्वर्गदूतले जुन काम गरेका थिए त्यो वास्तविक थियो भन्‍ने कुरा पत्रुसलाई थाहा नै थिएन । उनले दर्शन देखिरहेको छु भनी विचार गरे। **10** त्यसपछि पहिलो र दोस्रो पहरेदारलाई पार गरी सकेपछि, तिनीहरू सहरतिर डोर्‍याउने फलामे ढोकामा आइपुगे; यो तिनीहरूका निम्ति आफैँ खोलियो । तिनीहरू बाहिर गए र तलतिरको गल्लीमा गए र ठिक त्यही समयमा स्वर्गदूतले तिनलाई छाडेर गए । **11** जब पत्रुस आफ्नो होशमा आए, उनले भने, “अहिले मलाई साँच्‍चै थाहा भयो कि प्रभुले आफ्ना स्वर्गदूत पठाएर हेरोदको हातबाट यहूदी मानिसहरूले आशा गरेको कुराबाट मलाई छुटकारा दिनुभयो ।” **12** उनले यो महसुस गरेपछि, उनी मर्कूस उपनाउँ गरेका यूहन्‍नाकी आमाको घरमा आए; त्यहाँ धेरै विश्‍वासीहरू भेला भएर प्रार्थना गरिरहेका थिए । **13** जब उनले ढोका ढकढक्याए, तब रोधा नाउँ गरेकी एकजना दासी केटी ढोका खोल्न आइन् । **14** जब तिनले पत्रुसको आवाजलाई चिनिन्, तब आनन्दले भरिएर ढोका खोल्नै भुलिन् अनि कुद्दै कोठाभित्र आइन् र पत्रुस ढोकानिर उभिरहेका थिए भनी सुनाइन् । **15** त्यसैले तिनीहरूले तिनलाई भने, “तिमी बहुलाएकी छौ ।” यो त्यस्तै नै थियो भनी तिनले जिद्दी गरिन् । तिनीहरूले भने, “यो उनको स्वर्गदूत हो ।” **16** तर पत्रुसले निरन्तर ढोका ढकढक्याइरहे र जब तिनीहरूले ढोका खोले, तिनीहरूले उनलाई देखे र चकित भए । **17** पत्रुसले तिनीहरूलाई चुप रहन हातले इसारा गरे र प्रभुले उनलाई कसरी कैदबाट बाहिर ल्याउनुभयो तिनीहरूलाई भने । उनले भने, “याकूब र भाइहरूलाई यी कुराहरू बताइदेओ ।” त्यसपछि उनले त्यो ठाउँ छाडे र अर्को ठाउँतिर गए । **18** जब उज्यालो भयो, पत्रुसलाई के भयो होला भनी त्यहाँ सिपाहीहरूको माझमा कम्ति उत्तेजना भएन । **19** हेरोदले उनलाई खोजे र भेटाउन नसकेपछि, तिनले पहरेदारहरूलाई प्रश्‍न गरे र तिनीहरूलाई मृत्युदण्डको हुकुम दिए । त्यसपछि तिनी यहूदियाबाट कैसरियामा झरे र त्यहीँ बसे । **20** हेरोद सीदोन र टुरोसका मानिसहरूसँग साह्रै रिसाएका थिए । तिनीहरू उनीकहाँ सँगै गए । तिनीहरूलाई सहयोग गर्नका निम्ति राजाका सहायक बलस्तसलाई मनाए । अनि तिनीहरूले शान्तिको लागि बिन्ती गरे, किनभने तिनीहरूको देशले राजाको देशबाट खाद्यान्‍न प्राप्‍त गर्ने गर्दथ्यो । **21** एउटा तोकिएको दिनमा राजकीय पहिरन पहिरिएर हेरोद सिंहासनमा बसे, उनले तिनीहरूलाई भाषण दिए । **22** मानिसहरूले यसो भन्दै चिच्‍च्‍याए “यो त ईश्‍वरको अवाज हो, मानिसको होइन ।” **23** तिनले परमेश्‍वरलाई महिमा नदिएका हुनाले तुरुन्तै प्रभुका एउटा दूतले तिनलाई प्रहार गरे, अनि किरा परेर तिनी तिनी मरे । **24** तर परमेश्‍वरको वचन वृद्धि र गुणात्मक हुँदै गयो । **25** शाऊल र बारनाबासले यरूशलेमको तिनीहरूको मिसन पुरा गरेपछि, तिनीहरूले आफूसँगै यूहन्‍नालाई लिएर गए, जसको अर्को नाउँ मर्कूस थियो ।

### Chapter 13

**1** एन्टिओखियाको सभामा त्यहाँ केही अगमवक्‍ताहरू र शिक्षकहरू थिए । तिनीहरूमा बारनाबास, सिमियोन (जसलाई नाइजर भनिन्‍थ्यो), कुरेनीका लुसियस मनेन (जो पालनपोषण गरेर हेरोदसँगै हुर्किएका भाइ) र शाऊल थिए । **2** जब तिनीहरू उपवाससहित आराधना गरिरहेका थिए, पवित्र आत्माले भन्‍नुभयो, “शाऊल र बारनाबासलाई मेरो निम्ति अलग गर जुन काम गर्नका निम्ति मैले तिनीहरूलाई बोलाएको छु ।” **3** सभाले उपवास प्रार्थना गरिसकेपछि, र तिनीहरूले यी मानिसहरूमाथि हातहरू राखेर प्रार्थना गरे र उनीहरूलाई पठाइदिए । **4** त्यसकारण पवित्र आत्माको आज्ञा शाऊल र बारनाबासले माने र तल सिलुसियामा गए, अनि त्यहाँबाट जहाज चढी साइप्रसको टापुतिर गए । **5** सलामिस सहरमा हुँदा, उनीहरूले यहूदीहरूको सभाघरमा वचन घोषणा गरे र सहायताका लागि यूहन्‍ना मर्कूस पनि उनीहरूसँगै थिए । **6** उनीहरू पुरै टापु पार गरेर पाफोस पुगेपछि एक जना जादुगर यहूदी झुटा अगमवक्‍तालाई भेट्टाए, जसको नाउँ बार येशू थियो । **7** यो जादुगर त्यहाँको प्रान्तीय शासक सर्गियस पौलससँग सम्बन्धित थियो, जो एक विद्वान मानिस थिए । उनले शाऊल र बारनाबासलाई बोलाए किनभने तिनी परमेश्‍वरको वचन सुन्‍न चाहन्थे । **8** तर इलुमास, ‘‘जादुगर’’ ले तिनीहरूको विरोध गर्‍यो (यसरी नै उसको नाउँ अनुवाद गरिन्छ); उसले प्रान्तीय शासक सर्गियस पौलसलाई विश्‍वासबाट फर्काउन प्रयास गर्‍यो । **9** तर शाऊल जसलाई पावल पनि भनिन्छ, पवित्र आत्माले भरिएर, उसलाई एकटक लाएर हेरे **10** र भने, तँ शैतानको छोरो, तँ छल र दुष्‍टताले भरिएको छस् । तँ हरेक प्रकारको धार्मिकताको शत्रु होस् । तैले प्रभुको सोझो बाटोलाई बड्ग्याउन कहिल्यै छोड्दैनस्, छोड्छस् र ? **11** अब हेर्, प्रभुको हात तँमाथि परेको छ र तँ अन्धो हुनेछस् । केही समयका लागि तैँले घाम देख्‍ने छैनस् ।’’ तुरुन्तै त्यहाँ बाक्लो तुवाँलो र अन्धकारले एलुमासलाई ढाक्यो र हात समातेर डोर्‍याइदिऊन् भन्दै यताउति मानिसहरूलाई आग्रह गर्न थाल्यो । **12** प्रान्तीय शासकले जे भएको थियो त्यो देखेपछि उनले विश्‍वास गरे, किनभने उनी प्रभुको शिक्षाबारे चकित भएका थिए । **13** अब त्यसपछि पावल र उनका साथीहरू पाफोसबाट पानीजहाजमा चढी पाम्फिलियाको पर्गामा आए । तर यूहन्‍नाले उनीहरूलाई छोडेर यरूशलेमतिर फर्के । **14** पावल र उनका साथीहरू पर्गाबाट यात्रा गर्दै पिसिदियाको एन्टीओखियामा आइपुगे। त्यहाँ उनीहरू विश्राम दिनमा सभा घरमा गए र बसे । **15** अनि व्यवस्था र अगमवक्‍ताहरूका पुस्तक पढिसकेपछि सभाघरका अगुवाहरूले उनीहरूलाई यसो भनेर सन्देश पठाए, “भाइहरू हो, यदि तपाईंहरूसँग यहाँ भएका मानिसहरूको निम्ति कुनै उत्साहको सन्देश छ भने भन्‍नुहोस् ।” **16** त्यसकारण पावल उठे र हातले इसारा गर्दै उनले भने, “इस्राएलका मानिसहरू र जसले परमेश्‍वरलाई आदर गर्नुहुन्छ, सुन्‍नुहोस् । **17** इस्राएलका यी मानिसहरूका परमेश्‍वरले हाम्रा पितापुर्खाहरूलाई चुनेर र मिश्रदेशमा रहँदा तिनीहरूलाई संख्यामा धेरै बढाउनुभयो र आफ्नो उचालिएको बाहुलीद्वारा तिनीहरूलाई त्यहाँबाट बाहिर निकाल्नुभयो ।” **18** उहाँले झण्डै चालिस वर्षसम्म तिनीहरूलाई उजाड स्थानमा सहनुभयो। **19** कनानमा भएका सातवटा जातिहरूलाई उहाँले नास गरिसकेपछि हाम्रा मानिसहरूलाई तिनीहरूको भूमि आफ्नो उत्तराधिकारका लागि दिनुभयो । **20** यी सबै घटनाहरू हुन चारसय पचास वर्षको अवधिमा भएका हुन् । यी सबै कुरापछि परमेश्‍वरले शमूएल अगमवक्‍ताको समयसम्म तिनीहरूलाई न्यायकर्ताहरू दिनुभयो । **21** त्यसपछि, मानिसहरूले एउटा राजाको माग गरे, त्यसैले परमेश्‍वरले बेन्यामिन कुलको किशका छोरा शाऊललाई चालिस वर्षसम्मको निम्ति दिनुभयो । **22** तब परमेश्‍वरले शाऊललाई राजाबाट हटाउनुभएपछि, उहाँले दाऊदलाई तिनीहरूको राजा हुनलाई खडा गर्नुभयो । परमेश्‍वरले यी नै दाऊदको बारेमा भन्‍नुभएको थियो, ‘यिशैका छोरा दाऊद मेरो हृदयअनुसारका मानिस भएको पाएँ र मैले चाहेको हरेक काम उनले गर्नेछन् ।’ **23** यिनै मानिसका सन्तानहरूबाट उहाँले गर्नेछु भनी प्रतिज्ञा गर्नुभएअनुसार परमेश्‍वरले इस्राएलमा मुक्तिदाता येशू ल्याउनुभएको छ । **24** येशू आउनुभन्दा अगाडि नै यो हुन थाल्यो, जब यूहन्‍नाले पहिला इस्राएलका सबै मानिसहरूलाई पश्‍चात्तापको बप्‍तिस्माको बारेमा घोषणा गरे । **25** जसरी यूहन्‍नाले आफ्नो काम पुरा गर्दै गर्दा उनले भने, ‘तिमीहरू म को हुँ भनी विचार गर्दछौ ? म त्यो होइनँ । तर सुन, मपछि एकजना आउँदैहुनुहुन्छ, जसको खुट्टाको जुत्ताको तुना फुकाल्न म योग्यको छैनँ ।’ **26** भाइहरू, अब्राहामका वंशका सन्तानहरू, र तपाईंहरूमध्ये जसले परमेश्‍वरलाई आराधना गर्नुहुन्छ, यो मुक्तिबारेको सन्देश हामीहरूलाई नै पठाइएको छ । **27** यरूशलेममा बस्‍नेहरू र तिनीहरूका शासकहरूले उहाँलाई वास्तमै चिनेनन्, न त हरेक शबाथमा पढिने अगमवक्‍ताहरूको आवजलाई नै बुझे । त्यसकारण तिनीहरूले यसरी येशूलाई मृत्यु दण्डको आज्ञा दिएर अगमवक्‍ताको भविष्यवाणीलाई पुरा गरे । **28** उहाँलाई मृत्यु दण्डका निम्ति कुनै पनि दोष नभेट्टाए तापनि तिनीहरूले पिलातससँग उहाँलाई मार्न माग गरे । **29** जब तिनीहरूले उहाँको बारेमा लेखिएका यी सबै कुराहरू पुरा गरे, तिनीहरूले उहाँलाई रुखबाट ओराले र चिहानमा राखे । **30** तर परमेश्‍वरले उहाँलाई मृत्युबाट जीवित पार्नुभयो । **31** गालीलदेखि यरूशलेमसम्म उहाँसँगै आएका मानिसहरूकहाँ उहाँ धेरै दिनसम्म देखापर्नु भयो । अहिले यिनीहरू नै मानिसहरूका लागि उहाँका साक्षी भएका छन् । **32** यसकारण हाम्रा पितापुर्खाहरूलाई प्रतिज्ञा गरिएको असल समाचार हामीले तपाईंहरूकहाँ ल्याएकाछौँ । **33** परमेश्‍वरले येशूलाई मृत्युबाट जीवित पार्नुहुँदा, हामी तिनीहरूका सन्तानहरूका निम्ति उहाँले यी प्रतिज्ञाहरू पुरागरिदिनुभयो । जसरी यो दोस्रो भजनमा पनि लेखिएको छः ‘तिमी मेरा पुत्र हौ, आज म तिम्रो पिता भएको छु ।’ **34** उहाँको शरीर नकुहोस् भनी उहाँले येशूलाई मृत्युबाट जीवित पार्नुभयो भन्‍ने तथ्यबारे उहाँले यसरी बोल्नुभएको छ, ‘म तिमीलाई दाऊदको पवित्र र निश्‍चित आशिष् दिनेछु ।’ **35** यसैकारणले गर्दा उहाँले अर्को भजन पनि यसरी भन्‍नुभएको छ, ‘तपाईंले आफ्नो पवित्र जनलाई कुहिन दिनुहुनेछैन ।’ **36** किनभने दाऊदले उनको पुस्तामा परमेश्‍वरको इच्छाअनुसार सेवा गरेपछि, उनको मृत्य भयो र उनलाई उनका पितापुर्खाहरूसँगै राखियो र उनको शरीर कुहियो । **37** तर जसलाई परमेश्‍वरले जीवित पार्नुभयो उहाँलको शरीर कुहिएन । **38** त्यसैले भाइहरू हो, यो कुरा तपाईंहरूलाई थाहा होस् कि यिनै मानिसद्वारा तपाईंहरूलाई पाप क्षमाको घोषणा गरिन्छ । **39** विश्‍वास गर्ने हरेक उहाँद्वारा सबै थोकहरूबाट धर्मी ठहरिइन्छ, जसबाट मोशाको व्यवस्थाले तपाईंहरूलाई धर्मी ठहराउन सकेको थिएन । **40** यसैकारण होसियार हुनुहोस्, अगमवक्‍ताले बोलेको यो कुरा तपाईंहरूमाथि आइनपरोस्: **41** ‘घृणा गर्नेहरू हो, हेर र छक्‍क पर, र नष्‍ट भइजाओ, तिमीहरूको समयमा मैले काम गरिरहेको छु, यदि कसैले तिमीहरूलाईं यसबारे घोषणा गरे पनि तिमीहरू कहिल्यै विश्‍वास गर्ने छैनौ ।’” **42** पावल र बारनाबास त्यहाँबाट जान लाग्दा मानिसहरूले यी नै वचनहरू अर्को विश्राममा आएर बोलिदिनुहोस् भनी तिनीहरूलाई बिन्ती गरे । **43** जब सभाघरको सभा अन्त्य भयो, तब धेरै यहूदीहरू र यहूदी मत मान्‍ने भक्तहरू पावल र बारनाबासको पछि लागे । तिनीहरूले परमेश्‍वरको अनुग्रहमा निरन्तर रहिरहन उनीहरूलाई उत्साह दिए । **44** अर्को विश्राममा, लगभग पुरै सहर नै प्रभुको वचन सुन्‍नलाई सँगसँगै भेलाभएको थियो । **45** जब यहूदीहरूले भिडलाई देखे, तिनीहरू डाहले भरिए, र पावलले भनेका कुराहरूको बिरुद्धमा बोल्न थाले र उनको अपमान गरे। **46** तर पावल र बारनाबासले साहससित बोल्दै भने, “परमेश्‍वरको वचन पहिले तपाईंहरूकहाँ नै बोल्नु नै आवश्यक थियो । तपाईंहरूबाट धकेलिएको देखेर आफूले आफैँलाई अनन्त जीवन प्राप्‍त गर्नदेखि अयोग्य तुल्याउनुभएको हुनाले, हेर्नुहोस्, हामी गैरयहूदी तर्फ फर्केनेछौँ । **47** किनभने परमेश्‍वरले हामीलाई यस्तो आज्ञा गर्नुभएको छ, ‘मैले तिमीलाई गैरयहूदीहरूका निम्ति ज्योतिको रूपमा राखेकोछु, र पृथ्वीको अन्तिम छेउसम्म तिमीहरूले मुक्ति ल्याउनु पर्छ ।” **48** जब गैरयहूदीहरूले यो सुने, तिनीहरू खुसी भए र परमेश्‍वरको वचनको महिमा गरे । अनन्त जीवनका लागि नियुक्त गरिएका जतिले विश्‍वास गरे । **49** त्यस सम्पूर्ण क्षेत्रभरि नै प्रभुको वचन फैलियो । **50** तर यहूदीहरूले भक्त र महत्त्वपूर्ण स्‍त्रीहरू र साथ-साथै सहरका मुख्य मानिसहरूसँग पावल र बारनाबासको विरुद्धमा अनुरोध गरे । तिनीहरूले पावल र बारनाबासलाई दण्डित गरे उनीहरूलाई तिनीहरूको सहरको सिमाना कटाए । **51** तर पावल र बारनाबासले आफ्नो खुट्टामा लागेको धुलो तिनीहरूका विरुद्धमा टकटक्याए । त्यसपछि तिनीहरू आइकोनियम सहरमा गए । **52** अनि चेलाहरू आनन्द र पवित्र आत्माले भरपुर भए ।

### Chapter 14

**1** आइकोनियममा आइसकेपछि पावल र बारनाबास सँगसँगै यहूदीहरूको सभाघरमा गए र यसरी बोले जसको कारण यहूदीहरू र ग्रिकहरू दुवैका ठुलो भिडले विश्‍वास गरे । **2** तर अनाज्ञाकारी यहूदीहरूले गैरयहूदीहरूका मनहरूलाई खल्बल्याइदिए र दाजुभाइहरूको विरुद्धमा तितो बनाइदिए । **3** त्यसैले उहाँले आफ्नो अनुग्रहको सन्देशको बारेमा प्रमाण दिनुभएकाले प्रभुको शक्तिमा सहासपूर्वक बोल्दै तिनीहरू लामो समयसम्म त्यहाँ बसे । उहाँले यो परमेश्‍वरले पावल र बारनाबासका हातहरूद्वारा यी चिह्नहरू र अचम्मका कामहरू दिएर गर्नुभयो । **4** तर सहरका अधिकांश मानिसहरू विभाजित भए । कोही मानिसहरू यहूदीहरूका पक्षमा र कोही प्रेरितहरूका पक्षमा लागे । **5** जब यहूदीहरू र गौरयहूदीहरू दुवैले तिनीहरूका अगुवाहरूलाई पावल र बारनाबासलाई दुर्व्यवहार गर्न र ढुङ्गाले हान्‍न मनाउन प्रयास गरे, **6** यो कुरा थाहापाएपछि तिनीहरू लुकोनिया, लुस्‍त्रा, र डर्बी सहरहरू र वरिपरिका क्षेत्रतिर भागेर गए **7** र त्यहाँ तिनीहरूले सुसमाचार प्रचार गरिरहे । **8** लुस्‍त्रामा एकजना मानिस बसिरहेको थियो जसको खुट्टा शक्तिहीन् र आमाको गर्भमै लङ्गडो थियो र ऊ कहिलै हिँडेको थिएन । **9** पावलले बोलिरहेको त्यो मानिसले सुन्यो । पावलले आफ्ना आँखा उसलाई एकटक लगाएर हेरे र त्यो मानिसमा निको हुनसक्‍ने विश्‍वास भएको देखे । **10** यसकारण उनले ठुलो स्वरमा त्यसलाई भने, “आफ्नो खुट्टामा उठ ।” अनि त्यो मानिस उफ्रियो र वरिपरि हिँड्न थाल्यो । **11** जब भिडले पावलले गरेका काम देखे, तब तिनीहरूले आफ्ना स्वर उच्‍चालेर कराउँदै लुकोनियाको भाषामा भने, “देवहरू मानिसहरूका रूपमा हामीकहाँ तल ओर्ली आएछन् ।” **12** तिनीहरूले बारनाबासलाई “जिउस,” र पावललाई “हर्मेस” भने किनकि उनी चाहिँ प्रमुख वक्ता थिए । **13** जिउसका पूजाहारी, जसको मन्दिर सहरको बाहिरपट्टि थियो, उनले र भिडले ढोकामा गोरुहरू र फूलका मालाहरू ल्याए, किनभने तिनीहरूले बलिदान चढाउन चाहन्थे । **14** तर जब प्रेरित पावल र बारनाबासले यो सुने, र तिनीहरूले आफ्ना लुगा च्याते र झट्टै कराउँदै मानिसहरूका भीडतिर गए । **15** र भने, “ए मानिसहरू हो, यी कुराहरू तपाईंहरूले किन गरिरहनु भएको छ ? हामी पनि तपाईंहरूजस्तै भावना भएका मानव जाति हौँ । हामीले तपाईंहरूलाई अर्थविहीन् कुराहरूबाट ती जीवित परमेश्‍वरतिर फर्कनुपर्छ भनेर सुसमाचार ल्याएका छौँ जसले स्वर्ग, पृथ्वी, समुद्र र तिनमा भएका हरेक थोक बनाउनु भयो । **16** विगतका समयहरूमा, उहाँले सबै जातिहरूलाई आ-आफ्ना मार्गमा हिँड्न अनुमति दिनुभयो । **17** तथापि उहाँले आफैँलाई गवाहीबिना छोड्नु भएन त्यसका निम्ति उहाँले असल गर्नुभयो र तपाईंहरूलाई स्वर्गबाट वर्षा, र फलदायी ऋतुहरू अनि भोजन र आनन्दले तपाईंहरूका हृदयलाई भर्नुभएको छ ।’’ **18** यी वचनहरूले पनि पावल र बारनाबासले तिनीहरूले भिडलाई बलिदान गर्नबाट बढो मुस्किलले रोके । **19** तर एन्टिओखिया र आइकोनियमबाट केही यहूदीहरू आए र भिडहरूलाई मनाए । तिनीहरूले पावललाई ढुङ्गाले हाने र ऊ मरेछ भनी विचार गरेर घिसार्दै सहरबाट बाहिर निकाले । **20** तर पनि चेलाहरू उनको वरिपरि उभिरहँदा, उनी उठे र सहरभित्र पसे । अर्को दिन बारनाबाससँग उनी डर्बीतिर गए । **21** सहरमा तिनीहरूले सुसमाचार प्रचार गरे र धेरैलाई चेलाहरू बनाएपछि तिनीहरू लुस्‍त्रा, आइकोनियम र एन्टिओखियामा फर्किए । **22** तिनीहरूले चेलाहरूको मनलाई दह्रिलो बनाउँदै र विश्‍वासमा रहिरहनका निम्ति उत्साहित दिने काममा लागिरहे । तिनीहरूले उनीहरूलाई धेरै दुःख र सातवटहरूबाट भएर नै हामी परमेश्‍वरको राज्यमा पस्‍नुपर्छ भनी बताए । **23** जब तिनीहरूले विश्‍वासीहरूको हरेक समूहमा एल्डरहरू नियुक्त गरे र उपवाससहित प्रार्थना गरे अनि तिनीहरूले विश्‍वास गरेका प्रभुमा उनीहरूलाई सुम्पिदिए । **24** त्यसपछि तिनीहरू पिसिदिया हुँदै पाम्फिलिया आए । **25** पर्गामा वचन बोलेपछि तिनीहरू अटालियातिर झरे । **26** त्यहाँबाट तिनीहरू जहाजमा चढेर एन्टिओखियातिर गए जहाँ उनीहरूले भर्खरै पुरा गरेका कामको निम्ति परमेश्‍वरको अनुग्रहमा तिनीहरू समर्पण गरिएका थिए । **27** तिनीहरू एन्टिओखियामा आइपुगेपछि सभा बोलाए अनि तिनीहरूले परमेश्‍वरले तिनीहरूसँग गर्नुभएका कामहरू र गैरयहूदीहरूका बिचमा कसरी उहाँले विश्‍वासको ढोका खोलिदिनुभयो, सोबारे सबै कुरा बताए । **28** तिनीहरू चेलाहरूसँग लामो समयसम्म बसे ।

### Chapter 15

**1** यहूदियाबाट केही मानिसहरू आए र भाइहरूलाई यसो भन्दै सिकाए, “जबसम्म तपाईंहरूले मोशाको विधिअनुसार खतना गर्नुहुन्‍न, तबसम्म तपाईंहरू बाँच्‍न सक्‍नुहुन्‍न ।” **2** जब पावल र बारनाबासको तिनीहरूसँग विरोध र विवाद भयो तब यस प्रश्‍नलाई लिएर पावल, बारनाबास र अरू केही मानिस यरूशलेममा प्रेरित र एल्डरहरूकहाँ जानुपर्छ भनी भाइहरूले निर्णय गरे । **3** त्यसकारण उनीहरू मण्डलीद्वारा पठाइए अनि फोनिसिया र सामरिया भएर गए र गैरयहूदीहरू विश्‍वासमा आएका कुरा घोषणा गरे । उनीहरूले सबै दाजुभाइहरूमा ठुलो आनन्द ल्याए । **4** जब उनीहरू यरूशलेममा आए, उनीहरूलाई मण्डली, प्रेरितहरू र एल्डरहरूद्वारा स्वागत गरियो, र यसरी उनीहरूसँग परमेश्‍वरले गर्नुभएका सबै कामहरूको प्रतिवेदन उनीहरूलाई सुनाए । **5** फरिसी दलबाट विश्‍वास गरेका केही मानिसहरू उठे र भने, “तिनीहरूलाई खतना गर्न र मोशाको व्यवस्था पालन गर्न आज्ञा दिनु आवश्यक छ ।” **6** त्यसैले यस विषयमा विचार गर्न प्रेरितहरू र एल्डरहरू भेला भए । **7** धेरै छलफलपछि, पत्रुस उठे र तिनीहरूलाई भने, “भाइहरू, केही समय अगाडि परमेश्‍वरले तपाईंहरूको माझमा गर्नुभएको एउटा छनौट तपाईंहरूलाई थाहै छ कि मेरो मुखद्वारा गैरयहूदीहरूले सुसमाचारको वचन सुन्‍न सकून् र विश्‍वास गरून् । **8** मानिसहरूका हृदय जान्‍नुहुने परमेश्‍वरले हामीलाई जस्तै तिनीहरूलाई पवित्र आत्मा दिएर तिनीहरूलाई गवाही दिनुहुन्छ । **9** विश्‍वासद्वारा तिनीहरूका हृदय शुद्ध गर्नुभएर उहाँले हामीहरू र तिनीहरूका बिचमा कुनै भेदभाव गर्नुभएन । **10** अब यसकारण हाम्रा पिताहरूले र हामीहरूले बोक्‍न नसकेको जुवा चेलाहरूको घाँटीमा राख्‍नैपर्छ भनी तपाईंहरू किन परमेश्‍वरको परीक्षा गर्नुहुन्छ ? **11** तर हामी विश्‍वास गर्दछौँ कि हामीहरू प्रभु येशूको अनुग्रहद्वारा बचाइनेछौँ, जसरी तिनीहरू पनि बचाइए ।’’ **12** तिनीहरूले पावल र बारनाबासद्वारा गैरयहूदीहरूका माझमा परमेश्‍वरले गर्नुभएका चिह्न र आश्‍चर्यकर्महरूको विवरण सुनिरहँदा सारा भिड चुपचाप रह्‍यो । **13** तिनीहरूले बोल्न छोडेपछि, याकूबले जवाफ दिँदै भने, “भाइहरू हो, मेरा कुरा सुन्‍नुहोस् । **14** परमेश्‍वरले आफ्नो नाउँको खातिर तिनीहरूबाटै एक जाति लिनलाई कसरी पहिले गैरयहूदीहरूलाई कृपादृष्‍टिकासाथ सहायता गर्नुभयो भनी सिमोनले बताएका छन् । **15** यससँग अगमवक्‍ताका वचनहरू सहमत छन्, किनकि यसरी लेखिएको छ, **16** यी कुराहरूपछि म फर्केर आउनेछु, र म दाऊदको ढलेको पाल फेरि निर्माण गर्नेछु, यसका भग्‍नावशेषहरूलाई म उठाउनेछु र फेरी पुनर्स्थापित गर्नेछु । **17** ताकि बाँकी रहेको मानिसहरू र सबै गैरयहूदीहरू लगायत मेरो नाउँद्वारा बोलाइएकाहरूले प्रभुलाई खोज्‍न सकून्। **18** , जसले यी प्राचीन समयदेखि थाहा कुराहरू गर्नुहुने प्रभुले यसरी भन्‍नुहुन्छ । **19** त्यसकारण मेरो विचार यो छ कि परमेश्‍वरतिर फर्कने गैरयहूदीहरूलाई हामीले दुःख दिनुहुँदैन । **20** तर हामीले तिनीहरूलाई यो लेख्छौँ कि तिनीहरू मूर्तिहरूको अशुद्धताबाट, व्यभिचारबाट र घाँटी अठ्याएर मारेको मासु र रगतबाट अलग रहून् । **21** किनभने हरेक सहरमा मोशाको व्यवस्थाका कुराहरू हरेक सबाथमा पुस्तौंदेखि मानिसहरूले सभाघरहरूमा प्रचार गर्दै र पढ्दै आएका छन् ।” **22** त्यसपछि मण्डलीका अगुवाहरू यहूदा बरसाबास र सिलासलाई छानेर पावल र बारनाबासका साथमा तिनीहरूलाई एन्टिओखिया पठाउने कुरा सबै प्रेरितहरू, एल्डरहरू र सारा मण्डलीसहितलाई कुरा असल लाग्यो । **23** तिनीहरूले यो लेखे, “एन्टिओखिया, सिरिया र किलिकियामा भएका गैरयहूदी भाइहरू, प्रेरितहरू, एल्डरहरू, भाइहरूलाई अभिवादन । **24** हामीले त्यस्तो गर्ने आज्ञा नगरेका केही मानिसहरू हाम्रो बिचबाट तपाईंहरूकहाँ आएर तपाईंहरूको आत्मालाई दु:खित पार्ने खालका शिक्षाहरू दिएर तपाईंहरूलाई दुःख दिइरहेका छन् । **25** त्यसैकारण हाम्रा प्रिय पावल र बारनाबासका साथमा कोही मानिसहरूलाई छानेर तपाईंहरूकहाँ पठाउन हामी सहमत भयौँ र यो हामी सबैलाई असल लाग्यो । **26** यी हाम्रा प्रभु येशू ख्रीष्‍टको नाउँको खातिर आफ्नो जीवनलाई जोखिममा पारेका मानिसहरू हुन् । **27** त्यसैले हामीले यहूदा र सिलासलाई पठाएका छौँ, जसले तिमीहरूलाई त्यही कुराहरू बताउनेछन् । **28** किनभने यी आवश्यक कुराहरूभन्दा बढि ठुलो भार तपाईंहरूमाथि नबोकाउन पवित्र आत्मा र हामीलाई असल लाग्यो । **29** तपाईंहरू मूर्तिहरूलाई चढाइएका बलिदानका कुराहरू, रगत, घाँटी अठ्याएर मारेको थोकहरू र यौन अनैतिकताबाट अलग रहनुहोस् । यदि तपाईंहरूले आफैँलाई यी कुराहरूबाट अलग राख्‍नुभयो भने तपाईंहरूलाई भलो हुनेछ । बिदा ।” **30** जब उनीहरू बिदा भएर एन्टिओखियामा आए । तिनीहरूलेभिडलाई एकसाथ भेला पारेपछि पत्र दिए । **31** जब तिनीहरूले यसलाई पढे, उत्साहको कारण तिनीहरू आनन्दित भए । **32** यहूदा र सिलास पनि अगमवक्‍ताहरू भएकोले धेरै वचनहरूद्वारा भाइहरूलाई उत्साह दिए र तिनीहरूलाई बलियो पारे । **33** उनीहरूले त्यहाँ केही समय बिताइसकेपछि भाइहरूको बिचबाट उनीहरूलाई पठाउनेहरूकहाँ शान्तिसाथ पठाइयो । **34** (टिप्पणी: सबैभन्दा उत्तम प्राचीन पाण्डुलिपिहरूले “३४” पदलाई छोडेका छन् (प्रेरित १५ :४० हेर्नुहोस्) तर सिमोनलाई त्यहाँ रहन नै असल लाग्यो । **35** तर पावल र बारनाबास अरु धेरैकासाथ एन्टिओखियामा बसे । जहाँउनी सिकाए र प्रभुको वचन प्रचार गरे । **36** केही दिनपछि पावलले बारनाबासलाई भने, “अहिले हामी फर्केर जाऔँ र हामीले प्रभुको वचन घोषणा गरेको हरेक सहरका भाइहरूलाई भेटौँ, र उनीहरू कस्ता छन हेरौँ । **37** बारनाबासले मर्कूस भनिने यूहन्‍नालाई पनि तिनीहरूसँगै लैजान चाहन्थे । **38** तर पावलले मर्कूसलाई लिएर जान ठिक छैन भनी विचार गरे । किनभने पाम्फिलियामा हुँदा उनी तिनीहरूबाट छुट्टिएर उनीहरूसँग काममा अगाडि गएनन् । **39** तब त्यहाँ कडा असहमति उत्पन्‍न भयो । त्यसैकारण उनीहरू एकअर्काबाट छुट्टिए । अनि बारनाबासले मर्कूसलाई आफूसँगै लिएर साइप्रसतिर समुद्रयात्रा गरे । **40** तर पावलले सिलासलाई छाने । भाइहरूद्वारा प्रभुको अनुग्रहमा सुम्पिएपछि उनी त्यहाँबाट बिदा भए । **41** र उनी मण्डलीहरूलाई बलियो पार्दै सिरिया र किलिकिया भएर गए ।

### Chapter 16

**1** पावल डर्बी र लुस्‍त्रामा पनि आए, त्यहाँ तिमोथी नाउँ गरेका एक जना चेला पनि थिए । उनी एउटी विश्‍वासी यहूदी स्‍त्रीका छोरा थिए भने उनका बाबुचाहिँ ग्रीक थिए । **2** लुस्‍त्रा र आइकोनियमका भाइहरूले तिमोथीका बारेमा असल कुरा भन्थे । **3** पावलले तिमोथीलाई आफूसँगै यात्रामा लान चाहन्थे, यसकारण उनले तिमोथीलाई आफूसँगै लगे र तिनको खतना गरे किनभने ती इलाकाहरूमा यहूदीहरू पनि थिए र उनका बाबु ग्रीक हुन् भनेर तिनीहरू सबैलाई थाहा थियो । **4** ती सहरहरूको यात्रा गर्दैजाँदा उनीहरूले मण्डलीहरूमा पालन गर्नुपर्ने निर्देशनहरू दिए जुन निर्देशनहरू प्रेरितहरूले र अगुवाहरूले यरूशलेममा लेखेर दिएका थिए । **5** यसरी मण्डलीहरू विश्‍वासमा बलियो हुँदै र दिन प्रतिदिन संख्यामा वृद्धि हुँदै गइरहे । **6** एसियामा वचन प्रचार गर्न उनीहरूलाई पवित्र आत्माले मनाही गर्नुभएको हुँदा, पावल र उनका साथीहरू फ्रिगिया र गलातियाका क्षेत्रहरू हुँदै अगि बढे । **7** जब उनीहरू माइसियाको नजिक आइपुगे उनीहरूले बिथिनिया जान प्रयास गरे, तर येशूका आत्माले उनीहरूलाई रोक्‍नुभयो । **8** त्यसैले माइसियाहुँदै अगाडि बढ्दै जाँदा, उनीहरू त्रोआस सहरमा झरे । **9** रातको समयमा पावलले एउटा दर्शन देखे जसमा माकेडोनियाका एकजना व्यक्ति उभिएर उनलाई यसो भनिरहेका थिए, “माकेडोनिया आउनुहोस् र हामीलाई सहायता गर्नुहोस् ।” **10** पावलले त्यो दर्शन देखेपछि, परमेश्‍वरले हामीलाई तिनीहरूलाई सुसमाचार प्रचार गर्न बोलाउनुभएको हो भन्‍ने निष्कर्ष निकालेर हामीहरू तुरुन्तै माकेडोनियाको बाटोतर्फ लाग्यौँ । **11** त्यसकारण हामी त्रोआसबाट जहाजमा चढेर सोझै सामोथ्रेकको बाटो लाग्यौँ र अर्को दिन हामी नियापोलिस पुग्यौँ, **12** त्यहाँबाट रोमी उपनिवेशको एकदमै महत्त्वपूर्ण जिल्लाको फिलिप्पी गयौँ जुनचाहिँ माकेडोनियाको एउटा सहर हो । हामी त्यस सहरमा धेरै दिनसम्म बस्यौँ । **13** सबाथ-दिनमा हामी सहरको ढोकाबाट बाहिर नदी किनारमा पुग्यौँ जहाँ प्रार्थना गर्ने ठाउँ होला भन्‍ने हामीले ठान्यौँ । हामी बस्यौँ र जम्मा भएका स्‍त्रीहरूसँग कुरा गर्‍यौँ । **14** त्यहाँ थिआटिरा सहरमा बसोबास गर्ने लिडिया नाउँ गरेकी एउटी स्‍त्री थिइन् जो वैजनी रङको वस्‍त्रको व्यापारी थिइन् । जसले परमेश्‍वरको आराधना गर्थिन् र हाम्रो कुरालाई ध्यान दिएर सुनिन् । पावलले भनेका कुरा तिनले ध्यानपूर्वक सुनून् भनेर परमप्रभुले तिनको हृदय खोलिदिनुभयो । **15** तिनी र तिनका परिवार सबैजनालाई बप्‍तिस्‍मा दिएपछि तिनले हामीलाई यसो भन्दै आग्रह गरिन्, “यदि तपाईंहरूले मलाई प्रभुप्रति विश्‍वासयोग्य ठान्‍नुहुन्छ भने मेरो घरमा आएर बस्‍नुहोस् ।” भनी हामीलाई मनाइन् । **16** हामीहरू प्रार्थना गर्ने स्थानतर्फ जाँदै गर्दा, जोखना हेर्ने एउटी जवान स्‍त्रीसँग हाम्रो सामना भयो । त्यसले जोखना हेरेर आफ्ना मालिकहरूका निम्ति धेरै धन कमाइदिन्थी । **17** त्यो स्‍त्री यसो भन्दै पावल र हाम्रो पछि लागी, “यी मानिसहरू सर्वोच्‍च परमेश्‍वरका सेवकहरू हुन् । यिनीहरूले तपाईंहरूलाई मुक्तिको बाटो घोषणा गर्छन् ।” **18** त्यसले धेरै दिनसम्म त्यसो गरिरही । तर त्यसबाट धेरै झिजो मानेर पावलले पछाडितिर फर्केर त्यो आत्मालाई भने, “येशू ख्रीष्‍टको नाउँमा म तँलाई यसबाट निस्केर जाने आज्ञा दिन्छु ।” र त्यो तुरुन्तै निस्केर गयो । **19** जब त्यस स्‍त्रीका मालिकहरूले आफ्नो कमाइको आशा गुम्‍नेभयो भन्‍ने थाहा पाए, तिनीहरूले पावल र सिलासलाई समातेर घिसार्दै बजारमा अधिकारीहरूका अगि लगे । **20** तिनीहरूले पावल र सिलासलाई न्यायाधीशहरूकहाँ ल्याएर भने, “यिनीहरू यहूदीहरू हुन् र हाम्रो सहरमा एकदमै समस्या खडा गरिरहेका छन् । **21** यिनीहरूले कानुन विपरित शिक्षाहरू सिकाइरहेका छन्, जुन हामी रोमीहरूका लागि ग्रहण गर्न वा पालन गर्न योग्यका छैनन् ।” **22** त्यसपछि मानिसहरूको भिड पावल र सिलास माथि खनिए; अनि न्यायाधीशहरूले उनीहरूको कपडा च्यातिदिए र उनीहरूलाई लहुराले हिर्काउने आदेश दिए । **23** तिनीहरूले उनीहरूलाई धेरै पिटेपछि तिनीहरूले पावल र सिलासलाई झ्यालखानामा हालिदिए र उनीहरूमाथि कडा निगरानी राख्‍न झ्यालखानाका हाकिमलाई आदेश दिए । **24** आदेश पाउने बित्तिकै झ्यालखानाका हाकिमले उनीहरूलाई भित्री कोठामा थुने र उनीहरूका खुट्टाहरू ठिँगुरामा हालेर बाँधे । **25** मध्यरातमा पावल र सिलास परमेश्‍वरसँग प्रार्थना गर्दै र भजन गाउँदै थिए र अरू कैदीहरूले पनि त्यो कुराहरू सुनिरहेका थिए । **26** अचानक त्यहाँ एउटा ठुलो भूकम्प गयो जसले गर्दा झ्यालखानाका जगहरू हल्लिए । तुरन्तै झ्यालखानाका सबै ढोकाहरू खोलिए अनि सबैका साङ्लाहरू आफैँ खोलिए । **27** झ्यालखानाका हाकिम आफ्नो निद्राबाट ब्युँझिए र झ्यालखानाका सबै ढोकाहरू खुल्ला देखे । तब सबै कैदीहरू भागिसके भन्‍ने ठानेर उनले आफ्नो तरवार निकालेर आफूलाई मार्नै लागेका थिए । **28** तर पावलले चर्को सोरले कराएर भने, “आफूलाई हानि नगर्नुहोस् किनकि हामी सबैजना यहीँ छौँ ।” **29** झ्यालखानाका हाकिमले बत्ती बाल्न लगाए र दौडेर भित्र पसे अनि डराउँदै पावल र सिलासको सामु भुइँमा लम्पसार परे । **30** अनि उनीहरूलाई बाहिर निकाले र भने, “हजुर, उद्धार पाउनका निम्ति मैले के गर्नुपर्छ ?” **31** उनीहरूले भने, “प्रभु येशूमा विश्‍वास गर्नुहोस् अनि तपाईंले उद्धार पाउनुहुने छ, तपाईं र तपाईंको परिवारले ।” **32** उनीहरूले प्रभुको वचन तिनलाई र तिनका घर-परिवारका सबैलाई सुनाए । **33** तब रातको त्यही घडी झ्यालखानाका हाकिमले उनीहरूलाई निकालेर लगे अनि उनीहरूका घाउचोटहरू सफा गरिदिए र झ्यालखानाका हाकिम र उनका सबै घरानालाई तुरुन्तै बप्‍तिस्‍मा दिइयो । **34** उनले पावल र सिलासलाई आफ्नो घरमा लिएर गए र तिनीहरूलाई खाना खुवाए । उनी उनका सबै घराना निकै रमाए किनभने उनीहरू सबैले परमेश्‍वरमा विश्‍वास गरेका थिए । **35** भोलिपल्ट बिहान न्यायाधीशहरूले झ्यालखानाका सिपाहीहरूलाई यसो भन्दै सन्देश पठाए, “ती मानिसहरूलाई छाडिदेओ ।” **36** यसकारण झ्यालखानाका हाकिमले पावललाई भने, “न्यायाधीशहरूले तपाईंहरूलाई छाडिदिनू भनेर आदेश दिएका छन्, त्यसैले तपाईंहरू बाहिर आउनुहोस् र शान्तिसँग जानुहोस् ।” **37** तर पावलले तिनीहरूलाई भने, “हामी निर्दोष रोमी नागरिक भए तापनि तिनीहरूले हामीलाई सार्वजनिक स्थलमा पिटेका छन् र हामीलाई झ्यालखानामा हालेका छन्; र अहिले हामीलाई सुटुक्‍क पठाउन खोज्दैछन् ? वास्तवमा त्यसो होइन, तिनीहरू आफैँ आएर र हामीलाई छुटाएर लैजाउन् ।” **38** तब झ्यालखानाका सिपाहीहरूले गएर न्यायाधीशहरूलाई यी कुरा सुनाए; अनि तिनीहरूले पावल र सिलास रोमी हुन् भन्‍ने थाहा पाएपछि न्यायाधीशहरू डराए । **39** न्यायाधीशहरू आफैँ आएर बिन्ति गरे र पावल र सिलासलाई झ्यालखानाबाट बाहिर निकाले अनि सहर छाडेर जान आग्रह गरे । **40** अनि पावल र सिलास झ्यालखानाबाट निस्केर लिडियाको घरमा गए । जब पावल र सिलासले दाजुभाइहरूलाई देखे, उनीहरूले तिनीहरूलाई प्रोत्साहन दिए र त्यस सहरबाट आफ्नो बाटो लागे ।

### Chapter 17

**1** अब तिनीहरू अम्फिपोलिस र अपोल्लोनिया सहरहरू हुँदै यहूदीहरूको सभाघर भएको थेसलोनिके सहरमा आइपुगे । **2** पावलले आफ्नो आदतअनुसार उनीहरूकहाँ गए र तिनवटा विश्राम दिनसम्म त्यहाँका मानिसहरूसँग धर्मशास्‍त्रबाट तर्क गरे । **3** उनले धर्मशास्‍त्र खोल्दै ख्रीष्‍टले दुःख भोग्‍नु र मृत्युबाट फेरि जीवित हुनु आवश्यक थियो भनी व्याख्या गरे । उनले भने, “यिनै येशू जसलाई मैले तपाईंहरूका बिचमा घोषणा गरेको छु, उहाँ नै ख्रीष्‍ट हुनुहुन्छ ।” **4** केही यहूदीहरू साथै ईश्‍वरभक्त ग्रीकहरू, धेरै अगुवा स्‍त्रीहरू र ठुलो भिडले पावल र सिलासको कुरामा विश्‍वास गरे । **5** तर अविश्‍वासी यहूदीहरू ईर्ष्याले भरिए र बजारका चोकबाट केही दुष्‍ट मानिसहरूलाई जम्मा गरे र ठुलो भिड बनाएर सहरमा होहल्ला मच्‍चाए । तिनीहरूले यासोनको घरमा आक्रमण गरेर पावल र सिलासलाई मानिसहरूका बिचमा बाहिर ल्याउन चाहन्थे । **6** तर जब तिनीहरूले पावल र सिलासलाई भेटाएनन्, तब यासोन र केही भाइहरूलाई घिसार्दै सहरका अधिकारीहरूकहाँ ल्याए । तिनीहरूले कराएर भने, “संसारलाई उलटपुलट पार्ने यी मानिसहरू यहाँ पनि आइपुगेका छन् ।” **7** यासोनले स्वागत गरेका यी मानिसहरूले कैसरको आदेश विपरित काम गर्छन् र भन्छन्, “येशू भन्‍ने अर्को एकजना राजा पनि छन् ।” **8** यी कुराहरू सुनेर मानिसहरूका भिड र सहरका हाकिमहरू आत्तिए । **9** तिनीहरूले यासोन र अरू भाइहरूबाट जरिवानाको रकम लिइसकेपछि उनीहरूलाई जान दिए । **10** त्यही रात भाइहरूले पावल र सिलासलाई बेरियामा पठाइदिए । त्यहाँ आइपुगेपछि उनीहरू यहूदीहरूको सभाघरमा पसे । **11** थेसलोनिकेमा भएका मानिसहरूभन्दा यहाँका मानिसहरू असल थिए किनभने यिनीहरूले सिकाइएका कुराहरू त्यस्तै हुन् कि होइनन् भनी दैनिक रूपमा धर्मशास्‍त्रबाट जाँच्दै खुल्ला रूपमा परमेश्‍वरको वचनलाई ग्रहण गर्थे । **12** यसकारण तिनीहरूमध्ये केही प्रभावशाली ग्रीक स्‍त्रीहरू लगायत धेरै पुरुषहरूले प्रभुमा विश्‍वास गरे । **13** तर जब पावलले परमेश्‍वरको वचन बेरियामा पनि घोषणा गर्दैछन् भनी थेसलोनिकेका यहूदीहरूले थाहा पाए, तिनीहरू त्यहाँ गएर भिडहरूलाई उक्साए र खलबल मच्‍चाउन लगाए । **14** त्यसपछि भाइहरूले पावललाई तुरुन्तै समुद्रतिर पठाइदिए, तर सिलास र तिमोथी त्यहीँ बसे । **15** पावललाई डोर्‍याइरहेका मानिसहरूले उनलाई एथेन्स सहरसम्म लगे । पावललाई त्यहाँ छोडेर फर्कंदा पावलले तिनीहरूसँग सिलास र तिमोथीलाई जति सक्दो छिट्टो उनीकहाँ आउनू भन्‍ने निर्देशन दिएर पठाए । **16** पावलले सिलास र तिमोथीलाई एथेन्समा पर्खंदै गर्दा, त्यो सहर मूर्ती नै मूर्तीले भरिएको देखेर उनको आत्मा उनीभित्र वेचैन भयो । **17** यसैकारण उनले यहूदीहरू र परमेश्‍वरको आराधना गर्नेहरूसँग सभाघरहरूमा र बजारमा दिनहुँ भेटिने मानिसहरूसँग पनि यसको बारेमा बहस गरे । **18** तर त्यहाँ कतिजना एपिक्युरी र स्तोइकी दार्शनिकहरूसँग पनि उनको विवाद भयो । र केहीले यसो भने, “यो बकबकेले के भन्‍न खोज्दैछ ?” अरूहरूले भने, “ऊ त विदेशी देवताहरूको प्रचारक जस्तो देखिन्छ ।” किनभने उनले येशू र उहाँको पुनरुत्थानको बारेमा प्रचार गर्दै थिए । **19** तिनीहरूले पावललाई अरिओपागसमा ल्याए, र उनलाई सोधे, “के हामी तपाईंले बताइरहनुभएको नयाँ शिक्षाको बारेमा जान्‍न सक्छौँ ? **20** किनभने तपाईंले केही अनौठा कुराहरू हाम्रो कानमा ल्याउँदै हुनुहुन्छ । त्यसकारण हामी यी कुराहरूको अर्थ के हो भनी जान्‍न चाहन्छौँ ।” **21** (अब सबै एथेन्सबासीहरू र त्यहाँ बस्‍ने परदेशीहरूले अरूलाई नयाँ कुराहरू बताउने र नयाँ कुराहरूको बारेमा सुन्‍ने बाहेक अन्य केही कुरामा समय बिताउँदैनथे । ) **22** त्यसैले पावल अरिओपागसको बिचमा उभिए र यसो भने, “एथेन्सबासी हो, तपाईंहरू हरेक क्षेत्रमा धार्मिक हुनुहुन्छ भन्‍ने कुरा मैले देखेँ । **23** किनिक यहाँ हिँड्दै गर्दा मैले तपाईंहरूले पुज्‍ने वस्तुहरू देखेँ । मैले यस्तो एउटा वेदी पनि देखेँ, जसमा ʻअज्ञात ईश्‍वरका निम्तिʼ भन्‍ने कुँदिएको थियो । यसकारण जसलाई तपाईंहरूले नजानिकन पुज्‍नुहुन्छ, तिनै ईश्‍वरको बारेमा म तपाईंहरूलाई बताउँछु । **24** परमेश्‍वर जसले संसार र त्यसमा भएका सबै थोक बनाउनुभयो, उहाँ स्वर्ग र पृथ्वीका प्रभु हुनुभएको कारण उहाँ मानिसका हातहरूले बनाएका मन्दिरहरूमा बस्‍नुहुन्‍न । **25** न त उहाँलाई केही कुराको खाँचो परेजस्तै मानिसका हातद्वारा सेवा गरिनुपर्छ, किनकि उहाँले नै मानिसहरूलाई जीवन, सास र सबै थोक दिनुहुन्छ । **26** उहाँले एउटा मानिसबाट पृथ्वीमा रहने सबै जातिका मानिसहरूलाई बनाउनुभयो अनि ऋतुहरू र तिनीहरू बस्‍ने क्षेत्रका सिमानाहरू निर्धारण गर्नुभयो । **27** यसैकारण उनीहरूले तिनै परमेश्‍वरलाई खोजून् र सायद तिनीहरूले उहाँलाई खोजेर पाउनेछन् । वास्तवमा उहाँ हामीमध्ये कसैबाट पनि टाढा हुनुहुन्‍न । **28** किनकि हामी उहाँमा नै जिउँछौँ र हिँडडुल गर्छौं र उहाँमै हाम्रो अस्तित्व छ, जसरी तपाईंहरूका आफ्नै कविहरूले भनेका छन्: ʻकिनकि हामीहरू पनि उहाँकै सन्तान हौँ ।ʼ **29** यसकारण हामी परमेश्‍वरका सन्तान भएका हुनाले परमेश्‍वरलाई मानिसको कला वा विचारअनुसार सुन वा चाँदी वा ढुङ्गाबाट खोपेर बनाइएको चीज हो भनी ठान्‍नु हुँदैन । **30** यसकारण परमेश्‍वरले पहिलेको अज्ञानताको समयलाई ध्यान दिनुभएन, तर अहिले परमेश्‍वरले सबै ठाउँका सारा मानिसहरूलाई आफ्नो पापको पश्‍चात्ताप गर्ने आज्ञा गर्नुहुन्छ । **31** किनभने उहाँले एक दिन निश्‍चित गर्नुभएको छ, जुन दिन आफूले चुन्‍नु भएको मानिसद्वारा उहाँले धार्मिकतामा संसारलाई न्याय गर्नुहुनेछ । परमेश्‍वरले उहाँलाई मृत्युबाट जीवित पार्नुभएर सबै मानिसहरूलाई यी मानिसको बारेमा प्रमाण दिनुभएको छ ।” **32** जब एथेन्सका मानिसहरूले मृत्त व्यक्तिको पुनरुत्थानको बारेमा सुने, कसै-कसैले पावललाई गिज्याए तर अरूहरूले यसो भने, “हामी यो विषयमा तपाईंबाट फेरि सुन्‍नेछौँ ।” **33** त्यसपछि पावलले तिनीहरूलाई छोडेर गए । **34** तर अरियोपागसका डायनोसियस, दामारिस नाउँ गरेकी एक स्‍त्री र अरू कतिपय मानिसहरू पावललाई भेट्न आए र उनको कुरामा विश्‍वास गरे ।

### Chapter 18

**1** यी कुराहरूपछि पावल एथेन्स छोडेर कोरिन्थमा गए । **2** त्यहाँ उनले इटालीबाट आएका अकिला नाउँ गरेका पोन्टस निवासी एक यहूदी र तिनकी पत्‍नी प्रिस्किलालाई भेटे । किनभने क्लाउडियसले यहूदीहरूलाई रोम छाड्न आदेश दिएका थिए; र पावल तिनीहरूकहाँ आए । **3** पावल तिनीहरूसँगै बसे र काम गरे किनकि उनीहरूको पेसा मिल्दथ्यो । तिनीहरूले पाल बनाउँथे । **4** तब पावल हरेक सबाथ-दिनमा सभाघरमा गएर ग्रीक र यहूदी दुवै समुदायका मानिसहरूसँग बहस गर्न थाले । **5** तर जब सिलास र तिमोथी माकेडोनियाबाट तल आए, पावललाई पवित्र आत्माले येशू नै ख्रीष्‍ट हुनुहुन्छ भन्‍ने कुरा यहूदीहरूलाई बताउन लगाउनु भयो । **6** तर जब यहूदीहरूले पावलको विरोध गरे, तब आफ्नो कपडा टकटक्याउँदै पावलले तिनीहरूलाई यसो भने, “तिमीहरूको रगत तिमीहरूकै शिरमाथि परोस्; म निर्दोष छु । अबदेखि म अन्यजातिहरूकहाँ जानेछु ।” **7** तब उनी त्यो ठाउँ छाडेर तीतस युस्तसको घरमा गए जसले परमेश्‍वरको आराधना गर्दथे । उनको घर सभाघरको छेउमा पर्दथ्यो । **8** सभाघरका अगुवा क्रिस्पस र तिनका सारा परिवारले प्रभुमा विश्‍वास गरे । पावलका कुरा सुन्‍ने कोरिन्थका धेरै मानिसहरूले विश्‍वास गरे र बप्‍तिस्मा लिए । **9** राति दर्शनमा प्रभुले पावललाई भन्‍नुभयो, “नडराऊ, तर बोल र चुप नलाग । **10** किनकि म तिमीसँग छु र तिमीलाई कसैले हानि गर्न सक्‍नेछैन किनकि यस सहरमा मेरा थुप्रै मानिसहरू छन् ।” **11** त्यस ठाउँमा पावल एक वर्ष छ महिनासम्म बसे र तिनीहरूका बिचमा परमेश्‍वरको वचन सिकाए । **12** तर जब गालियो अखैयाका शासक बने तब यहूदीहरू एक भई पावलको विरुद्धमा उठे र फैसला गर्न पावललाई न्याय आसनको सामु ल्याए । **13** तिनीहरूले भने, “यस मानिसले व्यवस्थाको विपरित परमेश्‍वरको आराधना गर्न लगाउँछ ।” **14** तर जब पावलले बोल्नै लागेका थिए, गालियोले यहूदीहरूलाई भने, “तिमी यहूदीहरू; यदि यो कुनै गल्ति वा अपराधको विषय भएको भए यस विषयमा तिमीहरूसँग बोल्नु तर्कपूर्ण नै हुने थियो । **15** तर यी शब्दहरू र नाउँहरू त तिमीहरूका आफ्नै व्यवस्थासँग सम्बन्धित विषयमा भएकाले तिमीहरू आफैँ मिलाऊ । यी विषयहरूमा म न्याय गर्न चाहन्‍नँ ।” **16** तब गालियोले तिनीहरूलाई न्याय आसन छोडेर जाने आदेश दिए । **17** तर तिनीहरू सबैले सभाघरका शासक सोस्थेनसलाई समातेर न्याय आसनको अगाडि नै पिटे । तर गालियोले तिनीहरूले गरेका कुराको वास्तै गरेनन् । **18** धेरै दिन त्यहाँ बसेपछि पावलले भाइहरूलाई छोडे अनि अकिला र प्रिस्किलालाई साथमा लिएर जहाज चढी सिरियातिर अगि बढे । बन्दरगाह छोड्नुभन्दा पहिले किंक्रियामा पावलले आफ्नो कपाल खौरे किनकि उनले नाजरी भाकल गरेका थिए । **19** जब उनीहरू एफिससमा आइपुगे तब पावलले अकिला र प्रिस्किलालाई त्यहीँ छोडे । तर उनीचाहिँ सभाघरमा गए र यहूदीहरूसँग बहस गरे । **20** तिनीहरूले पावललाई अझै केही समय बस्‍न अनुरोध गरे तर उनले इन्कार गरे । **21** तर तिनीहरूसँग बिदा लिँदै उनले भने, “यदि परमेश्‍वरको इच्छा भएमा म तपाईंहरूकहाँ फर्किआउनेछु ।” त्यसपछि उनी जहाज चढेर एफिससतर्फ लागे । **22** कैसरियामा जहाजबाट उत्रेपछि पावल उक्लेर यरूशलेममा गए र त्यहाँको मण्डलीलाई अभिवादन गरे अनि एन्टिओखियातर्फ झरे । **23** त्यहाँ केही समय बिताएपछि पावल त्यहाँबाट फ्रिगिया र गलातिया क्षेत्रका सबै चेलाहरूलाई उत्साह दिँदै गए । **24** अब अपोलोस नाउँ गरेका एक जना यहूदी जो जन्मका आधारमा एलेक्जेन्ड्रियाका थिए, उनी पनि एफिससमा आए । उनी धर्मशास्‍त्रीय ज्ञानमा र बोल्नमा दक्ष थिए । **25** अपोलोस प्रभुको वचनका बारेमा ज्ञान पाएका व्यक्ति थिए । आत्मामा जोशिलो हुँदै येशू ख्रीष्‍टको बारेमा ठिक कुराहरू बोल्थे र सिकाउँथे तर उनलाई यूहन्‍नाको बप्‍तिस्माको बारेमा मात्र ज्ञान थियो । **26** अपोलोसले सभाघरहरूमा बडो साहसका साथ बोल्न थाले । जब अकिला र प्रिस्किलाले उनको बारेमा सुने तब तिनीहरू उनको साथ लागे र उनलाई परमेश्‍वरको वचनको बारेमा अझै ठिकसँग बताइदिए । **27** जब उनले अखैया हुँदै जाने इच्छा गरे, भाइहरूले उनलाई त्यहाँ जान प्रोत्साहन दिए र अखैयाका चेलाहरूले उनलाई ग्रहण गरून् भनेर पत्र लेखे । त्यहाँ आइपुगेपछि उनले अनुग्रहद्वारा विश्‍वास गर्नेहरूलाई ठूलो मद्दत गरे । **28** धर्मशास्‍त्रद्वारा येशू नै ख्रीष्‍ट हुनुहुन्छ भन्‍ने कुरा सबैका सामु प्रमाणित गरेर देखाउन सक्‍ने अपोलोको शक्ति र सीप देखेर यहूदीहरू नाजवाफ भए ।

### Chapter 19

**1** अपोलोस कोरिन्थमा भएको बेला पावल माथिल्लो भूभागको बाटोहुँदै एफिसस सहर आइपुगे र त्यहाँ कतिपय चेलाहरूलाई भेटे । **2** पावलले तिनीहरूलाई सोधे, “के तिमीहरूले विश्‍वास गर्दा पवित्र आत्मा पायौ त ?” तर तिनीहरूले उनलाई भने, “होइन, हामीले त पवित्र आत्माको बारेमा अहिलेसम्म सुनेका समेत छैनौँ ।” **3** पावलले भने, “त्यसो भए तिमीहरूले केमा बप्‍तिस्मा लियौ त ?” तिनीहरूले भने, “यूहन्‍नाको बप्‍तिस्मामा ।” **4** त्यसैले पावलले जवाफ दिए, “यूहन्‍नाले दिने बप्‍तिस्माचाहिँ पश्‍चात्तापको हो । उनले मानिसहरूलाई भनेका थिए कि उनीहरूले तिनीभन्दा पछि आउनुहुनेमाथि अर्थात् येशूमाथि विश्‍वास गर्नुपर्छ ।” **5** मानिसहरूले त्यो कुरा सुनेपछि उनीहरूले प्रभु येशूको नाउँमा बप्‍तिस्मा लिए । **6** त्यसपछि पावलले उनीहरूमाथि हात राखे र पवित्र आत्मा उनीहरूमाथि आउनुभयो अनि उनीहरूले अन्यभाषाहरूमा बोले र अगमवाणी गरे । **7** उनीहरू जम्मा बाह्र जना जति मानिसहरू थिए । **8** पावलले सभाघरमा गएर साहससाथ प्रचार गर्दै तीन महिना बिताए । उनले परमेश्‍वरको राज्यको बारेमा मानिसहरूसँग बहस गरे र विश्‍वास दिलाए । **9** तर केही यहूदीहरूले हृदय कठोर पारे र अनाज्ञाकारी भए, अनि तिनीहरूले ख्रीष्‍टको मार्गको विरुद्धमा भिडहरूका सामु दुष्‍ट कुरा बोल्न थाले । यसकारण पावलले उनीहरूलाई छोडे र विश्‍वासहरूलाई लिएर त्यहाँबाट गए । उनले टुरान्‍नसको प्रवचन कक्षमा हरेक दिन बोल्न थाले । **10** यो प्रक्रिया दुई वर्षसम्म चल्यो र यसरी एसियामा भएका यहूदी र ग्रीकहरू दुवैले प्रभुको वचन सुने । **11** पावलको हातबाट परमेश्‍वरले महान् कामहरू गर्नुभयो । **12** पावलको शरीरमा रुमाल र कपडालाई छुवाएर लगेर बिरामीहरूलाई छुवाइदिँदा समेत तिनीहरू निको भए र दुष्‍ट आत्माहरू तिनीहरूका शरीरबाट निस्केर गए । **13** तर त्यस इलाकामा येशूको नाउँलाई आफू अनुकुल प्रयोग गर्ने केही यहूदी झारफुक गर्नेहरू पनि थिए । तिनीहरूले भूतात्मा लागेकाहरूलाई यसो भन्‍ने गर्थे, “पावलले प्रचार गरेको येशूको नाउँमा निक्ली जान म तँलाई आज्ञा गर्छु ।” **14** त्यस्तो गर्नेमा एक जना यहूदी प्रधान पूजाहारी स्केवाका सातजना छोराहरू थिए । **15** एउटा दुष्‍ट आत्माले तिनीहरूलाई यसो भनेर जवाफ दियो, “येशूलाई म चिन्छु; पावललाई पनि चिन्छु, तर तँचाहिँ को होस् ?” **16** त्यो दुष्‍ट आत्मा लागेको मानिस तिनीहरूमाथि झम्ट्यो र तिनीहरूलाई लछारपछार गरेर पिट्यो । तब तिनीहरू त्यस घरबाट नाङ्गै र घाइते भएर भागे । **17** एफिससमा बस्‍ने यहूदी र ग्रीक सबै विश्‍वासीहरूलाई यो कुरा थाहा भयो । यसले गर्दा उनीहरूमा ठुलो भय उत्त्पन्‍न भयो अनि प्रभु येशूको नाउँको महिमा भयो । **18** साथै धेरै विश्‍वासीहरू आएर आफूले गरेका दुष्‍ट कामहरू स्वीकार गरे । **19** टुनामुना गर्नेहरू धेरै जनाले आफ्ना पुस्तकहरू ल्याई सबैको सामुन्‍ने जलाए । तिनीहरूले यी सबैको मूल्याङ्कन गर्दा पचास हजार चाँदीका सिक्‍का बराबर भयो । **20** यसरी प्रभुको वचन धेरै शक्तिशाली रूपमा फैलियो । **21** अब पावलले एफिससमा अफ्नो सेवा-कार्य पुरा गरिसकेपछि पवित्र आत्माको अगुवाइमा उनले माकेडोनिया र अखैया हुँदै यरूशलेमतर्फ जाने निर्णय गरे । उनले भने, “यरूशलेम पुगेपछि म रोममा पनि जानै पर्छ ।” **22** पावलले आफ्ना दुई जना चेलाहरू तिमोथी र एरास्तसलाई माकेडोनिया पठाए जसले उनलाई सहयोग गरेका थिए । तर पावल आफैँचाहिँ केही समय एसियामै बसे । **23** त्यसैबेला एफिससमा यो मार्गको विषयमा ठुलो खैलाबैला मच्‍चियो । **24** डायनाको चाँदीका मूर्तिहरू बनाउने चाँदीका सिल्पकार डेमेत्रियसले कारीगरहरूलाई धेरै व्यापार जुटाइदिन्थे । **25** त्यसैकारण ती मानिसहरूलाई भेला गरेर तिनले भने, “साथीहरू, यो व्यापारबाट हामीले धेरै पैसा कमाइरहेका छौँ । **26** तर तपाईंहरूले देख्दै र सुन्दै हुनुहुन्छ कि एफिससमा मात्र नभएर एसियामा भएका सबै ठाउँहरूमा पावलले कसरी धेरै मानिसहरूलाई यी कुराहरूबाट फर्काएको छ । उसले हातले बनाएका कुराहरूलाई ईश्‍वरहरू होइनन् भनिरहेछ । **27** त्यसले गर्दा हाम्रो व्यापारमा नोक्सानी हुने मात्र होइन तर हाम्री महान् देवी डायनाको मन्दिर र तिनीप्रति मानिसहरूको आस्था पनि अब एसिया र संसारबाटै हराउनेछ ।” **28** यो कुरा सुनेपछि, तिनीहरू रिसाएर यसो भन्दै चिच्याए, “एफिसीहरूकी देवी डायना महान् छिन् !” **29** यसरी सहरका सबै मानिसहरू अलमलमा परे । अनि पावलसँग माकेडोनियाबाट यात्रा गरी आएका गायस र अरिस्तार्खसलाई लिएर तिनीहरू सबै रङ्गशालाभित्र दौडे । **30** पावल पनि त्यस भिडमा जान चाहन्थे, तर चेलाहरूले उनलाई रोके । **31** साथै कतिपय स्थानीय अधिकारीहरू जो पावलका मित्र थिए तिनीहरूले उनलाई त्यस भिडमा नआउन अनुरोध गर्दै खबर पठाए । **32** केही मानिसहरू एउटा कुरा भन्दै थिए भने अरूले चाहिँ अर्कै कुरा गर्थे, कारण भिडका मानिसहरू अलमलमा थिए । धेरै मानिसहरूलाई त तिनीहरू त्यहाँ किन भेला भएका थिए भन्‍ने कुरा समेत थाहा थिएन । **33** यहूदीहरूले एलेक्जेन्डरलाई भिडको पंक्तिमा ल्याए र तिनले आफ्ना हातद्वारा इशारा गरेर भिडलाई केही कुरा बुझाउन बोल्न लागे । **34** तर जब तिनीहरूले अलेक्जेन्डर पनि यहूदी हुन् भन्‍ने थाहा पाए, तब तिनीहरू सबैले एउटै स्वरमा दुई घण्टासम्म “एफिसीहरूकी देवी डायना महान् छिन् !” भन्दै चिच्याए । **35** तब नगर-सचिवले भिडलाई शान्त गराएर भने, “एफिससका मानिसहरू हो ! एफिसीहरूको सहर महान् डायनाको मन्दिर र आकाशबाट खसेको तिनको मूर्तिको रक्षक हो भन्‍ने कुरा कसलाई थाहा छैन र ? **36** यसरी यी कुराहरूलाई इन्कार गर्न सकिँदैन, यसकारण तपाईंहरू शान्त रहनुपर्छ र हतारमा केही गर्नुहुँदैन । **37** किनकि तपाईंहरूले ल्याएका यी मानिसहरूले न त मन्दिर लुटेका छन् न त हाम्री देवीको विरुद्धमा ईश्‍वरनिन्दा नै गरेका छन् । **38** त्यसकारण, डेमेत्रियस र उसका कारीगरहरूसँग कसैको विरुद्धमा केही भएमा अदालतहरू खुल्ला छन् र त्यहाँ न्यायाधीशहरू छन् । त्यहाँ तिनीहरूले उजुरी दिऊन् । **39** तर यदि अरू कुराहरू भएमा नियमित सभामा निर्णय लिइने छ । **40** किनभने आजको यस खैलाबैलाको दोष हामीलाई लाग्‍ने खतरा छ । यो बिनाकारणको हो र यसको व्याख्या गर्न हामी सक्दैनौँ ।” **41** यति भनेपछि उनले सभालाई विसर्जन गरे ।

### Chapter 20

**1** खैलाबैला सकिएपछि, पावलले चेलाहरूलाई बोलाए र तिनीहरूलाई उत्साह दिए । तब तिनीहरूबाट बिदा भएर उनी माकेडोनिया जानका लागि हिँडे । **2** उनी ती क्षेत्रहरू भएर जाँदा त्यहाँका विश्‍वासीहरूलाई धेरै उत्साह दिँदै गए, त्यसपछि उनी ग्रीसतर्फ लागे । **3** उनले त्यहाँ तिन महिना बिताइसकेपछि जब उनी जहाजद्वारा यात्रा गरेर सिरियातर्फ लाग्‍ने तरखर गर्दै थिए, तब यहूदीहरूले उनको विरुद्धमा एउटा षडयन्‍त्र रचे । त्यसैले उनी माकेडोनिया भएर फर्किने निर्णय गरे । **4** उनलाई एसियासम्म बेरिया निवासी पुरोसका छोरा सोपात्रोस, थेसलोनिकेका विश्‍वासीहरूबाट दुई जना अरिस्तार्खस र सिकन्दस; डर्बीका गायस; तिमोथी; अनि एसियाबाट तुखिकस र त्रोमिफसले साथ दिए । **5** तर यी मानिसहरू हामीभन्दा अगि गएका थिए र त्रोआसमा हामीलाई पर्खिरहेका थिए । **6** अखमिरी रोटीको चाडपछि हामी फिलिप्पीबाट जहाजमा चढेर हिँड्यौँ र पाँच दिनमा हामी त्रोआसमा तिनीहरूकहाँ आयौँ । त्यहाँ हामी सात दिनसम्म बस्यौँ । **7** हप्‍ताको पहिलो दिन जब हामी रोटी भाँच्‍नलाई भेला भएका थियौँ, तब पावल विश्‍वासीहरूसँग बोल्न थाले । उनले त्यहाँबाट अर्को दिन हिँड्ने योजना गरेकाले उनी मध्यरातसम्मै बोलिरहे । **8** हामीहरू भेला भएको माथिल्लो कोठामा धेरै बत्तीहरू थिए । **9** युटिकस नाउँको एक जना जवान मानिस झ्यालमा बसिरहेको थियो, र त्यो गहिरोमा निद्रमा पर्यो । पावलले अझै बोल्दै जाँदा निद्रामा परेको त्यो जवान मानिस तेस्रो तल्लाबाट झर्यो र तिनीहरूले त्यसलाईलाई मृत अवस्थामा उठाए । **10** तर पावल तल गएर त्यसतिनीमाथि लम्पसार परे र त्यसलाई अँगालोमा हाले । त्यसपछि उनले भने “चिन्तित नहुनुहोस् किनभने ऊ जीवितै छन् ।” **11** त्यसपछि उनी फेरि माथिल्लो तल्लामा गए र रोटी भाँचे र खाए । झिसमिसे उज्यालो हुदाँसम्म पनि उनले तिनीहरूसँग कुराकानी गरिरहे र त्यसपछि त्यहाँबाट हिँडे । **12** तिनीहरूले ती ठिटालाई जीवितै ल्याए र धेरै सान्त्वना पाए । **13** हामी पावलभन्दा अगि जहाजमा चढेर आस्सोसतिर लाग्यौँ, जहाँ हामीले पावललाई जहाजमा ल्याउने योजना गर्‍यौँ । उनी आफैँले यस्तो चाहना गरे किनकि उनले जमिनको बाटो भएर जाने योजना गरेका थिए । **14** उनले हामीलाई आस्सोसमा भेटेपछि, हामीले उनलाई जहाजमा लियौँ अनि मिटिलेने गयौँ । **15** त्यसपछि हामी त्यहाँबाट यात्रा गरेर अर्को दिन खियोस टापुको सामुन्‍ने आइपुग्यौँ । भोलिपल्ट सामोस टापुमा पुग्यौँ अनि अर्को दिन हामी मिलेटस सहरमा आयौँ । **16** सम्भव भएसम्म पावल पेन्तिकोसको दिनमा यरूशलेममा पुग्‍नलाई हतार गरिरहेका थिए, त्यसैले उनले एसियामा कुनै समय नबिताइकन एफिसस भएर यात्रा गर्ने निर्णय गरे । **17** मिलेटसबाट उनले एफिससमा मानिसहरूलाई पठाए अनि मण्डलीका एल्डरहरूलाई आफूकहाँ बोलाए । **18** तिनीहरू उनीकहाँ आएपछि, उनले तिनीहरूलाई भने, “तपाईंहरू आफैँ जान्‍नुहुन्छ कि एसियामा पाइला टेकेको पहिलो दिनदेखि नै मैले सधैँ तपाईंहरूसँग आफ्नो समय कसरी बिताएँ । **19** यहूदीहरूका षड्यन्‍त्रहरूका बिचमा मैले मनको सारा नम्रतामा, आँशु बगाउँदै र कष्‍टहरूमा समेत प्रभुको सेवा गरिरहेँ । **20** कुनै पनि भलाइको कुरा तपाईंहरूको बिचमा घोषणा गर्नदेखि मैले आफैँलाई रोकिनँ अनि सार्वजनिक रूपमा र घर-घरमा गएर मैले कसरी तपाईंहरूलाई शिक्षा दिएँ भन्‍ने कुरा तपाईंहरूलाई थाहै छ । **21** तपाईंहरूलाई थाहै छ कि मैले कसरी यहूदी र ग्रीकहरू दुवैलाई परमेश्‍वरतिर फर्कन पश्‍चात्ताप गर्नुपर्ने र हाम्रा प्रभु येशूमा विश्‍वास गर्नुपर्ने कुराको बारेमा चेताउनी दिइरहेँ । **22** अब हेर्नुहोस्, म पवित्र आत्मामा बाध्य भएर यरूशलेममा जाँदैछु, त्यहाँ मलाई के-कस्तो हुन आउने हो त्यो मलाई थाहा छैन । **23** केवल पवित्र आत्माले मलाई यो गवाही दिनुहुन्छ कि हरेक सहरमा साङ्‍लाहरू र कष्‍टहरूले मलाई पर्खिरहेका छन् । **24** तर म आफ्नो जीवनलाई कुनै मूल्यको ठान्दिनँ, ताकि परमेश्‍वरको अनुग्रहको सुसमाचारको गवाही बन्‍नको निम्ति मेरो दौड र प्रभु येशूबाट मलाई प्राप्‍त भएको सेवा-कार्य पुरा गर्न सकूँ । **25** र अब हेर्नुहोस्, मलाई थाहा छ कि तपाईंहरू सबै जसलाई मैले राज्यको प्रचार गरेँ, तपाईंहरूले अब उसो मेरो मुहार कहिल्यै देख्‍नुहुनेछैन । **26** त्यसकारण तपाईंहरूलाई आजको दिन म यो गवाही दिन्छु कि म कुनै मानिसको रगतदेखि निर्दोष छु । **27** किनकि मैले तपाईंहरूलाई परमेश्‍वरको सम्पूर्ण इच्छा घोषणा गर्नेदेखि आफैँलाई रोकिनँ । **28** त्यसकारण तपाईंहरू आफ्नै निम्ति र सारा बगालको बारेमा होसियार हुनुहोस्, जुन बगालका लागि पवित्र आत्माले तपाईंहरूलाई देखरेख गर्ने तुल्याउनु भयो ताकि प्रभुले आफ्नै रगतले किन्‍नुभएका उहाँको बगालका गोठाला भई तपाईंहरू काम गर्नुहोस् । **29** मलाई थाहा छ कि म यहाँबाट गएपछि, खतरनाक ब्वाँसाहरू तपाईंहरूका बिचमा प्रवेश गर्नेछन् र बगाललाई बाँकी राख्‍ने छैनन् । **30** मलाई थाहा छ कि तपाईंहरूमध्येबाटै केही मानिसहरू आउनेछन् र चेलाहरूलाई आफ्नोपछि तान्‍नका लागि भ्रष्‍ट कुराहरू गर्नेछन् । **31** त्यसैले होसियार हुनुहोस् । यो सम्झना गर्नुहोस् कि तिन वर्षसम्म दिन र रात आँशु बगाउँदै तपाईंहरू हरेक जनालाई निर्देशन दिन म पछि परिनँ । **32** र अब म तपाईंहरूलाई परमेश्‍वरमा र उहाँको अनुग्रहको वचनमा सुम्पिन्छु, जुन तपाईंहरूलाई निर्माण गर्न र परमेश्‍वरमा समर्पित भएकाहरू सबैका माझमा तपाईंहरूलाई उत्तराधिकार दिन सक्षम छ । **33** मैले कुनै मानिसको सुन, चाँदी वा कपडाको लोभ गरिनँ । **34** तपाईंहरू आफैँ जान्‍नुहुन्छ कि यी हातहरूले मेरा आफ्नै र मसँग भएकाहरूका आवश्यकताहरू पुरा गरेका छन् । **35** सबै कुरामा मैले तपाईंहरूलाई कसरी काम गरेर कमजोरहरूको सहायता गर्नुपर्छ र प्रभु येशूका वचनहरूको सम्झना गर्नुपर्छ भन्‍ने उदाहरण दिएको छु, जसरी उहाँ आफैँले यी वचनहरू भन्‍नुभयो, ʻलिनुभन्दा दिनु अझ बढी आशिष्‌को कुरो हो ।ʼ” **36** उनले यसरी बोलिसकेपछि उनले घुँडा टेके र सबै जनासँग प्रार्थना गरे । **37** तिनीहरू सबै जना धेरै रोए र उनलाई अँगालो हाले र चुम्बन गरे । **38** तिनीहरूले उनको मुहार फेरि कहिल्यै पनि देख्‍ने छैनन् भनी उनले भनेका हुनाले तिनीहरू धेरै जना दु:खित भए । तब तिनीहरूले उनलाई जहाजसम्म पुर्‍याए ।

### Chapter 21

**1** जब हामी उनीहरूबाट छुट्टिएर जहाजमा यात्रा सुरु गर्‍यौँ, हामी सिधै कोस सहरतिर लाग्यौँ । त्यसपछि हामी अर्को दिन रोडस सहरतिर र त्यहाँबाट पटारा सहरतिर लाग्यौँ । **2** जब हामीले फोनिकेतिर जाँदै गरेको एउटा जहाज भेट्यौँ, हामी त्यही जहाजमा चढेर यात्रा सुरु गर्‍यौँ । **3** हामी साइप्रसको टापु नजिक आइपुग्दा, हामीले त्यसलाई बायाँतर्फ पारेर सिरियातर्फ लाग्यौँ, र टुरोस सहरमा उत्र्यौँ, किनभने त्यस जहाजले ल्याएको मालसमान त्यहाँ झार्नु पर्थ्यो । **4** हामीले चेलाहरूलाई भेट्टाएपछि हामी त्यहाँ सात दिनसम्म बस्यौँ । ती चेलाहरूले पवित्र आत्माद्वारा पावलले यरूशलेममा पाइला राख्‍नुहुँदैन भने । **5** जब हामीले त्यहाँ केही दिन बितायौँ, हामी त्यहाँबाट बिदा भएर हामीले हाम्रो यात्रालाई निरन्तरता दियौँ । हामी सहरबाहिर नआईपुगेसम्म तिनीहरू, तिनीहरूका पत्‍नीहरू र छोराछोरीहरू सबै बाटोमा सँगै आए । हामीले समुद्रको किनारमा घुँडा टेकेर प्रार्थना गर्‍यौँ, र एक अर्कासँग बिदा भयौँ । **6** हामी जहाजमा चढेर निरन्तर रूपमा अगाडि बढ्यौँ, अनि उनीहरू पनि आफ्ना घरतर्फ लागे । **7** जब हामीले टुरोसबाटको जलयात्रा सिध्‍याएका थियौँ, हामी टोलेमाइसमा आइपुग्यौँ । त्यहाँ हामीले भाइहरूलाई अभिवादन गर्‍यौँ, र उनीहरूसँगै त्यहाँ एक दिन बस्यौँ । **8** अर्को दिन हामी बिदा भयौँ, र कैसरियातिर लाग्यौँ । हामी सुसमाचार प्रचारक फिलिपको घरमा गयौँ, जो सात जना मध्येका एक जना थिए । हामी उनीसँगै बस्यौँ । **9** यी मानिसका चार जना कुमारी छोरी थिए, जसले अगमवाणी गर्थे । **10** हामी त्यहाँ केही दिन बस्दा, त्यहाँ यहूदियाबाट अगाबस भन्‍ने कोही एक जना अगमवक्‍ता आए । **11** तिनी हामीकहाँ आए, र पावलको पेटी लिए । त्यो पेटीले उनले आफ्ना हात र खुट्टा बाँधे, र भने, “पवित्र आत्मा यसो भन्‍नुहुन्छ, ʻयरूशलेमका यहूदीहरूले यस पटुकाको मालिकलाई यसरी नै बाँध्‍नेछन्, र तिनीहरूले उसलाई अन्यजातिहरूका हातमा सुम्पिदिनेछन्ʼ ।” **12** जब हामीले यस्ता कुराहरू सुन्यौँ, हामी र त्यस ठाउँमा बस्‍ने मानिसहरू दुवैले पावललाई यरूशलेममा नजान बिन्ती गर्‍यौँ । **13** त्यसपछि पावलले जवाफ दिए, “मलाई जानदेखि निरुत्साही पार्न रोएर रोक्‍ने कोसिस नगर्नुहोस् । किनकि म प्रभु येशूको नाउँको खातिर बाँधिन मात्र होइन, यरूशलेममा मर्न पनि तयार छु ।” **14** पावलले फर्किने इच्छा नगरेपछि हामीले कोसिस गर्न छाड्यौँ, र भन्यौँ, “प्रभुको इच्छा पुरा होस् ।” **15** ती दिनपछि हामीले आफ्ना झोलाहरू लियौँ, र यरूशलेमतर्फ लाग्यौँ । **16** कैसरियाबाट केही चेलाहरू पनि हामीसँगै गए । उनीहरूले साइप्रस टापुबाट आएका मनासोन नामका एक जना पुराना चेलालाई ल्याए, जससँग हामी बस्यौँ । **17** जब हामी यरूशलेममा आइपुग्यौँ, दाजुभाइहरूले हामीलाई खुसीसाथ स्वागत गरे । **18** अर्को दिन पावल हामीसँगै याकूबकहाँ पुगे, जहाँ सबै अगुवाहरू उपस्थित थिए । **19** जब पावलले उनीहरूलाई अभिवादन गरे, उनले आफ्‍नो सेवा-कार्यद्वारा परमेश्‍वरले अन्यजातिहरूका माझमा गर्नुभएका कुराहरू एक-एक गरेर तिनीहरूलाई प्रतिवेदन दिए । **20** उनीहरूले यो सुनेपछि उनीहरूले परमेश्‍वरको प्रशंसा गरे, र उनीहरूले तिनलाई भने, “हेर भाइ, हजारौँ यहूदीले विश्‍वास गरेका छन् । उनीहरू व्यवस्था पालना गर्नमा दृढ छन् । **21** तपाईंले अन्यजातिहरूका माझमा बस्‍ने सारा यहूदीहरूलाई मोशालाई त्याग्‍न भनी सिकाउनुहुन्छ, र आफ्ना बच्‍चाहरूको खतना नगर्नू र पुराना रीतिरिवाज नमान्‍नू भन्‍नुहुन्छ भनी तपाईंको बारेमा तिनीहरूलाई भनिएको छ । **22** हामीले के गर्नुपर्छ ? अवश्‍य, उनीहरूले तपाईं यहाँ आउनुभएको छ भन्‍ने सुन्‍नेछन् । **23** त्यसैले, अब हामीले जे भन्छौँ तपाईंले त्यही गर्नुहोस् । हामीसँग भाकल गरेका चार जना मानिस छन् । **24** यी चार जना मानिसलाई लैजानुहोस्, र उनीहरूसँगै आफैँलाई शुद्धिकरण गर्नुहोस्, र उनीहरूको खर्च तिरिदिनुहोस् ताकि उनीहरूले आफ्नो कपाल खौरिऊन् । यसरी, उनीहरूलाई तपाईंको बारेमा भनिएका कुराहरू झुटा हुन् भनी सबैले जानून् । तपाईं व्यवस्था पालना गर्ने मनसायले नै जिउनुहुँदोरहेछ भनी तिनीहरूले जानून् । **25** तर विश्‍वास गर्ने अन्यजातिहरूको सम्बन्धमा, उनीहरूले आफैँलाई मूर्तिलाई बलि चढाएका कुराहरू, रगत, घाँटी निमोठेर मारेको कुरा, र व्यभिचारबाट अलग रहनुपर्छ भनी हामीले लेख्यौँ, र निर्देशन दियौँ ।” **26** त्यसपछि पावलले ती मानिसहरूलाई लिए, र अर्को दिन तिनीहरू हरेकको निम्ति भेटी नचढाएसम्म, शुद्धिकरणको अवधि घोषणा गर्दै, तिनीहरूसँगै आफैँलाई मन्दिरमा शुद्ध पारे । **27** सात दिनको समय पुरा हुन लाग्दा, एसियाबाट आएका केही यहूदीहरूले पावललाई मन्दिरमा देखे, र सबै भिडलाई नै उत्तेजित बनाए, र उनीमाथि हात हाले । **28** उनीहरू चिच्‍च्‍याउँदै थिए, “हे इस्राएलका मानिसहरू हो, हामीलाई सहायता गर्नुहोस् । मानिसहरू, व्यवस्था र यस ठाउँको विरुद्धका कुराहरू जताततै सबै मानिसहरूलाई सिकाउने मानिस यिनै हुन् । साथै यिनले ग्रिकहरूलाई पनि मन्दिरभित्र ल्याएका छन्, र यो पवित्र ठाउँलाई अशुद्ध तुल्याएका छन् ।” **29** किनभने तिनीहरूले एफिससका त्रोफिमसलाई उनीसँग सहरमा देखेका थिए, र पावलले नै उनलाई मन्दिरभित्र ल्याएका थिए भन्‍ने सोचे । **30** सारा सहर नै उत्तेजित भयो, र सबै मानिसहरू सँगै दौडे, र तिनीहरूले पावललाई समाते । तिनीहरूले उनलाई घिसार्दै मन्दिर बाहिर ल्याए, र ढोकाहरू तुरुन्तै थुनिए । **31** तिनीहरूले उनलाई मार्न कोसिस गरिरहँदा, सारा यरूशलेम नै खलबलिएको थियो भन्‍ने खबर सुरक्षाकर्मीहरूका प्रमुख कप्‍तानकहाँ आयो । **32** तुरुन्तै सिपाहीहरू र कप्‍तानहरू लिएर तिनी त्यस भिडतिर दौडे । जब मानिसहरूले प्रमुख कप्‍तान र सिपाहीहरूलाई देखे, उनीहरूले पावललाई कुट्न छोडे । **33** त्यसपछि प्रमुख कप्‍तान नजिक गए, र पावललाई समाते, र तिनलाई दुईवटा सिक्रीले बाँध्‍न आदेश दिए । तिनले उनी को थिए, र उनले के गरेका थिए भनी सोधे । **34** भिडमा केही मानिसहरू एउटा कुरा भन्दै चिच्‍च्याए, भने अरूहरू अर्कै कुरा भन्दै चिच्‍च्याए । यी सबै हल्लाले गर्दा कप्‍तानले केही पनि भन्‍न सकेनन्, र पावललाई किल्लामा ल्याउनलाई आदेश दिए । **35** जब पावल सिँढीमा आए, भिडको हिंसाले गर्दा उनी सेनाहरूद्वारा लगिए । **36** मानिसको भिड पछि-पछि लाग्यो, र तिनीहरू यसरी चिच्‍च्याइ रहे, “तिनीबाट अलग बस !” **37** पावललाई किल्लाभित्र ल्याउन लाग्दा, तिनले प्रमुख कप्‍तानलाई भने, “के म तपाईंलाई केही कुरा भनूँ ?” कप्‍तानले सोधे, “के तिमी ग्रिक बोल्छौ ? **38** के तिमी त्यही मिश्री होइनौ र जसले पहिले विद्रोहको नेतृत्व गरी चार हजार आतङ्ककारीलाई उजाड-स्थानतिर लग्यौ ?” **39** पावलले भने, “म किलिकियाको टार्सस सहरको एक यहूदी हुँ । म एउटा महत्त्वपूर्ण सहरको नागरिक हुँ । म तपाईंलाई आग्रह गर्छु कि, मलाई यी मानिसहरूसँग बोल्न दिनुहोस् ।” **40** जब कप्‍तानले पावललाई अनुमति दिए, तिनी सिँढीमाथि चढे, र तिनले मानिसहरूतिर हात हल्लाए । जब त्यहाँ गहन मौनता छायो, उनले तिनीहरूसँग हिब्रूमा बोले । उनले भने,

### Chapter 22

**1** “मेरा दाजुभाइहरू र बुबाहरू हो, मेरो बचाउको कुरा सुन्‍नुहोस्, जुन मैले अहिले तपाईंहरूलाई बताउनेछु ।” **2** पावलले तिनीहरूसँग हिब्रू भाषामा बोलेको भिडले सुनेपछि भिड चुप लाग्यो । उनले भने, **3** “म किलिकियाको टार्ससमा जन्मेको एक यहूदी हुँ, तर यही सहरमा गमलिएलको चरणमा शिक्षा पाएको व्यक्ति हुँ । मलाई हाम्रा पुर्खाहरूको व्यवस्थाको कडा नियमहरूअनुसार शिक्षा दिइएको थियो । आज यहाँहरूजस्तै म पनि परमेश्‍वरको निम्ति जोसिलो भएको छु । **4** मैले यस मार्गलाई मृत्युसम्मै सताएँ । मैले स्‍त्रीहरू र पुरुषहरू दुवैलाई बाँधेँ, र तिनीहरूलाई झ्यालखानामा सुम्पिदिएँ । **5** मलाई दमस्कसमा यात्रा गर्नलाई त्यहाँका भाइहरूका लागि मैले प्रधान पूजाहारी र सबै धर्म-गुरुहरूबाट पत्र पनि पाएको थिएँ, जसको गवाही उहाँहरूले नै दिन सक्‍नुहुन्छ । मैले यस मार्गकाहरूलाई बाँधेर दण्ड दिनको लागि यरूशलेममा ल्याउनुपर्थ्यो । **6** म यात्रा गर्दै दमस्कसको नजिकै पुग्दा, मध्यान्हतिर अचानक स्वर्गबाट एउटा विशाल ज्योति मेरो वरिपरि चम्किन लाग्यो । **7** म भुइँमा लडेँ, र मलाई यस्तो भनेको आवाज सुनेँ, ʻए शाऊल, ए शाऊल, तिमी मलाई किन सताउँदै छौ ? ʼ **8** मैले जवाफ दिएँ, “तपाईं को हुनुहुन्छ, प्रभु ?” उहाँले मलाई भन्‍नुभयो, ʻम नासरतको येशू हुँ, जसलाई तिमी सताउँदै छौ ।ʼ **9** मसँग भएकाहरूले त्यो ज्योति त देखे, तर मसँग बोल्नुहुनेको आवाजलाई भने सुनेनन् । **10** मैले भनेँ, ʻप्रभु, मैले के गर्नुपर्छ ? ʼ प्रभुले मलाई भन्‍नुभयो, ʻउठ, र दमस्कसमा जाऊ । त्यहीँ नै तिमीले गर्नुपर्ने सबै कुरा तिमीलाई बताइनेछ” । **11** मैले त्यो ज्योतिको चमकले गर्दा देख्‍न सकिनँ । त्यसैले, मसँग भएका मानिसहरूका हातबाट डोर्‍याइएर म दमस्कस गएँ । **12** मैले त्यहाँ व्यवस्थाअनुसार भक्तिपूर्ण जीवन जिएका र त्यहाँ बस्‍ने सबै यहूदीहरूबाट सम्मान र आदर पाएका हननिया नाउँ गरेका मानिसलाई भेटेँ । **13** उनी मकहाँ आए, र मेरो छेउमा उभिए, र भने, ʻभाइ शाऊल, दृष्‍टि प्राप्‍त गर ।ʼ त्यत्तिखेरै, मैले तिनलाई देखेँ । **14** तब तिनले भने, ʻहाम्रा पितापुर्खाहरूका परमेश्‍वरले उहाँको इच्छा जान्‍नको लागि धार्मिक जनलाई देख्‍न र उहाँको आफ्नै मुखबाट निस्केको आवाजलाई सुन्‍न तिमीलाई छान्‍नुभएको छ । **15** किनभने तिमीले देखेका र सुनेका कुराहरूको बारेमा तिमी सबै मानिसहरूका लागि गवाही बन्‍नेछौ । **16** अब तिमी किन पर्खिंदै छौ ? उठ, बप्‍तिस्मा लेऊ, र उहाँको नाउँ पुकारेर आफ्ना पापहरू पखाल । **17** म यरूशलेम फर्केपछि मैले मन्दिरमा प्रार्थना गरिरहँदा, म अर्धचेत अवस्थामा पुगेँ । **18** उहाँले मलाई यसो भन्‍नुभएको मैले देखेँ, ʻछिटो गर, र चाँडै यरूशलेम छोड । किनभने तिनीहरूले मेरोबारे तिम्रो गवाही ग्रहण गर्नेछैनन् ।ʼ **19** मैले भनेँ, ʻहे प्रभु, तिनीहरू आफैँलाई थाहा छ, कि मैले कसरी तपाईंमा विश्‍वास गर्नेहरूलाई हरेक सभाघरमा पसेर पिटेँ, र जेलमा हालेँ । **20** तपाईंका साक्षी स्तिफनसको रगत बगाइँदा, म पनि नजिकै उभिएर सहमत हुदै थिएँ, र उनलाई मार्नेहरूको कपडा कुरिरहेको थिएँ । **21** तर उहाँले मलाई भन्‍नुभयो, ʻगइहाल, किनभने म तिमीलाई अन्यजातिहरूकहाँ पठाउनेछुʼ ।” **22** मानिसहरूले उनलाई यतिबेलासम्म बोल्न दिए । तर त्यसपछि तिनीहरू चिच्‍च्याए र भने, “यस्ता मानिसलाई पृथ्वीबाट हटाइदेओ, उनी बाँच्‍नु ठिक छैन ।” **23** तिनीहरू कराउँदै, आफ्ना लुगाहरू फाल्दै, हावामा धुलो उडाउँदै गर्दा, **24** सेनापतिले पावललाई किल्लाभित्र ल्याउन आज्ञा गरे । उनले तिनलाई कोर्रा लगाउँदै सोधपुछ गर्न आदेश दिए, ताकि तिनीहरू उनको विरुद्ध किन त्यसरी चिच्‍च्याइरहेका थिए भनी उनी आफैँले थाहा पाउन सकून् । **25** जब तिनीहरूले पावललाई डोरीले बाँधे, तब पावलले नजिकै उभिरहेका कप्‍तानलाई भने, “के एक रोमी नागरिक र दोषी नठहराइएको मानिसलाई कोर्रा लगाउनु तपाईंको निम्ति न्यायसङ्गत छ र ?” **26** जब कप्‍तानले यो सुने, तब उनी सेनापतिकहाँ गए, र उनलाई भने, “तपाईंले यी मानिसलाई के गर्न लाग्दै हुनुहुन्छ ? किनभने यी मानिस त रोमी नागरिक पो रहेछन् ।” **27** सेनापति आए, र उनलाई भने, “मलाई भन कि, के तिमी रोमी नागरिक हौ ?” अनि पावलले भने, “हजुर, हुँ ।” **28** सेनापतिले जवाफ दिए, “मैले धेरै ठुलो धनराशी खर्च गरेर मात्र नागरिकता पाएको थिएँ ।” तर पावलले भने, “म त रोमी नागरिक भएरै जन्मेको हुँ ।” **29** त्यसपछि पावललाई सोधपुछ गर्न गइरहेका मानिसहरू तुरुन्तै छोडेर गए । पावल रोमी नागरिक रहेछन् भनी थाहा पाएपछि सेनापति पनि डराए, किनभने उनले तिनलाई बाँधेका थिए । **30** भोलिपल्ट मुख्य कप्‍तानले पावलको विरुद्धमा यहूदीहरूले लगाएको अभियोगको सत्यता जान्‍न चाहे । त्यसैले, उनले आफ्नो दलबललाई एकत्रित गरे, र प्रधान पूजाहारीहरूसाथै महासभाका सबै मानिसहरूलाई भेला हुनलाई आदेश दिए । त्यसपछि तिनले पावललाई तल ल्याए, र उनीहरूका बिचमा राखे ।

### Chapter 23

**1** पावलले महासभाका मानिसहरूलाई सिधा हेरेर भने, “हे दाजुभाइहरू हो, आजको दिनसम्म म परमेश्‍वरको अगि सबै असल विवेकमा जिएको छु । **2** प्रधान पूजाहारी हननियाले नजिकमा उभिरहेकाहरूलाई पावलको मुखमा हिर्काउन आज्ञा गरे । **3** त्यसपछि पावलले तिनलाई भने, “परमेश्‍वरले तपाईं चुन पोतेको पर्खाललाई पनि प्रहार गर्नुहुनेछ । तपाईं व्यवस्थाद्वारा मेरो न्याय गर्न बसिरहनुभएको छ, र पनि व्यवस्थाको विरुद्धमा गएर मलाई हिर्काउने आज्ञा दिनुहुन्छ ?” **4** ती नजिकमा उभिरहेकाहरूले भने, “के तँ परमेश्‍वरका प्रधान पूजाहारीको यसरी निन्दा गर्छस् ?” **5** पावलले भने, “दाजुभाइहरू हो, उहाँ प्रधान पूजाहारी हुनुहुन्छ भन्‍ने मलाई थाहा थिएन । किनभने यस्तो लेखिएको छ, ʻतिमीले तिम्रा मानिसहरूका शासकहरूबारे खराब कुरा बोल्नुहुदैन‘ ।” **6** जब पावलले परिषद्को एक भाग सदूकीहरू र अर्को भाग फरिसीहरू रहेछन् भनी देखे, तब उनले परिषद्‍मा ठुलो सोरले भने, “दाजुभाइहरू हो, म फरिसीका छोरा एक फरिसी हुँ । मृतकहरूको पुनरुत्थानमा दृढ आशा भएकै कारणले मलाई न्याय गरिँदै छ ।” **7** उनले यो कुरा भनेपछि सदूकी र फरिसीहरूका बिचमा वादविवाद सुरु भयो, र सभा विभाजित भयो । **8** किनकि ती सदूकीहरूले पुनरुथान हुँदैन, स्वर्गदूतहरू छैनन् र आत्माहरू छैनन् भन्छन्, तर फरिसीहरूले यी सबै कुराहरू अस्तित्वमा छन् भन्छन् । **9** त्यसैले, त्यहाँ ठुलो होहल्ला भयो, अनि कतिपय फरिसीहरूमध्येका शास्‍त्रीहरू उठे, र यसो भन्दै तर्क गरे, “यी मानिसमा हामी कुनै गल्ती भेट्टाउँदैनौँ । यदि आत्मा वा स्वर्गदूतले नै तिनीसँग बोलेका हुन् भने, के गर्ने त ?” **10** जब त्यहाँ अझै ठुलो विवाद उठ्यो, तिनीहरूले पावललाई टुक्रा-टुक्रा पार्लान् कि भनेर मुख्य कप्‍तान डराए । त्यसैले, उनले तल गएर परिषद्का सदस्यहरूका बिचबाट पावललाई जबरजस्ती सेनाको किल्लामा ल्याउन सेनाहरूलाई आदेश दिए । **11** अर्को रात परमेश्‍वर उनको छेउमा आएर उभिनुभयो, र भन्‍नुभयो, “नडराऊ, किनकि जसरी तिमीले मेरो बारेमा यरूशलेममा गवाही दिएका छौ, त्यसरी नै तिमीले रोममा पनि गवाही दिनुपर्छ ।” **12** जब उज्यालो भयो, केही यहूदीहरूले मतो गरे, र तिनीहरू आफैँमाथि श्राप घोषणा गरेः तिनीहरूले यसो भने, कि तिनीहरूले पावललाई नमारेसम्म न केही खानेछन्, न त पिउनेछन् । **13** यसरी षड्‍यन्‍त्र गर्नेहरू चालिस जनाभन्दा बढी थिए । **14** तिनीहरू प्रधान पूजाहारीहरू र अगुवाहरूकहाँ गएर भने, “हामीले पावललाई नमारेसम्म केही नखाने र केही नपिउने भनी ठुलो भाकल गरेका छौँ । **15** त्यसैले, उनको मुद्दालाई अझ ठिक प्रकारले निर्णय गर्ने गरी परिषद्ले मुख्य कप्‍तानलाई पावललाई तल ल्याउनलाई भनोस् । हामीचाहिँ तिनी यहाँ आउनुअगावै तिनलाई मार्न तयार हुन्छौँ ।” **16** तर तिनीहरूले उनलाई मार्न पर्खिरहेका थिए भनी पावलको भान्जाले सुने । त्यसैले, ऊ सेनाको किल्लाभित्र प्रवेश गरी पावललाई त्यो कुरा बताइदियो । **17** पावलले सेनाहरूमध्ये एक जना कप्‍तानलाई बोलाएर भने, “यो जवान केटालाई मुख्य कप्‍तानकहाँ लगिदिनुहोस्, किनभने उसँग उहाँलाई भन्‍ने केही कुरा छ ।” **18** त्यसैले, उनले जवान केटोलाई मुख्य कप्‍तानकहाँ लगे, र उनले भने, “कैदी पावलले मलाई बोलाए, र यो केटोलाई तपाईंकहाँ लैजान भने । उसँग तपाईंलाई भन्‍ने केही कुरा छ ।” **19** मुख्य कप्‍तानले त्यो केटोलाई हातले समातेर गोप्य ठाउँमा लगेर उसलाई सोधे, “तिमीले मलाई के भन्‍नु छ ?” **20** त्यो जवान मानिसले भन्यो, “तिनीहरूले उनको मुद्दालाई अझ ठिकसँग सोधपुछ गर्ने गरी ती यहूदीहरूले भोलि पावललाई तल परिषद्‌मा ल्याउनका लागि तपाईंलाई अनुरोध गर्न सहमत भएका छन् । **21** तर पावललाई उनीहरूको हातमा नसुम्पनुहोस्, किनभने त्यहाँ चालिसभन्दा बढी मानिस उनलाई मार्न पर्खेर बसिरहेका छन् । उनीहरूले पावललाई नमारेसम्म खाना पनि नखाने र केही पनि नपिउने भनी भाकल गरेका छन् ।” **22** त्यसैले, प्रमुख कप्‍तानले त्यो जवान मानिसलाई यस्तो निर्देशन दिएर जान दिए, “तिमीले मलाई भनेका यी कुराहरू अरू कसैलाई पनि नभन्‍नू ।” **23** त्यसपछि तिनले दुई जना कप्‍तानलाई बोलाए, र भने, “कैसरियासम्म जानको लागि दुई सय जना सिपाही, सत्तरी जना घोडचढी र दुई सय जना भालाधारी सिपाही तयार पार । तिमीहरू रातको तेस्रो पहरमा हिडँनुपर्नेछ ।” **24** अनि उनले पावलले चढ्न सक्‍ने जनावरहरू उपलब्ध गराउन र उनलाई शासक फेलिक्सकहाँ सुरक्षित पुर्‍याउनलाई आज्ञा गरे । **25** त्यसपछि उनले यस्तो चिट्ठी लेखे । **26** “क्लाउडियस लुसियसबाट, माननीय राज्यपाल फेलिक्सलाई अभिवादन । **27** यी मानिस यहूदीहरूबाट पक्रिएका थिए र तिनीहरूले यिनलाई मार्नै लागेका थिए । जब मैले सैन्‍यदलसहित गएर यी मानिसको उद्धार गरेँ, त्यसपछि तिनी रोमी नागरिक रहेछन् भन्‍ने कुरा थाहा पाएँ । **28** यिनीहरूले यी मानिसलाई किन दोष लगाएका रहेछन् भनी जान्‍नको लागि मैले तिनलाई तिनीहरूको परिषद्‌मा ल्याएँ । **29** मैले थाहा पाएँ, कि उनीहरूले उनीहरूको आफ्नै व्यवस्थाको विरुद्धमा यी मानिसलाई दोष लगाएका रहेछन् । तर मृत्युदण्ड दिनुपर्ने वा झ्यालखानामा हाल्नुपर्ने तिनको विरुद्धमा त्यस्तो कसुर भएको मैले देखिनँ । **30** र मलाई यो पनि जानकारी गराइयो, कि त्यहाँ यी मानिसलाई मार्नको लागि षड्‌यन्‍त्र गरिएको थियो । त्यसकारण, मैले तुरुन्तै यी मानिसलाई तपाईं समक्ष पठाइदिएको छु, र दोष लगाउने मानिसहरूलाई पनि यिनको विरुद्धमा जे-जे छ तपाईंकै उपस्थितिमा राख्‍नू भनी निर्देशन दिएको छु । बिदा !” **31** यसरी सिपाहीहरूले तिनीहरूलाई दिइएको आज्ञाअनुसार पावललाई लगे, र उनलाई सोही रात एन्टिपाट्रिस ल्याए । **32** अर्को दिन धेरैजसो सिपाहीहरूले पावललाई घोडचढीहरूसँग छोडेर उनीहरूचाहिँ सैन्य किल्लामा फर्के । **33** जब घोडचढीहरू कैसरिया पुगे, र तिनीहरूले शासकलाई पत्र हस्तान्तरण गरे, तिनीहरूले पावललाई पनि तिनीकहाँ बुझाए । **34** जब शासकले चिट्ठी पढे, उनले पावल कुन प्रान्तबाट आएका हुन् भनी सोधे । तिनी किलिकियाबाट आएको कुरा थाहा पाएर **35** उनले भने, “तिमीलाई दोष लगाउने मानिसहरू आएपछि म पूर्ण रूपमा तिम्रो कुरा सुन्‍नेछु ।” तब उनले पावललाई हेरोदको दरबारमा राख्‍ने आज्ञा गरे ।

### Chapter 24

**1** पाँच दिनपछि, प्रधान पूजाहारी हननिया, केही एल्डरहरू र तर्तुलस नाउँ गरेका कुशलवक्ता त्यहाँ गए । यी मानिसहरूले शासककहाँ पावलको विरुद्धमा दोष लगाए । **2** जब पावल शासकका अगाडि उभिए, ततुर्लसले तिनलाई दोष लगाउन थाल्यो र शासकलाई भन्यो, “तपाईंको कारणले हामीलाई ठूलो शान्ति मिलेको छ; तपाईंको दूरदृष्‍टिले हाम्रो देशमा असल सुधार ल्याउँछ । **3** त्यसकारण अतिउच्‍च फेलिक्स, सबै धन्यवादका साथ तपाईंले गर्नुभएको हरेक कुरालाई हामी स्वागत गर्छौं । **4** त्यसैले म तपाईंलाई अल्झाउँदिनँ, मेरो कुरा छोटकरीमा दया गरी सुनिदिनलाई आग्रह गर्छु । **5** किनभने हामीले यस मानिसलाई दु:ख दिने र सारा संसारभरिका यहूदीहरूलाई विद्रोह गर्न लगाउने व्यक्तिको रूपमा पाएका छौँ । ऊ नाजरी सम्प्रदायको एउटा अगुवा हो । **6** उसले मन्दिरलाई अशुद्ध पार्न पनि प्रयास गर्‍यो, त्यसैले उसलाई हामीले पक्र्यौँ । **7** तर जब सैनिक अधिकृत आइपुगे, तिनले पावललाई हाम्रो हातबाट बलजफ्ति गरेर खोसेर लगे । **8** जब तपाईंले यी सबै कुराहरू बारे पावललाई प्रश्‍न गर्नुहुन्छ, हामीले उसलाई दोष लगाएको कुराको बारेमा तपाईं आफैँले थाहा पाउनुहुनेछ । **9** यहूदीहरूले पनि एकैसाथ पावललाई दोष लगाए र यी कुराहरू सत्य हुन् भने । **10** तर जब शासकले पावललाई बोल्नका लागि इशारा गरे, पावलले जवाफ दिए, “म बुझ्छु कि तपाईं यस जातिको निम्ति धेरै वर्षदेखि न्यायकर्ता हुनुभएको छ, र यसैले म आफैँलाई तपाईंको सामु खुसीसाथ बयान गर्छु ।” **11** तपाईं आफैँले प्रमाणित गर्न सक्‍नु हुन्छ कि म यरूशलेममा आराधना गर्न गएको बाह्र दिनभन्दा बढी भएको छैन । **12** र जब तिनीहरूले मलाई मन्दिरमा भेट्टाए, मैले कसैसँग विवाद गरिनँ, र मैले सभाघरहरू वा सहरहरूमा भिडलाई उक्साइनँ । **13** र तिनीहरूले मेरो विरुद्धमा जुन दोष लगाएका छन् त्यो तपाईंको अगाडि अहिले प्रमाणित गर्न सक्दैनन् । **14** तर तपाईंसँग म यो स्वीकार गर्छु कि तिनीहरूले पन्थ भन्‍ने गरेको मार्गअनुसार नै म मेरा पुर्खाहरूका परमेश्‍वरको सेवा गर्छु । व्यवस्थामा भएका सबै कुराप्रति र अगमवक्‍ताहरूले लेखेका पुस्तकहरूप्रति म विश्‍वासयोग्य छु । **15** यी मानिसहरूले दुवै धर्मी र अधर्मी मृतकहरूको पुनरुत्थानको प्रतीक्षा गरेजस्तै, परमेश्‍वरमा मेरो पनि त्यस्तै दृढ विश्‍वास छ । **16** र यसमा नै परमेश्‍वर र मानिसहरूको सामु सबै कुराहरूद्वारा विनादोषको विवेक पाउन म काम गर्छु । **17** अहिले धेरै वर्षपछि म यहाँ मेरो जातिलाई सहायता र पैसाको उपहारहरू ल्याउन आएँ । **18** जब मैले यो गरेँ, एसियाका केही यहूदीहरूले मलाई शुद्धिकरणको समारोहमा मन्दिरमा भेट्टाए, जहाँ कुनै भिडभाड वा होहल्ला थिएन । **19** ती मानिसहरू अहिले तपाईंको अगाडि हुनुपर्दथ्यो । अनि यदि मेरो विरुद्धमा तिनीहरूको केही थियो भने भन्‍नुपर्दथ्यो । **20** नत्र भने म यहूदी परिषदअगि खडा हुँदा तिनीहरूले ममा के गल्ती भेट्टाए, यिनै मानिसहरूले भन्‍नुपर्छ । **21** मैले उनीहरूको माझमा खडा भएर ठुलो स्वरमा यतिमात्र भनेर कराएको थिएँ, ʻमृतकहरूको पुनरुत्थान बारेको कुराले नै आज तपाईंद्वारा मेरो इन्साफ गरिदैँछ ।” **22** फेलिक्स यो मार्गको बारेमा जानकार थिए, त्यसैले उनले यहूदीहरूलाई पर्खन लगाए । तिनले भने “यरूशलेमबाट सेनापति लुसियस तल आएपछि म तिम्रो मुद्दाको फैसला गर्नेछु ।” **23** त्यसपछि उनले कप्‍तानलाई पावललाई पहरा दिने आज्ञा दिए, तर उनीसँग सदासयताको साथ व्यवहार गर र उनका कुनै साथीहरूबाट सहायता लिन वा भेटघाट गर्नलाई कसैले नरोक्‍नू भनी आदेश दिए । **24** केही दिनपछि, फेलिक्स आफ्नी श्रीमती द्रुसिल्लासँग फर्के, तिनी यहूदी थिईन्, अनि उनले पावललाई बोलाए, र उनबाट ख्रीष्‍ट येशूप्रतिको विश्‍वासको बारेमा सुने । **25** तर जब पावलले उनलाई धार्मिकता, संयमता र आउँदै गरेको न्यायको बारे उनीसँग बहस गरे, फेलिक्स भयभीत भए; अनि उनले जवाफ दिए, “अहिलेलाई जाऊ, तर जब मलाई फेरि समय मिल्छ, म तिमीलाई बोलाउनेछु ।” **26** त्यही समयमा, पावलले तिनलाई पैसा दिन्छन् कि भनी तिनले आशा गरिरहेका थिए, त्यसैले तिनले पावललाई प्रायः बोलाउँथे र तिनीसँग कुरा गर्दथे । **27** तर जब दुई वर्ष बित्यो, फेलिक्सपछि पर्सिअस फेस्तस शासक बने, तर फेलिक्सले यहूदीहरूको समर्थन प्राप्‍त गर्न चाहन्थे, त्यसैले उनले पावललाई निरन्तर पहरामा नै छोडिराखे ।

### Chapter 25

**1** अब, फेस्तस त्यस प्रान्तमा प्रवेश गरेको तीन दिनपछि, उनी कैसरियाबाट यरूशलेमस पुगे । **2** प्रधान पूजाहारी र विशिष्‍ट यहूदीहरूले फेस्तसकहाँ पावलका विरुद्ध अभियोगहरू प्रस्तुत गरे, र तिनीहरूले फेस्तससँग कडा रूपमा कुरा गरे । **3** र तिनीहरूले पावलको विषयमा सहायताको निम्ति फेस्तससँग अनुरोध गरे, कि तिनले उनलाई यरूशलेममा बोलाउन्, ताकि तिनीहरूले उनलाई बाटोमा नै मर्न सकून् । **4** तर पावल कैसरियाको कैदी थिए, र तिनी आफैँ पनि चाँडै त्यहाँ फर्कनु थियो भनी फेस्तसले जवाफ दिए । **5** उनले भने “यसकारण जान सक्‍नेहरू हामीसँगै जानुपर्छ । यदि त्यो मनिसमा कुनै गल्ती छन् भने, तिमीहरूले दोष लगाउनुपर्छ ।” **6** आठ वा दश दिन अझ बसेपछि फेस्तस कैसरियातिर गए । र अर्को दिन उनी न्यायको आसनमा बसे र पावललाई तिनीकहाँ ल्याइयोस् भनी आदेश दिए । **7** जब उनी आइपुगे यरूशलेमका यहूदीहरू नजिकै उभिए र तिनीहरूले साबित नै गर्न नसक्‍ने गम्भीर अभियोगहरू ल्याए । **8** पावलले आफ्नो बचाउ गरे र भने, “यहूदीहरूको नामको विरुद्ध होइन, नत कुनै मन्दिरको विरुद्धमा र न त कैसरको विरुद्धमा, मैले कसैको विरुद्धमा गल्ति गरेको छैनँ ।” **9** तर फेस्तसले यहूदीको समर्थन पाउन चाहन्थे र उनले पावललाई जवाफ दिए र भने, “के तिमी यरूशलेम गएर यी कुराहरूको इन्साफ मद्वारा गरिएको चाहन्छौ ?” **10** पावलले भने, “म कैसरको न्यायको आसनको सामु खडा छु, जहाँ मेरो इन्साफ गरिनुपर्छ । जसरी तपाईंलाई पनि थाहा छ कि मैले कुनै पनि यहूदीलाई खराबी गरेको छैनँ । **11** तैपनि यदि मैले गल्ती गरेको छु र यदि मैले मृत्युको योग्य केही कुरा गरेको छु भने, म मर्नलाई इन्कार गर्दिनँ । तर यदि तिनीहरूका आरोपहरू केही पनि छैनन् भने, कसैले पनि मलाई तिनीहरूको हातमा सुम्पन सक्दैन । म कैसरलाई गुहार्छु । **12** त्यसपछि फेस्तसले परिषद्‌मा कुरा गरे र जवाफ दिए, “तिमीले कैसरसँग गुहार माग्यौ; तिमी कैसरकहाँ नै जानेछौ ।” **13** अब केही दिनपछि राजा अग्रिपा र बर्निकी कैसरियामा फेस्तसलाई कामकाजी भेटघाट गर्न आइपुगे । **14** उनी त्यहाँ धेरै दिनसम्म बसेपछि, फेस्तसले पावलका मुद्दाहरू राजाका अघि प्रस्तुत गरे । तिनले भने, “फेलिक्सले एक जना मानिसलाई कैदीको रूपमा छोडेका थिए । **15** जब म यरूशलेममा थिएँ, मुख्य पूजाहारी र यहूदीहरूका अगुवाहरूले यो मानिसको विरुद्ध मकहाँ आरोपहरू ल्याए, र तिनीहरूले उसको विरुद्ध दण्डको लागि अनुरोध गरे । **16** यसमा मैले यस्तो जवाफ दिएँ, “एउटा मानिसलाई कृपाको रूपमा कसैलाई सुम्पने रोमी प्रचलन छैन, बरु, दोष लगाइएको मानिसले उसलाई दोष लगाउनेहरूको सामना गर्न र आरोपहरूको विरुद्ध बचाउ गर्ने मौका पाउनु पर्छ ।” **17** यसकारण जब तिनीहरू सँगै यहाँ आए, मैले पर्खिनँ, अर्को दिन म न्याय आसनमा बसेँ र त्यो मानिसलाई भित्र ल्याउने आदेश दिएँ । **18** जब अभियोक्ताहरू उठे र अभियोग लगाए, तिनीहरूले ऊसको विरुद्ध लागाएको कुनै पनि आभियोगहरू मलाई गम्भीर लागेन । **19** यसको सट्टामा, तिनीहरूको आफ्नै धर्म सम्बन्धी र मरेको कोही येशूको बारे तिनीहरूको विवाद थियो जसलाई पावलले जीवित छन् भनी दावी गर्थ्यो । **20** म यो कुरामा कसरी अनुसन्धान गर्ने भनी अन्योलमा परेँ, र यी कुराहरूको बारेमा इन्साफ गरिनको निम्ति ऊ यरूशलेम जान्छ कि भनी मैले उसलाई सोधेँ । **21** तर पावलले सम्राटको फैसलाको निम्ति सुरक्षा पहरामा राखिनलाई इच्छा गरेपछि, मैले उसलाई कैसरकहाँ नपठाएसम्म राख्‍नलाई आदेश दिएँ ।” **22** अग्रिप्पाले फेस्तससँग भने, “म पनि यो मानिसका कुराहरू सुन्‍न चाहन्छु ।” फेस्तसले भने, “उसको कुरा तपाईंले भोलि सुन्‍नुहुनेछ ।” **23** यसरी अर्को दिन अग्रिप्पा र बर्निकी भव्य समारोहसँग आए; उनीहरू भवनभित्र सैनिक अधिकृतहरू र सहरका विशिष्‍ट व्यक्तिहरूसँग आए । र फेस्तसले आदेश दिएपछि पावललाई तिनीहरूकहाँ ल्याइयो । **24** फेस्तसले भने, “राजा अग्रिप्पा, यहाँ हामीसँग हुनुभएका सबै मानिसहरू, तपाईंले यो मानिसलाई देख्‍नु हुन्छ; यरूशलेममा र यहाँ पनि कैयौँ यहूदीहरूले मसँग छलफल गरे, र ऊ जीवित रहनु हुँदैन भनी मसँग कराए । **25** तर मैले थाहा पाएँ कि यो मानिसले मृत्युको लायकको त्यस्तो कुनै गल्ती गरेका छैन; तर उसले सम्राटकहाँ जाने अपिल गरेकाले, मैले उसलाई पठाउने निर्णय गरेँ । **26** तर मसँग सम्राटलाई लेख्‍ने कुनै निश्‍चित कुराहरू छैन । यसकारण मैले उसलाई तपाईंहरूकहाँ ल्याएको छु, विशेषगरी राजा अग्रिप्पाकहाँ, ताकि मसँग मुद्दाको बारेमा लेख्‍ने केही कुराहरू होस् । **27** किनभने एउटा कैदीलाई पठाउनु र उसको विरुद्धको आरोपहरू उल्लेख नगर्नु मलाई अनुपयुक्त जस्तो लाग्छ ।”

### Chapter 26

**1** यसरी अग्रिपासले पावललाई भने, “तिमी आफ्नो निम्ति बोल्न सक्छौ ।” तब पावलले उनका हातहरू पसारे, र उनको बचाउ गरे । **2** “यी यहूदीहरूले लगाएका सबै दोषहरूको विरुद्धमा मेरो मुद्दालाई राजा अग्रिपास तपाईंको आगाडि राख्‍न पाउँदा म आफै खुसी भएको महसुस गर्दछु । **3** खास गरी, किनकि तपाईं यी सबै यहूदी रीतिरिवाजहरू र प्रश्‍नहरूबारे ज्ञाता हुनुहुन्छ । त्यसैले, तपाईंले मेरो कुरा धैर्यपूर्वक सुनिदिनुहोस् भनेर म बिन्ती गर्दछु । **4** साँच्‍चै, यी सबै यहूदीहरूले जान्दछन्, कि म कसरी मेरो जवानीदेखि मेरो आफ्नै देशमा र यरूशलेममा जिएँ । **5** तिनीहरूले मलाई सुरुबाट नै जान्दथे, र मैले फरिसीको रूपमा जिएको कुरा तिनीहरूले स्वीकार गर्नुपर्दछ, जुन हाम्रो धर्मको अति कठोर सम्प्रदाय हो । **6** अब म यहाँ न्यायको लागि उभिन्छु, किनकि म परमेश्‍वरले हाम्रा पुर्खाहरूलाई दिनुभएको प्रतिज्ञाको आशा राख्दछु । **7** यसैकारणले गर्दा, हाम्रा बाह्र कुलले उत्कटतासाथ दिन-रात परमेश्‍वररको सेवा गरे, र हामी पनि यसमा पुग्‍ने आशा राख्छौँ । हे राजा, त्यही आशाको कारणले यहूदीहरू मलाई दोष लगाउँछन् । **8** मृतकहरूलाई जीवित बनाउने कुरा परमेश्‍वरको लागि अपत्यारिलो छ भनेर तपाईंहरू किन विचार गर्नुहुन्छ ? **9** एक समय येशू नासरीको नाउँको विरुद्धमा धेरै कुराहरू गर्नुपर्छ भन्‍ने म आफैँले पनि विचार गरेँ । **10** मैले यरूशलेममा यी कामहरू गरेँ; मैले धेरै सन्तहरूलाई झ्यालखानामा थुनेँ, र मैले यसो गर्ने अधिकार मूख्य पूजाहारीहरूबाट पाएँ । जब तिनीहरू मारिए, मैले तिनीहरूका विरुद्धमा मेरो मत पनि जाहेर गरेँ । **11** मैले तिनीहरूलाई सबै सभाघरहरूमा बारम्बार सजाय दिएँ, र मैले तिनीहरूलाई ईश्‍वरको निन्दा गर्ने बनाउन कोसिस गरेँ । म तिनीहरूसित अति नै रिसाएँ, र तिनीहरूलाई विदेशका सहरहरूमा पनि खेदाएँ । **12** यसो गर्ने क्रममा मुख्य पूजाहारीहरूबाट पाएको आज्ञा र अधिकार लिएर म दमस्कसमा गएँ । **13** अनि बाटोमा, मध्यदिनमा, हे राजा, मैले स्वर्गबाट आएको ज्योति देखेँ, जुन सूर्यभन्दा पनि चम्किलो थियो, र त्यो म र मसँग यात्रा गर्ने मानिसहरू दुवैका वरिपरि चम्कियो । **14** जब हामीहरू सबै जना भुइँमा लड्यौँ, मैले हिब्रू भाषामा मसँग यसो भनेर बोलिरहेको एउटा आवाज सुनेँ, “ए शाऊल, ए शाऊल, तिमी मलाई किन सताउँछौ ? सुइरोमा लात हान्‍नु तिमीलाई कठिन हुन्छ ।” **15** तब मैले भनेँ, ʻतपाईं को हुनुहुन्छ, प्रभु ? ʼ प्रभुले जवाफ दिनुभयो, ʻम येशू हुँ, जसलाई तिमी सताउँछौ ? **16** अब तिमी उठ, र तिम्रो पाउमा खडा होऊ, किनकि म तिमीलाई सेवक र अहिले तिमीले मेरो बारेमा जानेका कुराहरू र पछि मैले तिमीलाई देखाउने कुराहरूको गवाही बन्‍नको लागि नियुक्त गर्ने उद्देश्यले म तिमीकहाँ देखा परेँ l **17** म तिमीलाई मानिसहरूबाट र गैरयहूदीहरूबाट उद्धार गर्नेछु, जसकहाँ मैले तिमीलाई पठाइरहेको छु । **18** तिनीहरूका आँखा खोल्न र तिनीहरूलाई अन्धकारबाट ज्योतिमा फर्काउन र शैतानको शक्तिबाट परमेश्‍वरमा फर्काउनको लागि, ताकि तिनीहरूले परमेश्‍वरबाट पापको क्षमा र मैले ममाथिको विश्‍वासद्वारा मेरो आफ्नै निम्ति अलग गरेकाहरूलाई मैले दिने उत्तराधिकार प्राप्‍त गर्न सकून् । **19** त्यसकारण, राजा अग्रिपास, मैले त्यो स्वर्गीय दर्शनको अवाज्ञा गरिनँ । **20** तर पहिले दमस्कसमा भएकाहरूकहाँ, त्यसपछि यरूशलेममा र यहूदियाको देशभरि रहनेहरू, र गैरयहूदीहरूकहाँ पनि तिनीहरूले पश्‍चात्ताप गरेर परमेश्‍वरमा फर्कनुपर्छ र पश्‍चात्ताप योग्यका कार्यहरू गर्नुपर्छ भनेर प्रचार गरेँ । **21** यसैकारण, यहूदीहरूले मलाई मन्दिरमा पक्राउ गरे, र मलाई मार्ने प्रयास गरे । **22** परमेश्‍वरले अहिलेसम्म मलाई सहायता गर्नुभएको छ । यसैकारण म खडा भएर साधारण मानिसहरू र ठुला मानिसहरूलाई अगमवक्‍ताहरू र मोशाले जे हुने थिए भनेका थिए ती कुराहरूभन्दा बढी कुनै पनि कुराको गवाही दिन्‍नँ । **23** कि ख्रीष्‍टले दु:ख भोग्‍नुपर्छ, र उहाँ मृतकहरूबाट जीवित हुनेहरूमा पहिलो हुनुहुन्छ, र यहूदीहरूसाथै गैरयहूदी मानिसहरूमा ज्योतिको घोषणा गर्ने जन हुनुहुनेछ । **24** पावलले उनको बचाउलाई पुरा गरिसकेपछि फेस्तसले उच्‍च सोरमा भने, “पावल, तिमी पागल भएका छौ, तिम्रो धेरै विद्याले तिमीलाई पागल बनाएको छ ।” **25** तर पवालले भने, “म पागल होइनँ, सम्माननीय फेस्तस, तर म साहसकासाथ यी सत्य र गम्भीर वचनहरू बोल्छु ।” **26** किनकि राजाले यी कुराहरूको बारेमा जान्‍नुहुन्छ, र यसैले म उहाँसँग खुलेर बोल्छु, किनकि मलाई विश्‍वास छ, कि उहाँबाट यीमध्ये कुनै पनि कुराहरू लुकेका छैनन्, किनकि यो कुरा गुपचुपमा गरिएको छैन । **27** राजा अग्रिपास, के तपाईं अगमवक्‍ताहरूमा विश्‍वास गर्नुहुन्छ ? म यो कुरा जान्दछु, कि तपाईंले विश्‍वास गर्नुहुन्छ ।” **28** अग्रिपासले पवाललाई भने, “के तिमी छोटो समयमा मलाई फकाएर ख्रीष्‍टियान बनाउन चाहन्छौ ?” **29** पावलले भने, “चाहे छोटो समयमा होस्, या लामो समयमा होस्, तपाईं मात्र होइन तर आज मेरो कुरा सुन्‍ने जति सबै यी झ्यालखानाका साङ्लाहरूबाहेक अरू कुरामा म जस्तै होऊन् भनी म परमेश्‍वरमा प्रार्थना गर्छु ।” **30** त्यसपछि राजा उठे, र शासक, बरनिकी र तिनीहरूसँग बसिरहेकाहरू पनि उठे । **31** तिनीहरू सभा भवनबाट बाहिरिँदा, तिनीहरूले एक अर्कामा कुराकानी गरे, र भने, “यी मानिसले मृत्यु वा कैदमा पर्न लायक कुनै कुरो गरेका छैनन् ।” **32** अग्रिपासले फेस्तसलाई भने, “यदि तिनले कैसरकहाँ अपील नगरेको भए यी मानिसलाई छाड्न सकिन्थ्यो ।”

### Chapter 27

**1** जब हामीले इटालीको यात्रा गर्नुपर्छ भन्‍ने निर्णय गरियो, तिनीहरूले पावल र केही कैदीहरूलाई अगस्टसको फौजको कप्‍तान युलियसको जिम्मा लगाइदिए । **2** हामी एड्रामिटेनोसबाट जहाजमा चढ्यौँ, जुन एसियाको समुद्रीतट भएर जान लाग्दै थियो । त्यसैले, हामी समुद्रतिर गयौँ । माकेडोनियामा पर्ने थेसेलोनिकेका अरिस्तार्खस हामीसँगै गए । **3** अर्को दिन हामी जहाजबाट सिदोन सहरमा उत्रियौँ, जहाँ युलियसले पावललाई दयापूर्ण व्यवहार गरे, र उनलाई उनका साथीहरूकहाँ जान अनुमति दिए ताकि उनले तिनीहरूबाट वास्ता पाउन सकून् । **4** त्यहाँबाट हामी समुद्रतिर लाग्यौँ, अनि बतासबाट सुरक्षित भएको साइप्रसको टापु नजिक जहाजमा यात्रा गर्‍यौँ, किनभने बतास हाम्रो विपरीत दिशाबाट चलेको थियो । **5** किलिकिया र पामफिलियाको नजिकैबाट जहाजमा यात्रा गर्दै हामी लुकिया सहरको माइरा आइपुग्यौँ । **6** त्यहाँ सिपाहीका कप्‍तानले इटाली गइरहेको अलेक्जेन्ड्रियाको एउटा जहाज भेट्टाए । उनले हामीलाई त्यसमा चढाइदिए । **7** जब हामी धेरै दिन यात्रा गर्दै बिस्तारै र कष्‍टसाथ अन्तमा क्‍निडस नजिकै आइपुग्यौँ, बतासले हामीलाई त्यताबाट अगाडि बढ्न दिएन । त्यसैले, हामीले सल्मोनको सामुन्‍ने रहेको क्रेटको आड लिएर यात्रा गर्‍यौँ । **8** समुद्रीतट भएर लासिया सहरको नजिकै रहेको सुन्दर बन्दरगाह भन्‍ने ठाउँसम्म नपुगेसम्म हामीले कष्‍टसाथ यात्रा गर्‍यौँ । **9** हामीले ज्यादै धेरै समय लगायौँ । यहूदी उपवासको समय पनि बितिसकेको थियो । सामुद्रिक यात्रा खतरनाक भएको थियो । त्यसैले, पावलले तिनीहरूलाई चेताउनी दिए, **10** र भने, “मानिसहरू हो, हामीले सुरु गर्न लागेको सामुद्रिक यात्रामा हाम्रा सामानहरू र जहाजलाई मात्र होइन, हामीलाई पनि ठुलो चोटपटक लाग्‍नेछ र नोक्सानी हुनेछ भन्‍ने म देख्छु ।” **11** तर सिपाहीका कप्‍तानले पावलले बोलेका कुरामा भन्दा जहाजका चालक र जहाजको मालिकको कुरामा बढ्ता ध्यान दिए । **12** किनभने जाडो समयमा त्यो बन्दरगाहमा समय बिताउन सजिलो थिएन । त्यसैले, जहाज चालकहरूमध्ये धेरै जनाले जसरी भएपनि फोनिक्स सहरमा पुगेर जाडो बिताउनको लागि त्यहाँबाट यात्रा गर्न सल्लाह दिए । फोनिक्स क्रेटको एउटा बन्दरगाह हो, जुन उत्तर-पूर्व र दक्षिण-पूर्वपट्टि फर्केको छ । **13** जब दक्षिणी बतास मन्द रूपले बहन थाल्यो, तब जहाज चालकहरूले जे चाहेका थिए त्यो प्राप्‍त गरे भनी उनीहरूले सोचे । त्यसकारण, तिनीहरूले लङ्गर निकाली समुद्रमा खसाले, र क्रेटको समुद्र किनार हुँदै यात्रा गरे । **14** तर त्यसको केही समयपछि डरलाग्दो उत्तर-पूर्वी नामक तुफान चल्यो र त्यो सम्पूर्ण टापुभरि हामीमाथि बज्रन थाल्यो । **15** जहाजले त्यस आँधीको सामना गर्न नसकेपछि हामीले हार मान्यौँ, र त्यसले जता लैजान्थ्यो, त्यतै गयौँ । **16** हामी क्लौडा नाउँ गरेको एउटा सानो टापुको सुरक्षित स्थान हुँदै लाग्यौँ, अनि बडो कष्‍टका साथ पानी जहाजमा रहेको सानो डुङ्गालाई जोगाउन सक्षम भयौँ । **17** जब तिनीहरूले यसलाई माथि उचाले, त्यसपछि त्यसका डोरीहरू जहाजको मुख्य भागलाई बाँध्‍नको लागि प्रयोग गरे । हामीहरू सिरटिसको बलौटे धापमा फस्छौँ कि भनेर तिनीहरू डराएका थिए । त्यसैले, तिनीहरूले लङ्गरहरू झारिदिए, र जहाज आफैँ तैरन थाल्यो । **18** हामी आँधीद्वारा धेरै धकेलियौँ । त्यसकारण, अर्को दिन जहाज चालकहरूले जहाजमा राखिएका समानहरू समुद्रमा फाल्न लागे । **19** तेस्रो दिन जहाज चालकहरूले जहाजलाई नियन्‍त्रण गर्न सामान पुन: फाले । **20** जब धेरै दिनसम्म सूर्य र ताराहरू हाम्रामाझ चम्किएनन्, र ठुलो आँधी हामीमाथि बज्रिरह्‍य ो, तब हामीले बच्‍न सक्छौँ कि भन्‍ने आशा नै त्यागेका थियौँ । **21** जब तिनीहरूले खानाविना धेरै दिन बिताइसकेका थिए, त्यसपछि पावल जहाज चालकहरूका माझमा खडा भए, र भने, “मानिसहरू हो, यो चोट र हानि नभोग्‍नलाई मेरो कुरा मानेर क्रेटबाट यात्रा नगरेको भए असल हुने थियो । **22** अब म तपाईंहरूलाई साहसी बन्‍न उत्साह दिन्छु, किनभने तपाईंहरूका माझमा कुनै पनि मानवीय क्षति हुनेछैन, जहाजको मात्रै क्षति हुनेछ । **23** किनभने गएको रात मैले आराधना गर्ने परमेश्‍वर जसको म हुँ, उहाँका एक स्वर्गदूत मेरो छेउमा उभिए **24** र भने, “नडराऊ, पावल । तिमी कैसरको अगाडि उभिनु पर्छ र हेर परमेश्‍वरले आफ्नो कृपामा तिमीसँग यो जहाजमा यात्रा गरिरहेका सबैलाई तिम्रो हातमा दिनु भएको छ । **25** त्यसकारण, मानिसहरू, साहसी हुनुहोस् किनभने म परमेश्‍वरलाई भरोसा गर्दछु, कि मलाई जे भनिएको छ त्यस्तै हुनेछ । **26** तर हाम्रो जहाज भने कुनै टापुमा पुगेर क्षतिग्रस्त हुनुपर्नेछ ।” **27** जब चौधौँ रात आयो, हामी यताउता गर्दै भएर एड्रियाटिक समुद्रमा यात्रा गरिरहेका थियौँ, मध्यरातमा जहाज चालकहरूले कुनै जमिन नजिक पुगिरहेका छौँ भन्‍ने विचार गरे । **28** तिनीहरूले गहिराइ नापे र गहिराइ लगभग छत्तिस मिटर भएको पत्ता लगाए, केही समय पछि फेरि उनीहरूले नाप लिए र गहिराइ सत्ताइस मिटर भएको पत्ता लगाए । **29** हामीहरू चट्टानहरूमा ठोकिएर दुर्घटनामा पर्छौं कि भनेर तिनीहरू डराए, त्यसैले तिनीहरूले जहाजको पछाडि पट्टिबाट चारवटा लंगर तल खसालेर चाँडै बिहान होस् भनेर प्रार्थना गरे । **30** जहाज चालकहरूले त्यो जहाजलाई त्याग्‍नको लागि बाटो खोजिरहेका थिए र सानो डुङ्गा समुद्रमा तल झारे अनि जहाजको अगाडिको भागबाट लंगरहरू तल खसाल्छौँ भनी बहाना बनाए । **31** तर पावलले सिपाहीहरू र उनीहरूका कप्‍तानलाई भने, “यी मानिसहरू यस जहाजमा बसेनन् भने तपाईंहरू जीवित रहन सक्‍नुहुने छैन ।” **32** त्यसपछि सिपाहीहरूले त्यो डुङ्गाको डोरी काटिदिए र त्यसलाई त्यही पानीमा नै बगेर जान दिए । **33** जब बिहानको हुनै लागेको थियो, पावलले ती सबैलाई खाना खान बिन्ती गरे । उनले भने, “तपाईंहरूले खाना नखाई पर्खिएको आज यो चौधौँ दिन हो, तपाईंहरूले केही पनि खानु भएको छैन । **34** त्यसैले तपाईंहरूले केही खानुहोस् किनकि यो तपाईंहरूलाई बाँच्‍नको लागि हो र तपाईंहरूको टाउकोको एउटै रौँ पनि नष्‍ट हुन पाउने छैन ।” **35** त्यति भनिसकेपछि, उनले रोटी लिए र सबैको सामु परमेश्‍वरलाई धन्यवाद दिए । त्यसपछि उनले त्यो रोटी भाँचे अनि खान सुरु गरे । **36** त्यसपछि तिनीहरू सबै उत्साहित भए र खाना खाए । **37** हामी जहाजमा 276 जना मानिस थियौँ । **38** जब उनीहरूले पर्याप्‍त खाना खाए, त्यसपछि तिनीहरूले गहुँलाई समुद्रमा फ्याँकेर जहाजलाई हलुका बनाए । **39** जब उज्यालो भयो, तिनीहरूले जमिनलाई चिन्‍न सकेनन्, तर तिनीहरूले समुद्रबाट बलौटे किनारा भएको खाडी देखे, अनि तिनीहरूले जहाजलाई त्यहाँ लैजान सक्छन् कि सक्दैनन् भनी छलफल गरे । **40** त्यसैले तिनीहरूले लंगरहरू काटेर र समुद्रमा नै छोडिदिए । त्यही समयमा तिनीहरूले जहाजमा भएका पतवारको डोरीहरू खोलि दिए अनि बतासतिर जहाजका पालहरू फर्काए, र त्यसपछि तिनीहरू समुद्र किनारतिर अगि बढे । **41** तर तिनीहरू दुईओटा पानीको प्रवाह मिलेको ठाउँमा पुगे अनि जहाज जमिनमा भासियो । जहाजको अगाडिको भाग त्यहीँ अड्‌कियो र जहाज हलचल गर्न सकेन । तर प्रचण्ड बतासको कारणले जहाजको पछाडिको भाग भाँचिन सुरु भयो । **42** कैदीहरू पौडेर नाभागून् भनेर सिपाहीहरूले तिनीहरूलाई मार्ने योजना गरे l **43** तर सिपाहीको कप्‍तानले पावललाई बचाउने चाहना गरे, त्यसकारण उनले तिनीहरूको योजनालाई रोके, र जसलाई पौडी खेल्न आउँछ तिनीहरूले पहिले जहाजबाट हाम फालेर उत्रून् र जमिनमा जाऊन् भन्‍ने आदेश दिए । **44** त्यसपछि तिनले बाँकी मानिसहरू जाऊन्, कोही काठका तख्ताहरूमा र केही जहाजका अन्य सामानहरूमा चढेर जाऊन् भने । यसरी हामी सबै जना जमिनमा सुरक्षित आइपुग्यौँ ।

### Chapter 28

**1** हामीलाई सुरक्षित तरिकाले ल्याइएको टापुको नाम माल्टा रहेछ भन्‍ने कुरा हामीले जान्यौँ । **2** ती स्थानीय मानिसहरूले सामान्य खालको दया मात्र देखाएनन्, निरन्तर पानी परेर जाडो भएको हुनाले तिनीहरूले आगो बालेर हामी सबै जनालाई स्वागत पनि गरे । **3** तर जब पावलले एक बिटा दाउरा जम्मा गरे, र त्यसलाई आगोमा हाले, तापले गर्दा एउटा विषालु सर्प निस्केर उनको हातमा बेरियो । **4** जब त्यहाँको स्थानीय मानिसहरूले उनको हातमा त्यो प्राणी झुण्डीरहेको देखे, तब तिनीहरूले एक आपसमा यसो भने, “यो मानिस पक्‍का पनि हत्यारा हो, जो समुद्रबाट उम्केको थियो, तापनि इन्साफले उसलाई जिउन दिएन । **5** तब उनले त्यो प्राणीलाई आगोमा झट्कारी दिए र कुनै हानी भोगेनन् । **6** तिनीहरूले उनलाई हनहनी ज्‍वरो आउँछ होला भनेर हेरिरहेका थिए, वा तिनी अचानक मर्छन् होला भन्‍ने ठानेका थिए । तर तिनीहरूले उनलाई लामो समयसम्म हेरिसकेपछि, उनलाई कुनै पनि असामान्य कुरा नभएको देखे, र तिनीहरूले आफ्नो विचारलाई परिवर्तन गरेर उनी त ईश्‍वर रहेछन् भने । **7** त्यसको नजिकैको स्थानमा, पब्लियस नाम गरेको त्यस टापुको मुख्य मानिसको जमिन थियो । उनले हामीलाई स्वागत गरे, र दयाका साथ हामीलाई तिन दिनसम्म बन्दोबस्त गरिदिए । **8** पब्लियसका बुबा ज्‍वरो र आऊँले गर्दा बिरामी परेका थिए । जब पावल उनी भएको ठाउँमा गए, उनले प्रार्थना गरे, उनी माथि हात राखे र उनलाई निको पारे । **9** यस्तो घटना भइसके पछि, त्यस टापुमा रहेका बिरामी मानिसहरू पनि उनीकहाँ आए, र सबै निको पारिए । **10** ती मानिसहरूले धेरै सम्मानका साथ हाम्रो आदर गरे । जब हामीले जहाजको यात्राको लागि तयारी गरिरहेका थियौँ, तिनीहरूले हामीलाई खाँचो परेका सबै थोकहरू दिए । **11** तिन महिना पछि त्यस टापुमा हामीले अलेक्जेन्ड्रियाको जहाजमा यात्रा सुरू गर्‍यौँ, जुन हिउँदमा यसै टापुमा थियो, र त्यसमा जुम्ल्याहा दाजुभाइको तस्विर थियो । **12** साइराक्युस शहरमा पुगिसकेपछि त्यहाँ हामी तीन दिन बस्यौँ । **13** हामी त्यहाँबाट यात्रा गरेर रेगीयमको शहरमा आइपुग्यौँ । त्यसको एक दिनपछि दक्षिणी बतास चल्यो, र त्यसको दुई दिनपछि पटेओली भन्‍ने शहरमा आइपुग्यौँ। **14** त्यहाँ हामीले केही भाइहरूलाई भेट्टायौँ, जसले हामीलाई सात दिनसम्म त्यहाँ रहनको लागि निमन्‍त्रणा दिए । यसरी हामी रोम आइपुग्यौँ । **15** हाम्रो बारेमा सुनेर त्यहाँ रहेका दाजुभाइहरू हामीलाई भेट्न आप्पियासको बजार र तिन भट्टीसम्म आए । जब पावलले ती दाजुभाइहरूलाई देखे, उनले परमेश्‍वरलाई धन्यवाद दिए र उत्साहित भए । **16** जब हामी रोममा प्रवेश गर्‍यौँ, पावललाई एक जना सिपाहीको रेखदेखमा एक्लै बस्‍ने अनुमति दिइयो । **17** तब यसको तिन दिनपछि, पावलले यहूदीहरूका अगुवाहरूलाई एकसाथ बोलाए । जब तिनीहरूसँगसँगै आइपुगे उनले तिनीहरूलाई भने, “दाजुभाइ हो, यद्यपि मैले मानिसहरूको विरुद्धमा वा पितापुर्खाको रितीरिवाजको विरुद्धमा कुनै पनि काम गरेको छैन, मलाई एक जना कैदीको रूपमा यरूशलेमबाट रोमीहरूको हातमा सुम्पिएको छ । **18** तिनीहरूले मलाई प्रश्‍न गरिसकेपछि, तिनीहरूले मलाई स्वतन्‍त्र गर्न चाहे, किनकि ममा मृत्युदण्डको सजाय पाउनु पर्ने कुनै पनि कारण थिएन । **19** तर जब यहूदीहरूले तिनीहरूको चाहना विरुद्धमा बोले, तब कैसरकहाँ अपिल गर्न म बाध्य भएँ, तथापि यो मैले मेरो जातिको विरुद्धमा कुनै पनि दोष लगाइरहेको जस्तो थिएन । **20** तब मेरो अपिलको कारणले गर्दा मैले तपाईंहरूलाई भेट्न, र कुराकानी गर्न बोलाएको हुँ । इस्राएल जे कुराको निम्ति दृढ छ, त्यसैको निम्ति म साङ्लाले बाँधिएको छु । **21** तब तिनीहरूले उनलाई भने, “हामीले न त तपाईंको बारेमा यहूदाबाट कुनै पत्र नै प्राप्‍त गर्‍यौँ, न त कुनै भाइहरू आएर तपाईंको बारेमा कुनै नराम्रो प्रतिवेदन दिए वा कुनै नराम्रो कुरा गरे । **22** तर हामीले यस पन्थको बारेमा के विचार गर्नुहुन्छ भन्‍ने कुरा तपाईंबाट सुन्‍न चाहन्छौँ, किनकि यसको विरुद्धमा बोलिन्छ भनेर हामीहरूले जन्दछौँ । **23** जब उनीहरूले उनको निम्ति एक दिन तोकिदिए, तब उनको बासस्थानमा धेरै मानिसहरू आए । उनले त्यस विषयलाई उनीहरूको सामु प्रस्तुत गरे, र परमेश्‍वरको राज्यको बारेमा गवाही दिए । उनले तिनीहरूलाई येशू ख्रीष्‍टको बारेमा मोशा र अगमवक्‍ताको पुस्तक दुवैबाट बिहानदेखि बेलुकासम्म विश्‍वस्त पार्ने कोसिस गरे । **24** कति जना भनिएको कुरामा विश्‍वस्त भए भने कतिले विश्‍वास गरेनन् । **25** जब तिनीहरू एक अर्कामा सहमत भएनन् तब पावलले यो एउटा वचन बोलिसकेपछि तिनीहरू गए, “पवित्र आत्माले यशैया अगमवक्‍ताद्वारा तिम्रा पितापुर्खाहरूसँग ठिकै कुरा बोल्नुभयो । **26** उनले भने, “यी मानिसहरूकहाँ जा, र भन्, ‘ सुन्‍न त तिमीहरू सुन्‍नेछौ तर बुझ्दैनौ, देखेर देख्‍नेछौ तर सजग हुनेछैनौ । **27** किनकि यी मानिसहरूका हृदय सुस्त भएका छन् । तिनीहरूको कानले मुश्किलसाथ सुनेका छन् । तिनीहरूले आँखा बन्द गरेका छन्, नत्रता तिनीहरूको आँखा सजग हुने थिए, र तिनीहरूका कानले सुन्‍ने थिए, र तिनीहरूका हृदयले बुझ्‍ने थिए, र फर्कने थिए र म तिनीहरूलाई निको पार्ने थिएँ ।’ **28** त्यसकारण, तिमीले जान्‍नुपर्ने हुन्छ, कि परमेश्‍वरको मुक्‍तिलाई अन्यजातिहरूका निम्ति पठाईएको छ,र तिनीहरूले सुन्‍नेछन् । **29** (टिपोट: प्रेरित २८:२९- उत्तम प्राचिन पाण्डुलिपिहरूले २९ पदलाई हटाएका छन् ) जब उनले यी कुराहरू भनिसके, तब ती यहूदीहरू ठूलो वाद-विवाद गर्दै बिदा भए । **30** पावल आफ्नो भाडामा लिएको घरमा पुरा दुई वर्षसम्म बसे, र उनीकहाँ आउने सबैलाई स्वागत गरे । **31** उनले परमेश्‍वरको राज्यको प्रचार गरिरहेका थिए, र ठुलो साहसका साथ प्रभु येशू ख्रीष्‍टको बारेमा शिक्षा दिइरहेका थिए । कसैले पनि उनलाई रोकेन ।

## Romans

### Chapter 1

**1** प्रेरित हुनको निम्ति बोलाइएका र सुसमाचारको कामको निम्ति अलग गरिएका, येशू ख्रीष्‍टका दास पावल । **2** उहाँले आफ्ना अगमवक्‍ताहरूद्वारा पहिले नै पवित्र धर्मशास्‍त्रमा प्रतिज्ञा गर्नुभएको सुसमाचार यही हो । **3** यो शरीरअनुसार दाऊदको वंशबाट जन्मनुभएका उहाँका पुत्रको बारेमा हो । **4** मृतकहरूबाट पुनरुत्‍थान हुनुभएर उहाँलाई पवित्रताको आत्माद्वारा शक्‍तिशाली परमेश्‍वरका पुत्र हुन घोषणा गरिनुभएका उहाँ हाम्रा प्रभु येशू ख्रीष्‍ट हुनुहुन्छ । **5** उहाँको नाउँको खातिर सबै जातिमाझ विश्‍वासको आज्ञाकारिताको निम्ति हामीले उहाँद्वारा अनुग्रह र प्रेरितको सेवा पाएका छौँ । **6** यी जातिहरूमध्ये तिमीहरू पनि येशू ख्रीष्‍टका हुन बोलाइएका छौ । **7** यो पत्र रोममा भएका सबैका निम्ति हो, अर्थात् परमेश्‍वरका प्रियहरू जो पवित्र जाति हुन बोलाइएका छौ । हाम्रा परमेश्‍वर र प्रभु येशू ख्रीष्‍टको अनुग्रह र शान्ति तिमीहरूमा रहोस् । **8** पहिले, तिमीहरू सबैका निम्ति येशू ख्रीष्‍टद्वारा म परमेश्‍वरलाई धन्यवाद चढाउँछु, किनकि तिमीहरूको विश्‍वास सारा संसारभरि घोषणा गरिएको छ । **9** किनकि म तिमीहरूको नाउँ कत्तिको लिइरहन्छु भनी परमेश्‍वर मेरो साक्षी हुनुहुन्छ । उहाँका पुत्रको सुसमाचारमा म मेरो आत्माले (जोसका साथ) उहाँको सेवा गर्छु । **10** परमेश्‍वरको इच्छाद्वारा जसरी भए पनि म तिमीहरूकहाँ आउन सफल हुन सकूँ भनी म सधैँ मेरो प्रार्थनामा अनुरोध गर्छु । **11** म तिमीहरूलाई भेट्ने इच्छा गर्छु, ताकि तिमीहरूलाई बलियो बनाउनको लागि म तिमीहरूलाई केही आत्मिक वरदानहरू दिन सकूँ । **12** अर्थात् तिमीहरू र मेरो एक-अर्काका विश्‍वासद्वारा म पारस्परिक रूपमा प्रोत्साहित हुने उत्कट इच्छा गर्छु । **13** मैले प्रायः तिमीहरूकहाँ आउने इच्छा गरेँ भन्‍ने कुरामा तिमीहरू अनभिज्ञ होऊ भन्‍ने म चाहन्‍नँ, तर मलाई अहिलेसम्म रोकिएको छ । मैले बाँकी गैरयहूदीहरूका माझमा झैँ तिमीहरूका माझमा पनि केही फल पाउनको लागि यो चाहेको हुँ । **14** म यहूदीहरू र विदेशीहरू, बुद्धिमान्‌हरू र मूर्खहरू दुवैप्रति ऋणी छु । **15** त्यसैले, मेरो हकमा म तिमीहरू रोममा हुनेहरूलाई पनि सुसमाचार घोषणा गर्न तयार छु । **16** म सुसमाचारको निम्ति शर्माउँदिनँ, किनकि यो विश्‍वास गर्ने सबैको निम्ति परमेश्‍वरको मुक्‍तिको शक्‍ति हो, पहिलो यहूदी र त्यसपछि ग्रिकहरूका निम्ति । **17** किनकि यसैमा परमेश्‍वरको धार्मिकता विश्‍वासबाट विश्‍वासमा प्रकट गरिएको छ, जस्तो लेखिएको छ “धर्मीहरू विश्‍वासद्वारा नै जिउनेछन् ।” **18** किनभने सबै भक्‍तिहीनता र मानिसहरूको अधार्मिक्‍ता विरुद्ध परमेश्‍वरको क्रोध स्वर्गबाट प्रकट भएको छ जसले भक्‍तिहीनताद्वारा सत्यतालाई रोकेको छ । **19** यो परमेश्‍वरबारे अज्ञात भएको कुरा तिनीहरूलाई दृश्‍य भएको हुनाले हो । किनभने परमेश्‍वरले तिनीहरूलाई प्रकाश दिनुभएको छ । **20** किनकि संसारको उत्‍पत्तिदेखि उहाँका अदृश्य पक्षहरू स्पष्‍ट रूपमा दृश्‍य भएका छन् । ती सृजिएका थोकहरूद्वारा बुझिएका छन् । यी पक्षहरू उहाँको अनन्त शक्‍ति र ईश्‍वरीय स्वभावहरू हुन् । परिणामस्वरूप, यी मानिसहरूलाई कुनै बहाना छैन । **21** यो तिनीहरूले परमेश्‍वरलाई चिनेर पनि तिनीहरूले उहाँलाई परमेश्‍वरको रूपमा महिमा नदिएकाले गर्दा भएको हो । बरु, तिनीहरू आ-आफ्नै विचारमा मूर्ख भए, र तिनीहरूका अचेत हृदयहरू अँध्यारो बनाइए । **22** तिनीहरूले बुद्धिमान्‌ भएको दाबी गरे, तापनि तिनीहरू मूर्ख नै भए । **23** तिनीहरूले अविनाशी परमेश्‍वरको महिमालाई नाश हुने मानिस, चराचुरुङ्गी, चार खुट्टे जनावरहरू र घस्रने जन्तुहरूको प्रतिमासँग साटे । **24** त्यसकारण, परमेश्‍वरले तिनीहरूलाई अशुद्धताको निम्ति अर्थात् तिनीहरूका बिचमा नै तिनीहरूका शरीरको अनादर होस् भनी तिनीहरूका हृदयका कामबासनामा नै छाडिदिनुभयो । **25** परमेश्‍वरको सत्यतालाई झुटसँग साट्ने र सदासर्वदा प्रशंसा गरिनुपर्ने सृष्‍टिकर्तालाई आराधना गर्नुको सट्टा सृष्‍टि गरिएका थोकहरूको सेवा गर्ने तिनीहरू नै हुन् । आमेन । **26** यसैले, परमेश्‍वरले तिनीहरूलाई लाजमर्दो अभिलाषाहरूमा छाडिदिनुभयो, किनकि तिनीहरूका स्‍त्रीहरूले प्राकृतिक स्वभावलाई प्रकृति विरुद्धको अस्वाभाविक कार्यहरूसँग साटे । **27** त्यसै गरी, पुरुषहरूले पनि स्‍त्रीहरूसँगको स्वाभाविक कार्यलाई छोडे, र एक-अर्काप्रतिको कामुकताले जले । पुरुषहरूसँग अश्‍लील कार्य गर्ने र तिनीहरूका भ्रष्‍टताअनुसारको दण्ड पाउने पुरुषहरू यिनीहरू नै थिए । **28** तिनीहरूको सजगतामा पनि तिनीहरूले परमेश्‍वर हुनुभएकोमा सहमत नभएका हुनाले उहाँले तिनीहरूलाई तिनीहरूका निम्ति अनुचित कुरा गर्नलाई भ्रष्‍ट मनमा छोडिदिनुभयो । **29** तिनीहरू अधार्मिकता, दुष्‍टता, लालच, र द्वेषले भरिएका छन् । तिनीहरू ईर्ष्या, हत्या, कलह, छल र दुष्‍ट विचारले पूर्ण छन् । **30** तिनीहरू कुरौटे, निन्दा गर्ने, र परमेश्‍वरलाई घृणा गर्नेहरू हुन् । तिनीहरू हिंस्रक, घमण्डी र अहङ्कारी छन् । तिनीहरू दुष्‍ट थोकहरूका आविष्कारकहरू हुन् र आफ्ना आमाबुबाप्रति अनाज्ञाकारी भएका छन् । **31** तिनीहरूमा समझ छैन, तिनीहरू अविश्‍वासयोग्य, स्वाभाविक प्रेमविनाका, र कृपारहित छन् । **32** यसो गर्नेहरू मृत्युका भागीदार हुन्छन् भन्‍ने परमेश्‍वरको नियमलाई तिनीहरू जान्दछन् । तर तिनीहरू यी थोकहरू गर्ने मात्र होइनन्, तिनीहरू यसो गर्नेहरूसँग सहमत पनि हुन्छन् ।

### Chapter 2

**1** यसकारण, तिमीहरूलाई कुनै बहाना छैन । ए मानिस, तिमी जसले न्याय गर्छौ र तिमी अर्कालाई जेको निम्ति दोष लगाउँछौ तिमी आफैँ पनि त्यसैमा दोषी ठहराइन्छौ । किनकि तिमी न्याय गर्नेले पनि त्यही कुराहरू गर्छौ । **2** तर यस्ता कुराहरू गर्नेहरूमाथि परमेश्‍वरको न्याय हुँदा सत्यताअनुसार हुन्छ भनी हामी जान्दछौँ । **3** तर ए मानिस, यसलाई विचार गर कि तिमी आफैँले पनि त्यही गर्छौ यद्यपि तिमीले यी कुराहरू गर्नेहरूको न्याय गर्छौ । के तिमी परमेश्‍वरको इन्साफबाट उम्कनेछौ र ? **4** अथवा के तिमी उहाँको कृपाको प्रशस्तता, उहाँको दण्डको ढिलाइ र उहाँको धैर्यलाई तुच्छ ठन्छौ ? के उहाँको भलाइ तिमीहरूलाई पश्‍चात्तापमा डोर्‍याउनलाई हो भन्‍ने तिमीहरू जान्दैनौ ? **5** तर तिमीहरूको कठोर र अपश्‍चात्तापी हृदयको कारण तिमीहरूले क्रोधको दिन अर्थात् परमेश्‍वरको धार्मिक न्याय प्रकट हुने दिनको निम्ति क्रोध थुपारिरहेका छौ । **6** परमेश्‍वरले हरेकलाई त्यसको आफ्ना कर्महरूको नापअनुसार दिनुहुनेछः **7** अटुट रूपमा सुकर्म गर्दै प्रशंसा, इज्‍जत र अमरत्वको खोजी गर्नेलाई उहाँले अनन्त जीवन दिनुहुनेछ । **8** तर आफ्नै मात्र भलाइ खोज्‍ने, सत्यताको अवज्ञा गर्ने तर अधार्मिकताप्रति आज्ञाकारी हुनेहरूमाथि क्रोध र भयङ्कर रिस आइपर्नेछ । **9** परमेश्‍वरले दुष्‍ट कार्य गर्ने हरेक मानव प्राणमाथि सङ्कट र दुःख ल्याउनुहुनेछ, पहिले यहूदीमाथि अनि ग्रिकहरूमाथि । **10** तर असल काम गर्नेहरूमाथि प्रशंसा, इज्‍जत र शान्‍ति आउनेछ, पहिले यहूदी र त्‍यसपछि ग्रिकहरूमाथि । **11** किनकि परमेश्‍वरले पक्षपात गर्नुहुन्‍न । **12** किनकि जतिले व्यवस्थाविना पाप गरेका छन्, तिनीहरू व्यवस्थाविना नै नष्‍ट हुनेछन् र जतिले व्यवस्थाप्रति पाप गरेका छन्, तिनीहरू व्यवस्थाद्वारा नै न्याय गरिनेछन् । **13** किनकि परमेश्‍वरको सामु धर्मी ठहरिनेहरू व्यवस्था सुन्‍नेहरू होइनन्, तर व्यवस्था पालन गर्नेहरू नै धर्मी ठहरिनेछन् । **14** किनकि गैरयहूदीहरू जससँग व्यवस्था छैन, तिनीहरूले स्वभावद्वारा नै व्यवस्थाका कुराहरू गर्छन् । तिनीहरू आफ्ना निम्ति आफैँ नै व्यवस्था हुन्, यद्यपि तिनीहरूसँग व्यवस्था छैन । **15** यसैद्वारा व्यवस्थाले चाहेका कुराहरू तिनीहरूका हृदयमा लेखिएका छन् भन्‍ने देखाउँछ । तिनीहरूको विवेकले पनि तिनीहरूलाई गवाही दिन्छ र तिनीहरूका आफ्नै विचारले कि तिनीहरू आफैँलाई दोष दिन्छ कि प्रतिरक्षा गर्छ । **16** अनि परमेश्‍वरप्रति पनि यही कुरो लागु हुन्छ । त्यो मेरो सुसमाचारअनुसार येशू ख्रीष्‍टद्वारा परमेश्‍वरले सबै मानिसहरूको गोप्य कुराहरूको इन्साफ गर्नुहुने दिन हुनेछ । **17** मानौँ, व्यवस्थामाथि भर परेर तिमी आफैँलाई यहूदी भन्छौ, परमेश्‍वरमा गर्वका साथ रमाउँछौ, **18** उहाँको इच्छा जान्दछौ र व्यवस्थाका शिक्षा पाएर त्यसबाट फरक भएका कुराहरूको जाँच गर्दछौ । **19** मानौँ, कि तिमी आफैँ अन्धाहरूका अगुवा हौ, र अन्धकारमा हुनेहरूका निम्ति ज्योति हौ, **20** मूर्खलाई सुधार गर्ने, शिशुहरूका शिक्षक हौ, अनि तिमीसँग ज्ञान र सत्यताको स्वरूप व्यवस्थामा छ । **21** अनि तिमी जसले अरूलाई सिकाउँछौ, के तिमी आफैलाई चाहिँ सिकाउँदैनौ ? तिमी जसले चोरी नगर्नू भनी सिकाउँछौ, के तिमी नै चोरी गर्छौ ? **22** तिमी जसले व्‍यभिचार नगर्नू भन्‍छौ, के तिमीले नै व्‍यभिचार गर्छौ ? तिमी जसले मूर्तिहरूलाई घृणा गर्छौ, के तिमी मन्‍दिरहरू लुट्छौ ? **23** तिमी जो परमेश्‍वरको व्‍यवस्‍थामा गर्वका साथ रमाउँछौ, के तिमीले व्‍यवस्‍था उल्‍लङ्घन गरेर परमेश्‍वरको अपमान गर्छौ ? **24** किनकि जसो लेखिएको छ, “तिमीहरूले गर्दा गैरयहूदीहरूका माझमा परमेश्‍वरको नाउँको अनादर भएको छ ।” **25** यदि तिमीहरूले व्‍यवस्‍था पालन गर्छौ भने वास्‍तवमा खतनाले तिमीहरूलाई लाभ दिन्‍छ, तर यदि तिमीहरू व्‍यवस्‍था भङ्‌ग गर्नेहरू हौ भने, तिमीहरूको खतना बेखतना हुन्‍छ । **26** यदि बेखतने व्यक्‍तिले व्यवस्थाले माग गरेका कुराहरूलाई पालन गर्छ भने, के त्‍यसको बेखतना खतना नै ठानिनेछैन र ? **27** यदि स्वाभाविक रूपले खतना नभएकाले व्यवस्था पुरा गर्छ भने के त्यसले तिमीलाई दोषी ठहराउँदैन र ? तिमीहरूसँग लिखित धर्मशास्‍त्र र खतना भएको भए तापनि तिमीहरूले व्यवस्था उल्‍लङ्घन गर्ने भएकाले यसो भएको हो । **28** किनकि त्यो यहूदी होइन जो बाहिरी रूपले मात्र यहूदी हो; न त केवल बाहिरी शरीरको खतना नै खतना हो । **29** तर त्यही यहूदी हो जो भित्री रूपमा यहूदी हो र अक्षरमा होइन तर आत्‍माद्वारा हृदयको खतना नै खतना हो । यस्‍तो व्यक्‍तिको प्रशंसा मानिसबाट होइन, तर परमेश्‍वरबाट आउँछ ।

### Chapter 3

**1** त्यसो भए यहूदीलाई के फाइदा छ त ? अनि खतनाको के फाइदा छ त ? **2** यो हरतरहले महान् छ । सर्वप्रथम त परमेश्‍वरको प्रकाश यहूदीलाई सुम्पिएको थियो । **3** किनकि केही यहूदीहरू विनाविश्‍वासका भए भन्दैमा के भयो त ? के तिनीहरूको अविश्‍वासले परमेश्‍वरको विश्‍वासयोग्यतालाई अमान्य तुल्याउँछ र ? **4** कहिल्यै यस्तो नहोस् । यसको सट्टा, सबै मानिस झुटा ठहरिए तापनि परमेश्‍वर नै सत्य भेट्टाइनुभएको होस् । यस्तो लेखिएको छ, “तपाईंलाई आफ्ना वचनहरूमा धर्मी देखाइयोस्, अनि न्यायको दिनमा आउनुहुँदा तपाईं विजय हुनसक्‍नुभएको होस् ।” **5** तर यदि हाम्रो अधार्मिकताले परमेश्‍वरको धार्मिकतालाई देखाउँछ भने हामी के भन्‍न सक्छौ र ? परमेश्‍वरले उहाँको क्रोध प्रकट गर्नुहुँदा उहाँ अधर्मी ठहरिनुहुन्‍न, के अधर्मी ठहरिनुहुन्छ त ? म मानवीय तर्कअनुसार बोलिरहेको छु । **6** कहिल्यै यस्तो नहोस् ! किनकि त्यसो भए त परमेश्‍वरले कसरी संसारको न्याय गर्नुहुन्छ ? **7** तर यदि मेरो झुटद्वारा परमेश्‍वरको सत्यताले उहाँको निम्ति प्रशस्त प्रशंसा प्रदान गर्छ भने मलाई अझ पनि किन पापीको रूपमा न्याय गरिन्छ त ? **8** किन नभनौँ, जसरी हामीलाई झुटो रूपमा आरोप लगाइन्छ, र केहीले पुष्‍टि गर्छन्, कि हामी भन्छौँ, “दुष्‍ट काम गरौँ, ताकि असल आओस् ।” तिनीहरूमाथिको न्याय उचित छ । **9** त्यसो भए के त ? के हामी आफैँले आफ्‍नो सफाइ दिँदै छौँ ? त्यसो नहोस् ! किनकि यहूदीहरू र ग्रिकहरू सबै पापको अधीनमा थिए भनी हामीले पहिले नै दोष लगाइसकेका छौँ । **10** यस्तो लेखिएको छ, “धर्मी कोही छैन, एक जना पनि छैन । **11** बुझ्ने कोही पनि छैन । परमेश्‍वरलाई खोज्‍ने कोही पनि छैन । **12** तिनीहरू सबै तर्केर गएका छन् । तिनीहरू सबै जना एकैसाथ अनुपयोगी भएका छन् । असल गर्ने कोही पनि छैन, अहँ, एक जना पनि छैन । **13** तिनीहरूको घाँटी खुल्ला चिहान हो । तिनीहरूका जिब्राले छल गरेका छन् । तिनीहरूका ओठहरूमा सर्पको विष छ । **14** तिनीहरूका मुख श्राप र तिक्‍तताले भरिएका छन् । **15** तिनीहरूका खुट्टा रगत बगाउनमा द्रूत छन् । **16** विनाश र कष्‍ट तिनीहरूका मार्गहरूमा छन् । **17** यी मानिसहरूले शान्तिको मार्ग जानेका छैनन् । **18** तिनीहरूका आँखाको सामुन्‍ने परमेश्‍वरको डर छैन । **19** अब हामी जान्दछौँ, कि व्यवस्थाले जे भन्दछ त्यो व्यवस्थाको अधीनमा बस्‍नेहरू कै लागि भन्छ । यो हरेक मुख बन्द होस् भन्‍नाका लागि हो, ताकि सारा संसार परमेश्‍वरप्रति जवाफदेही हुन सकून् । **20** उहाँको दृष्‍टिमा व्यवस्थाका कामहरूद्वारा कुनै पनि मानिस धर्मी नठहरिने हुनाले यसो भएको हो । किनकि व्यवस्थाद्वारा नै पापको ज्ञान आउँछ । **21** तर अब व्यवस्थाविना नै परमेश्‍वरको धर्मीकता प्रकट गरिएको छ । यसलाई व्यवस्था र अगमवक्‍ताहरूद्वारा साक्षी दिइएको छ, **22** अर्थात् यो विश्‍वास गर्ने सबैका निम्ति येशू ख्रीष्‍टमा विश्‍वासद्वारा आउने परमेश्‍वरको धार्मिकता हो । किनकि त्यहाँ कुनै भेदभाव छैन । **23** किनकि सबैले पाप गरेका छन् र परमेश्‍वरको महिमासम्म पुग्‍न चुकेका छन् । **24** ख्रीष्‍टमा भएको छुटकाराद्वारा तिनीहरू सित्तैँमा धर्मी ठहराइन्छन् । **25** किनकि परमेश्‍वरले येशू ख्रीष्‍टको रगतमा विश्‍वासद्वारा प्रायश्‍चित्तको रूपमा उहाँलाई अर्पण गर्नुभयो । उहाँको धैर्यमा विगतका पापको बेवास्ता गर्नुभएकोले उहाँले ख्रीष्‍टलाई उहाँको न्यायको प्रमाणको रूपमा अर्पण गर्नुभयो । **26** यी सबै कुरा वर्तमान समयमा उहाँको धार्मिकता प्रदर्शन गर्नका निम्ति भएका थिए । उहाँ आफैँलाई न्यायी प्रमाणित गर्न सक्‍नुभएको होस् र उहाँले येशूमाथिको विश्‍वासले कुनैलाई पनि धर्मी ठहराउनुहुन्छ भन्‍ने देखाउन यसो भयो । **27** घमण्ड कहाँ गर्ने ? यो त हटाइएको छ । केको आधारमा ? कामहरूको आधारमा ? होइन, तर विश्‍वासको आधारमा हो । **28** तब हामी निचोडमा आउँछौँ, कि कुनै पनि व्यक्‍ति व्यवस्थाका कामहरूविना नै विश्‍वासद्वारा धर्मी ठहरिन्छ । **29** अथवा के परमेश्‍वर यहूदीहरूका मात्रै परमेश्‍वर हुनुहुन्छ त ? के उहाँ गैरयहूदीहरूका परमेश्‍वर हुनुहुन्‍न र ? हो, उहाँ गैरयहूदीहरूका पनि परमेश्‍वर हुनुहुन्छ । **30** यदि वास्तवमै परमेश्‍वर एक हुनुहुन्छ भने उहाँले खतना भएकाहरूलाई विश्‍वासद्वारा धर्मी ठहराउनुहुन्छ, र खतना नभएकाहरूलाई पनि विश्‍वासद्वारा नै धर्मी ठहराउनुहुन्छ । **31** के हामीले विश्‍वासद्वारा व्यवस्थालाई रद्द गर्छौं त ? कहिल्यै यस्तो नहोस् ! बरु, हामीले व्यवस्थालाई कायम पो राख्‍छौँ ।

### Chapter 4

**1** तब हामी के भनौँ त ? हाम्रा पुर्खा अब्राहामले शरीरअनुसार के पाए त ? **2** यदि अब्राहाम कामद्वारा धर्मी ठहरिएका भए, उनले घमण्ड गर्ने कारण हुन्थ्यो, तर परमेश्‍वरको सामु त होइन । **3** किनकि धर्मशास्‍त्रले के भन्छ ? “अब्राहामले परमेश्‍वरमा विश्‍वास गरे, र यो उनको निम्ति धार्मिकता गनियो ।” **4** अब जसले काम गर्छ, त्यसको ज्यालालाई अनुग्रहको रूपमा गनिँदैन, तर पाउनुपर्ने कुराको रूपमा गनिन्छ । **5** तर त्यसको निम्ति जसले काम गर्दैन, तर त्यसको सट्टा अधर्मीलाई धर्मी ठहराउनुहुनेमा विश्‍वास गर्छ, त्यसको विश्‍वासलाई धार्मिकताको रूपमा गनिन्‍छ । **6** दाऊदले पनि कामविना नै परमेश्‍वरले धार्मिकता गान्‍नुभएको मानिसलाई आशिष्‌‌ घोषणा गर्छन् । **7** उनले भने, “ती धन्य हुन्, जसका अधर्महरू क्षमा भएका छन् र जसका पापहरू ढाकिएका छन् ।” **8** त्यो मानिस धन्यको हो, जसको विरुद्धमा परमेश्‍वरले पापको लेखा राख्‍नुहुन्‍न ।” **9** तब के यो आशिष्‌‌ केवल ती खतना भएकाहरूका लागि मात्रै भनिएको हो वा ती खतना नगरिएकाहरूका लागि पनि भनिएको हो ? किनकि हामी भन्छौँ, “अब्राहामको निम्ति विश्‍वास धार्मिकताको रूपमा गनियो ।” **10** त्यसो हो भने, यो कसरी गनियो त ? अब्राहाम खतनामा हुँदा वा बेखतना हुँदा ? यो खतनामा हुँदा भएको थिएन, तर बेखतनामा हुँदा भएको थियो । **11** अब्राहामले खतनाको चिन्ह पाए । यो विश्‍वासको धार्मिकताको छाप थियो, जुन उनी बेखतनाको हुँदा नै पाइसकेका थिए । यो चिन्हको परिणामचाहिँ तिनीहरू बेखतनामै भए तापनि उनी विश्‍वास गर्ने सबैका पिता भए । यसको मतलब यो हो, कि त्यो धार्मिकता तिनीहरूको निम्ति धार्मिकता गनिनेछ । **12** यसको अर्थ यो हो, कि अब्राहाम खतनाबाट आएकाहरूका निम्ति मात्र होइन, तर हाम्रा पिता अब्राहामको कदम पछ्याउनेहरूका निम्ति पनि पिता भए । र उनी बेखतनामा हुँदा नै उनीसँग विश्‍वास थियो । **13** किनकि अब्राहाम र उनका सन्तानहरूलाई दिइएको प्रतिज्ञा अर्थात् तिनीहरू संसारको उत्तराधिकार हुने प्रतिज्ञा व्यवस्थाद्वारा दिइएको थिएन । बरु, यो विश्‍वासको धार्मिकताद्वारा थियो । **14** किनकि यदि ती व्यवस्थाकाहरू उत्तराधिकारीहरू हुन् भने विश्‍वासीलाई त रित्तो बनाइयो र प्रतिज्ञालाई रद्द गरियो । **15** किनकि व्यवस्थाले क्रोध ल्याउँछ, तर जहाँ व्यवस्था छैन त्यहाँ अनाज्ञाकारिता हुँदैन । **16** यसैले, यो विश्‍वासद्वारा हुन्छ, ताकि त्यो अनुग्रहद्वारा हुन सकोस् । परिणामस्वरूप, प्रतिज्ञा सारा सन्तानहरूका निम्ति निश्‍चित छ । अनि यी सन्तानहरूले केवल व्यवस्था जान्‍नेहरूलाई मात्र होइन, तर ती अब्राहामको विश्‍वासबाट आएकाहरूलाई पनि समेट्छन् । किनकि उनी हामी सबैका पिता हुन् । **17** जस्तो लेखिएको छ, “मैले तिमीलाई धेरै जातिहरूका पिता बनाएको छु ।” अब्राहाम आफूले भरोसा गरेका परमेश्‍वरको उपस्थितिमा थिए, जसले मरेकालाई जीवन दिनुहुन्छ र अस्तित्वमा नभएका थोकहरूलाई अस्तित्वमा ल्याउन सक्‍नुहुन्छ । **18** यी सारा बाहिरी परिस्थितिहरूका बाबजुद पनि भविष्यको निम्ति अब्राहामले परमेश्‍वरमा दृढतासाथ भरोसा गरे । त्यसैले, उनी “तेरा सन्तानहरू यस्तै हुनेछन्” भनिएअनुसार धेरै जातिहरूका पिता बने । **19** उनी विश्‍वासमा कमजोर थिएनन् । अब्राहामले बुझे, कि उनको शरीर बालक जन्माउन समर्थ थिएन (किनकि उनी करिब एक सय वर्ष पुगेका थिए) । साराको कोख पनि बालक पैदा गर्न समर्थ थिएन भन्‍ने पनि उनले स्वीकार गरे । **20** तर परमेश्‍वरको प्रतिज्ञाका कारण, अब्राहाम अविश्‍वासमा रोकिएनन् । बरु, उनलाई विश्‍वासमा बलियो बनाइयो र उनले परमेश्‍वरको प्रशंसा गरे । **21** परमेश्‍वरले जे कुरा प्रतिज्ञा गर्नुभएको थियो, त्यो उहाँ पुरा गर्न सक्षम पनि हुनुहुन्थ्यो भनी उनी पूर्ण रूपमा विश्‍वस्त थिए । **22** त्यसकारण, यो उनको निम्ति धार्मिकता गनियो । **23** अब यो केवल उनको भलाइको निम्ति गनिएको थिएन । **24** यो हाम्रो निम्ति पनि लेखिएको थियो, जसको निम्ति यो गनिनेछ, हामी जसले हाम्रा येशू प्रभुलाई मृत्युबाट जीवित पार्नुहुनेमा विश्‍वास गर्छौं । **25** यो उहाँ नै हुनुहुन्छ जसलाई हाम्रा अपराधका लागि सुम्पिएको थियो, र हामीलाई धर्मी ठहराउन जीवित पारिएको थियो ।

### Chapter 5

**1** हामी विश्‍वासद्वारा धर्मी ठहरिने हुनाले हाम्रा प्रभु येशू ख्रीष्‍टद्वारा हामी परमेश्‍वरसँग शान्‍तिमा छौँ । **2** हामीले उहाँप्रतिको विश्‍वासद्वारा यो अनुग्रहमा प्रवेश पाएका छौँ जसमा हामी खडा छौँ । हामी परमेश्‍वरले हामीलाई भविष्यको निम्ति दिनुहुने दृढता अर्थात् हामी परमेश्‍वरको महिमामा सहभागी हुनेछौँ भन्‍ने दृढतामा रमाउँछौँ । **3** यति मात्र होइन, तर हामी हाम्रो कष्‍टमा पनि रमाउँछौँ । हामी जान्दछौँ, कि कष्‍टले सहनशीलता उत्‍पन्‍न गराउँछ । **4** सहनशीलताले सहमति उत्पन्‍न गराउँछ र सहमतिले भविष्यको निम्ति भरोसा उत्पन्‍न गराउँछ । **5** यो भरोसाले निराश पार्दैन, किनभने हामीलाई दिइएको पवित्र आत्‍माद्वारा परमेश्‍वरको प्रेम हाम्रो हृदयमा खन्‍याइएको छ । **6** किनकि हामी कमजोर हुँदा नै ख्रीष्‍ट अधर्मीको निम्ति ठिक समयमा मर्नुभयो । **7** एक जना धर्मी मानिसको लागि मुस्‍किलले कोही मर्नेछ । अर्थात् एक जना असल मानिसको लागि सायद कोहीले मर्ने साहस गर्थ्यो । **8** तर परमेश्‍वरले हामीप्रति उहाँको आफ्नो प्रेम प्रमाणित गर्नुहुन्‍छ, किनकि हामी पापी हुँदै ख्रीष्‍ट हाम्रा निम्‍ति मर्नुभयो । **9** अहिले हामी उहाँको रगतद्वारा अझ धेरै धर्मी ठहराइएका छौँ, अनि हामी उहाँको क्रोधबाट बचाइनेछौँ । **10** हामी शत्रु हुँदा नै हामीलाई उहाँका पुत्रको मृत्‍युद्वारा परमेश्‍वरसँग मिलाप गराइयो; मिलाप भएपछि उहाँको जीवनद्वारा हामी अझ धेरै बचाइनेछौँ । **11** यति मात्र होइन, तर हामी हाम्रा प्रभु येशू ख्रीष्‍टद्वारा परमेश्‍वरमा रमाउँछौँ, जसद्वारा हामीले यो मिलाप प्राप्‍त गरेका छौँ । **12** यसकारण, एक जना मानिसद्वारा संसारमा पाप प्रवेश गर्‍यो, यसरी पापद्वारा मृत्‍यु प्रवेश गर्‍यो । अनि मृत्यु सबै मानिसमा फैलियो, किनभने सबैले पाप गरे । **13** किनकि व्‍यवस्‍था नहुँदा पनि संसारमा पाप थियो, तर व्‍यवस्‍था नहुँदा पापको निम्ति कुनै लेखा हुँदैन । **14** तथापि, मृत्‍युले आदमदेखि मोशासम्‍म र आदमले झैँ अनाज्ञाकारिताको पाप नगर्नेमाथि पनि राज्‍य गर्‍यो जो आउनु पर्थ्यो त्यसको प्रतिरूप थियो । **15** तरै पनि यो सित्तैँको वरदान अधर्म जस्‍तो होइन । एक जनाको अधर्मले धेरै जना मरे, परमेश्‍वरको अनुग्रहले अझ धेरै गर्‍यो र एक जना मानिस अर्थात् येशू ख्रीष्‍टको अनुग्रहद्वारा आउने वरदान धेरैका निम्ति प्रशस्त होस् । **16** किनकि वरदान एक जनाले पाप गरेको परिणामजस्तो होइन । एकातिर, एक जना ‍मानिसको अपराधले दण्डको न्‍याय आयो । अर्कोतिर, सित्तैँको वरदान धेरै अपराधपछि धर्मीकरणको परिणाममा आयो । **17** एक जनाको अपराधद्वारा अर्थात् एक जनाद्वारा मृत्‍युले राज्‍य गर्‍यो, अनुग्रह र धार्मिकताको वरदानको प्रशस्तता प्राप्‍त गर्नेले एक जना अर्थात् येशू ख्रीष्‍टको जीवनद्वारा अझ धेरै राज्‍य गर्नेछ । **18** यसरी एउटा अपराधद्वारा सबै मानिस दण्डको भागीदार हुन आए र एउटा धार्मिकताको कामद्वारा सबै मानिसको निम्ति धर्मीकरण आयो । **19** जसरी एक जना मानिसको अनाज्ञाकारिताद्वारा धेरै जनालाई पापी बनाइयो, त्यसरी नै एक जनाको आज्ञाकारिताद्वारा धेरै जनालाई धर्मी बनाइनेछ । **20** तर व्‍यवस्‍था आयो ताकि अपराध बढोस् । तर जहाँ पाप बढ्‌यो, त्‍यहाँ अनुग्रह पनि झन् बढ्‌यो । **21** ताकि जसरी पापले मृत्युद्वारा राज्‍य गर्‍यो, त्यसरी नै अनुग्रहले हाम्रा प्रभु येशू ख्रीष्‍टद्वारा अनन्‍त जीवनको निम्ति धार्मिकताद्वारा राज्‍य गरोस् ।

### Chapter 6

**1** हामी अब के भनौँ त ? के अनुग्रह प्रशस्त होस् भनेर हामीले पाप गरिरहने त ? **2** यस्तो कहिल्यै नहोस् । हामी जो पापप्रति मर्‍यौँ हामी यसमा कसरी जिउने ? **3** के जतिलाई ख्रीष्‍ट येशूमा बप्‍तिस्मा दिइएका छन् उनीहरूलाई उहाँको मृत्युमा बप्‍तिस्मा दिइएका छन् भन्‍ने तिमीहरू जान्दैनौ ? **4** हामी बप्‍तिस्माद्वारा मृत्युमा उहाँसँगै गाडियौँ । ताकि जसरी ख्रीष्‍ट पिताको महिमाद्वारा मृतकहरूबाट जीवित पारिनुभयो, त्यसरी नै हामी जीवनको नवीनतामा हिँड्न सकौँ । **5** किनकि यदि हामी उहाँको मृत्युको स्वरूपमा एक भएका छौँ भने हामी उहाँको पुनरुत्थानमा पनि एक हुनेछौँ । **6** हामी जन्दछौँ, कि हाम्रो पुरानो मनुष्यत्वलाई उहाँसँगै क्रुसमा टाँगिएको थियो, ताकि पापको शरीरलाई नाश गर्न सकियोस्; ताकि हामी पापको दास बन्‍न नपरोस् । **7** जो मरेको छ, पापको सम्बन्धमा त्यसलाई धर्मी घोषित गरिन्छ । **8** तर यदि हामी ख्रीष्‍टसँग मरेका छौँ भने, हामी विश्‍वास गर्छौं, कि हामी पनि उहाँसँगै जिउनेछौँ । **9** हामी जान्दछौँ, कि ख्रीष्‍ट मृतकबाट जीवित पारिनुभएको छ र अब उहाँ मृत हुनुहुन्‍न । अब मृत्युले उहाँमाथि राज्य गर्दैन । **10** मृत्युको विषयमा उहाँ पापको लागि मर्नुभयो, उहाँ एकै पल्ट हामी सबैका लागि मर्नुभयो । तथापि जुन जीवन उहाँ जिउनुहुन्छ, त्यो उहाँले परमेश्‍वरको निम्ति जिउनुहुन्छ । **11** त्यसै गरी, तिमीहरूले पनि पापको निम्ति मरेको, तर ख्रीष्‍ट येशूमा परमेश्‍वरमा जीवित ठान्‍नुपर्छ । **12** त्यसकारण, तिमीहरूको मरणशील शरीरमा पापलाई राज्य गर्न नदेओ, ताकि तिमीहरूले त्यसको अभिलाषालाई मान्‍न परोस् । **13** आफ्नो शरीरका अङ्गहरूलाई अधार्मिकताका साधनहरूको रूपमा प्रयोग गर्न नदेओ । तर आफैँलाई परमेश्‍वरको निम्ति अहिले जिइरहेको मृतकको रूपमा देओ । अनि आफ्नो शरीरका अङ्गहरूलाई परमेश्‍वरको लागि धार्मिक साधनको रूपमा प्रयोग गर्नलाई देओ । **14** पापलाई आफूमाथि राज्य गर्न नदेओ । किनकि तिमीहरू व्यवस्थामा छैनौ, तर अनुग्रहमा छौ । **15** त्यसो भए के त ? के हामी व्यवस्थामा छैनौँ, तर अनुग्रहमा छौँ भनेर हामी पाप गरौँ त ? कहिल्यै यस्तो नहोस् । **16** के तिमीहरू जान्दैनौ, जसको निम्ति तिमीहरूले आफैँलाई नोकरको रूपमा दिन्छौ त्यसप्रति तिमीहरू आज्ञाकारी हुनुपर्छ अर्थात् त्यसको आज्ञा पालन गर्नुपर्छ ? यो सत्य हो, कि या तिमीहरू मृत्युमा पुर्‍याउने पापका नोकरहरू हौ या धार्मिकतामा पुर्‍याउने आज्ञाकारिताका सेवकहरू हौ । **17** तर परमेश्‍वरलाई धन्यवाद होस् ! तिमीहरू पापका नोकरहरू थियौ, तर तिमीहरूले आफूलाई दिइएको शिक्षाको ढाँचालाई आफ्नो हृदयदेखि नै पालन गर्‍यौ । **18** तिमीहरूलाई पापबाट छुटकारा दिइएको छ र तिमीहरूलाई धार्मिकताको सेवक बनाइएको छ । **19** म तिमीहरूको शरीरको कमजोरीको कारणले बोल्‍ने मानिसझैँ बोल्छु । किनकि जसरी तिमीहरूले आफ्नो शरीरका अङ्गहरू अशुद्धता र दुष्‍टका नोकरहरूको रूपमा दियौ; त्यसरी नै अब शुद्धिकरणको निम्ति आफ्ना शरीरका अङ्गहरूलाई धार्मिकताको सेवकको रूपमा देओ । **20** किनकि तिमीहरू पापका दासहरू हुँदा, तिमीहरू धार्मिकताबाट स्वतन्त्र थियौ । **21** त्यति बेला अहिले तिमीहरू लज्‍जित हुनुपर्ने थोकहरूका कस्ता-कस्ता फलहरू तिमीहरूसित थिए ? किनकि ती कुराहरूको परिणाम मृत्यु हो । **22** तर अब तिमीहरूलाई पापबाट मुक्त गराइएको छ, अनि परमेश्‍वरको दास बनाइएको छ र तिमीहरूसित शुद्धिकरणको फल छ । **23** किनकि पापको ज्याला मृत्यु हो, तर परमेश्‍वरको सित्तैँको वरदानचाहिँ हाम्रा प्रभु येशू ख्रीष्‍टमा अनन्त जीवन हो ।

### Chapter 7

**1** भाइ हो, के तिमीहरूलाई थाहा छैन (किनकि म व्यवस्था जान्‍नेहरूसित बोल्दै छु), कि व्‍यवस्थाले मानिस जीवित रहँदासम्म मात्र नियन्‍त्रण गर्छ ? **2** किनकि एक विवाहित स्‍त्री आफ्नो पति जीवित रहँदासम्म व्यवस्थाद्वारा बाँधिएकी हुन्छे, तर यदि उसको पति मर्‍यो भने ऊ त्यो विवाहको व्यवस्थाबाट मुक्त हुन्छे । **3** त्यस्तै, उसको पति जीवित हुँदा ऊ अर्को पुरुषसँग बसी भने, उसलाई व्यभिचारिणी स्‍त्री भनिनेछ । तर उसको पति मर्‍यो भने, ऊ त्यस व्यवस्थाबाट मुक्त हुन्छे, अनि अर्को पुरुषसँग बसी भने पनि ऊ व्यभिचारिणी हुँदिन । **4** त्यसैले, मेरा भाइहरू हो, तिमीहरू पनि ख्रीष्‍टको शरीरद्वारा व्यवस्थाको निम्ति मरेका थियौ । हामीले परमेश्‍वरको निम्ति फल फलाउन सकौँ भनेर तिमीहरू अर्कैसँग अर्थात् मृतकहरूबाट जीवित पारिनुभएकासँग एक हुन सक्यौ । **5** किनकि जब हामी शरीरमा थियौँ, व्यवस्थाद्वारा मृत्युको निम्ति फल फलाउन हाम्रा अङ्गहरूमा पापमय स्वभावहरू सक्रिय गराइए । **6** तर अब हामी व्यवस्थाबाट स्वतन्त्र पारिएका छौँ । हामीलाई जुन कुराले बाँधेको थियो, त्यसको निम्ति हामी मरेका छौँ । हामीले पुरानो विधानमा होइन, तर पवित्र आत्माको नयाँपनमा सेवा गर्न सकौँ भनेर यसो भएको हो । **7** त्यसो भए, हामी के भनौँ त ? के व्यवस्था आफैँ पाप हो ? यस्तो कहिल्यै नहोस् । तथापि यदि व्यवस्था नभएको भए मैले कहिल्यै पाप जान्‍ने थिइनँ । किनकि यदि व्यवस्थाले, “तैँले लोभ नगर्” नभनेसम्म मैले लोभ के हो भनी कहिल्यै जान्‍ने थिइनँ । **8** तर पापले यी आज्ञाद्वारा मौका पायो अनि ममा हर किसिमको अभिलाषा ल्यायो । किनकि व्यवस्थाविना पाप मरेतुल्य हुन्छ । **9** एक समय म व्यवस्थाविना जीवित थिएँ, तर जब आज्ञा आयो, पापले पुनः जीवन पायो र म मरेँ । **10** जीवन ल्याउनुपर्ने आज्ञा मेरो निम्ति मृत्युमा परिणत हुन पुग्यो । **11** किनकि पापले यी आज्ञाद्वारा मौका छोप्यो र मलाई छल गर्‍यो । नियमहरूद्वारा यसले मलाई मार्‍यो । **12** त्यसैले, व्यवस्था पवित्र छ, अनि आज्ञा पवित्र, धार्मिक र असल छ । **13** त्यसैले, के जे असल छ त्यो मेरो निम्ति मृत्यु बन्यो ? यस्तो कहिल्यै नहोस् । तर पापलाई पाप नै देखाउन सकियोस् भनी जे असल थियो त्यसद्वारा ममा मृत्यु ल्याइयो । आज्ञाद्वारा यस्तो भयो, ताकि पाप अत्यधिक पापमय बन्‍न सकोस् । **14** हामी जान्दछौँ, कि व्यवस्था आत्मिक हो, तर म शारीरिक हुँ । म पापको दासत्वमा बेचिएको छु । **15** किनभने म जे गर्छु, त्यो म वास्तवमा बुझ्दिनँ । किनकि म जे गर्न चाहन्छु, त्यो म गर्दिनँ; अनि म जेलाई घृणा गर्छु, म त्यही गर्छु । **16** तर म जे चाहँदिनँ म त्यही गर्छु भने, व्यवस्था असल हो भनी म व्यवस्थासँग सहमत हुन्छु । **17** तर अब यो गर्ने म होइन, तर ममा रहने पाप हो । **18** किनकि म जान्दछु, कि ममा अर्थात् मेरो शरीरमा कुनै पनि असल थोक बास गर्दैन । किनकि ममा असल गर्ने इच्छा छ, तर म यो गर्न सक्दिनँ । **19** किनकि मैले चाहेको असल थोक म गर्दिनँ, तर म जुन खराब कुरो गर्न चाहन्‍नँ, म त्यही गर्छु । **20** अब म जे गर्न चाहँदिनँ त्यही गर्छु भने, यो गरिरहने म होइन, तर ममा बास गर्ने पाप हो । **21** तब मैले ममा असल गर्ने सिद्धान्त भेट्टाउँछु, तर ममा दुष्‍ट वास्तवमै उपस्थित भएको पाउँछु । **22** किनकि म भित्री मनुष्यत्वसँगै परमेश्‍वरको व्यवस्थामा आनन्द मनाउँछु । **23** तर मैले मेरा अङ्गहरूमा फरक सिद्धान्त देख्छु । यसले मेरो मनको नयाँ सिद्धान्तसँग लड्छ । मेरा अङ्गहरूमा भएको सिद्धान्तद्वारा यसले मलाई पापको कैदी बनाउँछ । **24** म दुःखि मानिस हुँ ! मलाई यो मृत्युको शरीरबाट कसले छुटकारा देला ? **25** तर हाम्रा प्रभु येशू ख्रीष्‍टद्वारा परमेश्‍वरलाई धन्यवाद होस् ! त्यसैले, म आफैँले मेरो मनले परमेश्‍वरको व्यवस्थाको सेवा गर्छु । तापनि शरीरले म पापको सिद्धान्तको सेवा गर्छु ।

### Chapter 8

**1** त्यसकारण, अब ख्रीष्‍ट येशूमा भएकाहरूलाई दण्डको कुनै आज्ञा छैन । **2** किनकि ख्रीष्‍ट येशूमा जीवनको आत्माको सिद्धान्तले मलाई पाप र मृत्युको सिद्धान्तबाट स्वतन्‍त्र बनाएको छ । **3** जुन कुरा गर्न व्यवस्था असमर्थ थियो, सो परमेश्‍वरले गर्नुभयो, किनकि यो शरीरद्वारा कमजोर थियो । उहाँले आफ्ना पुत्रलाई पापमय शरीरको रूपमा पापको निम्ति बलिदान हुन पठाउनुभयो र उहाँले पापलाई शरीरमा दण्ड दिनुभयो । **4** हामीमा व्यवस्थाको मापदण्ड पुरा हुन सकोस् भनेर उहाँले यसो गर्नुभयो, ताकि हामी शरीरअनुसार होइन, तर आत्माअनुसार चल्न सकौँ । **5** जो शरीरअनुसार जिउँछन्, तिनीहरूले शरीरको कुरामा ध्यान दिन्छन्, तर जो आत्माअनुसार जिउँछन्, तिनीहरूले आत्माको कुरामा ध्यान दिन्छन् । **6** शरीरको मानसिकता मृत्यु हो, तर आत्माको मानसिकता जीवन र शान्ति हो । **7** शरीरको मानसिकता परमेश्‍वरप्रति शत्रुता हो, किनकि यो परमेश्‍वरको व्यवस्थाको अधीनमा छैन, न यो बस्‍न नै समर्थ हुन्छ । **8** जो शरीरमा छन्, उनीहरू परमेश्‍वरलाई खुसी तुल्याउन सक्षम छैनन् । **9** तापनि तिमीहरू शरीरमा छैनौ, तर आत्मामा छौ, यदि यो सत्य हो भने परमेश्‍वरका आत्मा तिमीहरूमा बास गर्नुहुन्छ । तर यदि कसैसँग ख्रीष्‍टका आत्मा हुनुहुन्‍न भने, त्यो उहाँको होइन । **10** यदि तिमीहरूमा ख्रीष्‍ट हुनुहुन्छ भने, पापको निम्ति शरीर मृत हुन्छ, तर धार्मिकताको निम्ति आत्मा जीवित हुन्छ । **11** येशूलाई मृतकहरूबाट जीवित पार्नुहुनेका आत्मा तिमीहरूमा बास गर्नुहुन्छ जसले ख्रीष्‍टलाई मृतकहरूबाट जीवित पार्नुभयो भने, उहाँले नै तिमीहरूमा बास गर्नुहुने उहाँका आत्माद्वारा तिमीहरूको मरणशील शरीरलाई जीवन दिनुहुनेछ । **12** त्यसकारण, भाइ हो, हामी ऋणी छौँ, तर शरीरअनुसार जिउन शरीरप्रति ऋणी छैनौँ । **13** तिमीहरू शरीरअनुसार जिउँछौ भने, तिमीहरू मर्न लागेका छौ, तर तिमीहरूले आत्माद्वारा शरीरका कामहरूलाई मार्छौ भने तिमीहरू जिउनेछौ । **14** किनकि जति परमेश्‍वरका आत्माद्वारा डोर्‍याइएका छन्, तिनीहरू नै परमेश्‍वरका छोराछोरीहरू हुन् । **15** किनकि तिमीहरूले डरको लागि दासत्वको आत्मा पाएका छैनौ । बरु, तिमीहरूले धर्मपुत्रको आत्मा पाएका छौ जसद्वारा हामी “अब्बा, पिता !” भनी पुकार्छौं । **16** हामी परमेश्‍वरका सन्तान हौँ भनी पवित्र आत्मा स्वयम्‌ले हाम्रो आत्मालाई गवाही दिनुहुन्छ । **17** यदि हामी सन्तानहरू हौँ भने त हामी उत्तराधिकारीहरू पनि हौँ अर्थात् परमेश्‍वरका उत्तराधिकारीहरू हौँ । अनि हामी ख्रीष्‍टसँगै साझे-उत्तराधिकारीहरू हौँ । वास्तवमा हामीले उहाँसँगै कष्‍ट भोग्यौँ भने, हामी पनि उहाँसँगै महिमित हुन सक्छौँ । **18** यो वर्तमान समयका कष्‍टहरू हामीलाई प्रकट गरिने महिमासँग तुलना गर्न योग्यका छैनन् भन्‍ने म ठान्छु । **19** किनकि सृष्‍टिको उत्कट आशा परमेश्‍वरका पुत्रहरूको प्रकटीकरणको प्रतीक्षामा छ । **20** किनकि सृष्‍टिलाई व्यर्थताको वशमा सुम्पिएको छ; यसको आफ्नै इच्छामा होइन, तर यसलाई वशमा राख्‍नुहुनेको इच्छामा । यो दृढ निश्‍चयता हो, **21** कि सृष्‍टि स्वयम्‌लाई विनाशको दासत्वबाट मुक्‍त गरिनेछ, र यसलाई परमेश्‍वरका सन्तानहरूका महिमाको स्वतन्‍त्रतामा ल्याइनेछ । **22** हामी जन्दछौँ, कि सारा सृष्‍टि अहिले पनि एकसाथ क्रन्दन र प्रसव वेदनामा छ । **23** यति मात्र होइन, तर पवित्र आत्माको पहिलो फल भएका हामी आफैँ पनि हाम्रो धर्मपुत्र ग्रहणको प्रतीक्षा अर्थात् हाम्रो शरीरको उद्धारको प्रतीक्षामा हामी आफैँभित्र क्रन्दनमा छौँ । **24** किनकि हामीलाई यही भरोसाद्वारा बचाइएको थियो । तर जे हुनेछ भनी हामी विश्‍वस्त छौँ, त्यो अझ देखिएको छैन, किनकि अगाडि नै देखिएको कुराको निम्ति कसले दृढतासाथ प्रतीक्षा गर्छ र ? **25** तर यदि हामी अझैसम्म नदेखिएका कुरामा विश्‍वस्त छौँ भने, हामी यसको लागि धैर्यसाथ प्रतीक्षा गर्दछौँ । **26** त्यसै गरी, पवित्र आत्माले पनि हाम्रो कमजोरीमा सहायता गर्नुहुन्छ । किनकि कसरी प्रार्थना गर्ने भनी हामी जान्दैनौँ, तर पवित्र आत्माले व्यक्त गर्न नसकिने क्रन्दनमा हाम्रो निम्ति मध्यस्थता गर्नुहुन्छ । **27** जसले हृदयको खोजी गर्नुहुन्छ उहाँले पवित्र आत्माको विचार जान्‍नुहुन्छ, किनकि उहाँले परमेश्‍वरको इच्छाअनुसार विश्‍वासीहरूको तर्फबाट अन्तरबिन्‍ती गर्नुहुन्छ । **28** हामी जान्दछौँ, कि परमेश्‍वरलाई प्रेम गर्नेहरू र उहाँको उद्देश्यअनुसार बोलाइएकाहरूका निम्ति उहाँले सबै थोकमा एकसाथ भलाइको निम्ति काम गर्नुहुन्छ अर्थात् (नोटः केही पुरानो संस्करणमा यस्तो छ) सबै थोकले एकसाथ भलाइको निम्ति नै काम गर्छन् । **29** किनकि जसलाई उहाँले पहिलेदेखि नै जान्‍नुहुन्थ्यो, धेरै भाइहरूमध्ये ज्येष्‍ठ होऊन् भनी उहाँले तिनीहरूलाई आफ्नो पुत्रको स्वरूप समान हुन पहिले नै नियुक्‍ति गर्नुभयो । **30** जसलाई उहाँले पहिले नै नियुक्‍ति गर्नुभयो, तिनीहरूलाई उहाँले बोलाउनु पनि भयो । जसलाई उहाँले बोलाउनुभयो, तिनीहरूलाई धर्मी पनि ठहर्‍याउनुभयो । जसलाई उहाँले धर्मी ठर्‍याउनुभयो, तिनीहरूलाई उहाँले महिमित पनि पार्नुभयो । **31** त्यसो भए, यी कुराहरूको विषयमा हामी के भनौँ त ? यदि परमेश्‍वर नै हाम्रो पक्षमा हनुहुन्छ भने, हाम्रो विरुद्धमा को हुन्छ र ? **32** जसले आफ्ना पुत्रलाई पनि बाँकी राख्‍नुभएन तर हामी सबैको तर्फबाट उहाँलाई सुम्पिदिनुभयो, कसरी उहाँले हामीलाई उहाँसँगै सबै थोक पनि सितैँमा दिनुहुन्‍न र ? **33** परमेश्‍वरका चुनिएकाहरूका विरुद्धमा कसले दोष ल्याउने ? धर्मी तुल्याउनुहुने त परमेश्‍वर नै हुनुहुन्छ । **34** दण्डको आज्ञा दिनुहुने को हुनुहुन्छ ? हाम्रो निम्ति मर्नुहुने त ख्रीष्‍ट नै हुनुहुन्छ, अनि त्यसभन्दा बढी उहाँ जीवित भई उठ्नु पनि भयो । उहाँले आदरको स्थानमा रहेर परमेश्‍वरसँग शासन गर्दै हुनुहुन्छ, र हाम्रा लागि मध्यस्थता गरिरहनुहुने उहाँ नै हुनुहुन्छ । **35** हामीलाई ख्रीष्‍टको प्रेमबाट कसले अलग गर्न सक्‍नेछ ? सङ्कष्‍टले, वा दुःखले, वा सतावटले, वा भोकले, वा नग्‍नताले, वा खतराले, वा तरवारले ? **36** जस्तो लेखिएको छ, “तपाईंको लाभको निम्ति हामी दिनभरि मारिन्छौँ । हामीलाई मारिने भेडाहरूझैँ ठानियो ।” **37** यी सबै कुरामा हामी हामीलाई प्रेम गर्नुहुनेद्वारा विजेताहरूभन्दा पनि बढी छौँ । **38** किनकि म विश्‍वस्त भएको छु, कि न मृत्युले, न जीवनले, न स्वर्गदूतहरूले, न शासकहरूले, न वर्तमानका कुराहरूले, न आउने कुराहरूले, **39** न उचाइले, न गहिराइले, न सृष्‍टि गरिएको कुनै थोकले हाम्रा प्रभु ख्रीष्‍ट येशूमा भएको परमेश्‍वरको प्रेमबाट हामीलाई अलग गर्न सक्छ ।

### Chapter 9

**1** म येशू ख्रीष्‍टमा साँचो भन्दछु । म ढाँट्‌दिनँ, र मेरो विवेकले पवित्र आत्मामा मसँगै साक्षी दिन्छ, **2** कि मेरो लागि मेरो हृदयमा असाध्य कष्‍ट र अटुट पीडा छ । **3** म इच्छा गर्थें, कि मेरा भाइहरू अर्थात् शरीरअनुसार आफ्नै जातिका खातिर म आफैँचाहिँ श्रापित होऊँ र ख्रीष्‍टबाट अलग गरिऊँ । **4** तिनीहरू इस्राएलीहरू हुन् । धर्मपुत्र हुने अधिकार, महिमा, करारहरू, व्यवस्थाको उपहार, परमेश्‍वरको आराधना र प्रतिज्ञाहरू उनीहरूकै हुन् । **5** ख्रीष्‍टको शरीरअनुसार ख्रीष्‍ट आउनुभएका पुर्खाहरू तिनीहरूकै हुन् । उहाँ नै सबैका परमेश्‍वर हुनुहुन्छ । सदासर्वदा उहाँको प्रशंसा भइरहोस् । आमेन । **6** तर यो परमेश्‍वरका प्रतिज्ञाहरू चुकेकोजस्तो होइन, किनकि इस्राएलका सबै साँचो रूपमा इस्राएलका होइनन् । **7** न त अब्राहामका सबै सन्तानहरू साँचो रूपमा उनका सन्तानहरू नै हुन् । तर, “इसहाकबाट नै तेरा सन्तानहरू भनिनेछन् ।” **8** अर्थात् शरीरबाट जन्मेका सन्तानहरू परमेश्‍वरका सन्तानहरू होइनन् । तर प्रतिज्ञाका सन्तानहरू नै सन्तानहरूका रूपमा गनिन्छन् । **9** किनकि प्रतिज्ञाको वचन यही हो, “म यही समयमा आउनेछु र सारालाई एउटा छोरो दिइनेछ ।” **10** यति मात्र होइन, तर रिबेका पनि एक जना व्यक्‍ति अर्थात् हाम्रा पिता इसहाकबाट गर्भवती भएपछि– **11** किनकि सन्तानहरू अझ जन्मेका थिएनन् र उनीहरूले कुनै असल वा खराब केही गरेका थिएनन्, ताकि परमेश्‍वरको उद्देश्य कर्महरूका कारण होइन, तर बोलाउनुहुनेको कारणले चुनाउअनुसार ठहरियोस् भनेर **12** तिनलाई यसो भनियो, “जेठोले कान्छोको सेवा गर्नेछ ।” **13** जस्तो लेखिएको थियो, “मैले याकूबलाई प्रेम गरेँ, तर एसावलाई घृणा गरेँ ।” **14** त्यसो हो भने, हामी के भनौँ त ? के परमेश्‍वरसित अधार्मिकता छ त ? कहिल्यै यस्तो नहोस् । **15** किनकि उहाँ मोशालाई भन्‍नुहुन्छ, “जसमाथि म दया देखाउन चाहन्छु, त्यसमाथि म दया देखाउँछु, र जसमाथि म करुणा देखाउन चाहन्छु, त्यसमाथि म करुणा देखाउँछु ।” **16** त्यसैले, यो इच्छा गर्नेको कारणले होइन, न त दौडनेको कारणले नै हो, तर दया देखाउनुहुने परमेश्‍वरको कारणले नै हो । **17** किनकि धर्मशास्‍त्रले फारोलाई भन्छ, “यही उद्देश्यको निम्ति मैले तँलाई खडा गरेँ, ताकि मैले तँमा मेरो शक्‍ति प्रदर्शन गर्न सकूँ, र सारा पृथ्वीमा मेरो नाउँ घोषणा गरियोस् ।” **18** त्यसैले, परमेश्‍वरले जसलाई इच्छा गर्नुहुन्छ त्यसलाई दया गर्नुहुन्छ र जसलाई इच्छा गर्नुहुन्छ त्यसलाई कठोर पनि बनाउनुहुन्छ । **19** तब तिमीहरूले मलाई भन्‍नेछौ, “उहाँले किन अझ पनि गल्ती नै भेट्टाउनुहुन्छ त ?” **20** त्यसको विपरीत, हे मानिस, परमेश्‍वरको विरुद्धमा जवाफहरू दिने तिमी को हौ ? के आकार दिइएको थोकले आकार दिनेलाई यसो भन्छ, “तिमीले मलाई किन यस्तो बनाएको ? ” **21** के कुमालेसित उही माटोको डल्लोबाट विशेष प्रयोगको निम्ति प्रयोग गरिने भाँडो र दैनिक प्रयोगको निम्ति प्रयोग गरिने भाँडो बनाउने अधिकार हुँदैन र ? **22** परमेश्‍वरले नै उहाँको क्रोध प्रकट गर्न र विनाशको निम्ति तयार पारिएका भाँडाहरूलाई निकै धैर्यसाथ सहिरहने इच्छा गरिरहनुभएको छ भने के त ? **23** यदि उहाँले पहिलेबाट नै महिमाको निम्ति तयार पार्नुभएको दयाका भाँडाहरूमाथि उहाँको महिमा प्रकट गर्न यसो गर्नुभएको हो भने के त ? **24** यदि उहाँले यो हाम्रो निम्ति अर्थात् यहूदीहरूबाट मात्र होइन, तर गैरयहूदीहरूबाट बोलाउनुभएकाहरूका निम्ति यो गर्नुभएको हो भने के त ? **25** जसरी उहाँ होशेको पुस्तकमा भन्‍नुहुन्छ, “जो मेरा मानिसहरू थिएनन्, म तिनीहरूलाई मेरा मानिसहरू भन्‍नेछु, र जो प्रिय थिएनन् तिनलाई प्रिय भन्‍नेछु । **26** र त्यस्तो हुनेछ, कि जहाँ तिनीहरूलाई भनियो, ‘तिमीहरू मेरा मानिसहरू होइनौ’, त्यहाँ तिनीहरू ‘जीवित परमेश्‍वरका छोराहरू’ भनिनेछन् ।” **27** यशैया इस्राएलको विषयमा भन्छन्, “यदि इस्राएलका सन्तानहरूको सङ्ख्या समुद्रको बालुवाजत्ति थिए भने बचाइएकाहरू बाँकी रहेकाहरू मात्र हुनेछन् । **28** किनभने प्रभुले आफ्नो वचन पृथ्वीमा चाँडै र पूर्ण रूपमा पुरा गर्नुहुनेछ, **29** अनि यशैयाले अगाडि नै भने, “यदि सेनाहरूका प्रभुले हाम्रा निम्ति सन्तानहरू छोड्नुभएको थिएन भने, हामी सदोम र गमोराजस्ता हुने थियौँ ।” **30** त्यसो भए, हामी के भनौँ त ? गैरयहूदीहरू जसले धार्मिकतालाई पछ्याइरहेका थिएनन्, तिनीहरूले धार्मिकता अर्थात् विश्‍वासद्वारा आउने धार्मिकता प्राप्‍त गरे । **31** तर इस्राएलीहरू, जो व्यवस्थाको धार्मिकताको पछि लागे, तिनीहरू यसमा आइपुगेनन् । **32** किन पाएनन् त ? किनकि तिनीहरूले विश्‍वासद्वारा खोजेनन्, तर कर्मद्वारा खोजे । तिनीहरू ठेस लाग्‍ने ढुङ्गामा ठेस खाए, **33** जस्‍तो लेखिएको छ, “हेर, मैले सियोनमा एउटा ठेस लाग्‍ने ढुङ्गा र चोट लाग्‍ने चट्टान राख्‍दै छु । जसले यसमा विश्‍वास गर्छ त्यो लज्‍जित हुनेछैन ।”

### Chapter 10

**1** भाइहरू हो, मेरो हृदयको इच्छा र परमेश्‍वरलाई मेरो बिन्ती तिनीहरूका लागि र तिनीहरूको उद्धारको निम्ति हो । **2** किनकि म तिनीहरूको विषयमा गवाही दिन्छु, कि तिनीहरूसँग परमेश्‍वरको निम्ति जोस छ, तर ज्ञानअनुसार छैन । **3** किनकि तिनीहरूले परमेश्‍वरको धार्मिकता जान्दैनन्, र तिनीहरूले आफ्नै धार्मिकता स्थापित गर्न खोज्छन् । तिनीहरू परमेश्‍वरको धार्मिकताप्रति समर्पित भएनन् । **4** विश्‍वास गर्ने सबैको निम्ति ख्रीष्‍ट नै धार्मिकताको निम्ति व्यवस्थाको समाप्‍ति हुनुहुन्छ । **5** किनकि मोशा व्यवस्थाबाट आउने धार्मिकताको विषयमा लेख्‍छन्, “व्यवस्थाको धार्मिकता पालन गर्ने मानिस, यो धार्मिकताद्वारा नै जिउनेछ ।” **6** तर विश्‍वासद्वारा आउने धार्मिकताले यसो भन्छ, “आफ्नो हृदयमा यसो नभन, ‘स्वर्गमा को उक्लने ?’ (अर्थात् ख्रीष्‍टलाई तल ल्याउन) । **7** र यसो नभन, ‘तल पातालसम्म को ओर्लने ?’ (अर्थात् ख्रीष्‍टलाई मरेकाहरूबाट ल्याउन), **8** तर यसले के भन्छ ? “वचन तिमीहरूको नजिकै छ, तिमीहरूको मुख र हृदयमा नै छ ।” त्यो विश्‍वासको वचन हो, जुन हामी घोषणा गर्छौं । **9** यदि तिमीले तिम्रो मुखले येशूलाई प्रभु भनी स्वीकार गर्छौ र परमेश्‍वरले उहाँलाई मृतकहरूबाट जीवित पार्नुभयो भनी आफ्नो हृदयमा विश्‍वास गर्छौ भने, तिमी बचाइनेछौ । **10** किनकि मानिसले धार्मिकताको निम्ति आफ्नो हृदयले विश्‍वास गर्छ, र उसले उद्धारको निम्ति आफ्नो मुखले स्वीकार गर्छ । **11** किनकि धर्मशास्‍त्रले भन्छ, “हरेक जसले उहाँमा विश्‍वास गर्छ, त्यो शर्ममा पारिनेछैन ।” **12** किनकि यहूदी र ग्रिकहरूबिच कुनै भिन्‍नता छैन । किनकि उही प्रभु नै सबैका प्रभु हुनुहुन्छ र उहाँलाई पुकार्ने सबैको लागि उहाँ प्रशस्त हुनुहुन्छ । **13** किनकि प्रभुको नाम पुकार्ने सबै बचाइनेछन् । **14** त्यसो हो भने, जसमाथि तिनीहरूले विश्‍वास गरेका छैनन् उहाँलाई कसरी पुकार्ने ? र जसको विषयमा तिनीहरूले सुनेका छैनन् उहाँमाथि कसरी विश्‍वास गर्ने ? र प्रचारकविना तिनीहरूले कसरी सुन्‍न सक्छन् ? **15** र जबसम्म तिनीहरू पठाईंदैनन् तिनीहरूले कसरी प्रचार गर्छन् र ? जस्तो लेखिएको छ, “असल कुराहरूबारे खुसीको सन्देश प्रचार गर्नेहरूका पाउ कति राम्रा ?” **16** तर तिनीहरू सबैले सुसमाचार सुनेनन् । किनकि यशैया भन्छन्, “हे प्रभु, हाम्रो सन्देश कसले विश्‍वास गरेको छ ?” **17** त्यसकारण, विश्‍वास सुनाइबाट आउँछ, र सुनाइ ख्रीष्‍टको वचनद्वारा आउँछ । **18** तर म भन्छु, “के तिनीहरूले सुनेनन् ?” हो, निश्‍चय नै । “तिनीहरूको आवाज सारा पृथ्वीभरि र तिनीहरूका शब्दहरू पृथ्वीको अन्त्यसम्म नै पुगेका छन् ।” **19** यसको अतिरिक्‍त, म भन्छु, “के इस्राएलले जानेन ?” पहिले मोशा भन्छन्, “म तिमीहरूलाई एउटा जाति नै नभएको समूहद्वारा डाही तुल्याउँछु । समझविनाको जातिद्वारा म तिमीहरूलाई क्रोधित तुल्याउनेछु ।” **20** यशैया निकै साहसी छन् र भन्छन्, “जसले मलाई खोजेनन्, तिनीहरूले मलाई भेट्टाए । जसले मलाई बिन्ती गरेनन्, म तिनीहरूकहाँ देखा परेँ ।” **21** तर इस्राएललाई उहाँ भन्‍नुहुन्छ, “मैले मेरा हात दिनभरि अनाज्ञाकारी र हठी जातितिर फैलाएँ ।”

### Chapter 11

**1** त्यसो भए म भन्छु, के परमेश्‍वरले आफ्ना मानिसहरूलाई इन्कार गर्नुभयो त ? किनकि म पनि अब्राहामका सन्तान, बेन्यामीन कुलका एक इस्राएली हुँ । **2** परमेश्‍वरले अघिबाटै पहिचान गर्नुभएको आफ्नो जातिलाई इन्कार गर्नुभएन । एलियाको बारेमा धर्मशास्‍त्रले के भन्छ अर्थात् तिनले इस्राएलको बारेमा परमेश्‍वरसँग कसरी बिन्ती गरे भन्‍ने कुरा के तिमीहरूलाई थाहा छैन ? **3** “हे प्रभु, तिनीहरूले तपाईंका अगमवक्‍ताहरूलाई मारेका छन्, तिनीहरूले तपाईंका वेदीहरूलाई भत्काएका छन् । म मात्र छोडिएको छु, र तिनीहरूले मेरो पनि ज्यान लिन खोजी गरिरहेका छन् ।” **4** तर परमेश्‍वरको जवाफले तिनलाई के भन्छ ? “बाल देवतासामु आफ्ना घुँडा नटेकेका सात हजार मानिसलाई मेरो निम्ति साँचेर राखेको छु ।” **5** त्यसो भए, अनुग्रहको छनोटको कारण वर्तमान समयमा पनि बाँकी रहेकाहरू छन् । **6** तर यो अनुग्रहद्वारा हो भने यो कामद्वारा होइन । नत्रता अनुग्रह अनुग्रह नै हुने थिएन । (नोटः केही पुरानो प्रतिलिपिमा यस्तो छ, तर यदि यो कर्महरूद्वारा हो भने यो अनुग्रह हुँदै होइन; नत्र कर्म हुँदै हुँदैन ।) **7** त्यसो भए के त ? इस्राएलले जे खोजिरहेको थियो, यसले पाएन, तर चुनिएकाहरूले त्यो पाए र बाँकी रहेकाहरूलाई चाहिँ कठोर बनाइयो । **8** जस्तो लेखिएको छ, “परमेश्‍वरले तिनीहरूलाई बोधो आत्मा दिनुभएको छ, ताकि आजको दिनसम्म पनि तिनीहरूका आँखा छन् र पनि तिनीहरूले देख्‍न नसकून् अनि कान छन् र पनि तिनीहरूले सुन्‍न नसकून् ।” **9** अनि दाऊद भन्छन्, “तिनीहरूका भोजनको टेबल तिनीहरूका निम्ति पासो, जाल, बाधा र तिनीहरूका विरुद्धमा प्रतिशोध बनोस् । **10** तिनीहरूका आँखा अँध्यारो होस्, ताकि तिनीहरूले नदेखून् । तिनीहरूका ढाड सधैँ कुप्रो होस् ।” **11** त्यसो भए म भन्छु, “के तिनीहरू पतन हुनका लागि ठक्‍कर खाएका हुन् ?” त्यस्तो कहिले नहोस् । बरु, तिनीहरूका असफलताद्वारा तिनीहरूलाई डाही तुल्याउनको निम्ति गैरयहूदीहरूकहाँ मुक्‍ति आएको छ । **12** अब यदि तिनीहरूको असफलता संसारको निम्ति धन हो र यदि तिनीहरूको नोक्सानी गैरयहूदीहरूका निम्ति लाभ हो भने, तिनीहरूको पूर्णता झनै कति ठुलो हुन्छ होला ? **13** अनि अहिले म गैरयहूदीहरूसँग बोलिरहेको छु । जबसम्म म गैरयहूदीहरूको प्रेरित हुन्छु, म मेरो सेवा-कार्यमा गर्व गर्छु । **14** सायद मेरा आफ्नैहरूलाई म डाही तुल्याउनेछु । सायद हामीले तिनीहरूमध्ये केहीलाई बचाउनेछौँ । **15** किनकि यदि तिनीहरूको इन्कार संसारको मिलाप हो भने, तिनीहरूको स्वीकार मृतकहरूबाट जीवित पारिनुबाहेक के हुनेछ र ? **16** यदि अगौटे फलहरूलाई बचाएर राखिन्छ भने मुछेको पिठोको ढिक्‍कालाई पनि त्यसै गरिन्छ । यदि जरालाई बचाएर राखिन्छ भने हाँगाहरूलाई पनि त्यसै गरिन्छ । **17** तर यदि केही हाँगाहरू भाँचिएका थिए भने तिमी जङ्गली जैतूनको हाँगालाई तिनीहरूसँग कलमी बाँधिएका थियौ भने, र तिमीहरू जैतूनको उर्बर जरामा तिनीहरूसँग सहभागी भयौ भने **18** हाँगाहरू भएकोमा घमण्ड नगर । तर यदि तिमीले गर्व गर्छौ भने, जरालाई थाम्‍ने तिमी होइनौ, तर जराले तिमीलाई थाम्छ । **19** तब तिमीले भन्‍नेछौ, “हाँगाहरू भाँचिएका थिए, ताकि ममा कलमी बाँधियोस् ।” **20** त्यो सत्य हो । तिनीहरूको अविश्‍वासले तिनीहरू काटिए, तर तिमीहरू तिमीहरूको विश्‍वासले खडा छौ । आफैँलाई अति उच्‍च नठान, तर भय मान । **21** किनकि परमेश्‍वरले प्राकृतिक हाँगाहरूलाई त छोड्नुभएन भने, उहाँले तिमीहरूलाई पनि छोड्नुहुनेछैन । **22** तब परमेश्‍वरको दयाका कामहरू र कठोरतालाई हेर । एकातिर, पतन भएका यहूदीहरूमाथि परमेश्‍वरको कठोरता आइपर्‍यो । तर अर्कोतिर, यदि तिमीहरू उहाँको भलाइमा लागिरह्‍यौ भने तिमीहरूमाथि परमेश्‍वरको भलाइ आउँछ । नत्रता तिमीहरू पनि काटिनेछौ । **23** अनि त्यसरी नै, यदि तिनीहरू आफ्ना अविश्‍वासमा लागिरहँदैनन् भने तिनीहरू पुनः कलमी बाँधिनेछन् । **24** यदि तिमीहरू स्वभावैले जङ्गली जैतूनबाट काटियौ र आफ्नो स्वभाव विपरीत असल जैतूनमा कलमी बाँधियौ भने, यी यहूदीहरू जो प्राकृतिक हाँगाहरू हुन्, यिनीहरू आफ्नै जैतूनको रुखमा कति धेरै कलमी बाँधिनेछन् ? **25** किनकि भाइहरू हो, तिमीहरू यो रहस्यबारे अन्जान रहो भन्‍ने म चाहन्‍नँ, ताकि तिमीहरू आफ्‍नै विचारमा बुद्धिमानी नहोऊ । यो रहस्यचाहिँ गैरयहूदीहरू आउने काम पुरा नभएसम्म इस्राएलमा आंशिक रूपमा कठोर पार्ने काम भएको छ । **26** त्यसैले, सबै इस्राएली बचाइनेछन् जस्तो लेखिएको छ, “सियोनबाट एक जना उद्धारकर्ता आउनुहुनेछ । उहाँले याकूबबाट सबै अधर्महरू हटाइदिनुहुनेछ । **27** अनि तिमीहरूसँग मेरो करार यही हुनेछ, जब म तिनीहरूका पापहरू उठाई लानेछु ।” **28** एकातिर, सुसमाचारको सम्बन्धमा तिमीहरूका तर्फबाट तिनीहरू शत्रु हुन् । अर्कोतिर, परमेश्‍वरको चुनाउअनुसार पुर्खाहरूको खातिर तिनीहरू प्रियहरू हुन् । **29** किनकि परमेश्‍वरका वरदानहरू र बोलावट अपरिवर्तनशील हुन्छन् । **30** किनकि तिमीहरू पहिला परमेश्‍वरप्रति अनाज्ञाकारी थियौ, तर तिनीहरूका अनाज्ञाकारिताले अहिले तिमीहरूले दया प्राप्‍त गरेका छौ । **31** त्यसरी नै, अहिले यी यहूदीहरू अनाज्ञाकारी भएका छन्, ताकि तिमीहरूलाई देखाइएको दयाद्वारा तिनीहरूले पनि दया प्राप्‍त गर्न सकून् । **32** किनकि परमेश्‍वरले सबैलाई अनाज्ञाकारिताभित्र बन्द गर्नुभएको छ, ताकि उहाँले सबैलाई दया देखाउन सक्‍नुभएको होस् । **33** ओहो ! परमेश्‍वरका बुद्धि र ज्ञान दुवै कति गहन ! उहाँका न्यायहरू कति अगम्य र उहाँका मार्गहरू खोज्‍न नै नसकिने छन् ! **34** “किनकि परमेश्‍वरको मनलाई कसले जानेको छ र ? अथवा उहाँको सल्लाहकार को भएको छ र ? **35** अथवा कसले परमेश्‍वरलाई पहिले कुनै कुरा दिएको छ, ताकि त्यसलाई यो फर्काइयोस् ?” **36** किनकि सबै थोक उहाँबाट, उहाँद्वारा र उहाँकै निम्ति हुन् । उहाँलाई नै सदासर्वदा महिमा होस् । आमेन ।

### Chapter 12

**1** यसकारण, भाइहरू हो, परमेश्‍वरको कृपाद्वारा म तिमीहरूलाई बिन्‍ती गर्दछु, कि आ-आफ्ना शरीरलाई पवित्र र परमेश्‍वरमा ग्रहणयोग्य जिउँदो बलिको रूपमा अर्पण गर । यो नै तिमीहरूको उचित सेवा हो । **2** यस संसारको ढाँचाअनुसार नचल, तर आफ्‍नो मनलाई नयाँ बनाई पूर्ण रूपमा परिवर्तित होओ । परमेश्‍वरको असल, ग्रहणयोग्य र सिद्ध इच्छा के हो भनी जान्‍न यसो गर । **3** किनभने मलाई दिइएको अनुग्रहअनुसार म यो कुरा भन्छु, कि तिमीहरूमध्‍ये कसैले पनि आफूलाई जस्तो ठान्‍नुपर्ने हो सोभन्दा बढी नठानोस् । बरु, परमेश्‍वरले हरेकलाई दिनुभएको विश्‍वासको नापबमोजिम बुद्धिमानी ढङ्गले सोच्नुपर्छ । **4** किनभने हाम्रो एउटा शरीरमा धेरै अङ्गहरू छन्, तर अङ्गहरूको काम एउटै हुँदैन । **5** त्यसरी नै, हामीहरू जो धेरै छौँ ख्रीष्‍टमा एउटै शरीर हौँ, र हामी सबै एक-अर्काका अङ्गहरू हौँ । **6** हामीलाई दिइएको अनुग्रहअनुसार हामीसँग फरक-फरक वरदानहरू छन् । यदि कसैको वरदान अगमवाणी हो भने, उसको विश्‍वासको परिमाणअनुसार गरोस् । **7** यदि कसैको वरदान सेवाको हो भने, त्यसले सेवा गरोस् । यदि कसैसँग सिकाउने वरदान छ भने, त्यसले सिकाओस् । **8** यदि कसैको वरदान उत्साह दिने हो भने, त्यसले उत्साह देओस् । यदि कसैको वरदान दिने छ भने, त्यसले उदारतासाथ गरोस् । यदि कसैको वरदान अगुवाइ गर्ने हो भने, त्यसले होसियारीसाथ गरोस् । यदि कसैको वरदान दया गर्ने हो भने, त्यसले यो प्रसन्‍न भएर गरोस् । **9** प्रेम निष्कपट होस् । जे खराब छ, त्यसलाई घृणा गर; जे असल छ, त्यसमा लागिरहो । **10** दाजुभाइहरूबिच हुने प्रेमको सम्बन्धमा चाहिँ एक-अर्काप्रति स्‍नेही बन । आदर गर्ने सम्बन्धमा एक-अर्कालाई आदर गर । **11** लगनशीलताको सम्बन्धमा नहिच्‌किचाओ । आत्माको सन्बन्धमा उत्सुक होओ । प्रभुको सम्बन्धमा उहाँको सेवा गर । **12** तिमीहरूमा भएको भविष्यप्रतिको निश्‍चयताको बारेमा आनन्द मनाओ । दुःखमा धैर्य गर । निरन्तर प्रार्थना गर्दै रहो । **13** विश्‍वासीहरूका खाँचाहरूमा बाँड-चुँड गर । अतिथि सत्कारको निम्ति धेरै उपायहरूको खोजी गर । **14** तिमीहरूलाई सताउनेहरूलाई आशिष्‌‌ देओ; श्राप नदेओ । **15** आनन्द गर्नेहरूसँग आनन्द मनाओ; रुनेहरूसँग रोओ । **16** एक अर्काप्रति एउटै मनका होओ । अभिमानी तरिकाले नसोच, तर नम्रहरूलाई स्वीकार गर । आफ्नै विचारमा बुद्धिमान्‌ नहोओ । **17** खराबीको सट्टा खराबी नगर । सबै मानिसको नजरमा असल गर । **18** सम्भव भए, तपाईंको हकमा भएसम्म सबैसँग शान्तिमा बस । **19** प्रिय हो, आफैँले बदला नलेओ, तर परमेश्‍वरको क्रोधमा छोडिदेओ । किनकि लेखिएको छ, “बदला लिने काम मेरो हो; मैले बदला लिनेछु”, परमप्रभु भन्‍नुहुन्छ । **20** “तर तिम्रो शत्रु भोकाएको छ भने, उसलाई खान देऊ । ऊ तिर्खाएको छ भने, उसलाई पिउन देऊ । किनकि तिमीले यसो गर्‍यौ भने तिमीले उसको टाउकोमा आगोको भुङ्ग्रो खन्याउनेछौ ।” **21** खराबीबाट पराजित नहोओ, तर खराबीलाई भलाइले जित ।

### Chapter 13

**1** हरेक व्यक्‍ति उच्‍च अख्तियारको अधीनतामा रहोस्, किनभने परमेश्‍वरबाट आउने अधिकारबाहेक अरू कुनै अधिकार हुँदैन । जुन अधिकारीहरू छन्, तिनीहरू परमेश्‍वरद्वारा नियुक्त गरिएका हुन् । **2** यसकारण, जसले उक्‍त अधिकारीहरूको प्रतिरोध गर्छ, त्यसले परमेश्‍वरको विरोध गर्दछ; जसले यसलाई विरोध गर्छ, तिनीहरूले आफैँमाथि न्याय गर्छन् । **3** असल कामहरूका निम्ति होइन, तर दुष्‍ट कामहरूका निम्ति शासकहरूको डर मानिन्छ । के तिमी अधिकारीप्रति निर्भय हुने इच्छा गर्छौ ? जे असल छ त्यही गर, र तिमीले तिनीहरूबाट प्रशंसा पाउनेछौ । **4** किनकि भलाइको निम्ति तिनी तिम्रो लागि परमेश्‍वरका सेवक हुन् । तर यदि तिमीले खराबी गर्‍यौ भने भयभीत होऊ; किनकि तिनले विनाकारण तरवार भिर्दैनन् । किनकि तिनी परमेश्‍वरका एक सेवक हुन् अर्थात् खराबी गर्नेमाथि बदला लिने व्यक्‍ति हुन् । **5** यसकारण, क्रोधको कारणले मात्र होइन, तर विवेकको खातिर पनि तिमीले आज्ञा पालन गर्नुपर्छ । **6** तसर्थ, तिमी कर पनि तिर्छौ । अधिकारीहरू यिनै कुराहरूको निरन्तर रूपमा हेरचाह गर्ने परमेश्‍वरका सेवकहरू हुन् । **7** तिर्नु पर्नेलाई तिर; कर तिर्नुपर्नेलाई कर र महसुल दिनुपर्नेलाई महसुल देऊ; डर मान्‍नुपर्नेको डर मान; जसको इज्‍जत गर्नुपर्ने हो, उसको इज्‍जत गर । **8** एकले अर्कोलाई प्रेम गर्नुबाहेक कसैको ऋणी नहोऊ । जसले आफ्नो छिमेकीलाई प्रेम गर्दछ, त्यसले व्यवस्था पालना गरेको हुन्छ । **9** किनकि, “तिमीले व्यभिचार नगर, तिमीले हत्या नगर, तिमीले नचोर, तिमीले लालच नगर” र यदि अरू आज्ञाहरू पनि छन् भने यसलाई यही वाक्यमा सारांशमा ल्याउन सकिन्छ, “आफ्नो छिमेकीलाई आफूलाई जस्तै प्रेम गर ।” **10** प्रेमले आफ्नो छिमेकीलाई हानि गर्दैन । त्यसकारण, प्रेममा नै व्यवस्था पुरा हुन्छ । **11** यसकारण, तिमीहरूले समय जान्दछौ, निन्द्राबाट ब्युँझने समय अघि नै भइसकेको छ । किनकि हामीले पहिले विश्‍वास गरेको भन्दा अहिले हाम्रो मुक्‍ति अझ नजिक छ । **12** रात बितिसकेको छ र दिन नजिकै आइपुगेको छ । त्यसकारण, अन्धकारका कामहरू त्यागौँ, र ज्योतिका हातहतियार धारण गरौँ । **13** उद्दण्ड उत्सवहरू वा मतवालीपनमा होइन, दिनमा जस्तै उचित तवरले हिडौँ । अनि यौन अनैतिकता वा अनियन्त्रित कामवासनामा नहिँडौँ, न त झगडा र ईर्ष्यामा नै हिँडौँ । **14** तर प्रभु येशू ख्रीष्‍टलाई धारण गर, र शरीर अर्थात् यसका अभिलाषाहरूका निम्ति कुनै स्थान नदेऊ ।

### Chapter 14

**1** बहसहरूको बारेमा न्याय नगरीकनै विश्‍वासमा कमजोर हुनेलाई ग्रहण गर । **2** एक जनासँग कुनै पनि थोक खाने विश्‍वास हुन्छ, अर्को जो कमजोर छ, त्यसले सागसब्जी मात्र खान्छ । **3** सबै थोक खानेले सबै थोक नखानेलाई घृणा नगरोस् । अनि सबै थोक नखानेले सबै थोक खानेको न्याय नगरोस् । किनकि उसलाई परमेश्‍वरले ग्रहण गर्नुभएको छ । **4** अरूको नोकरको न्याय गर्ने तिमी को हौ ? यो त्यसको मालिकको सामु नै खडा हुन्छ वा पतन हुन्छ । तर त्यसलाई खडा गराइनेछ, किनकि प्रभु त्यसलाई खडा गराउन सक्षम हुनुहुन्छ । **5** एक जनाले कुनै दिनलाई अर्कोभन्दा मूल्यको मान्छ । अर्कोले हरेक दिनलाई समान रूपमा लिन्छ । हेरक आ-आफ्नै मनमा विश्‍वस्त होस् । **6** जसले कुनै दिन पालन गर्छ, त्यसले प्रभुकै निम्ति पालन गर्छ, र जसले खान्छ, त्यसले प्रभुकै निम्ति खान्छ, किनकि त्यसले परमप्रभुलाई धन्यवाद दिन्छ । जसले खाँदैन, त्यसले प्रभुकै निम्ति खानबाट आफूलाई रोक्‍छ । **7** किनकि हामी कोही पनि आफ्नै लागि जिउँदैनौँ र कोही पनि आफ्नै निम्ति मर्दैनौँ । **8** किनकि यदि हामी जिउँछौँ भने, प्रभुकै निम्ति जिउँछौँ र यदि हामी मर्छौं भने, हामी प्रभुकै निम्ति मर्छौं । त्यसैले, हामी चाहे जिऔँ वा मरौँ, हामी प्रभुकै हौँ । **9** यही उद्देश्यको निम्ति ख्रीष्‍ट मर्नुभयो र फेरि जीवित हुनुभयो, ताकि उहाँ मरेका र जीवितहरू दुवैका प्रभु हुन सक्‍नुभएको होस् । **10** तर तिमीहरू किन आफ्नो भाइको न्याय गर्छौ ? अनि तिमी किन आफ्नो भाइलाई तुच्छ ठान्छौ ? किनकि हामी सबै परमेश्‍वरको न्याय आसनको सामु खडा हुनेछौँ । **11** किनकि यस्तो लेखिएको छ, परमप्रभु भन्‍नुहुन्छ, “जस्तो म जीवित छु, मेरो निम्ति हरेक घुँडा टेक्‍नेछ र हरेक जिब्रोले परमप्रभुको प्रशंसा गर्नेछ ।” **12** यसैले, हामी हरेकले परमेश्‍वर स्वयम्‌लाई लेखा दिनुपर्नेछ । **13** यसकारण, एक-अर्काको न्याय नगरौँ, तर बरु, यो अठोट गरौँ, कि हामी कसैले आफ्‍नो भाइको निम्ति ठेस लाग्‍ने थोक वा पासो राख्‍नेछैनौँ । **14** म यो जान्दछु र म प्रभु येशूमा विश्‍वास गर्दछु, कि कुनै पनि थोक आफैँ अशुद्ध हुँदैन । जसले कुनै थोकलाई अशुद्ध भनी ठान्छ, त्यसको निम्ति मात्र यो अशुद्ध हुनेछ । **15** यदि खानाले गर्दा तिम्रो भाइलाई चोट पुग्छ भने, तिमी प्रेममा चलिरहेका छैनौ । जसको निम्ति ख्रीष्‍ट मर्नुभयो त्यसलाई तिम्रो खानाले नष्‍ट नपार । **16** यसैले, तिम्रा असल कार्यहरूले तिनीहरूलाई गिल्ला गर्ने नतुल्याओस् । **17** किनकि परमेश्‍वरको राज्य खाने र पिउनेबारे होइन, तर पवित्र आत्मामा धार्मिकता, शान्ति र आनन्दबारे हो । **18** किनकि यसरी ख्रीष्‍टको सेवा गर्ने व्यक्‍ति परमेश्‍वरको निम्ति ग्रहणयोग्य र मानिसहरूद्वारा समर्थन गरिएको हुन्छ । **19** यसैले, शान्तिका कुराहरूका र एक-अर्कालाई निर्माण गर्ने कुराहरूका पाछि लागौँ । **20** खानाको कारणले परमेश्‍वरको कामलाई नष्‍ट नगर । वास्तवमा सबै थोक शुद्ध छन्, तर जसले खान्छ र त्यसलाई ठेस खान लगाउँछ, त्यसको निम्ति यो दुष्‍टता हो । **21** मासु नखानु, मद्यपान नगर्नु, र आफ्नो भाइलाई चोट पुर्‍याउने कुनै पनि कुरा नगर्नु असल हो । **22** तिमीसँग यी विशेष विश्‍वासहरू छन्, तिनीहरूलाई आफू र परमेश्‍वरको बिचमा नै राख । आफैँ मञ्‍जुर भएको कुरामा आफैँलाई दोषी नतुल्याउने मानिस धन्यको हो । **23** जसले शङ्का गरेर खान्छ, यो विश्‍वासबाट नभएको हुनाले त्यो दोषी ठहरिन्छ । अनि जे विश्‍वासबाट आएको होइन, त्यो पाप हो ।

### Chapter 15

**1** अब हामी जो बलिया छौँ, हामीले दुर्बलहरूका कमजोरीलाई सहनुपर्छ, र आफैँलाई मात्र खुसी पार्नु हुँदैन । **2** जे असल छ त्यसको निम्ति त्यसलाई निर्माण गर्नको लागि हरेकले आफ्नो छिमेकीलाई खुसी पारोस् । **3** किनकि ख्रीष्‍टले पनि उहाँ आफैँलाई खुसी पार्नुभएन । बरु, यो लेखिएको जस्तै थियो, “तपाईंलाई अपमान गर्नेहरूको अपमान ममाथि पर्‍यो ।” **4** किनकि पहिले जे लेखिएका थिए, ती कुराहरू हाम्रै शिक्षाको निम्ति लेखिएका थिए, ताकि धर्मशास्‍त्रको धैर्य र उत्साहद्वारा हामीसँग भरोसा होस् । **5** अब धैर्य र उत्साहका परमेश्‍वरले ख्रीष्‍ट येशूअनुसार तिमीहरू एक-अर्कासँग एकै मनको हुन दिऊन् । **6** उहाँले यो गर्नुभएको होस्, ताकि तिमीहरूले एकै मनको भएर एकै मुखले परमेश्‍वर र हाम्रा प्रभु येशू ख्रीष्‍टको पिताको प्रशंसा गर्न सक । **7** त्यसकारण, प्ररमेश्‍वरको प्रशंसाको निम्ति ख्रीष्‍टले तिमीहरूलाई ग्रहण गर्नुभए झैँ तिमीहरूले पनि एक-अर्कालाई ग्रहण गर । **8** म भन्छु, कि परमेश्‍वरको सत्यताको तर्फबाट ख्रीष्‍टलाई खतनाको एक सेवक बनाइएको छ । उहाँले यसो गर्नुभयो, ताकि उहाँले पुर्खाहरूलाई दिनुभएका प्रतिज्ञाहरूलाई पक्‍का गर्न, **9** अनि गैरयहूदीहरूका निम्ति परमेश्‍वरको दयाको निम्ति उहाँको महिमा गर्न सक्‍नुभएको होस् । यस्तो लेखिएको छ, “यसकारण म गैरयहूदीहरूका माझमा तपाईंको प्रशंसा गर्नेछु, अनि तपाईंको नाउँको स्तुति गाउनेछु ।” **10** यसले फेरि भन्छ, “हे गैरयहूदीहरू हो, उहाँका मानिसहरूसँग आनन्द मनाओ ।” **11** अनि फेरि पनि “हे सबै गैरयहूदी हो, सबै मानिसहरूले उहाँको प्रशंसा गरून् ।” **12** यशैया फेरि भन्छन्, “त्यहाँ यिशैको जरा हुनेछ र एक जना जसले गैरयहूदीहरूमाथि शासन गर्नुहुनेछ । गैरयहूदीहरूले उहाँमा भरोसा गर्नेछन् । **13** अब भरोसाका परमेश्‍वरले विश्‍वास गर्नको निम्ति तिमीहरूलाई आनन्द र शान्तिले भरून्, ताकि पवित्र आत्माको शक्‍तिद्वारा तिमीहरू भरोसामा प्रशस्त होऊन् । **14** मेरा भाइहरू हो, म आफैँ पनि तिमीहरूको बारेमा विश्‍वस्त छु । म विश्‍वस्त छु, कि तिमीहरू आफैँ पनि भलाइले पूर्ण र सबै ज्ञानले भरिएका छौ । म विश्‍वस्त छु, कि तिमीहरू एक-अर्कालाई अर्ती दिन पनि समर्थ छौ । **15** तर मलाई परमेश्‍वरद्वारा दिइएको वरदानको कारण म तिमीहरूलाई फेरि याद दिलाउनको लागि केही कुराहरूको बारेमा अझ साहससित लेखिरहेको छु । **16** यो वरदानचाहिँ पुजारीको रूपमा परमेश्‍वरको सुसमाचार दिन गैरयहूदीहरूकहाँ पठाइनलाई म ख्रीष्‍ट येशूको सेवक बन्‍नुपर्छ भन्‍ने थियो । मैले यो गर्नुपर्छ, ताकि पवित्र आत्माद्वारा परमेश्‍वरलाई अर्पण गरिएको गैरयहूदीहरूको भेटी ग्रहणयोग्य होस् । **17** त्यसैले, मेरो आनन्द ख्रीष्‍ट येशू र परमेश्‍वरका कुराहरूमा छ । **18** किनकि गैरयहूदीहरूका आज्ञाकारिताको निम्ति ख्रीष्‍टले मद्वारा पुरा गर्नुभएको कुराबाहेक अरू कुनै कुरामा पनि बोल्न म साहस गर्नेछैनँ । यिनीहरू वचन र कामद्वारा, **19** चिन्हहरू र चमत्कारहरूको शक्‍तिद्वारा अनि पवित्र आत्माको शक्‍तिद्वारा गरिएका हुन् । मैले यरूशलेम र वरिपरिको क्षेत्रदेखि इल्लुरिकनसम्म ख्रीष्‍टको सुसमाचार पूर्ण रूपमा प्रचार गर्न सकूँ भनेर यसो भएको हो । **20** यसरी सुसमाचार घोषणा गर्ने मेरो इच्छा भएको छ, तर ख्रीष्‍टको नाउँ चिनिएका ठाउँहरूमा होइन, ताकि अरू मानिसहरूले बसालेको जगमाथि मैले निर्माण नगरौँ । **21** जस्तो लेखिएको छ, “जसकहाँ उहाँको समाचार आएन तिनीहरूले उहाँलाई देख्‍नेछन्, अनि जसले उहाँको समाचार सुनेका छैनन्, तिनीहरूले बुझ्‍नेछन् ।” **22** यसकारण, तिमीहरूकहाँ आउन मलाई धेरै पल्ट रोकिएको छ । **23** तर अब यी क्षेत्रहरूमा मेरो निम्ति कुनै पनि ठाउँ छैन, र धेरै वर्षदेखि म तिमीहरूकहाँ आउने चाह गरिरहेको छु । **24** त्यसैले, जब म स्पेन जान्छु, त्यहाँ जाँदै गर्दा म तिमीहरूलाई भेट्ने र केही समयको निम्ति तिमीहरूसँग आनन्द मनाएपछि तिमीहरूद्वारा मलाई मेरो यात्रामा पठाइने आशा गर्छु । **25** तर अहिले म विश्‍वासीहरूको सेवा गर्न यरूशलेमतिर गइरहेको छु । **26** किनकि यरूशलेमका विश्‍वासीहरूमध्ये गरिबहरूलाई केही योगदान दिने माकेडोनिया र अखैयाको शुभेच्छा थियो । **27** हो, यो तिनीहरूको शुभेच्छा थियो, र वास्तवमै तिनीहरू तिनीहरूका ऋणी छन् । किनकि यदि गैरयहूदीहरू तिनीहरूका आत्मिक कुराहरूमा सहभागी भएका छन् भने तिनीहरूलाई भौतिक थोकहरूमा सेवा गर्न पनि तिनीहरू ऋणी छन् । **28** यसकारण, जब म यो काम पुरा गर्छु र तिनीहरूलाई यो फल आधिकारिक रूपमा दिन्छु, म तिमीहरूको बाटो हुँदै स्पेन जानेछु । **29** म जान्दछु, कि जब म तिमीहरूकहाँ आउँछु, म ख्रीष्‍टको आशिष्‌को पूर्णतामा‌ आउनेछु । **30** भाइहरू हो, अब म तिमीहरूलाई हाम्रा प्रभु येशू ख्रीष्‍टद्वारा र पवित्र आत्माको प्रेमद्वारा बिन्ती गर्छु, कि मेरो निम्ति परमेश्‍वरसित तिमीहरूको प्रार्थनामा तिमीहरूले मसँग सङ्घर्ष गर । **31** यो प्रार्थना गर, कि म यहूदियामा भएका अनाज्ञाकारी मानिसहरूबाट जोगिन सकूँ, र यरूशलेमको निम्ति मेरो सेवा विश्‍वासीहरूलाई ग्रहणयोग्य हुन सकोस् । **32** प्रार्थना गर, कि म परमेश्‍वरको इच्छाद्वारा तिमीहरूकहाँ आनन्दसित आउन सकूँ र तिमीहरूसँगै विश्राम पाउन सकूँ । **33** शान्तिका परमेश्‍वर तिमीहरू सबैसँग रहून् । आमेन !

### Chapter 16

**1** किंक्रियामा भएको मण्डलीकी सेविका हाम्री बहिनी फिबीको म तिमीहरू समक्ष प्रशंसा गर्छु । **2** ताकि तिमीहरूले तिनलाई प्रभुमा ग्रहण गर । यो विश्‍वसीहरूलाई सुहाउँदो प्रकारले गर अनि तिनलाई जे कुरामा तिमीहरूको खाँचो पर्छ, तिनलाई सहायता गर । किनकि तिनी आफैँ नै धेरैको साथै मेरो आफ्नै पनि सहयोगी भएकी छन् । **3** ख्रीष्‍ट येशूमा मेरा सहकर्मी प्रिस्का र अकिलासलाई अभिवादन गर, **4** जसले मेरो जीवनको निम्ति तिनीहरूको जीवन जोखिममा पारेका थिए । म तिनीहरूलाई धन्यवाद दिन्छु, मैले मात्र होइन, तर गैरयहूदीहरूका सबै मण्डलीहरूले धन्यवाद दिन्छन् । **5** तिनीहरूका घरमा भएको मण्डलीलाई अभिवादन देओ । मेरा प्रिय इपेनितसलाई अभिवादन देओ, जो ख्रीष्‍टमा एसियाको पहिलो फल हुन् । **6** मरियमलाई अभिवादन देओ, जसले तिमीहरूका निम्ति कडा परिश्रम गरेकी थिइन् । **7** एन्ड्रोनिकस र युनियस, मेरा आफन्तहरू र मेरा सङ्गी कैदीहरूलाई अभिवादन भनिदेओ । तिनीहरू प्रेरितहरूमध्ये विशिष्‍ट छन्, जो मभन्दा पहिले नै ख्रीष्‍टमा थिए । **8** प्रभुमा मेरा प्रिय एम्प्लीआतसलाई मेरो अभिवादन भन । **9** उर्बानस, ख्रीष्‍टमा हाम्रा सहकर्मी र मेरा प्रिय स्ताखुसलाई अभिवादन देओ । **10** ख्रीष्‍टमा समर्थन गरिएका अपेल्लेसलाई अभिवादन देओ । अरिस्तोबुलसका घरानाकाहरूलाई अभिवादन देओ । **11** मेरा आफन्त हेरोदियनलाई अभिवादन देओ । प्रभुमा भएका नर्किससका घरानाकाहरूलाई अभिवादन भनिदेओ । **12** प्रभुमा कडा परिश्रम गर्ने त्रुफेना र त्रोफोसालाई अभिवादन देओ । परसीसलाई अभिवादन देओ, जसले प्रभुमा धेरै काम गरेका छन् । **13** प्रभुमा चुनिएका रूफस र तिनकी आमा जो मेरो पनि आमा भएकी थिइन्, तिनीहरूलाई अभिवादन देओ । **14** असिंक्रितस, फ्लेगन, हर्मेस, पत्रोबास, हर्मास र उनीहरूसित भएका भाइहरूलाई अभिवादन देओ । **15** फिलोलोगस र युलिया, नेरियस र तिनकी बहिनी, र ओलिम्पास र तिनीहरूसित भएका सबै विश्‍वासीहरूलाई अभिवादन देओ । **16** एक आपसमा पवित्र चुम्बनले अभिवादन गर । ख्रीष्‍टका सबै मण्डलीहरूले तिमीहरूलाई अभिवादन पठाएका छन् । **17** अब भाइ हो, जसले विभाजन र बाधा खडा गर्छन् तिनीहरूको बारेमा विचार गर्न म तिमीहरूलाई आग्रह गर्छु । तिनीहरू तिमीहरूले सिकेका शिक्षाभन्दा बाहिर गइरहेका छन् । तिनीहरूदेखि टाढा बस । **18** किनकि यस्ता मानिसहरूले हाम्रा प्रभु ख्रीष्‍टको सेवा गर्दैनन्, तर तिनीहरूले आफ्नै पेटको सेवा गर्छन् । तिनीहरूका चिप्ला कुरा र चापलुसीले निर्दोषहरूको हृदयलाई छल्छ । **19** किनकि तिमीहरूका आज्ञाकारिताको उदाहरण सबैकहाँ पुग्छ । त्यसकारण, तिमीहरूमा म आनन्द मनाउँछु, तर जुन कुरो असल छ त्यसमा बुद्धिमानी होओ, र जुन कुरा खराब छ त्यसमा निर्दोष होओ भन्‍ने म चाहन्छु । **20** शान्तिका परमेश्‍वरले चाँडै नै शैतानलाई तिमीहरूको पैतालामुनि कुच्‍च्याउनुहुनेछ । हाम्रा प्रभु येशू ख्रीष्‍टको अनुग्रह तिमीहरूसित रहोस् । **21** मेरा सहकर्मी तिमोथी र मेरा आफन्त लुकियस, यासोन र सोसिपात्रोसले तिमीहरूलाई अभिवादन पठाएका छन् । **22** यो पत्र लेख्‍ने म तर्तियसले प्रभुमा अभिवादन गर्दछु । **23** गायस जसले मलाई र सम्पूर्ण मण्डलीलाई उहाँको घरमा राखेका छन्, उनले तिमीहरूलाई अभिवादन भनेका छन् । सहरका कोषाध्यक्ष इरास्तस र भाइ क्‍वार्टसले तिमीहरूलाई अभिवादन गरेका छन् । **24** [नोटः उत्कृष्‍ट प्राचीन प्रतिलिपीहरूले यो पदलाई हटाएका छन् (रोमी १६∶२० हेर्नुहोस्) पद २४] । हाम्रा प्रभु येशू ख्रीष्‍टको अनुग्रह तिमीहरू सबैसित रहेको होस् । **25** अब उहाँलाई जसले तिमीहरूलाई मेरो सुसमाचार र येशू ख्रीष्‍टको सन्देशअनुसार अर्थात् धेरै अगाडिदेखि गुप्‍त रहेको रहस्यको प्रकाशअनुसार जो तिमीहरूलाई खडा राख्‍न सक्षम हुनुहुन्छ, **26** तर अब सारा गैरयहूदीहरूका बिचमा विश्‍वासको आज्ञाकारिताको निम्ति अनन्त परमेश्‍वरको आज्ञाअनुसार अगमवाणीका धर्मशास्‍त्रहरूद्वारा त्यसलाई प्रकट गरिएको र जनाइएको छ, **27** एक मात्र बुद्धिमान्‌ परमेश्‍वरलाई, येशू ख्रीष्‍टद्वारा सदासर्वदा महिमा होस् । आमेन !

## 1 Corinthians

### Chapter 1

**1** परमेश्‍वरको इच्छाद्वारा येशूका प्रेरित हुन बोलाइएका पावल र हाम्रा भाइ सोस्थेनसबाट । **2** कोरिन्थमा भएको परमेश्‍वरको मण्डलीलाई, ख्रीष्‍ट येशूमा समर्पित गरिएका र पवित्र जनहरू हुनको लागि बोलाइएकाहरूलाई । हामी हरेक ठाउँमा प्रभु येशू ख्रीष्‍टको नाउँ लिनेहरू सबैलाई पनि लेखिरहेका छौँ, जो तिनीहरू र हाम्रा प्रभु हुनुहुन्छ । **3** हाम्रा परमेश्‍वर पिता र ख्रीष्‍ट येशूबाट तिमीहरूलाई अनुग्रह र शान्ति । **4** ख्रीष्‍ट येशूले तिमीहरूलाई दिनुभएको परमेश्‍वरको अनुग्रहको निम्ति म परमेश्‍वरलाई सधैँ धन्यवाद दिन्छु । **5** उहाँले तिमीहरूलाई सारा बोली र ज्ञानमा हर प्रकारले धनी बनाउनुभएको छ । **6** ख्रीष्‍टको विषयमा भएको गवाही सत्य छ भनेर तिमीहरूका माझमा पुष्‍टि भएको छ, **7** ताकि तिमीहरूले उत्सुकतासाथ हाम्रा प्रभु येशू ख्रीष्‍ट प्रकट हुने कुराको प्रतीक्षा गर्दा तिमीहरूमा आत्मिक वरदानहरूको अभाव नहोस् । **8** तिमीहरू हाम्रा प्रभु येशू ख्रीष्‍टको दिनमा निर्दोष हुन सक भन्‍ने हेतुले उहाँले तिमीहरूलाई अन्तिमसम्म नै सुदृढ राख्‍नुहुनेछ । **9** परमेश्‍वर विश्‍वासयोग्य हुनुहुन्छ, जसले तिमीहरूलाई उहाँका पुत्र येशू ख्रीष्‍ट हाम्रा प्रभुको सङ्गतिमा बोलाउनुभयो । **10** अब भाइहरू हो, हाम्रा प्रभु येशू ख्रीष्‍टको नाउँद्वारा म तिमीहरूलाई आग्रह गर्छु, कि तिमीहरू सबै सहमत होओ र तिमीहरूका माझमा फाटो नहोस् । म आग्रह गर्छु कि तिमीहरू एकै मनको र एउटै उद्देश्यका साथ एकजुट होओ । **11** किनकि तिमीहरूका माझमा गुटबन्दी छ भन्‍ने कुरा क्लोएका मानिसहरूले मलाई बताएका छन् । **12** मेरो भनाइको अर्थ यही हो कि तिमीहरूमध्ये कसैले “म पावलको हुँ”, कसैले “म अपोल्लोसको हुँ”, कसैले “म केफासको हुँ” र कसैले “म ख्रीष्‍टको हुँ” भन्छौ । **13** के ख्रीष्‍ट बाँडिनुभएको छ र ? के पावल तिमीहरूका निम्ति क्रुसमा टाँगिए र ? के तिमीहरूले पावलको नाउँमा बप्‍तिस्मा लियौ र ? **14** म परमेश्‍वरलाई धन्यवाद दिन्छु कि मैले क्रिस्पस र गायसबाहेक अरू कसैलाई पनि बप्‍तिस्मा दिइनँ । **15** तिमीहरूले मेरो नाउँमा बप्‍तिस्मा लियौ भनी कसैले भन्‍न सक्दैन । **16** (मैले स्तिफनसको परिवारलाई पनि बप्‍तिस्मा दिएँ । त्योभन्दा बढी अरू व्यक्‍तिलाई मैले बप्‍तिस्मा दिएको मलाई सम्झना छैन ।) **17** किनकि येशूले मलाई बप्‍तिस्मा दिनलाई होइन, तर प्रचार गर्नलाई पठाउनुभयो । ख्रीष्‍टको क्रुस शक्‍तिहीन नबनाइयोस् भनेर उहाँले मलाई मानवीय बुद्धिका वचनहरूद्वारा प्रचार गर्न पठाउनुभएन । **18** किनकि क्रुसको सन्देश मरिरहेकाहरूका निम्ति मूर्खता हो, तर परमेश्‍वरले बचाइरहनुभएका मानिसहरूका लागि शक्‍ति हो । **19** किनकि यस्तो लेखिएको छ, “म बुद्धिमान्‌हरूको बुद्धि नष्‍ट गर्नेछु । म चतुरहरूको समझलाई बेकम्मा तुल्याउनेछु ।” **20** बुद्धिमान् कहाँ छ ? शिक्षित कहाँ छ ? यो संसारको तर्क गर्ने कहाँ छ ? के परमेश्‍वरले संसारको ज्ञानलाई मूर्खतामा परिणत गर्नुभएको छैन र ? **21** संसारले आफ्नो बुद्धिले परमेश्‍वरलाई चिनेन । यसको ज्ञानले उहाँलाई चिन्‍न नसकेको हुनाले विश्‍वास गर्नेहरूलाई प्रचारको मूर्खताद्वारा बचाउन परमेश्‍वरलाई उचित लाग्यो । **22** किनकि यहूदीहरू चिन्ह माग्छन्, र ग्रिकहरू ज्ञानको खोजी गर्छन् । **23** तर हामीचाहिँ क्रुसमा मर्नुभएका येशूको प्रचार गर्छौ, जुन यहूदीहरूका निम्ति ठेस लाग्‍ने ढुङ्गो हो, र ग्रिकहरूका निम्ति मूर्खता हो । **24** तर तिनीहरू अर्थात् यहूदी र ग्रिक दुवै जसलाई परमेश्‍वरले बोलाउनुभएको छ, तिनीहरूका माझमा हामी ख्रीष्‍टलाई परमेश्‍वरको शक्‍ति र बुद्धिको रूपमा प्रचार गर्छौं । **25** किनकि परमेश्‍वरको मूर्खता मानिसभन्दा बुद्धिमानी छ, र परमेश्‍वरको दुर्बलता मानिसभन्दा शक्‍तिशाली छ । **26** भाइहरू हो, आफ्नो बोलावटलाई हेर । तिमीहरूमध्ये धेरै जना मानिसको स्तरको मापमा बुद्धिमान् थिएनौ । तिमीहरूमध्ये धेरै जना शक्‍तिशाली थिएनौ । तिमीहरूमध्ये धेरै जनाको जन्म महान् थिएन । **27** तर परमेश्‍वरले बुद्धिमान्‌हरूलाई शर्ममा पार्नको लागि संसारका मूर्ख कुराहरूलाई छान्‍नुभयो । संसारमा भएका बलियालाई शर्ममा पार्नको निम्ति परमेश्‍वरले दुर्बल कुरालाई छान्‍नुभयो । **28** परमेश्‍वरले संसारमा भएको नीच र तुच्छ ठहरिएको कुरालाई छान्‍नुभयो । उहाँले नगण्य कुराहरू मूल्यवान् ठहरिऊन् भनेर नगण्य कुराहरूलाई छान्‍नुभयो । **29** उहाँको अगि कसैले पनि घमण्ड नगरोस् भनेर नै उहाँले यसो गर्नुभयो । **30** परमेश्‍वरले जे गर्नुभयो, त्यसैको कारण तिमीहरू अहिले ख्रीष्‍टमा छौ, जो हाम्रा निम्ति परमेश्‍वरबाट आउनुभएका बुद्धि बन्‍नुभयो । उहाँ हाम्रो धार्मिकता, पवित्रता र छुटकारा बन्‍नुभयो । **31** यसैले धर्मशास्‍त्र भन्दछ, “गर्व गर्नेले परमेश्‍वरमा नै गर्व गरोस् ।”

### Chapter 2

**1** भाइहरू हो, गुप्‍तमा रहेका परमेश्‍वरका सत्यताहरूको घोषणा गर्न म तिमीहरूकहाँ आउँदा कुशल वक्‍ता र बुद्धिका साथमा आइनँ । **2** तिमीहरूका माझमा हुँदा येशू ख्रीष्‍ट र क्रुसमा टाँगिनुभएका येशूलाई बाहेक मैले कुनै पनि कुरा नजान्‍ने निर्णय गरे । **3** अनि कमजोरी, डर र धेरै कम्पसाथ म तिमीहरूसित थिएँ । **4** र मेरा सन्देश र घोषणा ज्ञानको आकर्षक वचनहरूमा थिएनन् । बरु, ती पवित्र आत्मा र शक्‍तिको प्रदर्शनमा थिए । **5** तिमीहरूको विश्‍वास मानिसहरूको बुद्धिमा होइन, तर परमेश्‍वरको शक्‍तिमा भएको होस् । **6** अब, परिपक्‍वहरूका बिचमा हामी बुद्धिका कुरा गर्दछौँ, तर यस संसारका वा यस युगका शासकहरूको बुद्धि होइन जो बितेर जाँदै छन् । **7** बरु, लुकाइएका सत्यतामा हामी परमेश्‍वरको बुद्धिको प्रचार गर्छौं, लुकेको बुद्धि जो परमेश्‍वरले हाम्रो महिमाको निम्ति युगको अगिबाटै नियुक्‍त गर्नुभयो । **8** यस युगका कुनै पनि शासकहरूले यो ज्ञानलाई जानेनन्, तर तिनीहरूले त्यस समयमा यो कुरा बुझेका भए, तिनीहरूले महिमाको प्रभुलाई क्रुसमा टाँग्‍ने थिएनन् । **9** तर यसो लेखिएको छ, “आँखाले नदेखेका, कानले नसुनेका, मनले विचारै नगरेका कुराहरू उहाँलाई प्रेम गर्नेहरूका निम्ति परमेश्‍वरले तयार पार्नुभएको छ ।” **10** परमेश्‍वरले पवित्र आत्माद्वारा हामीलाई यी कुराहरू प्रकट गर्नुभएको छ । किनकि आत्माले हरेक कुराको खोजी गर्नुहुन्छ, उहाँले परमेश्‍वरका गहिरा कुराहरूको पनि खोजी गर्नुहुन्छ । **11** मानिसमा भएको आत्माबाहेक कसले मानिसका विचारहरू बुझ्‍न सक्छ ? यसरी नै, परमेश्‍वरका आत्माबाहेक कसैले पनि परमेश्‍वरका गहिरा कुराहरू बुझ्दैन । **12** तर हामीले संसारको आत्मा पाएका छैनौँ, तर परमेश्‍वरका आत्मा पाएका छौँ, ताकि परमेश्‍वरले हामीलाई सित्तैँमा दिनुभएका कुराहरू हामीले जान्‍न सकौँ । **13** हामी यी कुराहरू मानिसको बुद्धिले सिकाउन नसक्‍ने वचनहरूमा बोल्छौँ, तर आत्माले हामीलाई सिकाउनुहुन्छ । आत्माले आत्मिक वचनहरूलाई आत्मिक बुद्धिले प्रकाश पार्नुहुन्छ । **14** परमेश्‍वरका आत्माका कुराहरू अनात्मिक व्यक्‍तिले ग्रहण गर्दैन, किनकि तिनीहरू त्यसका निम्ति मूर्खता हुन्छन् । उसले तिनीहरूलाई बुझ्‍न सक्दैन किनभने तिनीहरूलाई आत्मिक रूपले जाँच्‍न सकिन्छ । **15** आत्मिक व्यक्‍तिले सबै कुराहरू जाँच गर्दछ, तर ऊचाहिँ अरूद्वारा जाँचिदैन । **16** किनाकि “कसले परमेश्‍वरको मनलाई जान्दछ ? र कसले उहाँलाई अर्ती दिन सक्छ ?” तर हामीसँग ख्रीष्‍टको मन छ ।

### Chapter 3

**1** अनि भाइहरू हो, मैले तिमीहरूसँग आत्मिक मानिसहरूसित बोलेझैँ बोल्न सकिनँ, तर शारीरिक मानिसहरू अर्थात् ख्रीष्‍टमा बालकहरूसित बोलेझैँ बोलेँ । **2** मैले तिमीहरूलाई दूध खुवाएँ, मासु होइन, किनकि तिमीहरू मासु खानको लागि तयार थिएनौ । **3** किनभने तिमीहरू अझै सांसारिक नै छौ । यदि तिमीहरूका माझमा डाह र झगडा छँदै छ भने के तिमीहरू सांसारिक तवरले जिइरहेका छैनौ र ? वा के तिमीहरू मानवीय मापदण्डअनुसार जिइरहेका छैनौ र ? **4** किनकि जब एक जनाले “म पावललाई पछ्याउँछु” भन्छ र अर्कोले “म अपोल्लोसलाई पछ्याउँछु” भन्छ भने के तिमीहरू सांसारिक तरिकाले जिइरहेका हुँदैनौ र ? **5** त्यसो भए अपोल्लोस को हो ? अनि पावल को हो ? सबै परमेश्‍वरका सेवकहरू हुन्, जसले परमेश्‍वरले दिनुभएका कामहरूअनुसार गरे र त्यही माध्यमद्वारा तिमीहरूले विश्‍वास गर्‍यौ । **6** मैले रोपेँ, अनि अपोल्लोसले पानी हाले, तर परमेश्‍वरले नै बढाउनुभयो । **7** त्यसैले, रोप्‍ने र पानी हाल्ने केही होइन । तर परमेश्‍वर जसले बढाउनुहुन्छ, उहाँ नै महान् हुनुहुन्छ । **8** अब रोप्‍ने र पानी हाल्ने एकै हुन्, ती हरेकले आफ्नो कामको परिश्रमअनुसार ज्याला पाउनेछन् । **9** किनकि हामीहरू परमेश्‍वरका सहकर्मी हौँ । तिमीहरू परमेश्‍वरका बगैँचा र उहाँका भवनहरू हौ । **10** परमेश्‍वरको अनुग्रहअनुसार उहाँले मलाई दिनुभएको कारिगरको क्षमतालाई प्रयोग गरेर मैले जग बसालेँ, र अर्कोले त्यसमाथि घर बनाउँदै छ । तर हरेक व्यक्‍तिले कसरी बनाउँदै छ भन्‍ने बारेमा सावधान रहनुपर्छ । **11** किनकि जुन जग बसालिएको छ, त्यो बाहेक कसैले पनि अर्को जग बसाल्न सक्दैन, जुन जग ख्रीष्‍ट हुनुहुन्छ । **12** यदि त्यस जगमाथि कसैले सुन, चाँदी, बहुमूल्य पत्थर, काठ, वा परालको प्रयोग गरेर निर्माण गर्छ भने **13** उसको काम दिनमा प्रकट गरिनेछ, किनकि दिनको उज्यालोले त्यो प्रकट गर्नेछ । किनकि त्यो आगोमा प्रकट हुनेछ । हरेकको कामको गुणस्तरलाई आगोद्वारा जाँचिनेछ । **14** यदि कसैले गरेको काम रहिरह्‍यो भने त्यसले इनाम प्राप्‍त गर्नेछ । **15** तर यदि कसैको काम जलेर नष्‍ट भयो भने त्यसले नोक्सानी भोग्‍नुपर्नेछ । तर ऊ आफैँचाहिँ आगोबाट फुत्केझैँ बचाइनेछ । **16** के तिमीहरूलाई थाहा छैन, कि तिमीहरू परमेश्‍वरका मन्दिर हौ, र पवित्र आत्मा तिमीहरूमा बास गर्नुहुन्छ ? **17** यदि कसैले परमेश्‍वरको मन्दिरलाई नाश गर्छ भने उहाँले त्‍यसलाई पनि नाश गर्नुहुनेछ । किनकि परमेश्‍वरको मन्दिर पवित्र छ, र तिमीहरू पनि त्यस्तै छौ । **18** कसैले आफैँलाई धोका नदेओस् । यदि तिमीहरूमध्ये कसैले आफूलाई यस युगमा बुद्धिमान् सम्झन्छ भने त्यसले आफूलाई “मूर्ख” सम्झोस्, र त्यो बुद्धिमान् हुनेछ । **19** किनकि संसारको ज्ञान परमेश्‍वरको निम्ति मूर्खता हो । किनकि यस्तो लेखिएको छ, “उहाँले ज्ञानी मानिसहरूलाई तिनीहरूकै चलाखीमा पक्रनुहुन्छ ।” **20** धर्मशास्‍त्रमा यस्तो पनि लेखिएको छ, “परमेश्‍वर जान्‍नुहुन्छ कि संसारमा भएका ज्ञानीहरूको तर्क व्‍यर्थ छ ।” **21** त्यसैले, तिमीहरू मानिसहरूका निम्ति घमण्ड नगर ! किनकि सबै कुरा तिमीहरूकै हुन्, **22** चाहे पावल वा अपोल्लोस वा केफास वा संसार वा जीवन वा मृत्यु वा वर्तमानका कुराहरू वा आउने कुराहरू सबै तिमीहरूकै हुन्, **23** अनि तिमीहरूचाहिँ ख्रीष्‍टका हौ, र ख्रीष्‍टचाहिँ परमेश्‍वरका हुनुहुन्छ ।

### Chapter 4

**1** यसरी कुनै व्यक्‍तिले हामीलाई ख्रीष्‍टका सेवकहरू र परमेश्‍वरको गोप्य सत्यताको भण्डारे ठान्‍नुपर्छ । **2** यस सम्बन्धमा, भण्डारेहरू विश्‍वासयोग्य हुन आवश्‍यक छ । **3** तर म तिमीहरूबाट र मानिसको अदालतबाट जाँचिनु मेरो निम्ति अति सानो कुरा हो । किनकि म आफैँ पनि मेरो जाँच गर्दिनँ । **4** मेरो विरुद्धमा कुनै अभियोग भएको मलाई थाहा छैन, तर यसको अर्थ म निर्दोष छु भन्‍ने चाहिँ होइन । परमेश्‍वरले नै मेरो न्याय गर्नुहुन्छ । **5** यसकारण समय आउनुभन्दा अगि वा येशू आउनुभन्दा अगि कुनै पनि कुराको बारेमा न्याय नगर । उहाँले अन्धकारमा लुकाइएका कुराहरूलाई ज्योतिमा ल्याउनुहुनेछ, र हृदयका उद्देश्‍यहरू प्रकट गर्नुहुनेछ । त्यसपछि हरेकले परमेश्‍वरबाट आफ्नो प्रशंसा पाउनेछ । **6** अब भाइहरू हो, तिमीहरूका खातिर मैले र अपोल्‍लोसले यी सिद्धान्तहरू प्रयोग गर्‍यौँ, ताकि तिमीहरूले “जे लेखिएको छ, त्योभन्दा बाहिर नजाऊ” भन्‍ने भनाइको अर्थ बुझ्न सकौला । तिमीहरू एउटाको पक्षमा लागेर अर्काको विरुद्धमा नलाग भनेर यो भएको हो । **7** किनकि कसले तिमीहरू र अरू मानिसहरूका बिचमा फरक देख्छ ? तिमीहरूसँग भएको कुन कुरा तिमीहरूले सितैँमा पाएका होइनौ र ? तिमीहरूले त्यो सितैँमा पाएका छौ भने तिमीहरूले त्यसरी नपाएको झैँ गरेर किन घमण्ड गर्छौ ? **8** तिमीहरूले चाहने कुराहरू तिमीहरूले अगाडि नै पाइसकेका छौ ! तिमीहरू अगिबाटै धनी भएका छौ ! तिमीहरूले हामीविना नै शासन गर्न सुरु गरेका छौ ! वास्तवमा, तिमीहरूले शासन गर भन्‍ने म चाहन्छु ताकि हामी पनि तिमीहरूसँगै शासन गर्न सकौँ । **9** किनकि मलाई यस्तो लाग्छ कि परमेश्‍वरले हामी प्रेरितहरूलाई मृत्युदण्ड पाउन लागेका मानिसहरूलाई जस्तै मारिनेको भिडको पछिल्लो लहरमा प्रदर्शनमा राख्‍नुभएको छ । हामी संसार, स्वर्गदूतहरू र मानिसहरूका बिचमा तमाशा भएका छौँ । **10** हामी ख्रीष्‍टको निम्ति मूर्ख छौँ, तर तिमीहरू ख्रीष्‍टमा बुद्धिमानी छौ । हामी दुर्बल छौँ, तर तिमीहरू बलिया छौ । तिमीहरूले आदर पाएका छौ, तर हामीले अनादर पाएका छौँ । **11** यो वर्तमान घडीमा हामी भोकाएका र तिर्खाएका छौँ; हाम्रा कपडाहरू फाटिएका छन्; हामी नराम्ररी कुटिएका छौँ; हामी घरवारविहीन भएका छौँ । **12** हामी आफ्नै हातले कडा परिश्रम गर्दछौँ । मानिसहरूले गिल्ला गर्दा हामी तिनीहरूलाई आशिष्‌‌ दिन्छौँ । सतावटमा पर्दा हामी सहन्छौँ । **13** मानिसले हामीलाई निन्‍दा गर्दा हामी दयापूर्वक बोल्‍छौँ । हामी संसारले इन्‍कार गरेको फोहोर कुराहरू र सबैभन्दा घिनलाग्दा कुराहरूजस्‍ता भएका छौँ र अझ पनि हामीलाई यस्तै ठानिन्छ । **14** तिमीहरूलाई शर्ममा पार्न मैले यो कुरा लेखेको होइनँ, तर मेरा प्रिय बालकहरूको रूपमा तिमीहरूलाई सुधार गर्नको निम्ति लेख्छु । **15** किनकि ख्रीष्‍टमा तिमीहरूका दस हजार अभिभावक भए तापनि तिमीहरूका धेरै जना पिता छैनन् । किनकि सुसमाचारद्वारा म ख्रीष्‍टमा तिमीहरूका पिता बनेँ । **16** त्यसैले, मेरो अनुकरण गर्ने होओ भनी म तिमीहरूलाई आग्रह गर्छु । **17** यसकारण, मैले तिमीहरूकहाँ मेरा प्रिय र प्रभुमा विश्‍वासयोग्य बालक तिमोथीलाई पठाएँ । मैले हरेक स्थान र हरेक मण्डलीमा सिकाएबमोजिम ख्रीष्‍टमा मेरो जीवन कस्तो छ सो उनले तिमीहरूलाई सम्झना गराउनेछन् । **18** म फेरि तिमीहरूकहाँ आउँदिनँ भन्‍ने ठानेर तिमीहरूमध्ये कोही अहङ्कारी भएका छन् । **19** तर यदि परमेश्‍वरको इच्छा भयो भने म त्यहाँ चाँडै नै आउनेछु । त्यसपछि म ती अहङ्कारीहरूको कुरा मात्र होइन, तर तिनीहरूको शक्‍ति हेर्नेछु । **20** किनकि परमेश्‍वरको राज्य कुरामा होइन, तर शक्‍तिमा छ । **21** तिमीहरू के चाहन्छौ ? म तिमीहरूकहाँ कसरी आऊँ, छडी लिएर वा प्रेम र नम्रताको आत्मामा ?

### Chapter 5

**1** तिमीहरूका बिचमा व्यभिचार छ भन्‍ने हामीले खबर पाएका छौँ । यस्तो खालको व्यभिचार त अन्यजातिहरूमा पनि स्वीकार्य हुँदैन । तिमीहरूमध्ये एक जना आफ्‍नै बुबाकी पत्‍नीसँग सुतिरहेको छ भन्‍ने खबर हामीले पाएका छौँ । **2** तिमीहरू यति अहङ्कारी छौ ! के तिमीहरूले शोक गर्नुपर्ने होइन र ? यस्तो काम गर्ने व्यक्‍तिलाई तिमीहरूका माझबाट हटाइनुपर्दछ । **3** किनभने शरीरमा म अनुपस्थित भए तापनि आत्मामा म तिमीहरूसँगै उपस्थित छु; त्यस्तो काम गर्नेलाई म त्यहीँ भएजस्तै गरेर मैले अगिबाटै न्याय गरिसकेको छु । **4** जब तिमीहरू येशू प्रभुको नाउँमा एक साथ भेला हुन्छौ, येशू प्रभुको शक्‍तिमा मेरो आत्मा त्यहाँ उपस्थित हुन्छ; त्यस मानिसलाई मैले अगि नै न्याय गरेको छु । **5** शरीरको विनाशको निम्ति त्यस मानिसलाई मैले शैतानको हातमा सुम्‍पेको छु, ताकि प्रभुको दिनमा त्यस मानिसको आत्माचाहिँ बाँचोस् । **6** तिमीहरूको घमण्ड ठिक होइन । के थोरै खमिरले पुरै रोटीलाई खमिरी बनाउँछ भन्‍ने तिमीहरू जान्दैनौ ? **7** पुराना खमिरबाट आफैलाई शुद्ध गर ताकि तिमीहरू नयाँ मुछेको पिठो बन्‍न सक; फलस्वरूप तिमीहरू अखमिरी रोटी बन्‍न सक । किनभने हाम्रा निस्तार-चाडको थुमा ख्रीष्‍टको बलिदान भइसकेको छ । **8** त्यसैकारण, पुरानो खमिर अर्थात् दुष्‍टता तथा खराब आचरणसाथ होइन, बरु इमानदार तथा सत्यताको अखमिरी रोटीका साथ चाड मनाऔँ । **9** मेरो पत्रमा मैले तिमीहरूलाई यौनसम्बन्धी अनैतिक मानिसहरूसँग घुलमिल नहुनु भनेर लेखेँ । **10** त्यसको अर्थ, संसारमा भएका अनैतिक मानिसहरू वा लोभीहरू वा ठगाहाहरू वा मूर्तिपूजकहरूसँग बिल्कुलै सङ्गत नगर्नू भनेको होइन, किनभने तिनीहरूबाट टाढा रहनको निम्ति तिमीहरू यस संसारबाट नै निस्केर जानुपर्ने हुन्छ । **11** तर अहिले आफैलाई प्रभुमा भाइ ठान्‍ने तर यौन अनैतिक वा लोभी वा मूर्तिपूजक वा गालीगलौज गर्ने वा पियक्‍कड वा ठगाहासँग सङ्गत नगर्नू भनेर लेखिरहेछु । यस्ता मानिसहरूसँग बसेर खानसमेत नखाओ । **12** किनभने म किन मण्डली बाहिरकाहरूको न्याय गर्ने काममा संलग्‍न हुनु ? बरु, के तिमीहरूले नै मण्डलीभित्र हुनेहरूको न्याय गर्नुपर्ने होइन र ? **13** तर बाहिरकाहरूको न्याय परमेश्‍वरले गर्नुहुन्छ । “तिमीहरूका माझबाट दुष्‍ट व्यक्‍तिलाई हटाओ ।”

### Chapter 6

**1** तिमीहरूमध्ये एक जनाको अर्को भाइसँग झगडा छ भने के त्यसले न्यायको लागि विश्‍वासीहरूको अगाडि नगएर विश्‍वास नगर्ने न्यायाधीशको अगाडि जाने आँट गर्छ ? **2** के विश्‍वासीहरूले संसारको न्याय गर्छन् भन्‍ने तिमीहरूलाई थाहा छैन ? अनि तिमीहरूले संसारको न्याय गर्ने हो भने महत्त्वहीन कुराहरूलाई मिलाउन सक्दैनौ र ? **3** के हामीले स्वर्गदूतहरूको न्याय गर्नेछौँ भन्‍ने तिमीहरूलाई थाहा छैन ? त्यसो भए, यस जीवनका मामलाहरूलाई हामीले कति बढी न्याय गर्न सक्छौँ ? **4** त्यसो हो भने तिमीहरूले नै दैनिक जीवनसित सम्बन्धित कुराहरूको न्याय गर्नुपर्छ । त्यस्ता मुद्धाहरू किन ती मानिसहरूका अगाडि राख्छौ, जसको मण्डलीमा कुनै प्रतिष्‍ठा छैन । **5** तिमीहरूलाई शर्ममा पार्न म यसो भन्दछु । के तिमीहरूको माझमा दाजुभाइका बिचमा भएका झगडाहरू मिलाउन सक्‍ने बुद्धिमान् मानिस कोही छैन ? **6** तर यस्‍तो भएको छ, एक विश्‍वासी अर्को विश्‍वासीको विरुद्धमा अदालत जान्‍छ र अविश्‍वासी न्‍यायाधीशको अगि मुद्धा राख्‍दछ । **7** वास्तवमा ख्रीष्‍टियानहरूका बिचमा कुनै पनि झगडा हुनु नै तिमीहरूको हार हो । बरु, किन अन्याय नसहनु ? बरु, किन आफैँलाई ठगिन नदिनु ? **8** तर तिमीहरूले अरूको अन्याय गरेका र ठगेका छौ, अनि तिनीहरू तिमीहरूका आफ्नै दाजुभाइहरू हुन् ! **9** अधर्मीहरूले परमेश्‍वरको राज्यमा उत्तराधिकार पाउदैनन् भनेर के तिमीहरूलाई थाहा छैन ? झुटको विश्‍वास नगर । अनैतिक यौन-सम्बन्धहरू मूर्तिपूजकहरू, व्यभिचारीहरू, पुरुषगामीहरू, समलिङ्गीहरू, **10** चोरहरू, लोभीहरू, मतवालाहरू, निन्दा गर्नेहरू, र ठगहरू कोही पनि परमेश्‍वरको राज्यको उत्तराधिकारी हुनेछैनन् । **11** अनि तिमीहरूमध्ये कोही यस्तै थियौ । तर तिमीहरू शुद्ध परिएका छौ, तर तिमीहरू परमेश्‍वरमा अर्पण गरिएका छौ, येशू ख्रीष्‍टको नाउँमा हाम्रा परमेश्‍वरको आत्माद्वारा तिमीहरू परमेश्‍वरमा धर्मी ठहराइएका छौ । **12** “सबै कुरा मेरो निम्ति न्यायसङ्गत छन्”, तर सबै कुरा फाइदाजनक छैनन् । “सबै कुरा मेरो निम्ति न्यायसङ्गत छन्”, तर म तिनीहरूमध्ये कुनै कुराको अधीनमा हुन्‍नँ । **13** “खाना पेटको निम्ति हो, र पेट खानको निम्ति हो”, तर परमेश्‍वरले ती दुवैलाई नाश गर्नुहुनेछ । शरीर अनैतिक यौन सम्बन्धको लागि होइन । यसको साटो शरीर प्रभुको लागि हो, र प्रभुले शरीरको लागि जुटाउनुहुन्छ । **14** परमेश्‍वरले प्रभुलाई जीवित पार्नुभयो र हामीलाई पनि उहाँको शक्‍तिद्वारा जीवित पार्नुहुनेछ । **15** तिमीहरूका शरीरहरू ख्रीष्‍टका अङ्गहरू हुन् भन्‍ने के तिमीहरूलाई थाहा छैन ? तब के मैले ख्रीष्‍टका अङ्गहरूलाई छुटाएर तिनीहरूलाई वेश्यासँग जोडौँ ? त्यसो नहोस् ! **16** वेश्यासँग जोडिने व्यक्‍ति त्यससँग एउटै शरीर हुन्छ भन्‍ने के तिमीहरूलाई थाहा छैन ? धर्मशास्‍त्रले भन्‍छ, “दुई जना एउटै शरीर हुन्‍छन् ।” **17** प्रभुसित जोडिने व्यक्‍ति उहाँसँग आत्मामा एउटै हुन्छ । **18** यौन अनैतिकतादेखि भाग ! कुनै पनि व्यक्‍तिले गरेका अन्य सबै पापहरू शरीरदेखि बाहिर गर्दछ, तर यौन अनैतिकताको पाप गर्नेले उसको आफ्नै शरीरको विरुद्धमा पाप गर्दछ । **19** तिमीहरूको शरीर पवित्र आत्माको मन्दिर हो भन्‍ने कुरा के तिमीहरूलाई थाहा छैन, जो तिमीहरूभित्र रहनुहुन्छ, जसलाई तिमीहरूले परमेश्‍वरबाट पाएका छौ ? तिमीहरू आफ्नै होइनौ भन्‍ने के तिमीहरूलाई थाहा छैन ? **20** किनकि तिमीहरू मोल तिरेर किनिएका थियौ । त्यसकारण, तिमीहरूको शरीरमा परमेश्‍वरलाई महिमा देओ ! [टिपोटः केही पुराना प्रतिलिपिहरूमा यस्तो लेखिएको छ] यसकारण तिमीहरूको शरीर र आत्मामा परमेश्‍वरको महिमा गर, जुन परमेश्‍वरको हो । तर उत्तम प्रतिलिपिहरूमा यो छैन ।

### Chapter 7

**1** अब तिमीहरूले लेखेका यी कुराहरूका विषयमा भन्‍नुपर्दा पुरुषको लागि स्‍त्रीलाई नछुनु नै असल हो । **2** तर धेरै अनैतिक कामहरूका अनेक परीक्षाहरूको कारणले गर्दा हरेक मानिसको आफ्नै पत्‍नी होस् र हरेक स्‍त्रीको आफ्नै पति होस् । **3** पतिले पत्‍नीलाई उसको वैवाहिक हक देओस् र त्यसरी नै पत्‍नीले पनि आफ्नो पतिलाई । **4** आफ्नो शरीरमाथि पत्‍नीको अधिकार हुँदैन; उसको पतिको हुन्छ । र यसरी नै आफ्नो शरीरमाथि पतिको आफ्नो अधिकार हुँदैन, तर पत्‍नीको भने हुन्छ । **5** पारस्परिक सहमतिमा केही समयको निम्ति बाहेक एक अर्कालाई वञ्‍चित नगर, ताकि तिमीहरू प्रार्थनामा लागिरहन सक । त्यसपछि तिमीहरू फेरि एकसाथ हुनुपर्दछ, ताकि तिमीहरूका आत्मसंयमको अभावको कारणले शैतानले तिमीहरूलाई परीक्षामा पार्न नसकोस् । **6** म तिमीहरूलाई यी कुराहरू आज्ञाको रूपमा होइन, तर अनुमतिको रूपमा भन्दछु । **7** सबै जना मजस्तै भएको म इच्छा गर्दछु । तर हरेकले परमेश्‍वरबाट आ-आफ्नो वरदान पाएको छ । एक जनाले एक प्रकारको वरदान र अर्कोले अर्कै प्रकारको वरदान पाएको छ । **8** अविवाहित र विधवाहरूलाई म भन्दछु कि तिनीहरू मजस्तै अविवाहित रहन्छन् भने यो तिनीहरूका लागि असल हुन्छ । **9** तर यदि तिनीहरूले आफूलाई वशमा राख्‍न सक्दैनन् भने तिनीहरूले विवाह गरून् । कामुकतामा जल्नुभन्दा तिनीहरूका निम्ति विवाह गर्नु असल हो । **10** अब विवाहितका निम्ति म यो आज्ञा दिन्छु । मैले होइन, तर प्रभुले दिनुहुन्छः **11** तर यदि तिनी आफ्‍नो पतिबाट अलग हुन्छिन भने, तिनी विवाह नगरी बसून् कि त उनीसँग मिलाप गर्नुपर्दछ । अनी “पतिले आफ्नी पत्‍नीसँग सम्बन्ध विच्‍छेद गर्नुहुदैन ।” **12** तर बाँकीलाई म भन्दछु (मैले होइन तर प्रभुले भन्‍नुहुन्छ) कि यदि कुनै भाइसँग अविश्‍वासी पत्‍नी छ र तिनी ऊसँग बस्‍नलाई सन्तुष्‍ट छिन् भने उसले तिनीसँग सम्बन्ध विच्छेद नगरोस् । **13** यदि पत्‍नीसँग अविश्‍वासी पति छ भने र ऊ तिनीसँग सन्तुष्‍ट छ भने, तिनले ऊसँग सम्बन्ध विच्छेद नगरुन् । **14** किनकि अविश्‍वासी पति पत्‍नीद्वारा पवित्र ठहरिन्छ र अविश्‍वासी पत्‍नी विश्‍वासी पतिको कारण पवित्र ठहरिन्छे, नत्रता तिमीहरूका छोरा छोरीहरू अपवित्र हुनेछन्, तर वास्तवमा तिनीहरू पवित्र छन् । **15** तर यदि अविश्‍वासी जीवन साथी छुट्टिन्छ भने, त्यसलाई जान देऊ । यस्तो अवस्थामा भाइ वा बहिनी तिनीहरूका प्रतिज्ञामा बाँधिनेछैन । परमेश्‍वरले हामीलाई शान्तिमा बस्‍न बोलाउनुभएको छ । **16** स्‍त्री हो, तिमीलाई के थाहा सायद तिमीले आफ्नो पतिलाई बचाउन सक्छ्यौ कि ? अथवा पुरुष हो, तिमीलाई के थाहा, सायद तिमीले आफ्नी पत्‍नीलाई बचाउन सक्छौ कि ? **17** प्रभुले खटाएबमोजिम र परमेश्‍वरले बोलाएबमोजिम हरेकले आफ्नो जीवन जिओस्, । सबै मण्डलीहरूका निम्ति मेरो नियम यही नै हो । **18** के विश्‍वासको लागि बोलावट हुनुअगि नै कसैको खतना भएको थियो ? उसले आफूलाई खतना नभएको जस्तो नदेखाओस् । विश्‍वासको निम्‍ति बोलावट हुँदा खतना नगर्ने कोही थियो ? उसले खतना नगरोस् । **19** न खतना केही हो न त बेखतना नै । प्रमुख कुरा परमेश्‍वरका आज्ञाहरू पालन गर्नु नै हो । **20** परमेश्‍वरले बोलाउनुहुँदा कुनै व्यक्‍ति जस्तो अवस्थामा थियो, हरेक त्यही बोलावटमा रहोस् । **21** के परमेश्‍वरले बोलाउनुहुँदा तिमीहरू कमारा थियौ ? यसको बारेमा तिमी फिक्री नगर । तर तिमीहरू स्वतन्‍त्र हुन सक्छौ भने यसको फाइदा उठाओ । **22** किनकि दासको रूपमा हुँदा प्रभुले कसैलाई बोलाउनुभएको छ भने ऊ प्रभुको स्वतन्‍त्र मानिस हो । यसरी नै कसैलाई बोलाउँदा कोही स्वतन्‍त्र थियो भने ऊ ख्रीष्‍टको दास हो । **23** तिमीहरू दाम तिरी किनिएका हौ, त्यसैले मानिसहरूको दास नबन । **24** भाइहरू हो, हामीलाई विश्‍वास गर्न बोलावट हुँदा हामी जस्तो अवस्थामा थियौँ, हामी त्यही अवस्थमा रहौँ । **25** अब कहिल्यै विवाह नगरेकाहरूको सम्बन्धमा मसँग प्रभुबाट केही पनि आज्ञा छैन । तर प्रभुको कृपाद्वारा विश्‍वासयोग्य ठहरिएको व्यक्‍तिको रूपमा म मेरो राय दिन्छु । **26** त्यसकारण, आउन लागेको सङ्कष्‍टको कारणले गर्दा जुन व्यक्‍ति जस्तो अवस्थामा छ, त्यही अवस्थामा बस्‍नु असल हुन्छ । **27** के तिमी कुनै स्‍त्रीसँग वैवाहिक बन्धनमा बाँधिएका छौ ? तिनीबाट स्वतन्‍त्र हुन नखोज । के तिमी अविवाहित छौ ? पत्‍नीको खोजी नगर । **28** तर तिमीले विवाह गर्‍यौ भने पनि तिमीले पाप गर्दैनौ । कुनै कन्या केटीले विवाह गर्छ भने तिनले पाप गरेकी हुँदिन । तापनि विवाह गर्नेहरूले जीवन जिउने क्रममा धेरै दुःखकष्‍ट भोग्‍नेछन् र म तिमीहरूलाई तीबाट बचाउन चाहन्छु । **29** तर भाइहरू हो, म यो भन्छु कि समय छोटो छ । अब उप्रान्त पत्‍नी हुनेहरू पत्‍नी नभएजस्तो गरी जिऊन् । **30** रुनेहरू नरोएको जस्तै गरी बसून्; खुसी हुनेहरू खुसी नभएझैँ गरी बसून र किनमेल गर्नेहरूले तिनीहरूसँग केही नभएझैँ गरून् । **31** अनि संसारसित व्यवहार गर्नेहरूले यससँग पूर्ण रूपमा नभएझैँ व्यवहार गरून्, किनकी यो संसारको प्रणालीको अन्त्य हुँदै छ र यो बितेर जाँदै छ । **32** तिमीहरू निस्फिक्री होओ भन्‍ने म चाहन्छु । अविवाहित पुरुषले प्रभुलाई कसरी खुसी पार्ने भनी उहाँका कुराहरूका बारेमा चिन्ता गर्दछ । **33** तर विवाहित पुरुषले आफ्नी पत्‍नीलाई कसरी प्रसन्‍न पार्ने भनी संसारका कुराहरूमा फिक्री गर्दछ । **34** ऊ दोहोरो मनको हुन्छ । अविवाहित स्‍त्री वा कन्याले शरीरमा र आत्मामा कसरी पवित्र हुन सक्छु भनी प्रभुका कुराहरूका फिक्री गर्दछ । तर विवाहित स्‍त्रीले आफ्नो पतिलाई कसरी प्रसन्‍न पार्न सकिन्छ भनी संसारका कुराहरूको चिन्ता गर्दछे । **35** म तिमीहरूको आफ्नै भलाइका निम्ति भन्‍दछु, तिमीहरूलाई प्रतिबन्ध लगाउन होइन । जे ठिक छ म त्यही भन्दछु ताकि तिमीहरू बाधाबिना एक चित्तका भई भक्तिका साथ प्रभुमा लागिरहन सक । **36** कसैले विचार गर्दछ कि उसले मगनी भएकी आफ्नी कन्यासँग राम्रो व्यवहार गरिरहेको छैन भन्‍ने ठान्छ र तिनको विवाह गर्ने उमेर बितिसकेको छ भने चाहेबमोजिम उसले गरोस् । **37** तर यदि ऊ हृदयमा पक्‍का छ, ऊ कुनै करकापमा परेको छैन भने र उसले आफ्नो इच्छा वशमा राख्‍न सक्छ, र उसले आफ्नो हृदयमा यसो गर्ने अर्थात् आफ्नी मगनी भएकी कन्यालाई कुमारी नै राख्‍ने निर्णय गरिसकेको छ भने उसले असल नै गर्दछ । **38** त्यसैले, जसले आफ्नी कन्यासँग विवाह गर्दछ उसले असल नै गर्दछ, र जसले विवाह नगर्ने इच्छा गर्दछ भने उसले अझ बढी राम्रो गर्दछ । **39** स्‍त्री तिनको पति बाँचुञ्‍जेलसम्म बन्धनमा बाँधिएकी हुन्छिन् । तर तिनको पतिको मृत्यु भयो भने तिनी जोसँग विवाह गर्न चाहन्छिन् त्यससँग विवाह गर्न स्वतन्‍त्र हुन्छिन्, तर त्यो व्यक्‍ति प्रभुमा हुनुपर्छ । **40** तापनि मेरो विचारमा यदि तिनी त्यस्तै अवस्थामा बस्छिन् भने तिनी अझ धेरै प्रसन्‍न रहन्छिन् । अनि मसँग पनि परमेश्‍वरको आत्मा छ भनी म विचार गर्दछु ।

### Chapter 8

**1** मूर्तिलाई बलिदानको रूपमा चढाइएको खानेकुराको बारेमा भन्‍नुपर्दा हामीलाई थाहा छ कि “हामी सबैसँग ज्ञान छ ।” ज्ञानले घमण्ड ल्याउँदछ, तर प्रेमले उन्‍नति गराउँछ । **2** यदि कसैले केही जान्दछु र म कोही हुँ भनी विचार गर्छ भने त्यो व्यक्‍तिले जति जान्‍नुपर्ने हो त्यति जानेको हुँदैन । **3** तर यदि कसैले परमेश्‍वरलाई प्रेम गर्छ भने त्यो व्यक्‍ति उहाँद्वारा चिनिएको हुन्छ । **4** त्यसकारण, मूर्तिलाई बलिदानको रूपमा चढाइएको खानेकुराको बारेमा हामीलाई थाहा छ कि “यस संसारमा भएको मूर्ति केही पनि होइन” र एक मात्र परमेश्‍वर अस्तित्वमा हुनुहुन्छ । **5** धेरै देवताहरू र प्रभुहरू भएजस्तै आकाशमा वा पृथ्‍वीमा नाम मात्रका देवताहरू होलान् । **6** तर हाम्रा निम्ति “परमेश्‍वर पिता एक मात्र हुनुहुन्छ, जसबाट नै सबै कुरा हुन आए, र हामी उहाँकै निम्ति जिउँछौ; र एउटै प्रभु येशू ख्रीष्‍ट जसद्वारा सबै कुरा अस्तित्वमा आउँछन् र जसद्वारा नै हामी अस्तित्वमा छौँ ।” **7** तापनि यो ज्ञान सबैमा हुँदैन । कति जनाले पहिले मूर्तिपूजा गर्थे र तिनीहरूले यो खानेकुरा मूर्तिलाई नै चढाइएको मानेर खान्छन् । तिनीहरूको विवेक कमजोर भएको कारण भ्रष्‍ट भएको छ । **8** तर खानेकुराले हामीलाई परमेश्‍वरमा स्वीकारयोग्य बनाउँदैन । हामीले यो खाँदैमा बढी असल हुँदैनौँ र नखाँदैमा बढी खराब पनि हुँदैनौँ । **9** तर होसियार होओ । तिम्रो स्वतन्‍त्रता कमजोर विश्‍वास भएकाहरूलाई ठेसको कारण नबनोस् । **10** मानौँ, जो कोही ज्ञान भएको व्यक्‍तिले तिमीले मन्दिरमा बसेर खानेकुरा खाइरहेको देख्यो भने के उसको कमजोर विवेकले त्यो उसलाई मूर्तिलाई चढाइएको खानेकुरा खान आँट नदेला ? **11** मूर्तिहरूको वास्तविक प्रकृतिको बारेमा तिमीहरूको समझको कारणले गर्दा कमजोर भाइ नष्‍ट हुन्छ, जसको निम्ति ख्रीष्‍ट मर्नुभयो । **12** त्यसैले, जब तिमीले आफ्नो भाइको विरुद्धमा पाप गरेर उनीहरूको कमजोर विवेकलाई चोट पुर्‍याउँछौ, तिमीले ख्रीष्‍टको विरुद्धमा पाप गर्छौ । **13** त्यसकारण, यदि मैले खाएको खाना मेरो भाइलाई ठेसको कारण बन्छ भने, म फेरि कहिल्यै मासु खानेछैनँ, ताकि म मेरो भाइको पतनको कारण नबनूँ ।

### Chapter 9

**1** के म स्वतन्‍त्र छैनँ ? के म प्रेरित होइनँ ? के मैले येशू हाम्रा प्रभुलाई देखेको छैनँ ? के तिमीहरू परमप्रभुमा मेरा हातका सिप होइनौ र ? **2** म अरूको लागि प्रेरित नभए तापनि तिमीहरूको लागि त हुँ । तिमीहरू नै परमप्रभुमा मेरो प्रेरितको कामको प्रमाण हौ । **3** यो मलाई जाँच्न खोज्नेहरूलाई जवाफ होः **4** के हामीलाई खाने र पिउने अधिकार छैन ? **5** के अरू प्रेरितहरू, प्रभुका भाइहरू र केफासले गरेजस्तै हामीले पनि आफूसँग विश्‍वासी पत्‍नी लिएर हिँड्ने अधिकार छैन ? **6** अथवा के बारनाबास र मैले मात्र काम गर्नु पर्छ ? **7** कसले आफ्नै खर्चमा सिपाहीको रूपमा सेवा गर्छ ? कसले दाखबारी लगाएर त्यसको फल खाँदैन र ? कसले गाईवस्तु पालेर तिनीहरूबाट दूध पिउँदैन र ? **8** के मैले यी कुराहरू मानवीय अधिकारको आधारमा भनिरहेको छु ? के व्यवस्थाले पनि यसै गर भन्दैन र ? **9** मोशाको व्यवस्थामा यस्तो लेखिएको छ, “दाइँ गर्दा गोरुलाई मोहोला नलगाओ ।” के परमेश्‍वरले साँच्‍चै गोरुहरूको मात्र वास्ता गर्नुहुन्छ ? **10** के उहाँले हामीहरूका निम्ति नै यो बोलिरहनुभएको छैन र ? यो हाम्रो निम्ति लेखिएको हो । किनभने खेत जोत्‍नेले बालीको आशा राखेर नै जोत्‍नुपर्छ र बाली चुट्नेले पनि बाली भित्र्याउने आशले नै चुट्नुपर्छ । **11** यदि हामीले तिमीहरूका बीचमा आत्मिक कुराहरू छर्‍यौँ भने तिमीहरूबाट भौतिक कुराहरूको कटनी गर्ने काम अति भयो र ? **12** यदि तिमीहरूबाट अरूहरूले हकको दाबी गर्छन् भने के हामीलाई त्योभन्दा बढता हक छैन र ? तापनि हामीले यो हकको दाबी गरेनौँ । बरु, ख्रीष्‍टको सुसमाचारमा बाधा नबनौँ भनेर हामीले सबै सह्‍यौँ । **13** के मन्दिरमा सेवा गर्नेले मन्दिरबाट नै खानेकुरा पाउँछन् भन्‍ने तिमीहरूलाई थाहा छैन ? वेदीमा सेवा गर्नेले वेदीमा चढाइएको कुराको हिस्सा पाउँछ भन्‍ने तिमीहरूलाई थाहा छैन र ? **14** त्यसरी नै सुसमाचार प्रचार गर्नेले त्यसैबाट जीविका चलाओस् भनेर परमप्रभुले आज्ञा गर्नुभयो । **15** तर मैले यी कुनै पनि हकहरूको दाबी गरिनँ । र मेरो लागि केही गरियोस् भनेर म यो लेख्दिनँ । यो गर्व गर्ने कुरादेखि कसैले मलाई वञ्‍चित गर्छ भने म बरु मर्न तयार छु । **16** मैले सुसमाचार प्रचार गरेँ भनेर मैले घमण्ड गर्ने कारण नै छैन, किनभने मैले यो गर्नुपर्छ । यदि मैले सुसमाचार प्रचार गरिनँ भने मलाई धिक्‍कार छ । **17** किनकि यदि मैले आफूखुसी यसो गरेको छु भने मैले इनाम पाउँछु । तर यो आफूखुसी होइन भने मलाई सुम्पिएको जिम्मेवारी अझ पनि मसँग बाँकी नै छ । **18** त्यसो भए मेरो इनाम के हो ? यही हो कि जब म प्रचार गर्छु, सित्तैँमा सुसमाचार प्रचार गरूँ र सुसमाचरमा मेरो हकको पूर्ण प्रयोग नगरूँ । **19** किनकि म सबै कुरामा स्वतन्‍त्र भए तापनि धेरैलाई जित्‍न सकौँ भनेर म सबैको दास भएँ । **20** यहूदीहरूलाई जित्‍नको लागि म यहूदीजस्तै बनेँ । व्यवस्थाको अधीनमा भएकाहरूलाई जित्‍नको निम्ति म व्यवस्थाको अधीनमा भएको जस्तै बनेँ । म आफैँ व्यवस्थाको अधीनमा नभए तापनि मैले यसो गरेँ । **21** म आफैँ परमेश्‍वरको व्यवस्थाबाट बाहिर नभएर ख्रीष्‍टको व्यवस्थामा भए तापनि व्यवस्थाबाट बाहिर भएकाहरूलाई जित्‍नको निम्ति म व्यवस्थाबाट बाहिर भएजस्तै बनेँ । व्यवस्थाबाट बाहिर भएकाहरूलाई जित्‍न सकूँ भनेर मैले यसो गरेँ । **22** कमजोरहरूलाई जित्‍न सकूँ भनेर कमजोरहरूको लागि म कमजोर बनेँ । सबै उपायहरूद्वारा केहीलाई बचाउन सकूँ भनेर म सबै मानिसहरूका लागि सबै कुरा बनेको छु । **23** सुसमाचारको खातिर म सबै कुराहरू गर्छु ताकि यसका आशिष्‍हरूमा म सहभागी हुन सकूँ । **24** दौडमा सबै मानिसहरू दौडिन्छन्, तर एक जनाले मात्र पुरस्कार पाउँछ भन्‍ने कुरा के तिमीहरूलाई थाहा छैन ? त्यसैले, पुरस्कार पाउने गरी दौड । **25** एउटा खेलाडी सबै तालिमहरूमा आत्मसंयमी हुन्छ । तिनीहरूले नाश हुने माला पाउनको लागि यसो गर्छन्, तर हामी नाश नहुने माला पाऔँ भनेर दौडन्छौँ । **26** त्यसैले, म बिनाउदेश्य वा हावामा दौडन्‍नँ । **27** तर म आफ्‍नो शरीरलाई वशमा राख्छु र यसलाई दासजस्‍तै बनाउँछु, ताकि प्रचार गरेपछि म आफैँचाहिँ अयोग्य नबनूँ ।

### Chapter 10

**1** भाइहरू हो, तिमीहरूले यो जान भनी म चाहन्छु, कि हाम्रा पिता पुर्खाहरू सबै बादलमुनि थिए र सबै समुद्रको बिचबाट भएर गए । **2** सबैले बादल र समुद्रमा मोशामा बप्‍तिस्मा पाएका थिए, **3** र सबैले एउटै आत्मिक भोजन खाए । **4** सबैले उस्तै आत्मिक पानी पिए । किनकि तिनीहरूले आत्मिक चट्टानबाट पिए, अनि त्यो चट्टान ख्रीष्‍ट हुनुहुन्थ्यो । **5** तर तिनीहरूमध्ये धेरै जनासित परमेश्‍वर प्रसन्‍न हुनुभएन, र तिनीहरूका लासहरू उजाड-स्थानभरि छरिएका थिए । **6** तिनीहरूले जस्तै हामीले दुष्‍ट कुराहरूको इच्छा नगरौँ भनेर यी कुराहरू हाम्रा लागि उदाहरणहरू थिए । **7** तिनीहरूमध्ये धेरै झैँ तिमीहरू मूर्तिपूजक नहोओ । यस्तो लेखिएको छ, “मानिसहरू खान र पिउन बसे अनि खेल्नलाई उठे ।” **8** तिनीहरू धेरैले गरेझैँ हामीले यौन अनैतिक कार्य नगरौँ, जुन कारणले गर्दा एकै दिनमा तिनीहरूमध्‍ये तेइस हजार मरे । **9** हामीले ख्रीष्‍टको परीक्षा गर्नुहुँदैन जसरी तिनीहरूले गरे र सर्पहरूद्वारा नष्‍ट भए । **10** तिनीहरूमध्ये धेरै जसोले गनगन गरेझैँ हामीले नगरौँ, जसले गर्दा तिनीहरू मृत्युको दूतद्वारा नष्‍ट भएका थिए । **11** हाम्रो निम्ति उदाहरणको लागि तिनीहरूमाथि यी कुराहरू भए । यी हाम्रो शिक्षाको निम्ति लेखिएका हुन्– हाम्रो निम्ति जसमा युगको अन्त्य आएको छ । **12** यसैकारण, कसैले म खडा छु भनी सोच्छ भने होसियार रहोस् ताकि ऊ नलडोस् । **13** मानव-जातिमा आउने परीक्षाभन्दा तिमीहरू फरक परीक्षामा परेका छैनौँ । तर परमेश्‍वर विश्‍वासयोग्य हुनुहुन्छ । उहाँले तिमीहरूलाई तिमीहरूको शक्‍तिभन्दा बाहिरको परीक्षामा पर्न दिनुहुन्‍न । तिमीहरूले तिनलाई सहन सक भनेर उहाँले परीक्षाको साथमा त्यसबाट उम्किने उपाय पनि प्रदान गर्नुहुन्छ । **14** त्यसकारण, मेरा प्रियहरू हो, मूर्तिपूजाबाट अलग बस । **15** म समझदार मानिसहरूसित बोलेजस्तै तिमीहरूसित बोल्दछु, ताकि तिमीहरूले मैले भनेको कुरा जाँच गर्न सक । **16** हामीले आशिष् दिने आशिष्‌को कचौरा ख्रीष्‍टको रगतमा भएको सहभागिता होइन र ? हामीले भाँच्ने रोटी ख्रीष्‍टको शरीरमा भएको सहभागिता होइन र ? **17** रोटीको टुक्रा एउटै भएकोले हामी धेरै भए तापनि एउटै शरीर हौँ । हामी सबैले एकसाथ एउटै रोटीबाट खान्छौँ । **18** इस्राएलका मानिसहरूलाई हेरः के वेदीमा चढाइएको बलि खानेहरू वेदीका सहभागी होइनन् र ? **19** त्यसो भए, म के भन्दै छु ? के त्यो मूर्ति कुनै कुरा हो ? अथवा मूर्तिमा चढाइएको बलिदान केही कुरा हो ? **20** तर म अन्यजाति मूर्तिपूजकहरूको बलिदानको बारेमा भन्दछु, कि तिनीहरूले यी कुराहरू भूतहरूलाई चढाउँछन्, परमेश्‍वरलाई होइन ! तिमीहरू भूतहरूसँग सहभागी होओ भन्‍ने म चाहन्‍नँ । **21** तिमीहरूले प्रभुको कचौरा र भूतहरूको कचौरा दुवैबाट पिउन सक्दैनौ । तिमीहरूले प्रभुको टेबुलमा र भूतहरूको टेबुल दुवैमा सङ्गति गर्न सक्दैनौ । **22** अथवा के हामीले प्रभुलाई डाही बनाउने ? के हामी उहाँभन्दा बलिया छौँ ? **23** “हरेक कुरा न्यायसङ्गत छ”, तर सबै कुरा फाइदाजनक छैनन् । “सबै कुरा न्यायसङ्गत छन्”, तर सबै कुराले मानिसको निर्माण गर्दैनन् । **24** कसैले पनि आफ्नै भलाइ मात्र नखोजोस् । बरु, हरेकले आफ्नो छिमेकीको भलाइ खोजोस् । **25** तिमीहरूले बजारमा जे बेचिन्छ त्यसलाई विवेकका खातिर कुनै प्रश्‍न नगरी खान सक्छौ । **26** किनकि “पृथ्‍वी प्रभुको हो र त्यसमा भएका सबै कुरा उहाँकै हुन् ।” **27** तिमीहरूलाई विश्‍वास नगर्ने कुनै व्यक्‍तिले खानलाई निम्तो दिन्छ र तिमीहरू जान इच्छा गर्छौ भने तिमीहरूको अगाडि खानलाई राखिएको कुरा विवेकको खातिर पनि प्रश्‍न नसोधी खाओ । **28** तर कसैले तिमीहरूलाई “यो खाना मूर्तिपूजामा चढाइएको खाना हो” भन्यो भने त्यो नखाओ । योचाहिँ जसले तिमीहरूलाई जानकारी दियो उसको र तिमीहरूको विवेकको खातिर हो । **29** मैले तिमीहरूको आफ्नो विवेकको बारेमा भनेको होइनँ, तर अरू व्यक्‍तिको विवेकको बारेमा भनेको हुँ । किनकि अरूको विवेकलाई मेरो स्वतन्‍त्रताको न्याय हुन किन दिने र ? **30** म कृतज्ञतासाथ खानामा सहभागी हुन्छु भने मैले धन्यवाद दिएको कुरामा म किन निन्दित हुने ? **31** त्यसकारण, तिमीहरूले जे खान्छौ वा पिउँछौ, वा तिमीहरू जे गर्छौ, सबै परमेश्‍वरको महिमाको निम्ति गर । **32** तिमीहरूले यहूदीहरू वा ग्रिकहरूको अथवा परमेश्‍वरको मण्डलीको अपमान नगर । **33** म सबै मानिसहरूलाई सबै कुरामा खुसी पार्ने कोसिस गर्छु । म आफ्नो भलाइ खोज्दिनँ, तर धेरैको भलाइ खोज्छु । धेरैले उद्धार पाऊन् भनेर म यो गर्दछु ।

### Chapter 11

**1** मेरो अनुकरण गर्नेहरू होओ, जसरी म ख्रीष्‍टको अनुकरण गर्दछु । **2** म तिमीहरूको प्रशंसा गर्दछु किनकि तिमीहरूले हरेक कुरामा मलाई सम्झन्छौ । म तिमीहरूको प्रशंसा गर्दछु, किनकि मैले सिकाएका शिक्षा तिमीहरूले कायम राख्छौ । **3** म तिमीहरूले यो बुझ भन्‍ने चाहन्छु कि येशू ख्रीष्‍ट प्रत्येक मानिसको शिर हुनुहुन्छ, मानिस स्‍त्रीको शिर हो, र परमेश्‍वरचाहिँ ख्रीष्‍टको शिर हुनुहुन्छ । **4** कुनै पुरुषले आफ्नो शिर ढाकेर प्रर्थना गर्छ अथवा अगमवाणी बोल्छ भने उसले परमेश्‍वरको अपमान गर्छ । **5** तर यदि कुनै स्‍त्रीले आफ्नो शिर नढाकी प्रार्थना गर्छे वा अगमवाणी बोल्छे भने उसले आफ्नो शिरको अपमान गर्छे । किनकि यसो गर्नु भनेको उसले आफ्नो केश खौरेको जस्तै हो । **6** यदि कुनै स्‍त्रीले आफ्नो शिर ढाक्दिन भने, उसले आफ्नो केश छोटो गरी काटोस् । यदि कपाल काट्नु उसको लागि शर्मको कुरा हो भने उसले आफ्नो शिर ढाकोस् । **7** पुरुषले आफ्नो शिर नढाकोस् किनकि ऊ परमेश्‍वरको प्रतिरूप र गौरव हो । तर स्‍त्रीचाहिँ पुरुषको गौरव हो । **8** किनकी पुरुष स्‍त्रीबाट बनिएको होइन, तर स्‍त्री पुरुषबाट बनिएकी हो । **9** न त पुरुष स्‍त्रीको निम्ति सृष्‍टि गरिएका हो, तर स्‍त्री पुरुषको निम्ति बनिएकी हो । **10** यसै कारणले स्वर्गदूतहरूका खातिर स्‍त्रीले आफ्नो शिरमा अधिकारको चिह्न लगाउनुपर्छ । **11** तापनि प्रभुमा स्‍त्री पुरुषबाट स्वतन्‍त्र हुन्‍न न त स्‍त्रीबाट पुरुष नै । **12** किनकि जसरी स्‍त्री पुरुषबाट आउँछे त्यसरी नै पुरुष पनि स्‍त्रीबाट आउँछ । र सबै कुरा परमेश्‍वरबाट आउँछन् । **13** तिमीहरू आफैँ विचार गरः के स्‍त्रीले आफ्नो शिर नढाकी परमेश्‍वरसँग प्रार्थना गर्नु उपयुक्त हो ? **14** कुनै पुरुषले लामो केश पाल्नु उसको निम्ति शर्मको कुरो हो भन्‍ने प्रकृतिले पनि तिमीहरूलाई सिकाउँदैन र ? **15** कुनै स्‍त्रीको लामो केश हुनु, उसको निम्ति गौरवको कुरो हो भन्‍ने प्रकृतिले पनि तिमीहरूलाई सिकाउँदैन र ? **16** तर यदि कोही यस विषयमा बहस गर्न चाहन्छ भने हामीसँग अर्को कुनै प्रथा छैन, न परमेश्‍वरको मण्डलीसँग छ । **17** यी निर्देशनहरू दिँदा म तिमीहरूको प्रशंसा गर्दिनँ । किनकि तिमीहरू असलको निम्ति होइन तर खराबको निम्ति भेला हुन्छौ । **18** पहिलो कुरा त तिमीहरू मण्डलीमा भेला हुँदा, तिमीहरूमा फाटो हुन्छ भन्‍ने म सुन्छु र म केही हदसम्म विश्‍वास पनि गर्छु । **19** तिमीहरूका माझमा स्वीकृत भएका व्यक्‍तिहरू चिनिनको लागि पनि तिमीहरूका माझमा गुटबन्दी हुनु आवश्यक छ । **20** तिमीहरू भेला भएर खाएको कुरा प्रभु-भोज होइन । **21** जब तिमीहरू खान्छौ, अरूले आफ्नो भोजन खानुअगि हरेकले आफ्नो खाना खान्छ । एक जना भोकै हुन्छ र अर्को मातेको हुन्छ । **22** के खान र पिउनको लागि तिम्रो आफ्नै घर छैन र ? के तिमीहरू केही नभएकाहरूलाई अपमान गर्छौ र परमेश्‍वरको मण्डलीलाई तुच्छ ठान्छौ ? म तिमीहरूलाई के भनूँ ? के तिमीहरूको प्रशंसा गरूँ ? यसको निम्ति म तिमीहरूको प्रशंसा गर्दिनँ । **23** मैले जे परमेश्‍वरबाट पाएँ त्यो मैले तिमीहरूलाई सुम्पिदिएँ, कि प्रभु येशू ख्रीष्‍टले धोका पाएको त्यो रात रोटी लिनुभयो । **24** धन्यवाद दिनुभएपछि उहाँले रोटी भाँच्‍नुभयो र भन्‍नु भयो, “यो मेरो शरीर हो; यो तिमीहरूको निम्ति हो । मेरो सम्झनाको निम्ति यो गर ।” **25** त्यसरी नै खाइसक्‍नुभएपछि कचौरा लिनुभयो र भन्‍नुभयो, “यो कचौरा मेरो रगतमा भएको नयाँ करार हो । जब तिमीहरू पिउँछौ, मेरो सम्झना गर्ने गर ।” **26** जब जब तिमीहरूले यो रोटी खान्छौ र कचौराबाट पिउँछौ, उहाँ नआउञ्‍जेलसम्म प्रभुको मृत्युको घोषणा गर्छौ । **27** यसकारण जसले अयोग्य रीतिले रोटी खान्छ र कचौराबाट पिउँछ, ऊ प्रभुको शरीर र रगतको दोषी हुनेछ । **28** कुनै व्यक्‍तिले पहिले आफैँलाई जाँचोस् र रोटी खाओस् र कचौरबाट पिओस् । **29** किनकि जसले शरीरको वास्ता नाराखीकन रोटी खान्छ र कचौराबाट पिउँछ, उसले खाएको र पिएको कारण आफूमाथि न्यायको दण्ड ल्याउँछ । **30** त्यसकारण, तिमीहरूमध्ये धेरै जना रोगी र बिमारी छन् र कोही त मरिसकेका छन् । **31** तर यदि हामीले आफैँलाई जाँच गर्‍यौँ भने हामी न्यायमा पर्नेछैनौँ । **32** तर जब हामी परमेश्‍वरबाट जाँचिन्छौँ हामी अनुशासित हुनेछौँ, र संसारसँगै दोषी ठहरिनेछैनौँ । **33** त्यसकारण, मेरा भाइहरू हो, जब तिमीहरू खानको लागि भेला हुन्छौ एकले अर्कालाई पर्ख । **34** यदि कोही भोकाएको छ भने त्यसले घरैमा खाओस्, ताकि तिमीहरू भेला हुँदा तिमीहरू न्यायमा पर्नेछैनौ । र तिमीहरूले लेखेका अन्य विषयहरूको बारेमा म आएपछि निर्देशनहरू दिनेछु ।

### Chapter 12

**1** भाइहरू हो, आत्मिक वरदानहरूको बारेमा तिमीहरू अनभिज्ञ रहेको म चाहन्‍नँ । **2** तिमीहरूलाई थाहै छ कि कुनै बेला तिमीहरू मूर्तिपूजक थियौ । तिमीहरू कुनै न कुनै प्रकारले बोल्न नसक्‍ने मूर्तितिर बहकाइएका थियौ । **3** त्यसकारण, तिमीहरूले यो जान भन्‍ने म चाहन्छु कि परमेश्‍वरका आत्माद्वारा बोल्ने कसैले पनि “येशू श्रापित होस् भन्दैन ।” पवित्र आत्माद्वारा बाहेक कसैले पनि “येशू नै प्रभु हुनुहुन्छ” भन्‍न सक्दैन । **4** वरदानहरू फरक फरक भए तापनि प्रभु त एउटै हुनुहुन्छ । **5** सेवाका कार्यहरू फरक फरक छन्, तर प्रभु एउटै हुनुहुन्छ । **6** कामहरू विभिन्‍न किसिमका छन्, तर तिनीहरूलाई हरेकको जीवनमा सम्भव तुल्याउनुहुने परमेश्‍वर एउटै हुनुहुन्छ । **7** सबैको भलाइको निम्ति हरेकलाई आत्माको बाहिर देखिने चिह्न दिइएको छ । **8** किनभने एउटालाई आत्माद्वारा बुद्धिको कुरा बोल्ने वरदान दिइएको छ भने उही आत्माद्वारा अर्कोलाई ज्ञानको कुरा गर्ने वरदान दिइएको छ । **9** त्यसरी नै कसैलाई एउटै पवित्र आत्माद्वारा विश्‍वासको वरदान दिइएको छ भने अझ अर्कोलाई उही आत्माद्वारा निको पर्ने वरदान दिइएको छ । **10** एउटालाई शक्‍तिको काम गर्ने वरदान दिइएको छ भने अर्कोलाई अगमवाणीको । एउटालाई आत्माहरू छुट्‌ट्याउने वरदान दिइएको छ भने अर्कोलाई भाषाहरूमा बोल्ने अनि कसैलाई भाषाहरूको अर्थ खोल्ने वरदान दिइएको छ । **11** तर यिनीहरू सबैमा एउटै आत्माले काम गर्नुहुन्छ । उहाँको इच्छाबमोजिम उहाँले हरेकलाई व्यक्‍तिगत रूपमा वरदानहरू दिनुहुन्छ । **12** जसरी शरीर एउटै हुन्छ र अङ्गहरू धेरै हुन्छन् अनि ती सबै अङ्ग एउटै शरीरको भएझैँ ख्रीष्‍टमा पनि त्यस्तै हुन्छ । **13** किनभने एउटै आत्माद्वारा हामीहरू सबैको एउटै शरीरमा बप्‍तिस्मा भएको थियो, यहूदी वा ग्रिक, कमारा वा स्वतन्‍त्र; सबैलाई एउटै आत्माबाट पिउन दिइएको छ । **14** किनकि शरीर एउटै अङ्गले मात्र होइन, तर धेरै अङ्गहरूले बनेको हुन्छ । **15** यदि खुट्टाले “म हात होइन, त्यसैले म शरीरको अङ्ग होइन” भन्छ भने पनि त्यो शरीरको कुनै पनि अङ्गभन्दा कम ठहरिँदैन । **16** र त्यसरी नै कानले “म शरीरको आँखा होइन, त्यसैले म शरीरको अङ्ग होइन” भन्छ भने पनि त्यो शरीरको कुनै पनि अङ्गभन्दा काम ठहरिँदैन । **17** यदि सम्पूर्ण शरीर नै आँखा हुँदो हो त सुन्‍ने कहाँबाट ? यदि सम्पूर्ण शरीर आँखा भइदिएको भए सुँघ्‍ने कहाँबाट ? **18** तर परमेश्‍वरले शरीरको स्वरूप निर्माण गर्दा नै यसका अङ्गहरू मिलाएर राख्‍नुभयो । **19** यदि सबै अङ्गहरू एउटै भइदिएको भए शरीर कहाँ हुन्थ्‍यो र ? **20** यसकारण अङ्गहरू धेरै भए तापनि शरीर एउटै छ । **21** आँखाले हातलाई, “मलाई तिम्रो खाँचो छैन” भन्‍न सक्दैन । न टाउकोले खुट्टालाई “मलाई तिम्रो खाँचो छैन” भन्छ । **22** बरु कमजोर ठानिएका शरीरका अङ्गहरू अत्यावश्यक हुन्छन् । **23** अनि हामीले कम आदरका ठान्‍ने शरीरका अङ्गहरूलाई हामी झन् बढी नै आदर गर्दछौँ र देखाउन नमिल्ने अङ्गहरूलाई झनै बढी भद्रतासाथ राख्छौँ । **24** देखाउन मिल्ने अङ्गहरूलाई इज्जत गरिरहनु आवश्यक छैन किनभने तिनीहरूले अगिबाट नै इज्‍जत पाएका छन् । तर परमेश्‍वरले सम्पूर्ण अङ्गहरूलाई सँगै जोड्नुभएको छ र कम आदर पाएकाहरूलाई झन् बढ्ता आदर दिनुभएको छ । **25** शरीरमा कुनै विभाजन नहोस्, बरु हरेक अङ्गले उही स्‍नेहसाथ एक अर्कोलाई वास्ता गरून् भनेर उहाँले यसो गर्नुभएको हो । **26** कुनै एउटा अङ्गले दुःख पाउँदा सबै अङ्गहरूले सँगै दुःख भोग्छन् । अथवा कुनै एउटा अङ्गको आदर हुँदा सबै अङ्गहरू सँगै आनन्दित हुन्छन् । **27** अब तिमीहरू ख्रीष्‍टका शरीर हौ अनि व्यक्‍तिगत रूपले यसका अङ्ग हौ । **28** अनि परमेश्‍वरले मण्डलीमा पहिलो प्रेरितहरू, दोस्रो अगमवक्‍ताहरू, तेस्रो शिक्षकहरू, त्यसपछि शक्‍तिशाली कार्य गर्नेहरू, निको पार्ने वरदान पाएका व्यक्‍तिहरू, मदत गर्नेहरू, प्रशासन चलाउनेहरू र विभिन्‍न भाषाका वरदान पाएकाहरूलाई नियुक्‍त गर्नुभएको छ । **29** के तिनीहरू सबै प्रेरितहरू हुन् ? के सबै अगमवक्‍ताहरू हुन् ? के सबै शिक्षकहरू हुन् ? के हामी सबैले शक्‍तिशाली कार्यहरू गर्छौं ? **30** के तिनीहरू सबैसँग निको पार्ने वरदान छन् ? के तिनीहरू सबै अन्य भाषाहरूमा बोल्छन् ? के तिनीहरू सबैले अन्य भाषाहरूको अर्थ खोल्छन् ? **31** जोसिलो भई अझ ठुला वरदानहरूको खोजी गर । अनि म तिमीहरूलाई अझ उत्तम मार्ग देखाउनेछु ।

### Chapter 13

**1** मानौँ, म मानिसहरू र स्वर्गदूतहरूको भाषामा बोल्छु, तर मसँग प्रेम छैन भने म हल्ला मच्‍चाउने घण्टा र झ्याइँ-झ्याइँ गर्ने झ्याली मात्र हुन्छु । **2** मानौँ, मसँग अगमवाणी गर्ने वरदान छ र म लुकेका रहस्यहरू बुझ्‍न सक्छु र मसँग पहाडहरू हटाउन सक्‍ने सम्मको विश्‍वास छ, तर मसँग प्रेम छैन भने म केही पनि होइनँ । **3** र मानौँ, मसँग भएका सबै थोकहरू गरिबहरूलाई खुवाउनको लागि दिन्छु अनि मेरो शरीरलाई जलाउन दिन्छु, तर मसँग प्रेम छैन भने मलाई केही पनि फाइदा हुँदैन । **4** प्रेम सहनशील र दयालु हुन्छ । प्रेमले डाह वा घमण्ड गर्दैन । यो अहङ्कारी हुँदैन । **5** वा प्रेम रुखो हुँदैन । यसले आफ्नै स्वार्थ खोज्दैन । यो सजिलै रिसाउँदैन न त यसले खराबीको हिसाब राख्छ । **6** प्रेम अधार्मिकतामा खुसी हुँदैन । बरु, यो सत्यतामा रमाउँछ । **7** प्रेमले सबै कुरा सहन्छ; सबै कुरामा विश्‍वास गर्छ; सबै कुरामा आत्मविश्‍वासी हुन्छ अनि सबै कुरामा स्थिर रहन्छ । **8** प्रेमको कहिलै अन्त्य हुँदैन । अगमवाणीहरू बितेर जानेछन् । भाषाहरू बन्द हुनेछन् । अनि ज्ञान बितेर जानेछ । **9** किनकि हामी थोरै जान्दछौँ र थोरै अगमवाणी बोल्छौँ । **10** तर जब सिद्ध आउँछ अनि अपूर्ण कुरा बितेर जानेछ । **11** जब म बालक थिएँ बालकले जस्तै बोलेँ र बालकले जस्तै सोचेँ अनि बालकले जस्‍तै तर्कहरू गरेँ । जब वयस्क भएँ बालकका चालहरू छोडी दिएँ । **12** किनकि अहिले हामी ऐनामा अप्रत्यक्ष देख्छौँ, तर त्यस बेला आमने-सामने देख्‍नेछौँ । अहिले म थोरै जान्दछु, तर त्यस बेला म पूर्ण रूपमा जान्‍नेछु, जसरी म पूर्ण रूपमा जानिएको छु । **13** तर अब यी तिनवटा कुरा रहन्छन्: विश्‍वास, भविष्‍‍यको निश्‍चयता र प्रेम । तर यी सबैमा सर्वोत्तमचाहिँ प्रेम नै हो ।

### Chapter 14

**1** प्रेममा लागिरहो र आत्मिक वरदानहरूका लागि जोसिलो होओ, विशेष गरी अगमवाणी बोल्ने चाहना गर । **2** किनभने अन्य भाषामा बोल्नेले मानिसहरूसँग होइन, तर परमेश्‍वरसँग बोल्दछ । उसले गुप्‍त कुराहरूलाई आत्मामा बोल्दछ र उसको कुरा कसैले पनि बुझ्‍न सक्दैन । **3** तर अगमवाणी गर्नेले मानिसहरूसँग बोलेर तिनीहरूलाई निर्माण गर्ने, उत्साह प्रदान गर्ने र सान्त्वना दिने काम गर्दछ । **4** अन्य भाषामा बोल्नेले आफैँलाई निर्माण गर्छ तर अगमवाणी गर्नेले मण्डलीलाई निर्माण गर्दछ । **5** तिमीहरू सबै जना अन्य भाषा बोल भन्‍ने म चाहना गर्दछु । तर त्योभन्दा पनि अझ बढी अगमवाणी गर भन्‍ने म चाहना गर्दछु । (मण्डली वृद्धि होस् भनेर कसैले त्यसको अर्थ नखोलेसम्म) अन्य भाषा बोल्नेभन्दा पनि अगमवाणी गर्ने महान् हुन्छ । **6** तर भाइहरू हो, यदि म तिमीहरूकहाँ अन्य भाषामा बोल्दै आएँ भने मैले तिमीहरूलाई कसरी फाइदा पुर्‍याउँछु र ? जबसम्म मैले प्रकाश वा ज्ञानमा वा अगमवाणी वा शिक्षाको लागि मा तिमीहरूसँग बोल्दिनँ तबसम्म फाइदा पुर्‍याउँदिनँ । **7** यदि मुरली वा वीणाजस्ता निर्जीव साधनहरूले फरक खालका आवाजहरू निकाल्दैनन् भने कसैले कसरी कुनचाहिँ साधन बजाइएको हो भनेर जान्‍न सक्छ ? **8** यदि तुरहीलाई नचिनिने आवाजमा बजाउने हो भने कसरी कसैले लडाइँको लागि तयार हुने समय हो भनेर जान्‍ने ? **9** तिमीहरूका लागि पनि त्यस्तै हो । यदि तिमीहरूले नबुझिने तरिकाले बोल्यौ भने तिमीहरूले बोलेका कुरा कसरी बुझ्ने ? तिमीहरू बोलिरहन्छौ र कसैले पनि तिमीहरूको कुरा बुझ्‍नेछैन । **10** संसारमा धेरै भाषाहरू छन् भन्‍ने कुरामा कुनै शङ्का छैन र कुनै पनि अर्थ बिनाका छैनन् । **11** तर यदि मैले भाषाको अर्थ बुझिनँ भने म त्यस व्यक्‍तिको लागि र त्यो व्यक्‍ति मेरो लागि विदेशी हुनेछ । **12** तिमीहरूका निम्ति पनि यस्तै हो । तिमीहरू आत्माको प्रकटीकरणको लागि उत्सुक भएझैँ मण्डलीलाई निर्माण गर्ने कार्यमा जोसिलो बन । **13** यसरी नै अन्य भाषामा बोल्ने व्यक्‍तिले त्यसको अर्थ खोल्न सकोस् भनेर प्रार्थना गरोस् । **14** किनकि यदि मैले अन्य भाषामा प्राथना गर्छु भने मेरो आत्माले प्रार्थना गर्छ तर मेरो दिमागचाहिँ निष्फल हुन्छ । **15** मैले के गर्ने त ? म मेरो आत्माले प्रार्थना गर्नेछु, तर म मेरो दिमागले पनि प्रार्थना गर्नेछु । म मेरो आत्माले गाउनेछु र म मेरो दिमागले पनि गाउनेछु । **16** नत्रता यदि तिमीले आत्मामा धन्यवाद दिँदा यदि तिमीले भनेका कुरा बाहिरकाहरूले बुझेनन् भने कसरी तिनीहरूले आमेन भन्‍ने ? **17** किनकि तिमीले त निश्‍चय नै प्रशस्‍त मात्रामा धन्यवाद दिन्छौ, तर त्यसले अर्को व्यक्‍तिको वृद्धि गर्दैन । **18** म परमेश्‍वरलाई धन्‍यवाद दिन्छु कि म तिनीहरू सबैभन्दा बढी नै अन्य भाषाहरूमा बोल्दछु । **19** तर म मण्डलीमा अन्य भाषामा दस हजारवटा शब्द बोल्नुको साटो आफ्नै समझमा पाँचवटा शब्द बोल्न चाहन्छु । **20** भाइहरू हो, आफ्नो सोचाइमा बालक नबन । खराबीको निम्ति बालक बन । तर आफ्नो सोचाइमा परिपक्‍व बन । **21** व्‍यवस्थामा यस्तो लेखिएको छ “अनौठो भाषामा बोल्ने मानिसहरूद्वारा र विदेशीहरूका ओठद्वारा म यी मानिसहरूसँग बोल्नेछु, तर पनि तिनीहरूले मलाई सुन्‍नेछैनन्” परमप्रभु भन्‍नुहुन्छ । **22** त्यसकारण, अन्य भाषा विश्‍वास नगर्नेहरूको लागि चिह्न हो, विश्‍वासीहरूको लागि होइन । तर अगमवाणीचाहिँ विश्‍वासीहरूका लागि चिह्न हो, विश्‍वास नगर्नेहरूका लागि होइन । **23** त्यसकारण, यदि सम्पूर्ण मण्डली भेला हुँदा सबै जनाले अन्य भाषा बोल्दा बाहिरकाहरू तथा विश्‍वास नगर्नेहरू त्यहाँ आउँदा तिनीहरूले तिमीहरू पागल हौ भनेर भन्दैनन् र ? **24** तर तिनीहरू सबै जनाले नै अगमवाणी गर्छौ र कोही अविश्‍वासी वा बाहिरको व्यक्‍ति भित्र आयो भने उसले सुनेको कुराले उसलाई पापको बोध हुनेछ । भनिएका सबै कुराहरूद्वारा ऊ जाँचिनेछ । **25** उसको हृदयका गोप्य कुराहरू प्रकट हुन्छन् । परिणामस्वरूप, उसले परमेश्‍वरको सामु घोप्टो परी आराधना गर्नेछ । उसले परमेश्‍वर साँच्‍चै तिनीहरूका बिचमा हुनुहुन्छ भनेर घोषणा गर्नेछ । **26** भाइहरू हो, अब के त ? जब तिमीहरू भेला हुन्छौ, तब कसैसँग भजन, शिक्षा, प्रकाश, अन्य भाषा वा अर्थ खोल्ने काम हुन्छ । सबै कुरा मण्डलीको वृद्धिको लागि गर । **27** यदि कसैले अन्य भाषामा बोल्छ भने दुई वा तिनले पालैपालो बोलून् । र कसैले बोलिएको कुराको अर्थ खोलोस् । **28** तर यदि त्यहाँ अर्थ खोल्ने कोही पनि छैन भने मण्डलीमा रहेको हरेक व्यक्‍ति चुप बसोस् । ऊ आफैँ र परमेश्‍वरसँग एकलै बोलोस् । **29** दुई वा तिन जना अगमवक्‍ता बोलून् र अरूले त्यो भनिएको कुरालाई ध्यानसँग त्यसको जाँच गर्दै सुनून् । **30** तर यदि त्‍यो सेवामा बसिरहेको कसैलाई अन्‍तर्दृष्‍टि प्राप्‍त भयो भने बोलिरहेको व्यक्‍ति चुप लागोस् । **31** किनकि तिमीहरू एक-एक गरेर हरेक व्यक्‍तिले अगमवाणी गर्न सक्छौ ताकि हरेकले सिक्‍न सकोस् र सबै जना नै उत्साहित बनून् । **32** अगमवक्‍ताका आत्माहरू अगमवक्‍ताकै नियन्‍त्रणमा हुन्छन् । **33** किनकि परमेश्‍वर अन्योलका होइन तर शान्तिका परमेश्‍वर हुनुहुन्छ । विश्‍वासीहरूका अन्य मण्डलीहरूमा भएजस्तै **34** स्‍त्रीहरू मण्डलीहरूमा चुपचाप रहून् । किनकि तिनीहरूलाई बोल्नका लागि अनुमति दिइएको छैन । बरु, तिनीहरू व्यवस्थाले भनेअनुसार समर्पित हुनुपर्छ । **35** यदि तिनीहरूले केही सिक्‍ने चाहना गर्छन् भने तिनीहरूले आफ्ना घरमा तिनीहरूका पतिहरूलाई सोधून् । किनकि स्‍त्रीहरू मण्डलीमा बोल्नु शर्मको कुरो हो । **36** के परमेश्‍वरको वचन तिमीहरूबाट आएको थियो ? के यो तिमीहरूकहाँ मात्र आएको थियो ? **37** यदि कसैले आफैँलाई अगमवक्‍ता वा आत्मिक सम्झन्छ भने मैले तिमीलाई लेखेका कुराहरू परमप्रभुका आज्ञाहरू हुन् भनी उसले स्वीकार गर्नुपर्छ । **38** तर यदि कसैले यसलाई स्वीकार गर्दैन भने उसलाई पनि स्वीकार नगरियोस् । **39** यसैले भाइहरू हो, अगमवाणी गर्ने दृढ चाहना गर र कसैलाई पनि अन्य भाषा बोल्नदेखि नरोक । **40** तर सबै कामहरू उचित तरिकाले र व्यवस्थित रूपमा गर ।

### Chapter 15

**1** भाइहरू हो, तिमीहरूका माझमा मैले घोषणा गरेको सुसमाचार तिमीहरूलाई म स्मरण गराउँछु जुन तिमीहरूले पायौ र तिमीहरू त्यसैमा रहन्छौ । **2** मैले प्रचार गरेको वचनमा अटल रह्‍यौ भने यही सुसमाचारद्वारा तिमीहरू बचाइन्छौ । नत्रता तिमीहरूले व्यर्थमा विश्‍वास गर्‍यौ । **3** किनकि मैले जे पाएँ ती तिमीहरूलाई अति महत्त्वका साथ सुम्पिदिएः धर्मशास्‍त्रअनुसार ख्रीष्‍ट हाम्रा पापका लागि मर्नुभयो, **4** उहाँ गाडिनुभयो अनि धर्मशास्‍त्रअनुसार नै तेस्रो दिनमा जीवित पारिनुभयो । **5** त्यसपछि उहाँ केफास र बाह्र जना चेलाकहाँ देखा पर्नुभयो । **6** त्यसपछि उहाँ एकसाथ पाँचसय भाइहरूकहाँ देखा पर्नुभयो । तीमध्ये धेरै जना अहिलेसम्म जीवित छन्, तर कतिचाहिँ मरिसकेका छन् । **7** त्यसपछि उहाँ याकूब र बाँकी रहेका सबै प्रेरितहरूका माझमा देखा पर्नुभयो । **8** अन्त्यमा उहाँ असमयमा जन्मेको बालककहाँ जस्तै गरी मकहाँ देखा पर्नुभयो । **9** किनकि म प्रेरितहरूमध्ये सबैभन्दा तुच्छ हुँ । म प्रेरित कहलाइन योग्य छैनँ किनकि मैले परमेश्‍वरको मण्डलीलाई सताएँ । **10** तर म जे छु परमेश्‍वरको अनुग्रहमा छु र ममा भएको उहाँको अनुग्रह व्यर्थमा थिएन । बरु, मैले तिनीहरू सबैले भन्दा बढी परिश्रम गरेँ । तरै पनि त्यो मैले होइनँ तर ममा काम गर्नुहुने परमेश्‍वरको अनुग्रहले थियो । **11** यसैकारण, म वा तिनीहरू जसले भए पनि हामी प्रचार गर्छौं र तिमीहरूले विश्‍वास गर्‍यौ । **12** अब यदि ख्रीष्‍ट मृतकहरूबाट जीवित पारिनुभएको हो भनी घोषणा गरिन्छ भने कसरी तिमीहरूमध्ये कतिपयले मृतकहरूको पुनरुत्थान हुँदैन भन्‍न सक्छौ ? **13** तर यदि मृतकहरूको पुनरुत्थान हुँदैन भने ख्रीष्‍ट पनि जीवित पारिनुभएन । **14** र यदि ख्रीष्‍ट जीवित पारिनुभएको होइन भने हाम्रो प्रचार पनि व्यर्थ हुन्छ र तिमीहरूको विश्‍वास पनि व्यर्थ हुन्छ । **15** अनि परमेश्‍वरले ख्रीष्‍टलाई जीवित नपारीकन उहाँले जीवित पार्नुभयो भनेर उहाँको विरुद्धमा झुटो गवाही दिएको कारण हामी झुटा गवाह हुन्छौँ । **16** यदि मरेकाहरू जीवित पारिँदैनन् भने ख्रीष्‍ट पनि जीवित पारिनुभएन । **17** तर यदि ख्रीष्‍ट जीवित पारिनुभएको होइन भने तिमीहरूको विश्‍वास व्यर्थ हुन्छ र तिमीहरू अझै पनि पापमा नै छौ । **18** तब ख्रीष्‍टमा मर्नेहरू पनि नष्‍ट भएका छन् । **19** यदि यस जीवनको लागि मात्र हामीले ख्रीष्‍टमा भविष्यको निश्‍चयता पाएका छौँ भने त हामी सबै मानिसहरूभन्दा बढी दयनीय हुन्छौँ । **20** तर अब ख्रीष्‍ट मृतकहरूबाट जीवित पारिनुभएको छ र यसरी मरेकाहरूबाट जीवित भई उठ्नेमा उहाँ पहिलो फल हुनुभएको छ । **21** किनकि मृत्यु एक जना मानिसबाट आयो र मृतकहरूको पुनरुत्थान पनि एक जना मानिसबाट नै आयो । **22** किनकि जसरी आदममा सबैको मृत्यु हुन्छ, त्यसरी नै ख्रीष्‍टमा सबै जीवित परिनेछन् । **23** तर प्रत्येक कुरा आफ्नै क्रमअनुसार हुनेछः ख्रीष्‍ट पहिलो फल हुनुहुन्छ र त्यसपछि ख्रीष्‍टमा भएकाहरू उहाँको आगमनमा जीवित पारिनेछन् । **24** त्यसपछि अन्त्य आउनेछ, जुन बेला ख्रीष्‍टले राज्यलाई परमेश्‍वर पिताको हातमा सुम्पिदिनुहुनेछ । त्यस बेला उहाँले सबै शासन, सारा अख्तियार र सबै सामर्थ्यलाई उन्मूलन गरिदिनुहुनेछ । **25** किनकि आफ्ना सबै शत्रुहरूलाई आफ्ना खुट्टामुनि नपारुञ्‍जेलसम्म उहाँले शासन गर्नुहुनेछ । **26** नष्‍ट गर्नुपर्ने अन्तिम शत्रु मृत्यु हो । **27** किनकि “उहाँले सबै कुरालाई उहाँको आफ्नो पाउमुनि ल्याउनुहुनेछ ।” तर “उहाँले सबै कुरा आफ्नो अधीनमा राख्‍नुभएको छ” भन्‍नाले यसको अर्थ हुन्छ कि सबै कुरा उहाँको अधीनमा राख्‍नेचाहिँ यसमा पर्नुहुन्‍न । **28** जब सबै कुरा उहाँको अधीनमा राखिन्छन्, तब पुत्रको अधीनमा सबै कुराहरू राखिदिनेको अधीनमा उहाँ आफैँ आउनुहुनेछ । परमेश्‍वर पिता सबै कुरामा सर्वोच्‍च ठहरिन सक्‍नुभएको होस् भनेर यसो हुनेछ । **29** नत्रता मरेकाहरूको निम्ति बप्‍तिस्मा लिनेहरूले के गर्ने त ? यदि मरेकाहरू जीवित नपारिने हो भने किन तिनीहरूका निम्ति उनीहरूले बप्‍तिस्मा लिए ? **30** र किन हामी हरपल खतरामा छौँ ? **31** म प्रतिदिन मर्दछु । भाइहरू हो, म तिमीहरूमा गर्व गर्दछु, जुन मैले येशू ख्रीष्‍ट हाम्रा प्रभुमा पाएको छु । **32** यदि मरेकाहरू जीवित भई उठ्दैनन् भने एफिससमा मैले मेरो ज्यानलाई नै जोखिममा पारेर जङ्गली जनावरसँग गरेको लडाइँले मानवीय दृष्‍टिबाट मलाई के लाभ हुन्छ र ? त्यसैले, “हामी खाऔँ र पिऔँ किनकि भोलि त हामी मरिहाल्छौँ ।” **33** भर्ममा नपर “खराब सङ्गतले असल चरित्रलाई बिगार्छ ।” **34** धोका नखाओ ! धार्मिकतामा जिओ ! पाप गरी नरहो । किनकि तिमीहरूमध्ये कतिलाई त परमेश्‍वरको कुनै ज्ञानै छैन । तिमीहरूलाई लज्जित पार्न म यो भन्दछु । **35** तर कसैले यसरी भन्‍नेछ, “मरेकाहरू कसरी जीवित पारिन्छन् ? अनि कस्तो शरीर लिएर तिनीहरू आउनेछन् ?” **36** तिमीहरू अति अन्जान छौ ! जे रोप्छौ सो नमरेसम्म उम्रन थाल्नेछैन, **37** अनि तिमीहरूले जे रोप्छौ त्यो पछि हुने शरीर होइन, तर बिउ मात्र हो । त्यो गहुँ या अन्य कुनै कुरा बन्‍न सक्छ । **38** तर परमेश्‍वरले चाहेअनुसारको शरीर त्यसलाई दिनुहुनेछ र प्रत्येक बिउलाई त्यसको आफ्नै शरीर दिनुहुनेछ । **39** सबै शरीर उस्तै हुँदैनन् । मानवीय शरीर एक किसिमको हुन्छ भने पशुको शरीर अर्को किसिमको र त्यसरी नै चराहरू वा माछाहरूको शरीर अर्कै किसिमको हुन्छ । **40** त्यसरी नै स्वर्गीय तथा पार्थिव शरीरहरू हुन्छन् । तर स्वर्गीय शरीरको महिमा एक किसिमको र पार्थिव शरीरको महिमा अर्कै हुन्छ । **41** सूर्यको महिमा एक किसिमको हुन्छ र चन्द्रमाको अर्कै र त्यसरी नै ताराहरूको महिमा फरक हुन्छ । किनकि एउटा ताराको महिमा अर्को ताराको भन्दा फरक हुन्छ । **42** मृतकहरूको पुनरुत्थान पनि त्यस्तै हो । रोपिएको कुरा नष्‍ट भएर जानेछ र उठाइएको कुरा नष्‍ट हुनेछैन । **43** त्यसलाई अनादरमा रोपिन्छ र महिमामा उठाइन्‍छ; त्यसलाई कमजोरीमा रोपिन्छ र शक्‍तिमा उठाइनेछ । **44** त्यसलाई प्राकृतिक शरीरमा रोपिन्छ र आत्मिक शरीरमा उठाइन्छ । यदि प्राकृतिक शरीर हुन्छ भने आत्मिक शरीर पनि हुन्छ । **45** त्यसैले, यस्तो पनि लेखिएको छ, “पहिलो मानिस आदम जीवित प्राण बन्यो ।” अन्तिम आदम जीवन दिने आत्मा बन्‍नुभयो । **46** तर पहिले आएकोचाहिँ आत्मिक होइन, तर प्राकृतिक थियो त्यसपछि आत्मिक आयो । **47** पहिलो मानिस भूमिको माटोबाट बनाइएको पृथ्वीको हो । दोस्रो मानिस स्वर्गबाट आएको हो । **48** माटोबाट बनेको मानिसजस्तो हो; माटोबाट बनिएकाहरू पनि त्यस्तै हुन् । र स्वर्गको मानिस जस्तो छ, स्वर्गकाहरू पनि त्यस्तै हुन्छन् । **49** जसरी हामी सबैले माटोबाट बनेको मानिसको रूप धारण गरेका छौँ, त्यसरी नै स्वर्गबाट आउनुभएका मानिसको रूपलाई धारण गरेका छौँ । **50** त्यसैले, अब भाइहरू हो म भन्छु कि मासु र रगत परमेश्‍वरको राज्यको हकदार हुन सक्‍नेछैन, न त विनाशी अविनाशिको हकदार हुन सक्छ । **51** हेर ! म तिमीहरूलाई गोप्य सत्य बताउँछुः हामी सबै मर्नेछैनौँ, तर हामी सबै परिवर्तन हुनेछौँ । **52** हामीहरू एकै क्षणमा, आँखाको एक निमेषमा, तुरहीको अन्तिम आवाजमा परिवर्तन हुनेछौँ । किनकि तुरही बज्‍नेछ र मरेकाहरू अविनाशी शरीरमा जीवित पारिनेछन् र हामी परिवर्तन हुनेछौँ । **53** किनकि विनाशीले शरीरले अविनाशी शरीरलाई धारण गर्नुपर्छ र यो मरणशील शरीरले अमरत्व धारण गर्नुपर्छ । **54** यो विनाशी शरीरले अविनाशीलाई धारण गर्नेछ र यो मरणशील शरीरले अमरत्व धारण गरेपछि यसरी लेखिएको वचन पुरा हुन आउनेछः “मृत्यु विजयमा निलिएको छ ।” **55** “हे मृत्यु तेरो विजय कहाँ छ ? मृत्यु तेरो खिल कहाँ छ ?” **56** मृत्युको खिल पाप हो र पापको शक्‍ति व्यवस्था हो । **57** तर येशू ख्रीष्‍ट हाम्रा प्रभुद्वारा हामीलाई विजय दिने परमेश्‍वरलाई धन्यवाद होस् ! **58** त्यसैकारण, मेरा प्रिय भाइहरू हो, स्थिर र अटल रहो । सधैँ परमेश्‍वरको काममा व्यस्त रहो, किनकि परमेश्‍वरमा तिमीहरूको काम व्यर्थ हुँदैन ।

### Chapter 16

**1** अब विश्‍वासीहरूका निम्ति भेटीको बारेमा गलातीका मण्डलीहरूलाई मैले निर्देशन दिएअनुसार तिमीहरूले गर्नू । **2** हप्‍ताको पहिलो दिन तिमीहरूको दक्षताअनुसार हरेकले केही जम्मा गरेर एक ठाउँमा भेला गर, ताकि म आउँदा भेटी उठाउन नपरोस् । **3** र जब म आइपुग्छु, तिमीहरूले समर्थन गरेका व्यक्‍तिको हातमा पत्र लेखेर तिमीहरूको भेटीलाई यरूशलेममा पठाइदिनेछु । **4** र म पनि जानको निम्ति उचित भयो भने, तिनीहरू मसँगै जानेछन् । **5** तर माकेडोनियाको यात्रा गरिसकेपछि म तिमीहरूकहाँ आउनेछु, किनकि म माकेडोनिया भएर जानेछु । **6** सायद म तिमीहरूसँगै बस्‍नेछु अथवा पुरै हिउँद बिताउनेछु, ताकि तिमीहरूले मेरो यात्रामा म जहाँ जान्छु त्यहाँ सहायता गर्न सक । **7** किनकि अब म छोटो समयको निम्ति मात्र तिमीहरूलाई भेट्न चाहन्‍नँ । यदि परमेश्‍वरले मलाई अनुमति दिनुभयो भने मैले तिमीहरूसँग केही समय बिताउने आशा राखेको छु । **8** तर म पेन्तिकोससम्म एफिससमा नै बस्‍नेछु । **9** किनकि मेरो निम्ति फराकिलो ढोका खोलिएको छ, तर त्यहाँ धेरै विरोधीहरू पनि छन् । **10** तिमोथी त्यहाँ आउँदा तिनलाई तिमीहरूसँग बिनाडर बस्‍न देओ, किनकि तिनी पनि मैले जस्तै परमेश्‍वरको सेवा गर्दछन् । **11** कसैले पनि तिनको अवहेलना नगरोस् । शान्तिसँग तिनको यात्रामा सहायता गर, ताकि तिनी मकहाँ आउन सकून् । किनकि तिनी अरू भाइहरूसँगै आउनेछन् भनी मैले आशा गरिरहेको छु । **12** अब हाम्रा भाइ अपोल्लोसको बारेमा भन्‍नुपर्दा मैले तिनलाई भाइहरूका साथ तिमीहरूकहाँ भेटघाटमा जानको निम्ति धेरै आग्रह गरेँ । तिनलाई तिमीहरूकहाँ आउन मन भएन । तापनि ठिक समयमा तिनी तिमीहरूकहाँ आउनेछन् । **13** सतर्क रहो; विश्‍वासमा दृढ बस; मानिसजस्तै बन र सामर्थी बन । **14** तिमीले जे गर्छौ, सबै प्रेममा गर । **15** स्तिफनासको घरानालाई तिमी जान्दछौ जो अखैयाका पहिलो विश्‍वासी हुन् । तिनीहरूले विश्‍वासीहरूको सेवाको निम्ति आफैँलाई समर्पित गरेका छन् । भाइहरू हो, म तिमीहरूलाई आग्रह गर्दछु कि **16** त्यस्ता मानिसहरू र हामीलाई काममा सहायता गर्ने अनि हामीसँग परिश्रम गर्नेहरूको अधीनमा रहो । **17** स्तिफनास, फोर्टुनाटस र अखाइकसको आगमनमा म आनन्दित हुन्छु । तिनीहरूले तिमीहरूको अनुपस्थितिलाई पुरा गरिदिए । **18** किनकि तिनीहरूले मेरो र तिमीहरूको आत्मालाई ताजा पारिदिएका छन् । त्यसैले गर्दा मानिसहरूको कदर गर । **19** एसियामा भएका मण्डलीहरूले तिमीहरूलाई अभिवादन पठाएका छन् । अकिलास र प्रिस्काले र तिनीहरूको घरमा भएको मण्डलीले पनि तिमीहरूलाई प्रभुमा अभिवादन पठाएका छन् । **20** सबै भाइहरूले अभिवादन पठाएका छन् । एकले अर्कालाई पवित्र चुम्बनले अभिवादन गर । **21** म पावल, मेरो आफ्नै हातले यो पत्र लेख्छु । **22** यदि कसैले प्रभुलाई प्रेम गर्दैन भने ऊ श्रापित होस् । हाम्रा प्रभु, आउनुहोस् । **23** हाम्रा प्रभु येशूको अनुग्रह तिमीहरूसँग रहोस् । **24** ख्रीष्‍ट येशूमा तिमीहरू सबैलाई मेरो प्रेम छ ।

## 2 Corinthians

### Chapter 1

**1** पावल, परमेश्‍वरको इच्छा अनुसार येशू ख्रीष्‍टका प्रेरित, र हाम्रा भाइ तिमोथीबाट, कोरिन्थमा भएका परमेश्‍वरको मण्डली र अखैया प्रान्तमा रहेका सम्पूर्ण विश्‍वासीहरूलाई । **2** हाम्रा पिता परमेश्‍वर र प्रभु येशू ख्रीष्‍टको अनुग्रह र शान्ति तिमीहरूमा रहेको होस् । **3** हाम्रा पिता परमेश्‍वर येशू ख्रीष्‍टलाई प्रशंसा भएको होस् । उहाँ दयाका पिता र सबै सान्त्वनाका परमेश्‍वर हुनुहुन्छ । **4** परमेश्‍वरले हाम्रा सारा दुःख कष्‍टमा हामीलाई सान्त्वना दिनुहुन्छ । त्यसैले, हामी पनि दुःखमा परेकाहरूलाई सान्त्वना दिन सक्छौँ । परमेश्‍वरले हामीलाई सान्त्वना दिनको निम्ति प्रयोग गर्नुभएको सान्त्वनाद्वारा नै हामी अरूलाई सान्त्वना दिन्छौँ । **5** जसरी हाम्रो निम्ति ख्रीष्‍टको कष्‍ट प्रशस्त छ, त्यसरी नै ख्रीष्‍टद्वारा हाम्रो सान्त्वना प्रशस्त हुन्छ । **6** तर यदि हामीले दुःख भोग्यौँ भने यो तिमीहरूका सान्त्वना र उद्धारको निम्ति हो । र यदि हामीले सान्त्वना पायौँ भने यो तिमीहरूको सान्त्वनाको निम्ति हो । तिमीहरू हाम्रो दुःखमा धैर्यसाथ सहभागी हुँदा तिमीहरूको सान्त्वनाले प्रभावकारी रूपले काम गरिरहेको हुन्छ । **7** तिमीहरूको निम्ति हाम्रो आशा दृढ छ । तिमीहरू दुःखमा सहभागी हुँदा सान्त्वनामा पनि सहभागी हुन्छौ भन्‍ने हामीलाई थाहा छ । **8** भाइहरू हो, हामीले एसियामा भोगेका दुःखको बारेमा तिमीहरू अजान रहो भन्‍ने हामी चाहन्‍नौँ । हामीले सहन नसक्‍ने किसिमले हामी मिचिएका थियौँ, यति साह्रो कि हामीले बाँच्ने आशा नै मारेका थियौँ । **9** वास्तवमा, हामीमाथि मृत्युदण्ड थियो । तर त्यो हामी आफैँमा होइन, मृतकहरूलाई जीवन दिनुहुने परमेश्‍वरमाथि भरोसा गर्न सकौँ भनेर भएको थियो । **10** उहाँले हामीलाई त्यस्तो घातक जोखिमबाट बचाउनुभयो र फेरि पनि उहाँले हामीलाई बचाउनुहुनेछ । उहाँले हामीलाई फेरि पनि छुटाउनुहुनेछ भन्‍ने हामीले उहाँमा आशा राखेका छौँ । **11** उहाँले यसो गर्नुहुनेछ जसरी तिमीहरूले पनि हामीलाई आफ्ना प्रार्थनाद्वारा मदत गर्छौ । त्यसपछि धेरैको प्रार्थनाद्वारा हामीलाई दिइएको अनुग्रही कृपाको लागि धेरैले हाम्रो तर्फबाट धन्यवाद दिनेछन् । **12** हाम्रो अन्तस्करणको गवाहीमा हामी गर्व गर्छौं । किनकि यो परमेश्‍वरबाट आउने शुद्ध प्रेरणा र इमानदारीमा छ जसअनुसार हामी यो संसारमा चलेका छौँ । विशेष गरी, हामीले यो तिमीहरूसँग अझ बढी गरेका छौँ, सांसारिक ज्ञानमा होइन, तर परमेश्‍वरको अनुग्रहमा । **13** हामी तिमीहरूले पढ्न र बुझ्न नसक्‍ने गरी केही पनि लेख्दैनौँ । म आशा गर्छु, कि तिमीहरूले पूर्ण रूपले बुझ्नेछौ । **14** जसरी अहिले तिमीहरूले हामीलाई केही मात्रमा बुझ्यौ । येशू ख्रीष्‍टको दिनमा हामी तिमीहरूका निम्ति गर्व गर्ने कारण बन्‍नेछौँ, जसरी तिमीहरू हाम्रा कारण बन्‍नेछौ । **15** यो कुरामा म निर्धक्‍क भएको कारण, तिमीहरूले दुईवटा भेटको लाभ उठाउन सक भनेर म तिमीहरूकहाँ अगाडि नै आउन चाहन्थेँ । **16** माकेडोनिया जाँदा तिमीहरूकहाँ आएर भेटघाट गर्ने मैले योजना बनाउँदै थिएँ । माकेडोनियाको यात्रापछि म फेरि तिमीहरूलाई भेट्न चाहन्थेँ, र तिमीहरूले मलाई यहूदियाको बाटो हुँदै पठाएको चाहन्थेँ । **17** जब मैले यस तरिकाले सोच्दै थिएँ, तब के म हिच्किचाएँ र ? के मैले मानवीय मापनअनुसार योजनाहरू बनाएँ कि मैले एकै समयमा “हो” र “होइन” भनेँ र ? **18** तर जसरी परमेश्‍वर विश्‍वासयोग्य हुनुहुन्छ, हामी एकैसाथ “हो” र “होइन” भन्दैनौँ । **19** किनकि परमेश्‍वरका पुत्र येशू ख्रीष्‍ट जसलाई सिलास, तिमोथी र मैले तिमीहरूमाझ घोषणा गर्‍यौँ, जो चाहिँ “हो” र “होइन” हुनुहुन्‍न । बरु, उहाँ सदा “हो” हुनुहुन्छ । **20** किनकि परमेश्‍वरका सबै प्रतिज्ञा उहाँमा “हो” नै हुन्छन् । यसैले, उहाँद्वारा नै हामीले परमेश्‍वरको महिमालाई “आमेन” भनेका छौँ । **21** अब परमेश्‍वर जसले हामीलाई तिमीहरूसँग ख्रीष्‍टमा दरिला पार्नुहुन्छ, उहाँले हामीलाई नियुक्ति गर्नुभयो । **22** उहाँले आफ्नो छाप हामीमा लगाउनुभयो र हामीलाई पछि दिने कुराको बैनाको रूपमा हाम्रो हृदयमा पवित्र आत्मा दिनुभयो । **23** बरु, मैले परमेश्‍वरलाई मेरो गवाहीको लागि पुकारेँ । त्यसैले, तिमीहरूलाई बचाउन सकूँ भनेर म कोरिन्थमा आइनँ । **24** तिमीहरूको विश्‍वास कस्तो हुनुपर्छ भनेर हामीले नियन्‍त्रण गर्ने प्रयास गरेको कारण यसो भएको होइन । बरु, हामी तिमीहरूको आनन्दको निम्ति तिमीहरूसँग काम गरिरहेका छौँ जसरी तिमीहरू आफ्नो विश्‍वासमा अटल रहन्छौ ।

### Chapter 2

**1** तिमीहरूको दुःखपूर्ण अवस्थामा म फेरि तिमीहरूकहाँ नआउने निर्णय मैले गरेँ । **2** यदि मैले तिमीहरूलाई दुःखित तुल्याएँ भने, मैले जसलाई दुःखित तुल्याएँ उसले बाहेक अरू कसले मलाई खुसी तुल्याउन सक्छ र ? **3** मैले जे लेखेँ, त्यो यसकारण लेखेँ कि म तिमीहरूकहाँ आउँदा जुन व्यक्‍तिहरूद्वारा मैले आनन्द पाउनुपर्ने थियो तिनीहरूद्वारा म दुःखित नहोऊँ । मेरो आनन्द तिमीहरू सबैमा भएको जस्तै छ भन्‍ने कुरामा म निश्‍चित छु । **4** किनकि मैले ठुलो कष्‍ट, हृदयको पीडा र धेरै आँशुका साथमा तिमीहरूलाई लेखेँ । म तिमीहरूलाई कष्‍ट दिन चाहन्‍न थिएँ । बरु, तिमीहरूप्रति भएको मेरो प्रेमको गहिराइ तिमीहरूले थाहा पाओ भन्‍ने म चाहन्थेँ । **5** यदि कसैले दुःख दिएको छ भने, त्यसले मलाई मात्र छैन, तर केही हदसम्म (यसलाई कडा गरी नभन्‍ने हो भने) तिमीहरू सबैलाई पनि दुःखित तुल्याएको छ । **6** त्यो व्यक्‍तिलाई बहुमतद्वारा दिइएको सजाय पर्याप्‍त छ । **7** त्यसैले, अब सजायको साटो उसलाई क्षमा र सान्त्वना देओ । उसले धेरै दुःखबाट हरेस नखाओस् भनेर यसो गर । **8** उसको निम्ति गरेको तिमीहरूको प्रेम सार्वजनिक रूपमा प्रकट गर । **9** तिमीहरूलाई जाँच गर्न सकूँ र तिमीहरू सबै कुरामा आज्ञाकारी छौ कि छैनौ भनी मैले बुझ्‍न सकूँ भनेर मैले तिमीहरूलाई लेखेँ । **10** यदि तिमीहरूले कसैलाई क्षमा दियौ भने, म पनि त्यस व्यक्‍तिलाई क्षमा दिनेछु । यदि मैले केही क्षमा दिएको छु भने, यो येशूको उपस्थितिमा तिमीहरूका निम्ति हो । **11** यसैले, शैतानले हामीलाई छक्याउने छैन । किनकि हामी त्यसका योजनाहरूको विषयमा अजान छैनौँ । **12** जब म ख्रीष्‍टको सुसमाचार प्रचार गर्न त्रोआस सहर आएँ, त्यहाँ मेरो लागि प्रभुले ढोका खोलिदिनुभएको थियो । **13** तापनि, मलाई मनमा शान्ति मिलेन, किनकि मैले मेरा भाइ तीतसलाई त्यहाँ भेटिनँ । त्यसैले, उनीहरूलाई छोडेर म माकेडोनिया फर्कें । **14** तर परमेश्‍वरलाई धेरै धन्यवाद होस्, जसले हामीलाई सधैँ विजयमा अगुवाइ गर्नुहुन्छ । हामीद्वारा उहाँले सबैतिर ज्ञानको मिठो सुबास्‍ना छर्नुहुन्छ । **15** किनकि हामी परमेश्‍वरको निम्ति उद्धार पाएकाहरू र नष्‍ट भइरहेकाहरूका निम्ति ख्रीष्‍टका सुबास्‍ना हौँ । **16** नष्‍ट भइरहेका मानिसहरूका लागि यो मृत्युदेखि मृत्युसम्मको सुबास्‍ना हो । अनि बचाइएकाहरूको लागि हामी जीवनदेखि जीवनसम्मको सुबास्‍ना हो । यी कुराहरूका लागि को योग्यको छ ? **17** हामी नाफाको लागि परमेश्‍वरको वचन बेच्‍ने धेरै मानिसहरूजस्ता होइनौँ । बरु, हामी ख्रीष्‍टमा शुद्ध अभिप्रायले परमेश्‍वरको दृष्‍टिमा उहाँले पठाउनुभएको जस्तै गरी बोल्दछौँ ।

### Chapter 3

**1** के हामी फेरि आफ्नो प्रशंसा आफैँ गर्न लागिरहेका छौँ ? केही मानिसहरूलाई जस्तै हामीलाई पनि तिमीहरू समक्ष वा तिमीहरूबाट सिफारिस पत्रको जरुरी छैन, छ र ? **2** तिमीहरू नै हाम्रो लागि हृदयमा लेखिएको सिफारिस पत्र हौ जसलाई सबै मानिसले पढेका र जानेका छन् । **3** र तिमीहरू हामीद्वारा वितरण गरिएका ख्रीष्‍टका पत्र हौ भन्‍ने तिमीहरूले नै देखाउँछौ । यो मसीले होइन, तर जीवित परमेश्‍वरको आत्माबाट लेखिएको थियो । यो ढुङ्गाको पाटीमा लेखिएको थिएन, तर मानिसहरूका हृदयका पाटीमा लेखिएको थियो । **4** र यो ख्रीष्‍ट येशूद्वारा परमेश्‍वरमा भएको हाम्रो आत्मविश्‍वास हो । **5** कुनै पनि कुरा हामीबाट आइरहेको छ भनेर दाबी गर्न हामी आफैँ योग्य छैनौँ । बरु, हाम्रो योग्यता परमेश्‍वरबाट आएको हो । **6** परमेश्‍वरले हामीलाई नयाँ करारका सेवकहरू हुन योग्य बनाउनुभएको छ । यो करार अक्षरबाट होइन, तर आत्माबाट हो । किनकि अक्षरले मार्दछ, तर आत्माले जीवन दिन्छ । **7** अब ढुङ्गामा कुँदिएको मृत्यु ल्याउने अक्षर यस्तो महिमासँग इस्राएलीहरूको बिचमा आयो कि इस्राएलीहरूले मोशाको अनुहार सिधै हेर्न सकेनन् । यो उनको अनुहारको महिमाको कारणले गर्दा हो, जुन महिमा मन्द हुँदै थियो । **8** पवित्र आत्माको काम झन् कति धेरै महिमित होला ? **9** यदि निन्दापूर्ण सेवाको महिमा थियो भने धार्मिकताको सेवा अझ कति धेरै महिमित हुन्छ ! **10** किनकि वास्तवमा जुन एक समय महिमित पारिएको थियो, यसलाई माथ गर्ने अर्को महिमाको कारण अहिले त्यो महिमित छैन । **11** यदि बितेर जानेको कुराको महिमा थियो भने सधैँको लागि रहने कुराको झन् कति धेरै महिमा हुनेछ ! **12** हामीसँग यस्तो आशा भएको कारण हामी साहसी छौँ । **13** हराउँदै गरेको महिमाको अन्त्य इस्राएलीहरूले सिधै देख्‍न नसकून् भनेर हामी आफ्नो अनुहारमा घुम्टो लगाउने मोशाजस्ता छैनौँ । **14** तर तिनीहरूका मन कठोर पारिएका थिए । पुरानो करार पढ्दा आजको दिनसम्म पनि त्यो घुम्टो रहिरहन्छ । त्यो खोलिएको छैन, किनकि ख्रीष्‍टमा मात्र यो खोलिन्छ । **15** तर आज पनि जब मोशाको बारेमा पढिन्छ, तिनीहरूको हृदयमा घुम्टो रहन्छ । **16** तर जब कोही व्यक्‍ति परमप्रभुमा फर्किन्छ, तब घुम्टो हटाइन्छ । **17** परमप्रभु आत्मा हुनुहुन्छ । जहाँ परमप्रभुको आत्मा छ, त्यहाँ स्वतन्‍त्रता हुन्छ । **18** अब हामी सबै घुम्टो हटाइएको अनुहारले परमप्रभुको महिमालाई हेर्छौं । हामी एक महिमादेखि अर्को महिमामा उक्लँदै त्यही महिमामा बद्‌लिँदै छौँ । यो परमप्रभुबाट आउँछ, जो आत्मा हुनुहुन्छ ।

### Chapter 4

**1** त्यसकारण, हामीसँग यो सेवा-कार्य भएको र हामीले यो दया पाएको कारणले गर्दा हामी निराश हुँदैनौँ । **2** बरु, हामीले गोप्य र लाजमर्दा मार्गहरू त्यागेका छौँ । हामी धूर्ततामा जिउँदैनौँ र हामी परमेश्‍वरको वचनलाई गलत तरिकाले चलाउँदैनौँ । सत्यता प्रस्तुत गर्दै परमेश्‍वरको नजरमा प्रत्येकको विवेकप्रति हामी आफैँलाई सिफारिस गर्दछौँ । **3** यदि हाम्रो सुसमाचार घुम्टोले ढाकिएको छ भने, त्यो विनाश भइरहेकाहरूका निम्ति मात्र ढाकिएको छ । **4** तिनीहरूको विषयमा भन्‍ने हो भने, यस संसारको देवले तिनीहरूको अविश्‍वासी मनहरू अन्धो तुल्याइदिएको छ । फलस्वरूप, तिनीहरू ख्रीष्‍टको महिमाको सुसमाचारको प्रकाश देख्‍न सक्दैनन्, जो परमेश्‍वरको स्वरूप हुनुहुन्छ । **5** किनकि हामी आफैँलाई होइन, तर ख्रीष्‍टको खातिर तिमीहरूका सेवकको रूपमा रहेर ख्रीष्‍ट येशूलाई घोषणा गर्छौं जो प्रभु हुनुहुन्छ । **6** किनकि परमेश्‍वरले भन्‍नुभयो, “अन्धकारबाट ज्योति चम्कनेछ ।” येशू ख्रीष्‍टको उपस्थितिमा परमेश्‍वरको महिमाको ज्ञानको ज्योति दिन उहाँ हाम्रो हृदयमा चम्कनुभएको छ । **7** यो अति नै महान् शक्‍ति हामीसँग होइन, तर परमेश्‍वरसँग छ भन्‍ने स्पष्‍ट पार्नको निम्ति हामीसँग यो धन माटाका भाँडाहरूमा छ । **8** हामी सबैतिरबाट कष्‍टित भएका छौँ, तर निराश भएका छैनौँ । **9** हामी सताइएका छौँ, तर त्यागिएका छैनौँ । हामी हिर्काइएका छौँ, तर नाश पारिएका छैनौँ । **10** येशूको जीवन हाम्रा शरीरमा देखियोस् भनेर हामी हाम्रा शरीरमा सधैँ येशूको मृत्युलाई बोकिहिँड्छौँ । **11** हाम्रा मानवीय शरीरहरूमा येशूको जीवन देखा परोस् भनेर जीवित भएका हामीहरू येशूको खातिर सधैँ मृत्युमा सुम्पिइँदै छौँ । **12** यही कारणले, हामीमा मृत्युले काम गर्दछ, तर जीवनले तिमीहरूमा । **13** “मैले विश्‍वास गरेँ, यसैले मैले बोलेँ ।” भनेर लेखिएजस्तै हामीसँग विश्‍वासको उस्तै आत्मा छ । **14** हामीलाई थाहा छ, कि जसले प्रभु येशूलाई पुनः जीवित पार्नुभयो, उहाँले हामीलाई पनि उहाँसँगै पुनः जीवित पार्नुहुनेछ । हामीलाई थाहा छ, कि उहाँले हामीलाई तिमीहरूसँगै उहाँको उपस्थितिमा ल्याउनुहुनेछ । **15** हरेक कुरा तिमीहरूको निम्ति हो ताकि जसरी धेरै मानिसहरूमा अनुग्रह फैलिएको छ, त्यसरी नै परमेश्‍वरको महिमाको लागि धन्यवाद दिने काम पनि वृद्धि होस् । **16** त्यसकारण हामी निराश हुँदैनौँ । हामी बाहिरी रूपमा विनाश हुँदै गए तापनि, भित्री रूपमा हामी प्रतिदिन नयाँ भइरहेका छौँ । **17** किनकि यो क्षणिक छ, हलुका कष्‍टले हामीलाई सबै नापलाई माथ गर्ने वजनदार अनन्त महिमाको लागि तयार पारिरहेको छ । **18** किनकि हामीले देखिने कुराहरूको होइन, तर नदेखिने कुराहरूको प्रतीक्षा गरिरहेका छौँ । देखिने कुराहरू क्षणिक हुन्छन् र नदेखिने कुराहरू अनन्तसम्म रहन्छन् ।

### Chapter 5

**1** हामी जान्दछौँ, कि हामीले बास गरेको यो यो पार्थिव शरीर नष्‍ट भयो भने पनि हामीसँग परमेश्‍वरले दिनुभएको भवन छ । यो मानिसको हातले बनाएको घर होइन, तर स्वर्गमा रहेको अनन्तसम्म रहने घर हो । **2** किनकि हाम्रो स्वर्गीय बासस्थानको पोशाक पहिरिने आशामा हामी यो पालमा पीडाले आर्तनाद गर्छौं । **3** हामी यसको इच्छा गर्छौं किनकि यसलाई पहिरिएपछि हामी नाङ्गा हुनेछैनौँ । **4** किनकि जबसम्म हामी यस पालमा छौँ, बोझले भरिएर हामी आर्तनाद गर्छौं । हामी निर्वस्‍त्र हुन चाहँदैनौँ । तर जे मरणशील छ , त्यो जीवनमा समावेश होस् भनेर हामी वस्‍त्र पहिरन चाहन्छौँ । **5** हामीलाई यसको निम्ति तयार गर्नुहुने परमेश्‍वर नै हुनुहुन्छ, जसले हाम्रो निम्ति पछि आउने कुराको बैनाको रूपमा पवित्र आत्मा दिनुभएको छ । **6** त्यसैले, सधैँ विश्‍वस्त रहो । यो जानी राख कि जब हामी हाम्रो शारीरिक घरमा रहन्छौँ, हामी परमेश्‍वरबाट टाढा रहन्छौँ । **7** हामी विश्‍वासद्वारा हिँड्छौँ, देखिने कुराको आधारमा होइन । **8** त्यसैले, हामी विश्‍वस्‍त छौँ । हामी शरीरबाट टाढा रहेर प्रभुसँग हुन रुचाउँछौँ । **9** त्यसैले, घरमा वा त्यसबाट टाढा जहाँ रहे पनि हाम्रो उद्देश्य उहाँलाई प्रसन्‍न पार्नु हो । **10** किनकि हामी सबै ख्रीष्‍टको न्याय आसनको अगाडि खडा हुनुपर्छ, ताकि हरेकले शरीरमा हुँदा गरेको असल वा खराब कार्यको निम्ति प्रतिफल पाओस् । **11** त्यसकारण, परमेश्‍वरको भय जानेर नै हामी मानिसहरूलाई मनाउँछौँ । हामी को हौँ भन्‍ने कुरा परमेश्‍वरलाई थाहा छ । म आशा गर्छु कि तिमीहरूको विवेकमा यो कुरा स्पष्‍ट छ । **12** हामीलाई तिमीहरूले इमानदार ठान भनेर हामीले तिमीहरूलाई मनाउन खोजिरहेका छैनौँ । बरु, हामी तिमीहरूलाई हामीमाथि गर्व गर्ने कारण दिँदै छौँ ताकि हृदयका भन्दा बाहिरी रूपको धाक लगाउनेहरूलाई जवाफ दिन सक । **13** किनकि यदि हाम्रो मन ठिक छैन भने पनि त्यो परमेश्‍वरको लागि हो । तर यदि हाम्रो मन ठिक छ भने त्यो तिमीहरूको खातिर हो । **14** किनकि ख्रीष्‍टको प्रेमले हामीलाई बाध्य पार्छ र हामीलाई यो निश्‍चय छ कि सबैको निम्ति एक जना मर्नुभएको हुनाले सबै मरेका छन् । **15** अनि ख्रीष्‍ट हामी सबैको निम्ति मर्नुभयो ताकि बाँच्नेहरू आफ्नो लागि नबाँचून् । बरु, तिनीहरू उहाँको निम्ति जिउनुपर्छ, जो मर्नुभयो र फेरि जीवित पारिनुभयो । **16** त्यसैले, हामीले एक चोटि ख्रीष्‍टलाई त्यसै गरेका भए तापनि अब उसो हामी कसैलाई मानिसको दृष्‍टिकोणअनुसार मूल्याङ्कन गर्दैनौँ । अब हामी कसैलाई कदापि त्यसरी हेर्दैनौँ । **17** किनभने कोही ख्रीष्‍टमा छ भने ऊ नयाँ सृष्‍टि हो । पुराना कुरा बितेर गएका छन् । हेर, ती नयाँ भएका छन् । **18** यी सबै कुरा परमेश्‍वरबाट भएका हुन् । उहाँले हामीलाई ख्रीष्‍टद्वारा उहाँसँगै मिलापमा ल्याउनुभयो र हामीलाई मिलापको सेवा दिनुभएको छ । **19** अर्थात् तिनीहरूका पापका लेखा नलिएर परमेश्‍वरले ख्रीष्‍टद्वारा संसारलाई आफूसित मिलापमा ल्याउँदै हुनुहुन्छ । उहाँले मिलापको सन्देशको जिम्मा हामीलाई सुम्पनुहुँदै छ । **20** त्यसैले, परमेश्‍वरले हामीद्वारा अनुरोध गरिरहनुभए झैँ गरेर हामी ख्रीष्‍टका दूतको रूपमा नियुक्त गरिएका छौँ । “परमेश्‍वरमा मिलापमा आओ !” भनेर हामी तिमीहरूसित ख्रीष्‍टको खातिर अनुरोध गर्छौं । **21** उहाँले ख्रीष्‍टलाई हाम्रा पापको निम्ति बलि बन्‍न लगाउनुभयो । उहाँले कहिल्यै पाप गर्नुभएन । हामी उहाँमा परमेश्‍वरको धार्मिकता बन्‍न सकौँ भनेर उहाँले यसो गर्नुभयो ।

### Chapter 6

**1** र यसकारण, उहाँको अनुग्रहमा सँगसँगै काम गर्दै हामी तिमीहरूलाई अनुरोध गर्दछौँ कि उहाँको अनुग्रहलाई व्यर्थमा नलेओ । **2** उहाँ यसरी भन्‍नुहुन्छ, “मैले उपयुक्त समयमा तिम्रो वास्ता गरेँ, र मुक्‍तिको दिनमा मैले तिम्रो सहायता गरेँ ।” हेर, यो मुक्‍तिको दिन यो । **3** हामी कसैको अगाडि ठेस लाग्‍ने कुराहरू राख्दैनौँ, कारण हामी हाम्रो सेवामा बेइमानी गर्न चाहन्‍नौँ । **4** बरु, हामी आफैँलाई परमेश्‍वरका सेवकहरू हौँ भनी हाम्रो कामबाट प्रमाणित गर्छौं । हामी धैर्य धारणमा, कष्‍टमा, विपत्तिमा, कठिनाइमा, **5** पिटाइमा, कैदी अवस्थामा, हुलदङ्गामा, कडा परिश्रममा, अनिदा रातमा, भोकमा **6** शुद्धतामा, ज्ञानमा, धैर्यमा, दयामा, पवित्र आत्मामा, असल प्रेममा उहाँका सेवकहरू हौँ । **7** हामीहरू परमेश्‍वरको शक्‍तिमा, वचनको सत्यतामा सेवकहरू हौँ । हामीसँग हाम्रो दायाँ र बायाँ हातमा धार्मिकताको हतियार छन् । **8** हामी मान र अपमान, निन्दा र प्रशंसामा काम गर्दछौँ । हामीलाई ठगाहा छौँ भन्‍ने आरोप लगाइन्छ, तथापि हामी साँचा छौँ । **9** हामी नचिनिएका व्यक्‍तिहरूले झैँ गर्छौं तापनि हामी चिनिएका छौँ । हामी मरे जस्तो काम गर्छौं, तर हामी अझै जीवितै छौँ । हामीहरू हाम्रा कार्यहरूको निम्ति दण्डित भए जस्तै गरी काम गर्छौं, तर मृत्युदण्ड पाए जस्तै गरी होइन । **10** हामी अफसोसी भएर काम गर्छौं, तर सधैँ आनन्दमा रमाइरहेका छौँ । हामी गरिब भएर काम गर्छौं, तर धेरैलाई धनी बनाउँछौँ । हामी केही नभए जस्तो गरी काम गर्छौं, तापनि सबै थोकहरू पाएका छौँ । **11** हे कोरिन्थका विश्‍वासीहरू हो, हामीले तिमीहरूलाई सबै साँचा कुराहरू बताएका छौँ र हाम्रा हृदयहरू खुला छन् । **12** तिमीहरूका हृदय हामीबाट नियन्‍त्रित छैनन्, तर तिमीहरूका आफ्नै भावनाद्वारा नियन्‍त्रित छन् । **13** अब यसको सट्टामा, म बालकहरूसँग झैँ बोल्दछु, कि आफ्नो हृदयलाई खुला राख । **14** अविश्‍वासीहरूसँगै ननारिओ । किनकि धार्मिकताको व्यवस्थाविहीनहरूसित के सहभागिता ? अनि ज्योतिको अन्धकारसित के सङ्गति ? **15** ख्रीष्‍टको झुटा बोल्नेहरूसित के सम्झौता ? अर्थात्, विश्‍वासीहरूको अविश्‍वासीहरूसँग के सहभागिता ? **16** र परमेश्‍वरको मन्दिर र मूर्तिहरूबिच के सम्झौता ? त्यसकारण, हामीहरू जीवित परमेश्‍वरका मन्दिर हौँ, जसरी उहाँले भन्‍नुभएको छः “म तिनीहरूका बिचमा हिँड्नेछु र बास गर्नेछु । म तिनीहरूका परमेश्‍वर हुनेछु र तिनीहरू मेरा मानिसहरू हुनेछन् ।” **17** त्यसकारण, ‘तिनीहरूका माझबाट बाहिर निस्केर आओ र आफूलाई अलग गर,’ परमप्रभु भन्‍नुहुन्छ । अशुद्ध चिजहरूलाई नछोओ र म तिमीहरूलाई अपनाउनेछु । **18** म तिमीहरूका पिता हुनेछु र तिमीहरू मेरा छोराहरू र छोरीहरू हुनेछौ,” सर्वशक्‍तिमान् परमेश्‍वर भन्‍नुहुन्छ ।

### Chapter 7

**1** प्रियहरू, हामीसँग यी प्रतिज्ञाहरू भएका कारण हाम्रो शरीर र आत्मामा हामीलाई अशुद्ध पार्ने कुराहरूबाट आँफैलाई शुद्ध पारौँ । परमेश्‍वरको भयमा पवित्रतालाई पछ्याऔँ । **2** हाम्रा निम्ति ठाउँ बनाओ ! हामीले कसैको खराबी गरेका छैनौँ । हामीले कसैलाई हानि पुर्‍याएका छैनौँ, न त कसैको फाइदा नै लिएका छौँ । **3** मैले तिमीहरूलाई दोषी ठहर्‍याउन यो भनेको होइनँ । किनकि मैले अघि नै भनिसकेको छु कि तिमीहरू हाम्रा हृदयमा छौ, सँगै मर्न र बाँच्नको निम्ति । **4** तिमीहरूमाथि मेरो ठुलो भरोसा छ र म तिमीहरूमा गर्व गर्छु । म सान्त्वनाले भरिएको छु । हाम्रा सबै कष्‍टमा पनि म आनन्दले भरिएको छु । **5** हामी माकेडोनिया आउँदा हाम्रो शरीरले आराम पाएन । बरु, बाहिरका सङ्घर्षहरू र भित्रका भयहरूबाट हामी हरतरहले सताइएका थियौँ । **6** तर निरुत्साहितहरू लाई सान्त्वना दिनुहुने परमेश्‍वरले तीतसको आगमनबाट हामीलाई सान्त्वना दिनुभयो । **7** तिनको आगमनले मात्र हामीलाई परमेश्‍वरले सान्त्वना दिनुभएन । तर तीतसले तिमीहरूबाट प्राप्‍त गरेको सान्त्वनाबाट पनि हो । तिनले तिमीहरूको महान् प्रेम, दुःख र मेरो निम्ति तिमीहरूको गहिरो चिन्ताको बारेमा बताए । यसकारण, म अझ धेरै आनन्दित भएँ । **8** मेरो पत्रले तिमीहरूलाई दुःखित तुल्याएको भए तापनि म यसको लागि पछुताउँदिनँ । मेरो पत्रले तिमीहरूलाई दुःखित बनाएको मैले देख्दा म पछुताएँ । तर तिमीहरू केही समयको लागि मात्र दुःखित भयौ । **9** तिमीहरू सताइएको कारणले होइन, तर तिमीहरूको दुःखले तिमीहरूलाई पश्‍चात्तापसम्म डोर्‍याएको कारणले अब म खुसी छु । तिमीहरूले ईश्‍वरीय शोकको महसुस गर्‍यौ । हाम्रो कारण तिमीहरूले कुनै नोक्सानी भोगेनौ । **10** किनकि ईश्‍वरीय शोकले पश्‍चात्ताप ल्याउँछ जसले पछुतोविना नै मुक्‍तिको काम पुरा गर्छ । तर सांसारिक शोकले मृत्यु ल्याउँछ । **11** हेर, यस ईश्‍वरीय शोकले तिमीहरूमा कति ठुलो सङ्कल्प उत्पन्‍न गरायो । आफूलाई निर्दोष प्रमाणित गर्न तिमीहरूमा कति ठुलो सङ्कल्प थियो । तिमीहरूका क्रोध, डर, तृष्‍णा, जोस र न्याय भएको हेर्ने तिमीहरूको इच्छा कति ठुलो ! यी सबै कुरामा तिमीहरूले यो विषयमा आफैँलाई निर्दोष प्रमाणित गरेका छौ । **12** मैले तिमीहरूलाई लेखे तापनि त्यो खराबीग र्ने वा खराबी भोग्‍नेको खातिर मैले लेखिनँ । हामीप्रति भएको तिमीहरूको गम्भीरता परमेश्‍वरको सामु थाहा पाउन सकूँ भनेर मैले लेखेँ । **13** यही कारणले हामी उत्साहित हुन्छौँ । हाम्रा सान्त्वनासाथै हामी तीतसको आनन्दमा अझै रमायौँ किनकि तिमीहरूद्वारा तिनको प्राणलाई स्फूर्ति मिलेको छ । **14** किनकि तिनीसँग तिमीहरूको बारेमा गर्व गर्दा म शर्माइनँ । यसको विपरीत, जसरी तिमीहरूलाई हामीले भनेका सबै कुरा साँचा थिए, त्यसरी नै तिमीहरूको बारेमा हामीले तीतससँग गरेको गर्व पनि सत्य ठहरियो । **15** तिमीहरू सबैको आज्ञाकारिता र तिमीहरूले तिनलाई डर र कम्पसाथ गरेको स्वागत सम्झेर तिमीहरूप्रति तिनको स्‍नेह अझ बढ्छ । **16** म रमाउँछु, किनकि तिमीहरूमाथि मेरो पूर्ण भरोसा छ ।

### Chapter 8

**1** भाइहरू हो, माकेडोनियाका मण्डलीहरूलाई परमेश्‍वरले दिनुभएको अनुग्रहको बारेमा तिमीहरूले थाहा पाएको हामी चाहन्छौँ । **2** कष्‍टको भयङ्कर परीक्षाको समयमा पनि तिनीहरूको प्रशस्तताको शान्ति र घोर दरिद्रताले तिनीहरूमा उदारताको ठुलो धन उत्पन्‍न गरायो । **3** म साक्षी छु, कि तिनीहरूले जति सके दिए, र दिन सक्‍नेभन्दा पनि बढ्ता र आफ्नो स्वेच्छाले दिए । **4** तिनीहरूले विश्‍वासीहरूका बिचको सेवामा सहभागिताको अवसरको लागि हामीहरूसँग धेरै बिन्‍ती गरे । **5** यो हामीले आशा गरेबमोजिम भएन । बरु, तिनीहरूले पहिले आफैँलाई प्रभुमा सुम्पिदिए । त्यसपछि परमेश्‍वरको इच्छाअनुसार आफैँलाई हामीकहाँ सुम्पिदिए । **6** त्यसपछि तीतसले यो काम अघिबाटै सुरु गरेको हुनाले उदारताको यो काम तिमीहरूका माझमा पनि पुरा गरुन् भनेर हामीले तिनलाई अनुरोध गर्‍यौँ । **7** तर तिमीहरू सबै कुरामा बढेर गएका छौ, अर्थात् विश्‍वासमा, बोलीवचनमा, ज्ञानमा, सबै लगावमा र हामी प्रतिको प्रेममा । त्यसकारण, उदारको यो काममा पनि तिनीहरू बढेर जाने कुरामा ख्याल राख । **8** म यसलाई आज्ञाको रूपमा भन्दिनँ । बरु, अरू मानिसहरूको तत्परतासँग तिमीहरूको इमानदारी तुलना गरेर जाँच्नको निम्ति म यो भन्छु । **9** किनकि हाम्रा प्रभु येशू ख्रीष्‍टको अनुग्रह तिमीहरूलाई थाहा छ । उहाँ धनी हुनुभए तापनि तिमीहरूका खातिर गरिब हुनुभयो, ताकि उहाँको गरिबीबाट तिमीहरू धनी बन्‍न सक । **10** यस कुरामा म तिमीहरूलाई सल्लाह दिन्छु जसले तिमीहरूलाई सहयोग मिल्नेछ । एक वर्षअघि तिमीहरूले केही कुरा सुरु मात्र गरेनौ, तर त्यो गर्ने चाहना पनि गर्‍यौ । **11** अब यसलाई पुरा गर । जसरी त्यस बेला तिमीहरूमा केही गर्ने इच्छा र चाहना थियो, तिमीहरूले त्यसलाई पुरा गर्न पनि जति सक्दो प्रयास गर । **12** किनकि यदि तिमीहरू यो काम गर्न इच्छुक छौ भने, यो असल र ग्रहणयोग्य कुरा हो । यो कुनै व्यक्‍तिसँग भएको कुरामा त्यसमा भर पर्नुपर्छ, उसँग नभएको कुरामा होइन । **13** किनकि यो काम तिमीहरूलाई भार होस् र अरूलाई हलुका होस् भनेर होइन । बरु, निष्पक्षता हुनुपर्छ । **14** तिमीहरूमा अहिले भएको प्रशस्तताले तिनीहरूको आवश्यकता पुरा गर्नेछ । यो यसकारणले पनि हो कि तिनीहरूका प्रशस्तताबाट तिमीहरूका आवश्यकताहरू पुरा हुन सकोस् र समानता कायम होस् । **15** यसरी लेखिएको छः “धेरै हुनेसँग केही बाँकी रहेन, र थोरै हुनेसँग कुनै अभाव भएन ।” **16** तर परमेश्‍वरलाई धन्यवाद होस्, जसले तीतसको हृदयमा पनि मेरो जस्तै साँचो फिक्रीको मन हालिदिनुभयो । **17** किनकि तिनले हाम्रो अनुरोधलाई ग्रहण मात्र गरेनन्, तर उनी यसप्रति धेरै उत्साहित पनि भए । तिनी आफ्नै स्वतन्त्र इच्छाले तिमीहरूकहाँ आए । **18** सुसमाचार प्रचार गर्ने काममा सबैका माझमा प्रख्यात भएका एक भाइलाई पनि हामीले तिनको साथमा पठाएका छौँ । **19** त्यति मात्र होइन, तिनी हाम्रो यो उदारताको काममा हामीसँगै यात्रा गर्नको निम्ति मण्डलीहरूद्वारा छानिएका थिए । यो परमेश्‍वरको आफ्नै आदर र सहयोग गर्ने हाम्रो उत्कट इच्छाको निम्ति हो । **20** हामीले गरिरहेको यो उदारताको कामको विषयमा कसैले गर्ने उजुरीको सम्भावनालाई हामी पन्छाइरहेका छौँ । **21** हामी परमप्रभुको अगाडि मात्र होइन, तर मानिसहरूका अघि पनि आदरणीय भएको कुरा गर्ने कुरामा ख्याल राख्छौँ । **22** हामी अर्को भाइलाई पनि तिनीहरूसँग पठाउँदै छौँ । हामीले तिनको धेरै पल्ट जाँच गर्‍यौँ र हामीले तिनलाई धेरै काममा जोसिलो भएको भेट्टायौँ । तिमीहरूप्रति भएको भरोसाको कारण तिनी अहिले झन् मेहनती भएका छन् । **23** तीतसको सन्दर्भमा भन्‍नुपर्दा, तिमीहरूको निम्ति तिनी मेरा साझेदार र सहकर्मी हुन् । भाइहरूचाहिँ मण्डलीहरूबाट पठाइएका हुन् । तिनीहरू ख्रीष्‍टका महिमा हुन् । **24** त्यसैले, तिनीहरूलाई तिमीहरूको प्रेम देखाओ, र तिमीहरूका विषयमा गरिएको हाम्रो गर्वको कारण मण्डलीहरूलाई देखाओ ।

### Chapter 9

**1** विश्‍वासीहरूको सेवा-कार्यको विषयमा तिमीहरूलाई लेखिरहन म आवश्यक ठान्दिनँ । **2** तिमीहरूमा भएको चाहना मलाई थाहा छ, जसको बारेमा माकेडोनियामा भएका मानिसहरूलाई मैले गर्वका साथ बताएँ । गएको वर्षदेखि अखैयामा तयार हुँदै आइरहेको छ भनेर मैले तिनीहरूलाई भनेँ । **3** तिमीहरूका निम्ति हामीले गरेको गर्व व्यर्थ नहोस्, र तिमीहरू पनि मैले भने जस्तै गरी तयार होओ भनेर मैले भाइहरूलाई तिमीहरूकहाँ पठाएको छु । **4** नत्रता, यदि माकेडोनियाका कोही मसँगै आउँदा तिमीहरू तयार नभएको पाए भने, हामी शर्ममा पर्नेछौँ । तिमीहरूमाथि धेरै भरोसा भएको हुनाले तिमीहरूको बारेमा म केही पनि भन्दिनँ । **5** त्यसैले, भाइहरूलाई तिमीहरूकहाँ पठाउनलाई आवश्‍यक ठानेर बिन्ती गरेको छु ताकि तिमीहरूले प्रतिज्ञा गरेको उपहारहरू अगाडि नै प्रबन्ध गर्न सक । यो भेटी करकापले होइन, तर आशिष्‌को रूपमा तयारी हुन सकोस् भनेर यसो गरिएको हो । **6** यसको अर्थ होः थोरैसँग छर्नेले थोरै बटुल्छ; आशिष्‌‌ पाउने उद्देश्यले छर्नेले आशिष्‌कै‌ कटनी गर्छ । **7** हरेकले आफ्नो हृदयमा सङ्कल्प गरेअनुसार देओस् । दुःखित भएर र करकापमा परेर कसैले पनि नदेओस् । खुसीसाथ दिनेलाई परमेश्‍वरले प्रेम गर्नुहुन्छ । **8** र परमेश्‍वरले हरेक आशिष्‌लाई तिमीहरूको निम्ति वृद्धि गर्न सक्‍नुहुन्छ, ताकि तिमीहरूलाई चाहिने सबै कुरा तिमीहरूले सधैँ प्राप्‍त गर्न सक । तिमीहरूका असल कामहरू वृद्धि हुन् भनेर यसो हुनेछ । **9** यस्तो लेखिएको छः “उहाँले आफ्नो सम्‍पत्ति बाँडेर गरिबहरूलाई दिनुभएको छ । उहाँको धार्मिकता सधैँभरि रहन्छ ।” **10** छर्नेलाई बिउ र खानाको निम्ति रोटी उपलब्ध गराउनुहुनेले तिमीहरूको बिउ उपलब्ध गराएर वृद्धि पनि गराउनुहुनेछ । उहाँले तिमीहरूको धार्मिकताको फसल प्रशस्ततासँग वृद्धि गराउनुहुनेछ । **11** तिमीहरूले उदारसँग दिन सक भनेर तिमीहरू हर किसिमले धनी तुल्याइनेछौ । यसले हामीद्वारा परमेश्‍वरप्रति चढाउने धन्यवाद उत्पन्‍न गराउनेछ । **12** किनकि सेवाको काम गर्दा विश्‍वासीहरूको खाँचो मात्र पुरा हुँदैन । यसले परमेश्‍वरलाई धन्यवाद दिने काममा वृद्धि गराउँछ । **13** सेवाको कामले तिमीहरू जाँचिदा र प्रमाणित हुँदा येशू ख्रीष्‍टको सुसमाचारलाई स्वीकार गर्ने आज्ञाकारिताको कारण तिमीहरूले परमेश्‍वरलाई पनि महिमित तुल्याउनेछौ । तिमीहरूले तिनीहरूलाई र सबैलाई उदारसँग दिएको भेटीका कारण पनि परमेश्‍वरलाई महिमित तुल्याउनेछौ । **14** तिनीहरूले तिमीहरूको चाहना गरेका छन् र तिमीहरूको निम्ति प्रार्थना गरिरहेका छन् । परमेश्‍वरको महान् अनुग्रहको कारण तिनीहरू यसो गर्छन्, जुन अनुग्रह तिमीहरूमा पनि छ । **15** व्यक्त गर्न नसकिने वरदानको लागि परमेश्‍वरलाई महिमा भएको होस् ।

### Chapter 10

**1** म पावल आफैँ तिमीहरूलाई येशू ख्रीष्‍टको नम्रता र विनम्रतामा आग्रह गर्दछु । म तिमीहरूको उपस्थितिमा हुँदा नम्र हुन्छु, तर जब म टाढा हुन्छु, तब म तिमीहरूप्रति साहसी हुन्छु । **2** म तिमीहरूसँग बिन्‍ती गर्दछु, कि तिमीहरूसँग म उपस्थित हुँदा, मलाई आत्म-विश्‍वासका साथ साहसी हुन आवश्यक पर्नेछैन । तर मेरो विचारमा हामी शरीरअनुसार बाँचिरहेका छौँ भनी ठान्‍नेहरूको विरोध गर्दा म साहसी हुन आवश्यक पर्नेछ । **3** हामी शरीरमा हिँडे तापनि हामी शरीरअनुसार युद्ध लड्दैनौँ । **4** हामीले लडाइँ लड्ने हतियार शारीरिक होइन, बरु तिनीहरूसँग किल्लाहरू नष्‍ट गर्न सक्‍ने ईश्‍वरीय शक्‍ति छ । तिनीहरूले बहकाउने विवादहरूलाई बेकारको तुल्याउँछन् । **5** हामी पनि परमेश्‍वरको ज्ञानको विरुद्धमा खडा हरेक उच्‍च कुरालाई नष्‍ट गर्दछौँ । हामी हरेक विचारलाई ख्रीष्‍टको आज्ञाकारितामा कैद गर्छौं । **6** तिमीहरूको आज्ञाकारिता पुरा हुनासाथ हामी हरेक अनाज्ञाकारिताका कामहरूलाई दण्ड दिन तयार हुँदै छौँ । **7** जे कुरा तिमीहरूको अगाडि स्पष्‍ट छ, त्यसलाई हेर । यदि कसैले ऊ ख्रीष्‍टको हो भन्‍ने कुरामा विश्‍वस्त छ भने, ऊ ख्रीष्‍टको भए जस्तैहामी पनि ख्रीष्‍टका हौँ भन्‍ने कुरा आफैँलाई याद दिलाओस् । **8** किनकि जसले तिमीहरूलाई नाश गर्न नभई तिमीहरूलाई निर्माण गर्न हामीलाई प्रभुले दिनुभएको हाम्रो अधिकारको बारेमा मैले केही ज्यादा नै घमण्ड गरेँ भने पनि म लज्‍जित हुनेछैन । **9** मेरा पत्रहरूद्वारा म तिमीहरूलाई भयभीत तुल्याउँदै छु भन्‍ने देखाउन चाहन्‍नँ । **10** तर केही मानिसहरू भन्छन्, “त्यसका पत्रहरू गम्भीर र शक्‍तिशाली छन्, तर त्यो शारीरिक रूपमा कमजोर छ । त्यसका वचनहरू सुन्‍न योग्यका छैनन् ।” **11** त्यस्ता मानिसहरू यो कुरामा सचेत रहून्, कि हाम्रो अनुपस्थितिमा हाम्रा पत्रहरूका वचनमा हामी जस्ता छौँ हामी त्यहाँ हुँदा पनि हाम्रा कामद्वारा हामी त्यस्तै हुनेछौँ । **12** हामी आफ्नो प्रशंसा आफैँ गर्ने मानिसहरूको समूहमा रहन वा तिनीहरूसँग आफैँलाई तुलना गर्ने हदसम्म हामी जाँदैनौँ । तर जब तिनीहरूले आफैँलाई एक अर्कासँग नापेर हेर्छन्, र एक अर्कासँग तुलना गर्दछन्, तिनीहरूसँग अन्तर्दृष्‍टि हुँदैन । **13** तर हामी सीमाभन्दा बाहिर गएर घमण्ड गर्नेछैनौँ । बरु, परमेश्‍वरले नियुक्त गरिदिनुभएका सीमाहरूभित्र मात्र हामी त्यसो गर्दछौँ, जुन सीमा तिमीहरूसम्म पुग्दछ । **14** किनकि तिमीहरूकहाँ आउँदा हामीले आफैँलाई बढी ठानेनौँ । सुसमाचार लिएर तिमीहरूकहाँ पहिलो पटक आउने हामी नै थियौँ । **15** हामीले अरूको परिश्रमको बारेमा सीमाभन्दा बढी घमण्ड गरेका छैनौँ । बरु, हामी आशा गर्छौं, कि तिमीहरूको विश्‍वास बढ्दा हाम्रो कामको दायरा पनि बृहत् रूपमा फैलनेछ, तापनि यो उचित सीमाभित्र नै रहनेछ । **16** हामी यसको आशा गर्दछौँ, ताकि तिमीहरूभन्दा परका क्षेत्रहरूमा पनि हामी सुसामाचार प्रचार गर्न सकौँ । अरूको क्षेत्रमा भइरहेको कामको बारेमा हामी घमण्ड गर्दैनौँ । **17** “तर घमण्ड गर्नेले परमप्रभुमा घमण्ड गरोस् ।” **18** किनकि आफ्नो सिफारिस आफैँ गर्ने मानिसलाई स्वीकार गरिँदैन । बरु, परमप्रभुले सिफारिस गरेको मानिसलाई स्वीकार गरिन्छ ।

### Chapter 11

**1** मेरा केही मूर्खताहरू तिमीहरूले सहिदिए हुन्थ्यो भन्‍ने मेरो इच्छा छ । तर वास्तवमा तिमीहरूले सहिरहेका पनि छौ ! **2** किनकि म तिमीहरूप्रति डाही भएको छु । तिमीहरूलाई एउटै पतिसँग विवाह गरिदिने प्रतिज्ञा गरिदिएपछि म ईश्‍वरीय डाहले डाही भएको छु । मैले तिमीहरूलाई एक शुद्ध कन्याको रूपमा ख्रीष्‍टमा प्रस्तुत गर्ने प्रतिज्ञा गरेँ । **3** तर सर्पले हव्वालाई आफ्नो धूर्तताद्वारा झुक्याए जस्तै गरी ख्रीष्‍टप्रति भएको तिमीहरूको निष्कपट र शुद्ध आराधनाबाट तिमीहरूका विचार टाढा लगिन्छ कि भनेर मलाई डर लागेको छ । **4** किनकि मानौँ, यदि कोही आएर हामीले प्रचार गरेको येशूभन्दा अर्को येशू छ भनेर प्रचार गर्छ, अथवा मानौँ, तिमीहरूले प्राप्‍त गरेको आत्माभन्दा छुट्टै आत्मा प्राप्‍त गर्‍यौ, अथवा मानौँ, तिमीहरूले प्राप्‍त गरेको सुसमाचारभन्दा फरक सुसमाचार तिमीहरूले ग्रहण गर्‍यौ भने तिमीहरूले यी कुराहरूलाई राम्ररी सहने गर्‍यौ ! **5** किनकि म विचार गर्दछु, कि ती सर्वोच्‍च प्रेरितहरू भनाउदाहरूभन्दा म कुनै पनि हिसाबले कम छैनँ । **6** तर भाषण गर्नमा तालिम प्राप्‍त नभए पनि, म ज्ञानमा अनभिज्ञ छैनँ । हामीले सबै कुरामा हर किसिमले तिमीहरूलाई यो कुरा थाहा दिएका छौँ । **7** के मैले तिमीहरूलाई उच्‍च पार्नको निम्ति आफैँलाई नम्र पारेर पाप गरेँ ? किनकि मैले तिमीहरूलाई सित्तैँमा सुसमाचार प्रचार गरेँ । **8** तिमीहरूलाई सेवा दिन सकूँ भनेर मैले अरू मण्डलीबाट सहयोग स्वीकार गरेर तिनीहरूलाई लुटेँ । **9** तिमीहरूको साथमा हुँदा म खाँचोमा थिएँ, म कसैको बोझ भइनँ । किनकि माकेडोनियबाट आएका भाइहरूबाट मेरा खाँचोहरू पुरा भए । सबै कुरामा मैले आफैँलाई तिमीहरूको बोझ बन्‍नबाट टाढा राखेँ, र म यो कुरालाई निरन्तरता दिनेछु । **10** ख्रीष्‍टको सत्यता मभित्र भएको हुनाले अखैयामा मेरो गर्व रोकिनेछैन । **11** किन ? किनकि म तिमीहरूलाई प्रेम गर्दिनँ र ? परमेश्‍वर जान्‍नुहुन्छ । **12** तर म जे गरिरहेको छु, त्यो म गर्नेछु । म यो गर्नेछु किनकि हाम्रो स्थानमा आएर स्थापित हुन खोज्दै जे कुरामा तिनीहरू घमण्ड गरिरहेका छन्, तिनीहरूको त्यो मौकालाई म बन्द गर्न चाहन्छु । **13** किनकि त्यस्ता मानिसहरू झुटा प्रेरितहरू र छली काम गर्नेहरू हुन् । तिनीहरूले ख्रीष्‍टको प्रेरितको भेस धारण गर्छन् । **14** र यो कुनै अचम्मको कुरा होइन, किनकि शैतानले पनि ज्योतिर्मय स्वर्गदूतको भेस धारण गर्छ । **15** यदि त्यसका सेवकहरूले पनि धार्मिकताको सेवकको रूपमा भेस धारण गरे भने, यो अचम्मको कुरा होइन । तिनीहरूको अन्त्य तिनीहरूको कामअनुसार नै हुनेछ । **16** म फेरि भन्दछुः मलाई कसैले मूर्ख नसम्झोस् । तर यदि तिमीहरूले सम्झन्छौ भने पनि मलाई मूर्खकै रूपमा ग्रहण गर, ताकि म अलिकति भए पनि घमण्ड गर्न सकूँ । **17** मैले भनेको यो घमण्डको निश्‍चयतालाई परमप्रभुले स्वीकार गर्नुभएको छैन, तर म मूर्खझैँ बोल्दै छु । **18** धेरै मानिस शरीरअनुसार घमण्ड गर्दछन्, म पनि घमण्ड गर्नेछु । **19** किनकि तिमीहरू खुसीसाथ मूर्खहरूको सहन गर्छौं । तिमीहरू आफैँ बुद्धिमानी छौ ! **20** किनकि तिमीहरू त्यसलाई सहन्छौ जसले तिमीहरूलाई दास बनाउँछ; बर्बाद गर्छ; तिमीहरूबाट फाइदा उठाउँछ; आफूलाई तिमीहरूभन्दा असल ठान्छ र तिमीहरूलाई थप्पड पनि लाउँछ । **21** म हाम्रै शर्ममा यो भन्दछु, कि हामीहरू ती सब गर्न नसक्‍ने गरी दुर्बल थियौ । तर यदि कसैले घमण्ड गर्छ भने, म एक मूर्खजस्तो बोल्दै छु, म पनि घमण्ड गर्नेछु । **22** के तिनीहरू हिब्रूहरू हुन् ? म पनि हुँ । के तिनीहरू इस्राएली हुन् ? म पनि इस्राएली हुँ । के तिनीहरू अब्राहामका सन्तान हुन् ? म पनि हुँ । **23** के तिनीहरू ख्रीष्‍टका सेवकहरू हुन् ? (म पागल भएको जस्तै गरी बोल्छु ।) म अझै बढ्ता हुँ । मैले अझ धेरै परिश्रम गरेको छु; अझ धेरै झ्यालखानामा बसेको छु; मापन गर्न नै नसकिने गरी कुटाइ खाएको छु; मृत्युका धेरै खतराहरूको सामना गरेको छु । **24** यहूदीहरूबाट मैले पाँच पल्ट “एक कम चालिस कोर्रा खाएको छु ।” **25** मलाई तिन पल्ट लौराले पिटियो । एक पल्ट मलाई ढुङ्गाले हानियो । तिन पल्ट म पानी जहाज दुर्घटनामा परेँ । मैले एक दिन र एक रात खुला समुद्रमा बिताएको छु । **26** नदीहरूका खतरामा, डाँकुहरूका खतरामा, मेरा आफ्नै मानिसहरूका खतरामा, अन्यजातिहरूका खतरामा, सहर भित्रका खतरामा, उजाड-स्थानहरूका खतरामा, समुद्रका खतरामा, झुटा भाइहरूका खतरामा मैले बारम्बार यात्राहरू गरेको छु । **27** धेरै अनिदोका रातहरूमा, भोक र तिर्खामा, प्राय उपवासमा, नाङ्गोपन र जाडोमा म कडा परिश्रम र कठिनाइमा परेको छु । **28** यी कुराहरूबाहेक सबै मण्डलीको फिक्रीको बोझ पनि ममाथि छ । **29** को कमजोर छ, र म कमजोर छैनँ ? कसले ठक्‍कर खाएको छ र मचाहिँ थकित हुन्‍नँ ? **30** यदि मैले घमण्ड गर्नैपर्छ भने, मेरा कमजोरीहरू देखाउने कुरामा घमण्ड गर्छु । **31** प्रभु येशूका पिता र सदासर्वदा प्रशंसा गरिनुहुने परमेश्‍वरलाई थाहा छ कि मैले ढाँटेको छैन ! **32** दमस्कसका राजा अरितसको मातहतमा रहेका हाकिमले मलाई गिरफ्तार गर्नको निम्ति सहरलाई पहरा दिइरहेका थिए । **33** तर मलाई पर्खालको झ्यालबाट टोकरीमा हालेर तल झारियो र म तिनको हातबाट उम्केँ ।

### Chapter 12

**1** मैले गर्व गर्नैपर्छ, तर यसबाट केही लाभ हुँदैन । तर प्रभुको दर्शन र प्रकाशहरूमा म लागिरहन्छु । **2** म ख्रीष्‍टमा एक जना मानिसलाई चिन्छु जो चौध वर्ष अगाडि तेस्रो स्वर्गसम्म उचाली लगियो, शरीरमा वा शरीरविनै मलाई थाहा छैन, तर परमेश्‍वरलाई थाहा छ । **3** र मलाई थाहा छ, त्यो मानिस शरीरमा वा शरीरविनै हो, मलाई थाहा छैन, तर परमेश्‍वरलाई थाहा छ । **4** कि ऊ स्वर्गमा उचालि लगियो र उसले कसैले उच्‍चारण नै गर्न नसक्‍ने अति पवित्र कुराहरू सुन्यो । **5** त्यस मानिसको तर्फबाट म गर्व गर्छु । तर म आफ्नै दुर्वलताबाहेक अरू कुरामा गर्व गर्नेछैन । **6** यदि मैले गर्व नै गर्न चाहेको भए तापनि म मूर्ख बन्‍नेछैन किनकि मैले सत्य बोलिरहेको छु । तर कसैले पनि मबाट देखेको वा सुनेका कुरा भन्दा बढि मलाई नसोचोस् भनेर म गर्व गर्नदेखि थामिन्छु । **7** आश्‍चर्यजनक प्रकाशहरूको कारण म गर्व गर्नदेखि थामिन्छु । त्यसकारण, म घमण्डले नफूलूँ भनेर एउटा काँढो मेरो शरीरमा दिइएको छ । म धेरै घमण्डी नहूँ भनेर शैतान तर्फको दूत मलाई दुःख दिनको निम्ति दिइएको छ । **8** मबाट यो काँढो निकालिदिनुभएको होस् भनेर मैले प्रभुसित तिन पटक बिन्‍ती गरेँ । **9** अनि उहाँले मलाई भन्‍नुभयो, “मेरो अनुग्रह तिम्रो निम्ति प्रशस्त छ, किनकि दुर्बलतामा नै शक्‍ति सिद्ध हुन्छ ।” यसैले, ख्रीष्‍टको शक्‍ति ममा बास गरोस् भनेर म मेरो दुर्बलतामा गर्व गर्नेछु । **10** त्यसकारण, म ख्रीष्‍टको खातिर दुर्बलताहरूमा, निन्दाहरूमा, समस्याहरूमा, सतावटहरूमा, कष्‍टपूर्ण अवस्थाहरूमा खुसी रहन्छु । **11** म मूर्ख भएको छु ! तिमीहरूले मलाई यसो गर्न कर लगायौ, किनकि तिमीहरूबाट त मेरो प्रशंसा हुनुपर्ने थियो । किनकि म केही नभए तापनि ती सर्वोच्‍च प्रेरितहरूभन्दा तुच्छ छैनँ । **12** सारा धैर्य, चिह्नहरू र शक्‍तिशाली कामहरूद्वारा साँचा प्रेरितहरूका लक्षणहरू तिमीहरूका माझमा प्रदर्शन गरिएका थिए । **13** म तिमीहरूको बोझ नभएको कुरा बाहेक कसरी तिमीहरू अरू मण्डलीहरूभन्दा कम महत्त्वका भयौ र ?” यो गल्तीको निम्ति मलाई क्षमा देओ । **14** हेर ! म तिमीहरूकहाँ तेस्रो पटक आउन इच्छुक छु । तिमीहरूका निम्ति म बोझ बन्‍न चाहन्‍नँ, किनकि म तिमीहरूसँग भएका कुराहरू चाहन्‍नँ । म तिमीहरूलाई चाहन्छु । किनकि छोराछोरीहरूले आमा बाबुको निम्ति बचत गर्दैनन् । बरु, आमा बाबुले छोराछोरीको निम्ति बचत गर्नुपर्छ । **15** म तिमीहरूका प्राणको निम्ति ज्यादै खुसीसाथ खर्च गर्नेछु र स्वयम् आफैँ पनि खर्चनेछु । यदि म तिमीहरूलाई बढी प्रेम गर्छु भने के मैलेचाहिँ कम माया पाउने र ? **16** यसो भए तापनि म तिमीहरूमाथि बोझ बनिनँ । तर म धूर्त भएको कारण मैले नै छलद्वारा तिमीहरूलाई फसाएँ । **17** के मैले पठाएका कोहीमार्फत मैले तिमीहरूको फाइदा उठाएँ र ? **18** मैले बिन्‍ती गरेर तीतससँग केही भाइहरूलाई तिमीहरूकहाँ पठाएँ । के तीतसले तिमीहरूबाट केही फाइदा लिए र ? के हामी पनि यसरी नै चलेनौँ र ? के हामीले पनि यसरी नै पाइला चालेनौँ र ? **19** के यतिञ्‍जेल हामी तिमीहरूका सामु हामी आफ्नो सफाइ दिइरहेका थियौँ भन्‍ने तिमीहरू सोच्छौ ? परमेश्‍वरको दृष्‍टिमा हामी तिमीहरूलाई बलियो बनाउनको निम्ति सबै कुरा ख्रीष्‍टमा बोलिरहेका छौँ । **20** किनकि म तिमीहरूकहाँ आउँदा तिमीहरूलाई मैले चाहेजस्तै पाउँदिनँ कि भनेर म डराउँछु । मलाई तिमीहरूले चाहेजस्तै नपाऔला भनेर म डराउँछु । त्यहाँ वादविवाद, ईर्ष्या, रिसहरू पोख्‍ने काम, व्यक्‍तिगत स्वार्थ, कुरा काट्ने, घमण्ड र गडबडी होला भनेर म डराउँछु । **21** म तिमीहरूकहाँ फेरि फर्केर आउँदा मेरा परमेश्‍वरले मलाई तिमीहरूका सामु विनम्र पार्नुहोला भनेर मलाई डर लाग्छ । त्यस्ता धेरै मानिसहरू जसले अपवित्रता र यौन अनैतिकता अनि कामवासनाको चाहनाबाट पश्‍चात्ताप गरेका छैनन्, तिनीहरूको कारण मैले शोक पर्नुपर्ला कि भनेर मलाई डर लाग्छ ।

### Chapter 13

**1** म तेस्रो पटक तिमीहरूकहाँ आउँदै छु । “हरेक आरोपलाई दुई वा तिन जना साक्षीद्वारा प्रमाणित गरिनुपर्छ ।” **2** म दोस्रो पटक त्यहाँ हुँदा नै पाप गर्नेहरू र बाँकीलाई भनिसकेको छु र फेरि पनि भन्दछुः म फेरि आउँदा तिनीहरूलाई छोड्नेछैन । **3** तिमीहरूलाई म यो भन्छु, किनकि तिमीहरू मद्वारा ख्रीष्‍ट बोल्नुभएको कुराको प्रमाण खोज्छौ । उहाँ तिमीहरूप्रति कमजोर हुनुहुन्‍न । तर उहाँ तिमीहरूमा शक्‍तिशाली हुनुहुन्छ । **4** किनकि उहाँ दुर्बलतामा क्रुसमा टाँगिनुभयो, तर परमेश्‍वरको शक्‍तिद्वारा जीवित हुनुभयो । किनकि हामी पनि उहाँमा दुर्बल छौँ, तर तिमीहरूका बिचमा हामी परमेश्‍वरको शक्‍तिद्वारा उहाँमा जिउँछौँ । **5** तिमीहरू विश्‍वासमा छौ कि छैनौ भनी आफैँले जाँच । आफैँलाई जाँच । येशू ख्रीष्‍ट तिमीहरूमा हुनुहुन्छ भन्‍ने तिमीहरूले महसुस गरेका छैनौ ? उहाँ हुनुहुन्छ, नत्रता तिमीहरू स्वीकृत हुँदैनौ । **6** र म निश्‍चित छु, कि तिमीहरूले हामी अस्वीकृत नभएका पाउनेछौ । **7** तिमीहरूले केही खराबी गर्नेछैनौ भनी हामी परमेश्‍वरसँग प्रार्थना गर्दछौँ । हामी जाँचमा सफल भएका छौँ भन्‍ने देखाउनको निम्ति म प्रार्थना गर्दिनँ । बरु, हामी जाँचमा असफल भएको जस्तो देखिए तापनि तिमीहरूले जे असल छ त्यही गर्न सक भनेर हामी प्रार्थना गर्छौं । **8** किनकि हामी सत्यको विरुद्ध केही पनि गर्न सक्दैनौ, केवल सत्यको निम्ति मात्र गर्न सक्छौँ । **9** किनकि हामी दुर्बल हुँदा र तिमीहरू सामर्थी हुँदा हामी रमाउँछौँ । तिमीहरू पूर्ण होओ भनी हामी प्रार्थना गर्छौं । **10** म टाढा हुँदा यी कुराहरू तिमीहरूलाई लेख्दै छु, ताकि म तिमीहरूमा रहँदा निर्दयतासाथ व्यवहार गर्नु नपरोस् । मैले प्रभुबाट पाएको अधिकार तिमीहरूको निर्माण गर्नको निम्ति प्रयोग गर्न सकूँ, भत्काउन होइन । **11** अन्तमा भाइ हो, आनन्द गर ! पुनर्निर्माणको निम्ति काम गर; उत्साहित होओ; एक अर्कासँग सहमत होओ; शान्तिमा बस । अनि प्रेम र शान्तिका परमेश्‍वर तिमीहरूसँग रहनुहुनेछ । **12** एउटाले अर्कालाई पवित्र चुम्बनले अभिवादन गर । **13** सबै विश्‍वासीले तिमीहरूलाई अभिवादन पठाएका छन् । **14** प्रभु येशू ख्रीष्‍टको अनुग्रह, परमेश्‍वरको प्रेम, अनि पवित्र आत्माको सङ्गति तिमीहरू सबैसँग रहून् ।

## Galatians

### Chapter 1

**1** म पावल एक प्रेरित हुँ । म कुनै मानिस वा व्यक्‍तिद्वारा प्रेरित भएको होइन, तर येशू ख्रीष्‍ट र परमेश्‍वर पिताद्वारा भएको हुँ जसले उहाँलाई मृतकहरूबाट जीवित पार्नुभयो । **2** मसँग भएका सबै भाइहरूका साथ म यो पत्र गलातियाका सबै मण्डलीहरूलाई लेखिरहेको छु । **3** परमेश्‍वर हाम्रा पिता र प्रभु येशू ख्रीष्‍टबाट तिमीहरूलाई अनुग्रह र शान्ति होस्, **4** जसले हाम्रा परमेश्‍वर र पिताको इच्छाअनुसार यस वर्तमान दुष्‍ट संसारबाट हामीलाई मुक्त गराउन हाम्रा पापका निम्ति आफैँलाई अर्पण गर्नुभयो । **5** उहाँलाई नै सदासर्वदा महिमा होस् । **6** तिमीहरू यति छिटै फरक सन्देशतिर फर्किएको देख्दा म चकित परेको छु । ख्रीष्‍टको अनुग्रहद्वारा तिमीहरूलाई बोलाउनुहुनेबाट तिमीहरू टाढिएको देख्दा म चकित परेको छु । **7** अरू कुनै सुसमाचार छैन, तर केही यस्ता मानिसहरू छन् जसले तिमीहरूलाई समस्यामा पार्न र ख्रीष्‍ट येशूको सुसमाचारलाई विकृत गर्न चाहन्छन् । **8** तर हामीले तिमीहरूका माझमा जुन सुसमाचार घोषणा गर्‍यौँ, त्योभन्दा बाहेक अरू कुनै सन्देशलाई यदि हामी वा स्वर्गबाट आएका स्वर्गदूतले नै प्रचार गरे तापनि त्यो श्रापित होस् । **9** हामीले पहिले नै भनिसकेका छौँ र म अहिले फेरि पनि भन्दछु, “कसैले तिमीहरूले स्वीकार गरेको भन्दा बाहेक तिमीहरूका सामु अर्को सन्देशको घोषणा गर्दछ भने, त्यो श्रापित होस् ।” **10** के मैले अहिले मानिसहरू वा परमेश्‍वरको समर्थन खोजिरहेको छु र ? के मैले मानिसहरूलाई खुसी पार्न खोजिरहेको छु र ? यदि मैले अझै पनि मानिसहरूलाई खुसी पार्ने प्रयास गरिरहेको छु भने, म ख्रीष्‍टको दास होइनँ । **11** भाइहरू हो, तिमीहरूले यो कुरा जान भन्‍ने म चाहन्छु, कि मैले घोषणा गरेको सुसमाचार मानिसहरूबाट मात्र आएको होइन । **12** मैले यो कुनै मानिसबाट प्राप्‍त गरेको होइन, न त मलाई यो सिकाइएको थियो । बरु, मलाई यो येशू ख्रीष्‍टको प्रकाशद्वारा दिइएको थियो । **13** म यहूदी हुदाँ मेरो पहिलेको जीवनको बारेमा तिमीहरूले सुनेका छौ, कि कसरी मैले परमेश्‍वरको मण्‍डलीलाई हिंसात्‍मक रूपले अत्यधिक सताइरहेको थिएँ र त्‍यसलाई नष्‍ट गरिरहेको थिएँ । **14** म यहूदी धर्मकर्ममा मेरा आफ्नै मानिसहरूका कैयौँ सहकर्मीहरूभन्दा धेरै अगि बढिरहेको थिएँ । मेरा पुर्खाहरूका परम्पराहरूका निम्ति म अत्यन्तै उत्साहित थिएँ । **15** तर मेरी आमाको गर्वदेखि नै मलाई चुन्‍नको निम्ति परमेश्‍वर खुसी हुनुभयो । **16** मैले गैरयहूदीहरूका माझमा उहाँलाई घोषणा गर्न सकूँ भनेर उहाँका पुत्रलाई ममा प्रकट गर्नको निम्ति उहाँको अनुग्रहद्वारा उहाँले मलाई बोलाउनुभयो । मैले तुरुन्तै शरीर र रगतको सल्लाह लिइनँ, **17** र मभन्दा अगि प्रेरित भएकाहरूकहाँ म यरूशलेममा गइनँ । बरु, म अरबतिर गएँ र त्यसपछि दमस्कसमा फर्किएँ । **18** अनि तिन वर्षपछि केफासलाई भेट्न म यरूशलेम गएँ र त्यहाँ उनीसँग पन्ध्र दिनसम्म बसेँ । **19** तर मैले प्रभुका भाइ याकूबलाई बाहेक अरू कसैलाई भेटिनँ । **20** हेर, मैले जे लेखेको छु, परमेश्‍वरको अगि मैले तिमीहरूलाई ढाँटेको छैन । **21** त्यसपछि म सिरिया तथा किलिकियाका क्षेत्रहरूतिर गएँ । **22** ख्रीष्‍टमा भएका यहूदियाका मण्डलीहरूमा म अझैसम्म चिनिएको थिइनँ, **23** तर उनीहरूले सुनेका थिएँ, “एक पटक हामीलाई सताउने व्यक्‍तिले अहिले त्यही विश्‍वासको घोषणा गरिरहेका छन् जुन विश्‍वासलाई कुनै समय उनले नष्‍ट गरिरहेका थिए ।” **24** मेरो कारण तिनीहरूले परमेश्‍वरको महिमा गरिरहेका थिए ।

### Chapter 2

**1** अनि चौध वर्षपछि म बारनाबाससँग फेरि यरूशलेम गएँ । मैले तीतसलाई पनि साथमा लगेँ । **2** परमेश्‍वरले म जानुपर्छ भनी मलाई प्रकट गराउनुभएको कारण म त्यहाँ गएँ । मैले गैरयहूदीहरूका माझमा घोषणा गरेको सुसमाचार तिनीहरूका अगि राखेँ । (तर जो महत्त्वपूर्ण अगुवाहरू जस्तो देखिन्थे तिनीहरूसँग म व्यक्‍तिगत रूपमा बोलेँ) । म व्यर्थमा दौडिरहेको छैनँ, वा दौडिन भनेर सुनिश्‍चित गर्नको निम्ति मैले यो गरेँ । **3** तर तीतस, जो मसँगै थिए, जो एक ग्रिक थिए, तिनलाई समेत खतना गर्न कर लगाइएन । **4** ख्रीष्‍ट येशूमा हामीसँग भएको स्वतन्‍त्रताको जासुसी गर्न गुप्‍त रूपमा आएका झुटा दाजुभाइहरूका कारण यो विषय उठ्यो । तिनीहरूले हामीलाई व्यवस्थाका दासहरू बनाउन चाहे । **5** तिमीहरूका निम्ति सुसमाचारको सत्यता अपरिवर्तित रहिरहोस् भनेर हामी तिनीहरूका कुरामा एक घण्टा पनि झुकेनौँ । **6** तर महत्त्वपूर्ण देखिएकाहरूले मलाई केही पनि सहयोग गरेनन् । तिनीहरू जो भए तापनि मलाई केही फरक पर्दैन । मानिसले मन पराएकाहरूलाई परमेश्‍वरले स्वीकार गर्नुहुन्‍न । **7** त्यसको सट्टामा, तिनीहरूले यो देखे, कि खतना नभएकाहरूलाई सुसमाचार घोषणा गर्नको निम्ति मलाई जिम्मेवारी सुम्पिएको थियो । जसरी पत्रुसले खतना भएकाहरूका बिचमा सुसमाचार घोषणा गर्नुपर्ने थियो, यो पनि त्यस्तै हो । **8** किनकि खतना भएकाहरूलाई प्रचार गर्नको निम्ति पत्रुसमा काम गर्नुभएका परमेश्‍वरले नै गैरयहूदीहरूका बिचमा प्रचार गर्नलाई ममा काम गर्नुभयो । **9** जब मण्डली निर्माण गर्नेहरू भनेर चिनिएका याकूब, केफास र यूहन्‍नाले मलाई दिइएको अनुग्रहलाई बुझे, तिनीहरूले बारनाबास र मलाई सङ्गतिको अधिकार दिए । हामी गैरयहूदीहरूका माझमा जान सकौँ र उनीहरू खतना भएकाहरूका माझमा जान सकून् भनेर उनीहरूले यसो गरे । **10** हामीले गरिबहरूको सम्झना गरेको पनि उनीहरू चाहन्थे । म पनि त्यो कुरा गर्न इच्छुक थिएँ । **11** जब पत्रुस एन्टिओखियामा आए, मैले उनलाई आमने-सामने विरोध गरेँ किनकि उनी गलत थिए । **12** याकूबबाट केही मानिसहरू आउनुअगि पत्रुस गैरयहूदीहरूसँग बसेर खाँदै थिए । तर जब यी मानिसहरू आए, उनले यो रोके र उनी गैरयहूदीहरूबाट टाढिए । उनी यी खतना गर्नैपर्ने मानिसहरूसँग डराए । **13** बाँकी यहूदीहरूले पनि पत्रुसको यस कपटपूर्ण काममा साथ दिए । यसको परिणाम स्वरूप बारनाबास पनि उनीहरूको कपटपूर्ण कामको कारण भड्‌किए । **14** जब मैले तिनीहरूले सुसमाचारको सत्यता नपछ्याइरहेको देखेँ, मैले तिनीहरू सबैका सामुन्‍ने पत्रुसलाई भनेँ, “तिमी यहूदी भएर पनि यहूदी स्वभावको सट्टा गैरयहूदी स्वभावमा जिइरहेका छौ भने, तिमीले कसरी गैरयहूदीहरूलाई यहूदीहरू जस्तो गरी जिउनको निम्ति कर लगाउन सक्छौ ?” **15** हामी जो जन्मसिद्ध यहूदीहरू हौँ र “गैरयहूदी पापीहरू होइनौँ”, **16** व्यवस्थाद्वारा कोही पनि धर्मी हुन सक्दैन भन्‍ने कुरा हामी जान्दछौँ । त्यसको सट्टा, तिनीहरू येशू ख्रीष्‍टमा विश्‍वासद्वारा धर्मी ठहरिन्छन् । हामी ख्रीष्‍ट येशूमा विश्‍वासमा आयौँ ताकि हामी ख्रीष्‍टमा विश्‍वासद्वारा धर्मी ठहरिन सकौँ र व्यवस्थाअनुसारका कामहरूद्वारा होइन । किनकि व्यवस्थाअनुसारका कामहरूद्वारा कोही पनि धर्मी ठहरिन सक्दैन । **17** तर यदि हामी ख्रीष्‍टमा परमेश्‍वरद्वारा धर्मी हुन खोज्छौँ भने, हामीले आफैँलाई पापी भएको पनि पाउँछौ । के त्यसो भए ख्रीष्‍ट पापको दास हुनुभयो त ? त्यस्तो होइन ! **18** व्यवस्थालाई पुरा गर्नुपर्छ भन्‍ने कुरामा मैले मेरो विश्‍वासलाई पुनर्निर्माण गरेँ, त्यो विश्‍वास जुन मैले भङ्ग गरिसकेको थिएँ । म आफैँलाई व्यवस्था भङ्ग गर्ने मानिस तुल्याउँछु । **19** व्यवस्थाद्वारा व्यवस्थाको निम्ति म मरेँ, ताकि म परमेश्‍वरको निम्ति बाँच्‍न सकूँ । **20** म ख्रीष्‍टसँगै क्रुसमा टाँगिएको छु । अब उसो जिउने म होइनँ, तर ख्रीष्‍ट ममा जिउनुहुन्छ । अब जुन जीवन म शरीरमा जिउँछु, म परमेश्‍वरका पुत्रको विश्‍वासमा जिउँछु, जसले मलाई प्रेम गर्नुभयो र आफैँलाई मेरो निम्ति दिनुभयो । **21** म परमेश्‍वरको अनुग्रहलाई इन्कार गर्दिनँ, किनकि यदि व्यवस्थाद्वारा धार्मिकता आउने भए, ख्रीष्‍ट व्यर्थैमा मर्नुभयो ।

### Chapter 3

**1** हे मूर्ख गलातीहरू ! कसको दुष्‍ट आँखाले तिमीहरूलाई नोक्सानी गर्‍यो ? के तिमीहरूका आँखाको अगाडि येशू ख्रीष्‍ट क्रुसमा टाँगिनुभएको कुरा दर्शाइएको थिएन र ? **2** म तिमीहरूबाट यो कुरा मात्र बुझ्‍न चाहन्छु । के तिमीहरूले पवित्र आत्मालाई व्यवस्था अनुसारका कामहरू गरेर पाएका हौ कि तिमीहरूले सुनेका कुरामा विश्‍वास गरेर पाएका हौ ? **3** के तिमीहरू यति धेरै मूर्ख भएका छौ ? के अब केवल शरीरमा अन्त हुन तिमीहरूले आत्मामा सुरु गरेका थियौ ? **4** यदि त्यो साँच्‍चै निरर्थक थियो भने के तिमीहरूले व्यर्थमा यति धेरै कुराहरूको अनुभव गर्‍यौ त ? **5** त्यसो भए, जसले तिमीहरूलाई पवित्र आत्मा दिनुहुन्छ र तिमीहरूका बिचमा शक्‍तिशाली कार्यहरूद्वारा काम गर्नुहुन्छ, के उहाँले यो व्यवस्था अनुसारका कामहरूका कारण गर्नुभएको हो कि विश्‍वास गरेर सुनेका कारणले ? **6** अब्राहामले “परमेश्‍वरलाई विश्‍वास गरे अनि यो उनको निम्ति धार्मिकता गनियो ।” **7** त्यसो भए, यसै गरी यो बुझ, कि विश्‍वास गर्नेहरू नै अब्राहामका सन्तान हुन् । **8** धर्मशास्‍त्रले पहिले नै यो देखेको थियो, कि परमेश्‍वरले गैरयहूदीहरूलाई विश्‍वासद्वारा धर्मी ठहराउनुहुन्छ । अब्राहामलाई अगाडि नै सुसमाचार दिइएको थियो, “तँबाट नै पृथ्वीमा हुने सबै जातिहरू आशिषित हुनेछन् ।” **9** त्यसैकारण, जोसँग विश्‍वास छ, तिनीहरू अब्राहामसँगै आशिषित हुन्छन्, तिनै अब्राहाम जससँग पनि विश्‍वास थियो । **10** व्यवस्था अनुसारका कामहरूमा भर पर्नेहरू श्रापित हुन्छन् । किनकि यसरी लेखिएको छ “व्यवस्थामा लेखिएका सबै कुराहरू पालन नगर्ने सबै श्रापित हुन्छन् ।” **11** अब यो स्पष्‍ट छ, कि परमेश्‍वरले कसैलाई पनि व्यवस्थाद्वारा धर्मी ठहराउनुहुन्‍न, किनकि “धर्मी मानिस विश्‍वासद्वारा नै जिउनेछ ।” **12** व्यवस्था विश्‍वासबाट आएको होइन, तर त्यसको सट्टामा, “जसले व्यवस्थामा भएका कुराहरू गर्दछ त्यो व्यवस्थाअनुसार नै जिउनेछ ।” **13** हाम्रो निम्ति ख्रीष्‍ट श्रापित हुनुभएर उहाँले हामीलाई व्यवस्थाको श्रापबाट मुक्त गराउनुभयो । किनकि यसरी लेखिएको छ, “काठमा झुण्डिने हरेक श्रापित हुन्छ ।” **14** यसको उद्देश्य यही थियो, कि अब्राहाममा भएको आशिष् ख्रीष्‍ट येशूद्वारा गैरयहूदीहरूमाझ आउन सकोस्, ताकि हामीले विश्‍वासद्वारा पवित्र आत्माको प्रतिज्ञा प्राप्‍त गर्न सकौँ । **15** भाइहरू हो, म मानवीय शब्दहरूमा बोल्दछु । एक पटक पक्‍का भइसकेको मानिसले बनाएको इच्छा-पत्र त न कसैले रद्द गर्छ न त त्यसमा केही थपिन्छ । **16** अब यी प्रतिज्ञाहरू अब्राहाम र उनको सन्तानलाई दिइएको थियो । यसले धेरै मानिसहरूलाई जनाउने गरी “सन्तानहरूलाई” भन्दैन, तर यसको सट्टामा “तिम्रो सन्तानलाई” भनेर यसले एक जनालाई मात्र जनाउँछ, जो ख्रीष्‍ट हुनुहुन्छ । **17** अब म यो भन्दछु । परमेश्‍वरले पहिले नै स्थापना गर्नुभएको करारलाई ४३० वर्षपछि आएको व्यवस्थाले रद्द गर्दैन । **18** किनकि उत्तराधिकार व्‍यवस्थाद्वारा आएको हो भने, यो अहिले प्रतिज्ञाद्वारा आउने थिएन । तर परमेश्‍वरले प्रतिज्ञाद्वारा अब्राहामलाई यो सित्तैँमा दिनुभयो । **19** त्यसो भए व्यवस्था किन दिइयो त ? ती प्रतिज्ञा गरिएकाहरूकहाँ अब्राहामका सन्तान नआउन्जेलसम्म अपराधको कारणले व्यवस्था थपियो । यो व्यवस्था एउटा मध्यस्तकर्ताको हातद्वारा स्वर्गदूतहरूमार्फत लागु गरिएको थियो । **20** अहिले मध्यस्तकर्ताले एकभन्दा बढी व्यक्‍तिलाई बुझाउँछ, तापनि परमेश्‍वर एउटै हुनुहुन्छ । **21** त्यसो भए, के व्यवस्था परमेश्‍वरका प्रतिज्ञाहरूको विरुद्धमा छ त ? कदापि होइन ! किनकि यदि जीवन दिन सक्‍ने व्यवस्था दिइएको भए, निश्‍चय नै त्यही व्यवस्थाद्वारा धार्मिकता आउने थियो । **22** तर त्यसको सट्टामा, पापको अधीनमा रहेका सबै कुरालाई धर्मशास्‍त्रले कैदमा राख्यो । परमेश्‍वरले यो गर्नुभयो ताकि येशू ख्रीष्‍टमा विश्‍वासद्वारा हामीलाई बचाउने उहाँको प्रतिज्ञालाई विश्‍वास गर्नेहरूलाई दिन सकियोस् । **23** तर ख्रीष्‍टमा विश्‍वास आउनुभन्दा अगाडि विश्‍वासको प्रकाश नआउन्जेलसम्म हामी व्यवस्थाद्वारा कैदमा थियौँ र सीमित थियौँ । **24** त्यसकारण, हामी विश्‍वासद्वारा धर्मी ठहरिनको निम्ति ख्रीष्‍ट नआउन्जेलसम्मको लागि व्यवस्था हाम्रो संरक्षक बन्यो । **25** अब विश्‍वास आइसकेकोले हामी कुनै संरक्षकको अधीनमा छैनौँ । **26** किनकि ख्रीष्‍ट येशूमा विश्‍वासद्वारा तिमीहरू सबै परमेश्‍वरका पुत्रहरू हौ । **27** तिमीहरूमध्ये सबै जतिको ख्रीष्‍ट येशूमा बप्‍तिस्मा भयो, तिमीहरू आफैँले ख्रीष्‍टलाई पहिरिएका छौ । **28** अब न त यहूदी छ, न ग्रिक, न कमारा छ न फुक्‍का, न पुरुष छ न स्‍त्री, किनभने ख्रीष्‍ट येशूमा तिमीहरू सबै एक हौ । **29** यदि तिमीहरू ख्रीष्‍टका हौ भनेता तिमीहरू अब्राहामका सन्तानहरू हौ र प्रतिज्ञाबमोजिम उत्तराधिकारीहरू हौ ।

### Chapter 4

**1** मैले यो भनिरहेको छु, कि उत्तराधिकारी बालकै भएसम्म ऊ सारा सम्पत्तिको मालिक भए तापनि ऊ कमारो भन्दा फरक हुँदैन । **2** बरु, उसको बुबाले निर्धारण गरेको समयसम्म ऊ अभिभावकहरू र संरक्षकहरूको मुनि हुन्छ । **3** यसरी नै, हामीहरू पनि जब बालक थियौँ, यस जगत्‌का आधारभूत सिद्धान्तहरूको बन्धनमा थियौँ । **4** तर जब ठिक समय आयो, तब परमेश्‍वरले व्यवस्थाअनुसार स्‍त्रीबाट जन्मनुभएका उहाँका पुत्रलाई पठाउनुभयो । **5** हामी धर्मपुत्रको रूपमा स्वीकारिऔँ भनेर उहाँले व्यवस्थामुनि भएकाहरूलाई छुटकारा दिनको निम्ति यसो गर्नुभयो । **6** तिमीहरू पुत्रहरू भएका हुनाले परमेश्‍वरले उहाँका पुत्रको आत्मालाई हाम्रा हृदयहरूमा पठाउनुभयो, त्यो आत्मा जसले, “अब्बा, पिता” भनेर पुकार्नुहुन्छ । **7** यसैकारणले गर्दा, अब तिमी दास होइनौ, तर पुत्र हौ । यदि तिमी पुत्र हौ भने, तिमी परमेश्‍वरको एक उत्तराधिकारी पनि हौ । **8** तर पहिले जब तिमीहरूले परमेश्‍वरलाई चिन्दैन थियौ, तिमीहरू तिनीहरूका दास थियौ जो स्वभावैले ईश्‍वरहरू होइनन् । **9** तर अहिले तिमीहरूले परमेश्‍वरलाई चिन्दछौ वा निश्‍चय नै तिमीहरू परमेश्‍वरद्वारा चिनिएका छौ भने, किन तिमीहरू फेरि कमजोर र मूल्यहीन आधारभूत सिद्धान्तहरूतर्फ फर्किरहेका छौ ? के तिमीहरू फेरि दास हुने चाहना गर्छौ ? **10** तिमीहरूले ध्यानपूर्वक विशेष दिनहरू, औँसी, ऋतुहरू र वर्षहरूलाई मान्दछौ । **11** म तिमीहरूका लागि चिन्ता गर्दछु । म यो चिन्ता गर्दछु, कि मैले तिमीहरूमाथि व्यर्थमा मेहनत गरेँ । **12** भाइहरू हो, म यो बिन्ती गर्दछु, कि म जस्तो छु तिमीहरू पनि त्यस्तै होओ, किनकि म पनि तिमीहरूजस्तै भएको छु । तिमीहरूले मप्रति कुनै खराबी गरेका छैनौ । **13** तर तिमीहरू यो कुरा जान्दछौ, कि मेरो शारीरिक बिमारीको कारण मैले तिमीहरूलाई पहिलो पटक सुसमाचार घोषणा गरेँ । **14** मेरो शारीरिक अवस्थाले तिमीहरूलाई परीक्षा ल्याए तापनि तिमीहरूले मेरो उपेक्षा गरेनौ वा मलाई इन्कार गरेनौ । त्यसको सट्टामा, तिमीहरूले म नै ख्रीष्‍ट येशू भएझैँ गरी मलाई परमेश्‍वरका स्वर्गदूतको रूपमा स्वीकार गर्‍यौ । **15** त्यसकारण, अब तिमीहरूको आनन्द कहाँ छ ? किनकि तिमीहरूको विषयमा म यो गवाही दिन्छु, कि सम्भव भए त तिमीहरूले मलाई आफ्नो आँखा निकालेर दिने थियौ । **16** मैले तिमीहरूलाई सत्यता बताएको कारण, के म अब तिमीहरूको शत्रु भएँ त ? **17** तिनीहरूले तिमीहरूलाई उत्कट इच्छाले खोज्दछन्, तर कुनै भलाइको लागि होइन । तिमीहरूले तिनीहरूलाई पछ्याउनेछौ भनेर तिनीहरूले मबाट तिमीहरूलाई अलग गर्न चाहन्छन् । **18** म तिमीहरूको उपस्थितिमा रहँदा मात्र नभएर सधैँ नै असल अभिप्रायको निम्ति उत्कट इच्छा राख्‍नु असल हुन्छ । **19** मेरा साना बालकहरू हो, तिमीहरूभित्र ख्रीष्‍ट नबनिनुभएसम्म मैले फेरि तिमीहरूका निम्ति प्रसव वेदनाको पीडा भोगिरहेको छु । **20** म अब तिमीहरूकहाँ उपस्थिति हुन चाहन्छु र मेरो बोलीलाई परिवर्तन गर्न चाहन्छु, किनकि म तिमीहरूको विषयमा अन्योलमा परेको छु । **21** तिमीहरू जो व्यवस्थाको अधीनमा रहने इच्छा गर्दछौ, मलाई यो बताओ, कि व्यवस्थाले के भन्दछ भन्‍ने कुरा के तिमीहरूले सुन्दैनौ ? **22** किनकि यस्तो लेखिएको छ, कि अब्राहामका दुई जना छोरा थिए, एक जना दासी स्‍त्रीबाट र अर्कोचाहिँ स्वतन्‍त्र स्‍त्रीबाट । **23** तथापि, दासीबाटको चाहिँ केवल शरीरद्वारा जन्मिएको थियो, तर स्वतन्‍त्र स्‍त्रीबाटको चाहिँ प्रतिज्ञाद्वारा जन्मिएको थियो । **24** यी कुराहरूलाई एउटा रूपक दृष्‍टान्तद्वारा वर्णन गर्न सकिन्छ, किनकि यी दुई स्‍त्री दुईवटा प्रतिज्ञाझैँ हुन् । तिनीहरूमध्ये एक जनाचाहिँ सीनै पर्वतबाट हो । तिनले यस्ता छोराछोरीहरू जन्माउँछिन्, जो दासहरू हुन् । तिनी हागार हुन् । **25** अहिले हागारचाहिँ अरबको सीनै पर्वत हो । तिनले वर्तमान यरूशलेमको सङ्केत गर्छिन्, किनकि तिनी तिनका छोराछोरीहरूसँगै दासत्वमा छिन् । **26** तर माथि रहेको यरूशलेम स्वतन्‍त्र छ, जोचाहिँ हाम्री आमा हुन् । **27** किनकि यस्तो लेखिएको छ, “ए बाँझी स्‍त्री, जसले जन्म दिन सक्दिनन्, आनन्द मनाओ । तिमी जसले बालक जन्माउने अनुभव पाएकी छैनौ, मन खोल र आनन्दले कराऊ । किनकि त्यस बाँझीका पति भएकाहरूका भन्दा पनि धेरै छोराछोरीहरू छन् ।” **28** भाइहरू हो, अब तिमीहरू पनि इसहाकजस्तै प्रतिज्ञाका छोराछोरीहरू हौ । **29** त्यो समयमा शरीरअनुसार जन्मेकोले आत्माअनुसार जन्मेकोलाई सतायो । अहिले पनि यस्तै नै छ । **30** धर्मशास्‍त्रले के भन्दछ ? “दासी स्‍त्री र तिनको पुत्रलाई निकालिदेओ । किनकि दासी स्‍त्रीको पुत्रले स्वतन्‍त्र स्‍त्रीको पुत्रसँगै समान उत्तराधिकार प्राप्‍त गर्नेछैन ।” **31** त्यसकारण, भाइहरू हो, हामी दासी स्‍त्रीका छोराछोरीहरू होइनौँ, तर स्वतन्‍त्र स्‍त्रीका छोराछोरीहरू हौँ ।

### Chapter 5

**1** स्वतन्‍त्रताको निम्ति ख्रीष्‍टले हामीलाई मुक्त गराउनुभएको हो । यसैकारण, स्थिर होओ र फेरि बन्धनको जुवामुनि नपर । **2** हेर ! म पावल तिमीहरूलाई भन्दछु, कि तिमीहरूको खतना भए तापनि ख्रीष्‍टमा तिमीहरूलाई केही फाइदा हुनेछैन । **3** फेरि, खतना गरिएका सबै मानिसलाई म यो गवाही दिन्छु, कि सबै व्यवस्था पालन गर्न त्यो बाध्य हुन्छ । **4** जो व्यवस्थाबाट धर्मी ठहराइएका छौ, तिमीहरू ख्रीष्‍टबाट अलग गरिएका छौ । तिमीहरू अनुग्रहबाट टाढा गएका छौ । **5** किनकि आत्माद्वारा विश्‍वासबाट हामीले धार्मिकताको आशाको प्रतीक्षा गरिरहेका छौँ । **6** ख्रीष्‍ट येशूमा न खतना न बेखतना कुनै मूल्यको हुन्छ । केवल प्रेमद्वारा काम गर्ने विश्‍वासको मात्र मूल्य हुन्छ । **7** तिमीहरू असल रूपमा दौडिरहेका थियौ । सत्यताको पालन गर्न तिमीहरूलाई कसले रोक्यो ? **8** यो काम गर्नको निम्ति आएको प्रोत्साहन तिमीहरूलाई बोलाउनुहुने बाटको होइन । **9** थोरै खमिरले पुरै आटाको डल्लोलाई फुलाउँछ । **10** प्रभुमा म तिमीहरूमा भरोसा गर्दछु, कि तिमीहरूले अर्को तरिकाले विचार गर्दैनौ । तिमीहरूलाई अलमलमा पार्ने जोसुकै भए तापनि त्यसले आफ्नो दण्ड पाउनेछ । **11** मेरा भाइहरू हो, यदि म अझै पनि खतनाको प्रचार गर्दछु भने, अझै पनि म किन सताइएको छु ? त्यसो हो भनेता क्रुसको बाधा नष्‍ट हुने थियो । **12** तिमीहरूलाई बहकाउनेहरूले त आफैँलाई नपुङ्सक तुल्याओस् । **13** किनकि मेरा भाइहरू हो, परमेश्‍वरले तिमीहरूलाई स्वतन्‍त्रताको निम्ति बोलाउनुभएको छ । आफ्नो स्वतन्‍त्रतालाई शरीरको निम्ति अवसरको रूपमा मात्र प्रयोग नगर । बरु, प्रेमद्वारा एक अर्कालाई सेवा पुर्‍याओ । **14** किनकि सारा व्यवस्था एउटै आज्ञामा पुरा हुन्छ, “तिमीहरूले आफ्नो छिमेकीलाई आफैँलाई जस्तै प्रेम गर्नुपर्छ ।” **15** तर यदि तिमीहरूले एक अर्कालाई टोक्‍ने र निल्ने गर्छौ भने, ध्यान देओ, तिमीहरू आफैँ एक अर्काबाट नष्‍ट हुन नपरोस् । **16** म भन्दछु, आत्माद्वारा हिँड, अनि तिमीहरूले शरीरका अभिलाषाहरूलाई पुरा गर्नेछैनौ । **17** किनकि शरीरका अभिलाषाहरू आत्माको विरुद्धमा हुन्छन्, र आत्माको इच्छा शरीरको विरुद्धमा हुन्छ । किनकि यी एक अर्काका विपरीत हुन्छन् । यसको परिणामचाहिँ यही हो, कि तिमीहरूले गर्न चाहेका कुराहरू तिमीहरूले गर्दैनौ । **18** तर यदि आत्माले तिमीहरूलाई अगुवाइ गर्नुहुन्छ भने तिमीहरू व्यवस्थाको अधीनमा हुँदैनौ । **19** शरीरका कामहरू प्रत्यक्ष देख्‍न सकिने हुन्छन् । ती कामुक अनैतिकता, अपवित्रता, कामवासना, **20** मूर्तिपूजा, तन्‍त्रमन्‍त्र, दुश्मनी, झैँझगडा, ईर्ष्या, क्रोध, स्वार्थ, फुट, गुटबन्दी, **21** डाह, पियक्‍कडपन, मोजमज्जा र अरू यस्तै कुराहरू हुन् । मैले तिमीहरूलाई पहिले पनि चेतावनी दिएझैँ म फेरि चेतावनी दिन्छु, कि जसले यी कुराहरू गर्छन्, तिनीहरू परमेश्‍वरको राज्यका हकदार हुनेछैनन् । **22** तर पवित्र आत्माका फलचाहिँ प्रेम, आनन्द, शान्ति, धैर्य, दया, भलाइ, विश्‍वास, **23** नम्रता र संयम हुन् । यी कुराहरूका विरुद्धमा कुनै व्यवस्था छैन । **24** तिनीहरू जो ख्रीष्‍ट येशूका हुन् उनीहरूले आफ्ना शरीरलाई त्यसका लालसा र दुष्‍ट अभिलाषाहरूसहित क्रुसमा टाँगेका हुन्छन् । **25** यदि हामी आत्माद्वारा जिउँछौँ भने, हामी आत्माद्वारा नै हिँडौँ । **26** हामी अहङ्कारी नबनौँ; एक अर्कालाई रिस नउठाऔँ; वा एक अर्काको ईर्ष्या नगरौँ ।

### Chapter 6

**1** भाइहरू हो, यदि कुनै मानिसले पाप गरेको फेला परेमा, तिमीहरूमध्येका आत्मिक व्यक्‍तिहरूले चाहिँ नम्रताको आत्मामा त्यस व्यक्‍तिलाई पुनर्स्थापित गर्नुपर्छ । तिमीहरू आफैँ परीक्षामा नपर्नको निम्ति आफ्नो ख्याल गर । **2** एक अर्काको भार उठाओ, र यसरी तिमीहरूले ख्रीष्‍टको व्यवस्थालाई पुरा गर्नेछौ । **3** किनकि यदि कसैले आफू कुनै महत्त्वको नहुँदा नहुँदै पनि केही हुँ भनी ठान्दछ भने, त्यसले आफैँलाई धोका दिन्छ । **4** हरेकले आफ्नो कामको जाँच गर्नुपर्छ । तब मात्रै अरू कसैसँग तुलना नगरिकन पनि ऊ आफैँसँग गर्व गर्ने केही कारण हुन्छ । **5** किनकि हरेकले आफ्नो भार आफैँ उठाउनेछ । **6** जसलाई वचन सिकाइएको छ, उसले शिक्षकसँग सबै असल कुराहरू बाँड्नुपर्छ । **7** धोकामा नपर । परमेश्‍वरको ठट्टा हुँदैन । मानिसले जे रोप्दछ, त्यसले त्यही नै कटनी गर्नेछ । **8** किनकि जसले आफ्नै पाप-स्वभावमा बिउ छर्दछ, त्यसले विनाशको कटनी गर्नेछ, तर जसले आत्मामा बिउ छर्दछ, त्यसले आत्माबाट अनन्त जीवनको कटनी गर्नेछ । **9** हामी असल काम गर्न थकित नहोऔँ, किनकि यदि हामीले हरेस खाएनौँ भने ठिक समयमा हामीले फसलको कटनी गर्नेछौँ । **10** त्यसकारण, हामीले मौका पाउन साथ, सबैको निम्ति भलाइ गरौँ । विशेष गरी विश्‍वासको परिवारको निम्ति हामीले भलाइ गरौँ । **11** हेर मैले आफ्नै हातले कति ठुला-ठुला अक्षरहरूमा तिमीहरूलाई लेखिरहेछु । **12** शारीरिक रूपमा प्रभाव पार्न चाहनेहरूले तिमीहरूलाई खतना गर्न बाध्य गराउँछन् । ख्रीष्‍टको क्रुसको खातिर सतावट भोग्‍नु नपरोस् भनेर मात्र तिनीहरूले यसो गर्छन् । **13** किनकि खतना भएकाहरूले नै व्यवस्थाको पालन गरेका हुँदैनन् । बरु, तिमीहरूका शरीरका विषयमा घमण्ड गर्न सकून् भनेर तिमीहरूको खतना भएको तिनीहरू चाहन्छन् । **14** हाम्रा प्रभु येशू ख्रीष्‍टको क्रुसबाहेक मैले अरू कुनै कुरामा कहिल्यै गर्व गर्न नपरोस् । उहाँद्वारा नै म संसारको लागि र संसार मेरो लागि क्रुसमा टाँगिएको छ । **15** किनकि न त खतना न बेखतना कुनै मूल्यको हो । बरु, नयाँ सृष्‍टि महत्त्‍वपूर्ण छ । **16** यही नियमअनुसार जिउने सबैमा अनि परमेश्‍वरको इस्राएलमा शान्ति र कृपा रहोस् । **17** अब उप्रान्त मलाई कसैले दु:ख नदेओस्, किनकि म आफ्नो शरीरमा येशूका चिन्हहरू धारण गर्दछु । **18** भाइहरू हो, तिमीहरूका आत्मामा हाम्रा प्रभु येशू ख्रीष्‍टको अनुग्रह रहोस् । आमेन ।

## Ephesians

### Chapter 1

**1** पावल, परमेश्‍वरको इच्छाद्वारा येशू ख्रीष्‍टको एक प्रेरितबाट परमेश्‍वरका निम्ति अलग गरिएका एफिससमा भएकाहरू र ख्रीष्‍ट येशूमा विश्‍वासयोग्य भएकाहरूलाई, **2** हाम्रा पिता परमेश्‍वर र ख्रीष्‍ट येशूबाट तिमीहरूलाई अनुग्रह र शान्ति । **3** परमेश्‍वर हाम्रा प्रभु येशू ख्रीष्‍टका पिताको प्रशंसा होस् । जसले हामीलाई हर प्रकारको आत्मिक आशिषले ख्रीष्‍टमा स्वर्गीय स्थानहरूमा आशिषित पार्नुभयो । **4** यस संसारको सृष्‍टिभन्दा पहिले नै हामी ख्रीष्‍टमा विश्‍वास गर्नेहरूलाई परमेश्‍वरले चुन्‍नुभयो । उहाँको दृष्‍टिमा पवित्र र दोषरहित हुन सकौँ भनेर उहाँले हामीलाई चुन्‍नुभयो । **5** प्रेममा परमेश्‍वरले हामीलाई येशू ख्रीष्‍टद्वारा आफ्नै निज पुत्रहरूका रूपमा ग्रहण गर्नको निम्ति पूर्णनिर्धारण गर्नुभयो । उहाँले यसो गर्नुभयो किनकि उहाँले योजना गर्नुभएको कुरा गर्न उहाँ प्रसन्‍न हुनुभयो । **6** नतिजा यो हो, कि परमेश्‍वरको महिमामय अनुग्रहको कारण सबैले उहाँको प्रशंसा गर्छन् । यो अनुग्रह उहाँले आफ्नो प्रियद्वारा सित्तैमा हामीलाई दिनुभएको छ । **7** अपार अनुग्रहद्वारा उहाँको प्रिय पुत्रमा हामीले रगतबाट छुटकारा अनि पापको क्षमा पाउदछौँ । **8** पुरा बुद्धि र समझको पूर्णतामा उहाँले यस अनुग्रहचाहिँ प्रश‍स्त मात्रामा हामीलाई दिनुभएको थियो । **9** परमेश्‍वरले आफ्नो इच्छा अनुसार ख्रीष्‍टमा प्रकाशमा ल्याउनुभएको उहाँको योजनाको गुप्‍त सत्यतालाई हाम्रो निम्ति प्रकट गर्नुभयो । **10** उहाँको योजनाको पूर्णताको समय जब पूरा हुन्छ, तब ख्रीष्‍टमा परमेश्‍वरले स्वर्ग र पृथ्वीका सबै थोकलाई एक साथ ल्याउनुहुनेछ । **11** येशू ख्रीष्‍टमा हामी परमेश्‍वरका सन्तानको रूपमा चुनिएका थियौँ । सबै कुरा आफ्नो इच्छा अनुसार गर्नुहुनेको योजनामा हामी अगिबाटै चुनिएका थियौँ । **12** उहाँको महिमाको प्रशंसाको निम्ति अस्तित्वमा रहन सकौँ भनेर परमेश्‍वरले यो गर्नुभयो । हामी ख्रीष्‍टमा भरोसा राख्‍ने पहिलो व्‍यक्तिहरू थियौँ । **13** ख्रीष्‍टमा तिमीहरूले सत्य वचन, तिमीहरूको छुट्काराको सुसमाचार सुनिसकेपछि, उहाँमा नै तिमीहरूले विश्‍वास गरेका छौ र प्रतिज्ञा सहितको पवित्र आत्माको छाप लगाइएका थियौ । **14** हामीले हाम्रो उत्तराधिकार प्राप्‍त नगरून्जेल सम्म पवित्र आत्मा हाम्रो उत्तराधिकारको निश्‍चयताको प्रमाण हुनुहुन्छ । यो उहाँको महिमाको प्रशंसाको लागि हो । **15** यसकारण प्रभु येशू ख्रीष्‍टमा भएको तिमीहरूको विश्‍वासको बारेमा र उहाँको लागि छुट्टयाइएकाहरूका लागि तिमीहरूको प्रेमको सम्बन्धमा मैले सुनेको समय देखि, **16** मैले तिमीहरूको लागि परमेश्‍वरमा धन्यवाद दिन र मेरो प्रार्थनामा तिमीहरूलाई सम्झिन रोकेको छैन । **17** म यो प्रार्थना गर्दछु, कि हाम्रा प्रभु येशू ख्रीष्‍टका परमेश्‍वर, महिमाका पिताले तिमीहरूलाई बुद्धिको आत्मा र उहाँको ज्ञानको प्रकाश दिऊन् । **18** म यो प्रार्थना गर्दछु, कि हाम्रो बोलावटको निश्‍चयता के हो भनेर जान्‍नको निम्ति तिमीहरूका हृदयका आँखाहरू प्रज्वलित होऊन्, र उहाँको निम्ति अलग गरिएकाहरूका बिचमा उहाँको उत्तराधिकारको महिमाको प्रशस्तता के हो सो तिमीहरूले जान्‍न सकोस् । **19** हामी विश्‍वास गर्नेहरूमा उहाँको शक्तिको अत्याधिक महानताको विषयमा तिमीहरूले जान्‍न सकोस् भनेर म प्रार्थना गर्दछु । यो महानता उहाँको शक्तिको तीव्रताको कार्य अनुसारको हो । **20** यो यही शक्ति हो जुन परमेश्‍वरले ख्रीष्‍ट येशूलाई मृत्‍युबाट जीवित पार्नुभएको र स्वर्गीय स्थानहरूमा उहाँको दाहिने बाहुलीमा येशूलाई बसाल्नुभएको समयमा येशू ख्रीष्‍टमा कार्य गर्दैथियो । **21** उहाँले येशूलाई सबै शासन, सबै अधिकार, शक्ति, प्रभुत्त्वहरू र हरेक नामभन्दा माथि राख्‍नुभयो । यस युगको लागि मात्र होइन, तर आउने युगको लागि पनि उहाँले ख्रीष्‍टलाई राख्‍नुभएको छ । **22** परमेश्‍वरले सबै कुराहरू येशू ख्रीष्‍टको पाउमा सुम्पनुभएको छ र उहाँलाई नै मण्डलीमा सबै कुराहरू माथि शिर बनाउनुभएको छ । **23** उहाँले सबै तरिकामा सबै कुरा पूरा गर्नुहुन्छ, र उहाँको पूर्णता उहाँको शरीर, मण्डली हो ।

### Chapter 2

**1** तिमीहरू त आफ्ना अपराधहरू र पापहरूमा मरेका थियौ । **2** यस संसारको रीतिअनुसार तिमीहरू यस्ता कुराहरूमा एकपल्ट हिँडेका थियौ । आकाशको शक्तिको शासक अनुसार तिमीहरू हिँडेका थियौ । यो त्यसको आत्मा हो, जो अनाज्ञाकारीताका सन्तानहरूमा काम गर्दछ । **3** हामी एकपल्ट यी सबै अविश्‍वासीहरू सँगै थियौँ । हाम्रो शरीरको खराब इच्छा अनुसार हामी चल्थ्यौँ र शरीर र मनका इच्छा अनुसार काम गर्ने गर्‍थ्‍यौँ । हामी अरू मानिसहरू जस्तै स्वभावले क्रोधका सन्तान थियौँ । **4** तर परमेश्‍वरले आफ्नो महान् प्रेमले हामीलाई प्रेम गर्नुभएको कारण उहाँ दयामा धनी हुनुहुन्छ । **5** जब हामी आफ्ना अपराधहरूमा मरेका थियौँ, उहाँले हामी सबैलाई सँगै ख्रीष्‍टमा नयाँ जीवनमा ल्याउनुभयो । उहाँको अनुग्रहद्वारा तिमीहरू बचाइएका छौ । **6** ख्रीष्‍ट येशूमा हामीलाई परमेश्‍वरले उठाउनुभएको छ र स्वर्गीय स्थानहरूमा उहाँसँगै बसाल्नुभएको छ । **7** आउँदा दिनहरूमा उहाँको अनुग्रहको प्रशस्तता हामीलाई प्रकट गराउने हेतुले उहाँले यसो गर्नुभयो । ख्रीष्‍ट येशूमा उहाँको दयाद्वारा उहाँले यो देखाउनुहुन्छ । **8** किनकि तिमीहरू अनुग्रहबाट विश्‍वासद्वारा बचाइएका छौ, र यो तिमीहरूबाट आएको होइन तर यो परमेश्‍वरको उपहार हो । **9** कामहरूबाट यो होइन, यसैकारण कसैले घमण्ड गर्न सक्दैन । **10** किनकि हामीहरू परमेश्‍वरले धेरै पहिले देखि नै योजना गर्नुभएको असल काम गर्नको निम्ति र हामीहरू ती बमोजिम हिडौँ भनेर ख्रीष्‍ट येशूमा सृजना गरिएका उहाँको हातका सिप हौँ । **11** त्यसकारण यो कुरा सम्झ, कि एक समय तिमीहरू शरीरमा गैरयहूदीहरू थियौ । मानिसहरूका हातहरूबाट शरीरमा खतना भएकाहरूले तिमीहरूलाई “बेखातनाको” भनेर बोलाउँथे । **12** किनकि त्यो समयमा तिमीहरू ख्रीष्‍टबाट अलगिएका थियौ । इस्राएलका मानिसहरूका निम्ति तिमीहरू परदेशी थियौ । तिमीहरू प्रतिज्ञाका करारबाट बिराना थियौ । तिमीहरूको भविष्‍यको कुनै निश्‍चयता थिएन । तिमीहरू परमेश्‍वर बिना यस संसारमा थियौ । **13** तिमीहरू एक समय परमेश्‍वरबाट टाढा भएकाहरू, अब येशू ख्रीष्‍टको रगतद्वारा ख्रीष्‍ट येशूमा परमेश्‍वरसँग नजिक ल्याइएका छौ । **14** किनकि उहाँ हाम्रो शान्ति हुनुहुन्छ । उहाँले दुईलाई एक बनाउनुभयो । हामीलाई एक अर्कामा विभाजन गर्ने शत्रुताका पर्खालहरू उहाँको शरीरद्वारा भत्काइएका छन् । **15** अर्थात्, उहाँमा नै एउटा नयाँ मानिस सृष्‍टि गर्न, उहाँले नियमहरू र आज्ञाहरूका कानुनलाई खारेज गरिदिनुभयो । उहाँले मिलाप गराउनुभयो । **16** उहाँको क्रूसद्वारा दुई मानिसलाई परमेश्‍वरमा शरीरमा एक बनाउनको निम्ति उहाँले यो गर्नुभयो । क्रुससँगै उहाँले शत्रुतालाई नाश गर्नुभयो । **17** येशू आउनुभयो र धेरै टाढा र नजिक भएकाहरूलाई उहाँले शान्तिको घोषणा गर्नुभयो । **18** किनकि येशूद्वारा हामी दुवै एउटै आत्मामा पिताकहाँ जान सक्छौँ । **19** त्यसकारण, तिमी यहूदीहरू कोहीपनि नौलो मानिस वा परदेशी छैनौ । तर सबै परमेश्‍वरको निम्ति अलग गरिएकाहरू सँगै उहाँको राज्यको सँगी नागरिकहरू हौ र परमेश्‍वरको परिवारका सदस्यहरू हौ । **20** तिमीहरू प्रेरित र अगमवक्ताहरूको जग माथि बसालेर निर्माण गरिएका हौ । ख्रीष्‍ट येशू आफैँ कुने-ढुङ्गो हुनुहुन्छ । **21** येशू ख्रीष्‍टमा उहाँको सारा निर्माण मिल्दै जान्छ र प्रभुमा एउटै मन्दिरको रूपमा बढ्दै जान्छ । **22** अनि उहाँमा नै तिमीहरू पनि पवित्र आत्मामा परमेश्‍वरको वासस्थानको रूपमा सँगै निर्माण भइरहेका छौ ।

### Chapter 3

**1** यसैकारण, म पावल, तिमी गैरयहूदीहरूका निम्ति येशू ख्रीष्‍टको एक कैदी हुँ । **2** तिमीहरूका निम्ति परमेश्‍वरले मलाई दिनुभएको उहाँको अनुग्रहको कार्यको विषयमा तिमीहरूले सुनेका छौ भनी म विचार गर्दछु । **3** मलाई दिइएको प्रकाश अनुसार म यी कुराहरू लेख्दै छु । मेरो अर्को पत्रमा मैले सम्क्षिप्‍त रूपमा लेखेको कुरा एउटा गुप्‍त सत्यता हो । **4** जब तिमीहरू यसको बारेमा पढ्छौ, तब ख्रीष्‍टको लुकिएको सत्यताको बारेमा मसँग भएको अन्तर्दृष्‍टिको बारेमा तिमीहरूले बुझ्‍न सक्‍ने छौ । **5** यो सत्यता अरू पुस्ताहरूको मानिसहरूलाई बताइएको थिएन । तर अहिले उहाँमा समर्पित प्रेरितहरू र अगमवक्ताहरूलाई आत्माद्वारा यो प्रकट गराइएको छ । **6** यो गुप्‍त सत्यता यही हो, कि गैरयहूदीहरू सँगी उत्तराधिकारीहरू र उहाँको शरीरका सँगी सदस्यहरू हुन् । यो सुसमाचारद्वारा ख्रीष्‍ट येशूमा भएको प्रतिज्ञाका तिनीहरू सँगी भागेदारहरू हुन् । **7** उहाँको शक्तिको कामद्वारा मलाई दिइएको परमेश्‍वरको अनुग्रहको वरदानद्वारा म यस सुसमाचारको सेवक भएको छु । **8** परमेश्‍वरका निम्ति अलग गरिएकाहरू मध्ये म सबै भन्दा सानो भएतापनि, उहाँले मलाई यो वरदान दिनुभयो । गैरयहूदीहरूलाई ख्रीष्‍ट येशूको अचिन्तनीय सम्पत्तिको विषयमा सुसमाचार घोषणा गर्नको निम्ति यो वरदान मलाई दिइयो । **9** सबै मानिसहरूलाई परमेश्‍वरको गुप्‍त योजनाको बारेमा मैले स्पष्‍ट गर्नुपर्छ । पहिले, यो योजना सबै कुरालाई सृष्‍टि गर्नुहुने परमेश्‍वरद्वारा पुस्तौँसम्म लुकाइएको थियो । **10** परिणाम स्वरूप, अब मण्डलीद्वारा स्वर्गीय स्थानहरूमा भएका शासकहरू र अधिकार गर्नेहरूले परमेश्‍वरको विवेकको बहुपक्षिय प्रवृत्तिबारे थाहा पाउनेछन् । **11** हाम्रा प्रभु, ख्रीष्‍ट येशूमा उहाँले पूरा गर्नुभएको अनन्त योजना अनुसार यो हुनेछ । **12** किनभने ख्रीष्‍टमा, उहाँमाथि हाम्रो विश्‍वासको कारण हामीले साहस र आत्मविश्‍वास पाएका छौँ । **13** यसकारण, तिमीहरूका निम्ति मैले गरेका दुःखहरूमा तिमीहरू निरुत्साहित नहुन म आग्रह गर्दछु । त्यो तिमीहरूका निम्ति महिमा हो । **14** यही कारण म पिताको सामु मेरा घुँडा टेक्दछु, **15** जसको पछाडि स्वर्ग र पृथ्वीमा भएका सबै परिवारको नाउँ राखिएको छ । **16** उहाँको महिमाको प्रशस्तता अनुसार तिमीहरूमा बास गर्नुहुने उहाँको आत्माको शक्तिद्वारा उहाँले तिमीहरूलाई मजबूत गराऊन् भनेर म प्रार्थना गर्दछु । **17** तिमीहरूको विश्‍वासद्वारा येशू ख्रीष्‍ट तिमीहरूका हृदयमा वास गरून् भनेर म प्रार्थना गर्दछु । उहाँको प्रेममा तिमीहरूले जरा गाडी जग बसाल्न सकोस् भनेर म प्रार्थना गर्दछु । **18** ताकि, उहाँको प्रेममा सबै विश्‍वासीहरू सँगै ख्रीष्‍टको प्रेमको चौडाई, लम्बाई, उचाई र गहिराई तिमीहरूले बुझ्‍न सकोस् । **19** तिमीहरूले ख्रीष्‍टको प्रेमको महानतालाई बुझ्‍न सकोस् भनेर म प्रार्थना गर्दछु, जुन ज्ञान भन्दा उत्तम छ । तिमीहरू परमेश्‍वरको समपूर्णताले भरिन सक भनेर यसो गर । **20** अब हामी भित्र काम गर्ने उहाँको शक्ति अनुसार, हामीले माग्‍ने वा विचार गर्ने सबै कुराभन्दा धेरै माथि सबै थोक गर्न सक्‍नुहुने उहाँलाई, **21** ख्रीष्‍ट येशूमा भएका सबै पुस्ताहरूद्वारा र मण्डलीमा उहाँलाई सदासर्वदा युग-युग सम्म महिमा होस् ! आमेन ।

### Chapter 4

**1** यसकारण, प्रभुको निम्ति कैदी भएको नाताले तिमीहरूलाई जुन बोलावटमा बोलाइएको छ, त्यस बोलावटमा उचित ढंगले चल्नको निम्ति म तिमीहरूलाई आग्रह गर्दछु । **2** ज्यादै विनम्रता र कोमलता र धैर्यतामा जिओ । एकले अर्कालाई प्रेममा स्वीकार गर । **3** आत्माको एकतालाई शान्तिको बन्धनमा राख्‍नलाई उत्कृष्‍ट तरिकाले प्रयत्‍न गर । **4** शरीर एउटै छ र आत्मापनि एउटै हुनुहुन्छ, जसरी तिमीहरू पनि एउटै निश्‍चित आशामा बोलाइएका थियौ । **5** प्रभु एउटै हुनुहुन्छ, विश्‍वास एउटै हो, र बप्‍तिसमा पनि, **6** र सबैका पिता, परमेश्‍वर पनि एउटै हुनुहुन्छ । उहाँ सबै कुरामाथि, सबै कुराभित्र र सबै कुरामा हुनुहुन्छ । **7** हामी हरेकलाई ख्रीष्‍टको वरदानको नापअनुसार वरदान दिइएको छ । **8** जसरी धर्मशास्‍त्रले भन्दछः “जब उहाँ उच्‍च स्थानमा जानुभयो, उहाँले कैदीहरूलाई दासत्वमा राख्‍नुभयो । उहाँले मानिसहरूलाई वरदानहरू दिनुभयो ।” **9** “उहाँ उच्‍च स्थानमा जानुभयो” भन्‍ने भनाइको अर्थ के हो त, यस बाहेक उहाँ पृथ्वीका गहिराइहरूमा पनि ओर्लनुभयो ? **10** उहाँ जो तल ओर्लनुभयो, उहाँ नै सबै स्वर्गहरूभन्दा धेरै माथि उक्लनुभयो । उहाँले सबै कुराहरूलाई पूर्ण गर्नको निम्ति यो गर्नुभयो । **11** ख्रीष्‍टले यस्ता वरदानहरू दिनुभयोः प्रेरितहरू, अगमवक्ताहरू, प्रचारकहरू, पास्टरहरू र शिक्षकहरू । **12** ख्रीष्‍टको शरीरलाई निर्माण गर्ने सेवाको कार्यको निम्ति विश्‍वासीहरूलाई निपुण गर्नलाई उहाँले यो गर्नुभयो । **13** विश्‍वासको एकता र परमेश्‍वरका पुत्रको ज्ञानमा हामी नपुगेसम्म उहाँले यो गर्नुहुन्छ । ख्रीष्‍टको उचाइमा पूर्ण रूपमा पुगेकाहरू झैँ हामी परिपक्व नभएसम्म उहाँले यो गर्नुहुन्छ । **14** हामी अब बालकहरू जस्तै नहोऔँ भनेर यो जरूरी छ । हामी अब उसो यता-उता नबरालिऔँ भनेर यो जरूरी छ । सबै शिक्षाको बेगसँगै र मानिसहरूको धोखा दिने चलाखीपनको छलद्वारा हामी नबहकिऔँ भनेर यो जरूरी छ । **15** बरु हामी प्रेममा सत्य बोल्नेछौँ र हाम्रो शिर, ख्रीष्‍टमा हामी सबै क्षेत्रमा वृद्धि हुनेछौँ । **16** ख्रीष्‍टले विश्‍वासीहरूको शरीरलाई सँगै जोड्नुहुन्छ । प्रेममा सम्पूर्ण शरीरको विकास होस् र आफैँ वृद्धि होस् भनेर, त्यो हरेक सहयोगी तन्तुहरूद्वारा सँगै गाँसिएको हुन्छ । **17** त्यसैले म तिमीहरूलाई भन्दछु र प्रभुमा उत्साह दिन्छुः गैरयहूदीहरू आफ्ना विचारहरूको व्यर्थतामा हिँडे झैँ अबदेखि तिमीहरू चाहिँ हिँड्नु पर्दैन । **18** तिनीहरू विचारमा अन्धा भएका छन् । तिनीहरूका हृदयको कठोरताको कारण तिनीहरूमा भएको अज्ञानताले तिनीहरू परमेश्‍वरको जीवनबाट अलग गरिएका छन् । **19** तिनीहरूमा शर्म छैन । अशुद्ध कुराहरूमाथि कामुकता र हर किसिमका लालचमा तिनीहरूले आफैँलाई सुम्पिदिएका छन् । **20** तर तिमीहरूले यस्तो तरिकाले ख्रीष्‍टको बारेमा जानेका होइनौ । **21** तिमीहरूले येशूको बारेमा सुनेका छौ भनी म ठान्दछु । ख्रीष्‍टमा नै सत्यता भएको हुनाले तिमीहरू उहाँमा नै सिकाइएका छौ भनी म ठान्दछु । **22** तिमीहरूका पुराना आचरण, पुरानो मनुष्यताअनुसार गरिएका सबै कुराहरू तिमीहरूले त्याग्‍नुपर्छ । यही पुरानो मनुष्यताको कपटी अभिलाषाहरूका कारण तिमीहरू नष्‍ट भइरहेका छौ । **23** तिमीहरू आफ्नो विचारको आत्मामा पुनः नयाँ हुनको निम्ति आफ्नो पुरानो मनुष्यतालाई त्याग । **24** परमेश्‍वरले चाहनुभएअनुसार नयाँ मनुष्यता धारण गर्नको निम्ति यस्तो गर । यो नयाँ मनुष्यतालाई धार्मिकता र सत्यताको पवित्रतामा सृजना गरिएको हो । **25** त्यसैले असत्यतालाई त्याग । “सबैले आफ्नो छिमेकीसँग सत्य बोलोस्,” किनभने हामी एकअर्काका सदस्यहरू हौँ । **26** “रिस गर, तर पाप नगर ।” तिम्रो रिससँगै घामलाई अस्ताउन नदेओ । **27** दुष्‍टलाई मौका नदेओ । **28** चोर्नेले अब उसो नचोरोस् । बरु उसले परिश्रम गरोस् । आवश्‍यकतामा रहेका मानिसहरूलाई सहायता गर्नको निम्ति उसले आफ्ना हातहरूलाई उपयोगी काममा लगाओस् । **29** तिम्रो मुखबाट कुनै अपशब्द ननिस्कोस् । तर यसको सट्टामा, आवश्यताहरू पूरा गर्ने र सुन्‍ने मानिसहरूलाई लाभ हुने शब्दहरू तिम्रा मुखबाट निस्कून् । **30** र परमेश्‍वरको पवित्र आत्मालाई दुःखित नतुल्याओ । छुटकाराको दिनको निम्ति उहाँद्वारा नै तिमीहरूमा छाप लगाइएको छ । **31** सबै किसिमका तीतोपना, क्रोध, रिस, झगडा र अपमान सहित सम्पूर्ण दुष्‍टता तिमीहरूले त्याग्‍नुपर्छ । **32** एकअर्का प्रति दयालु होओ । कृपालु मनका होओ । जसरी ख्रीष्‍टमा परमेश्‍वरले तिमीहरूलाई क्षमा दिनुभयो त्यसरी नै तिमीहरूले पनि एकअर्कालाई क्षमा देओ ।

### Chapter 5

**1** त्यसकारण परमेश्‍वरका प्रिय छोरा-छोरीहरू झैँ उहाँको अनुकरण गर्ने होओ । **2** र ख्रीष्‍टले हामीलाई प्रेम गर्नुभएर आफैँलाई हाम्रो निम्ति दिनुभए झैँ तिमीहरू प्रेममा हिँड । परमेश्‍वरको निम्ति सुगन्धित सुवास्‍ना हुनको निम्ति उहाँ एक भेटी र बलिदान हुनुहुन्थ्यो । **3** जस्तो विश्‍वासीहरूका लागि उपयुक्त हुन्छ, तिमीहरूको बिचमा कामुक अनैतिकता वा कुनै अशुद्धता वा कामवासनाको लालसाको बारेमा चर्चा नहोस् । **4** नकि अश्‍लिलता, मूर्ख बोली वा अपमानजनक ठट्यौलीहरू होस् जुनचाहिँ अनुचित छन् । बरु धन्यवाद दिने काम होस् । **5** तिमीहरूले यो निश्‍चय गर, कि कुनै कामुक रूपमा अनैतिक, अशुद्ध, वा लालसित व्यक्तिले ख्रीष्‍ट र परमेश्‍वरको राज्यमा कुनै उत्तराधिकार पाउँदैन, किनकि त्यो मूर्तिपूजक हो । **6** तिमीहरूलाई कसैले पनि फोस्रा कुराहरूले धोखा नदिओस् । यी कुराहरूको कारण अनाज्ञाकारिताका पुत्रहरूमा परमेश्‍वरको क्रोध आउनेछ । **7** यसैले गर्दा तिनीहरूसँग सहभागी नहोओ । **8** किनकि तिमीहरू एकचोटी अन्धकार थियौ, तर अब तिमीहरू परमप्रभुमा ज्योति भएका छौ । यसैले ज्योतिका सन्तान जस्तै गरी हिँड । **9** किनकि ज्योतिको फल सबै भलाइ, धार्मिकता र सत्यतामा हुन्छ । **10** परमप्रभुलाई खुशी तुल्याउने कुराहरू पत्ता लगाऊ । **11** अन्धकारका फलहिन कार्यहरूमा सहभागी नहोओ । बरु, तिनीहरूलाई प्रकट गर । **12** किनकि तिनीहरूद्वारा गोप्यमा गरिएका कार्यहरू वर्णन गर्न पनि लाजमर्दो छ । **13** सबै थोक जब ज्योतिमा आउँछन्, तब ती प्रकट हुन्छन्, **14** किनकि प्रकट भएका सबै कुरा ज्योतिमा प्रकाशमान हुन्छन् । त्यसकारण यस्तो भनिएको छ कि, “सुताहा हो जाग, र मरेकाहरूबाट उठ, र ख्रीष्‍ट तिमीमा चम्कनुहुनेछ ।” **15** त्यसकारण तिमी कसरी हिँड्छौ भन्‍ने कुरामा होसियार होओ, मूर्ख जस्तो होइन तर बुद्धिमानजस्तो । **16** समयलाई बचाओ, किनकि दिनहरू खराब छन् । **17** मूर्ख नबन । बरु, प्रभुको इच्छा के हो, सो बुझ । **18** र दाखमद्यले नमात्तीओ, किनकि त्यसले विनाशतर्फ डोर्‍याउँछ । तर त्यसको सट्टामा, पवित्र आत्माले भरिओ । **19** एक-अर्कामा भजनहरूमा र आत्मिक गीतहरूमा बोल । परमप्रभुको निम्ति तिमीहरूका हृदयमा गीतहरू गाउँदै प्रशंसा गर । **20** येशू ख्रीष्‍टको नाउँमा, सधैँ सबै कुराहरूको निम्ति पिता परमेश्‍वरलाई धन्यवाद चढाओ । **21** ख्रीष्‍टको आदरको लागि एकअर्काको अधिनमा रहो । **22** पत्‍नीहरू हो, प्रभुको अधीनमा रहे जस्तो आफ्ना पतिहरूको अधीनमा बस । **23** किनकि पति पत्‍नीको शिर हो, जसरी ख्रीष्‍ट पनि मण्डलीको शिर हुनुहुन्छ । उहाँ शरीरको उद्धारकर्ता हुनुहुन्छ । **24** तर जसरी मण्डली ख्रीष्‍टप्रति समर्पित छ, त्यसरी नै पत्‍नीहरूलेपनि आफ्ना पतिहरूप्रति सबैथोकमा त्यसै गर्नुपर्दछ । **25** पतिहरू हो, जसरी ख्रीष्‍टले मण्डलीलाई प्रेम गर्नुभयो र आफैँलाई तिनको निम्ति समर्पित गर्नुभयो, त्यसरी नै आफ्ना पत्‍नीहरूलाई प्रेम गर । **26** उहाँले तिनलाई पवित्र गर्न यसो गर्नुभयो । उहाँले तिनलाई वचनमा पानीले धोएर शुद्ध पार्नुभयो । **27** दागरहित वा चाउरी नभएको वा अन्य यस्ता कुनै थोक नभएको, तर पवित्र र दोषरहित, महिमित मण्डली आफ्नै निम्ति प्रस्तुत गर्नको निम्ति उहाँले यस्तो गर्नुभयो । **28** यस्तै प्रकारले पतिहरूले तिनीहरूका आफ्ना पत्‍नीहरूलाई आफ्ना शरीरलाई जस्तै प्रेम गर्नुपर्छ । आफ्नो पत्‍नीलाई प्रेम गर्नेले आफैँलाई प्रेम गर्छ । **29** कहिल्यै पनि कसैले आफ्नो शरीरलाई घृणा गरेको छैन । बरु, उसले यसलाई पालन-पोषण गरेर प्रेम गर्दछ, जसरी ख्रीष्‍टले पनि मण्डलीलाई प्रेम गर्नुहुन्छ । **30** किनकि हामी उहाँका शरीरका सदस्यहरू हौँ । **31** “यसैकारणले गर्दा एकजना मानिसले उसको बुबा र आमालाई छोड्नेछ र उसको पत्‍नीसँग मिल्नेछ, र ती दुई एउटै शरीर हुनेछन् ।” **32** यो एउटा महान् गुप्‍त सत्यता हो, तर मैले ख्रीष्‍ट र उहाँको मण्डलीको बारेमा बताइरहेको छु । **33** तथापि, तिमीहरू प्रत्येकले आफ्ना पत्‍नीलाई आफूलाई जस्तै प्रेम गर्नुपर्छ, र पत्‍नीले पतिलाई सम्मान गर्नुपर्छ ।

### Chapter 6

**1** छोराछोरीहरू हो, प्रभुमा तिमीहरूका आमाबुबाको आज्ञा पालन गर, किनकि यो उचित छ । **2** “आफ्ना आमाबुबालाई आदर गर” (जुन प्रतिज्ञा सहितको पहिलो आज्ञा हो), । **3** “ताकि यसो गर्नाले तिमीहरूलाई राम्रो होस् र तिमीहरू यस पृथ्वीमा धेरै समय बाच्‍न सक ।” **4** र बुबाहरू हो, आफ्ना छोराछोरीहरूलाई रिस नउठाओ । बरु, अनुशासनमा र प्रभुको शिक्षा अनुसार अगि बढाओ । **5** दासहरू हो, संसारका मालिकहरूसँग गहिरो आदर र डरका साथ तिमीहरूका हृदयको इमान्दारितामा आज्ञाकारी बन । ख्रीष्‍टसँग आज्ञाकारी भए झैँ तिनीहरूसँग आज्ञाकारी बन । **6** आफ्ना मालिकले देख्‍ने समयमा मात्रै तिनीहरूलाई खुशी तुल्याउन आज्ञाकारी नबन । बरु, ख्रीष्‍टका दासहरू झैँ आज्ञाकारी बन । तिमीहरूका हृदयबाट परमेश्‍वरको इच्छालाई पूरा गर । **7** मानिसहरूलाई सेवा पुर्याए झैँ होइन तर आफ्ना सारा हृदयले परमप्रभुको सेवा गरे झैँ सेवा गर । **8** तिमीहरूले यो जान, कि मानिसले गर्ने सबै असल कामको निम्ति उसले परमप्रभुबाट इनाम पाउनेछ, चाहे त्यो मानिस दास होस् वा मुक्त होस् । **9** र मालिकहरू हो, आफ्ना दासहरूका निम्ति त्यस्तै व्यवहार गर । तिनीहरूलाई धम्की नदेओ । यो जान कि तिमीहरू दुवैको मालिक स्वर्गमा हुनुहुन्छ । उहाँमा कुनै भेदभाव छैन भन्‍ने कुरा जान । **10** अन्त्यमा, प्रभुमा र उहाँको सामर्थ्‍यको शक्तिमा बलियो होओ । **11** परमेश्‍वरका सम्पूर्ण हात-हतियारहरू धारण गर, ताकि तिमीहरू शैतानको धूर्त युक्तिहरूको विरूद्धमा खडा हुन सक । **12** किनकि हाम्रो लडाइ शरीर र रगतको विरूद्धमा होइन । तर, यो त शासकहरू र आत्मिक अधिकारीहरू र अन्धकारको राज्यको शासकहरू र स्वर्गीय स्थानहरूमा भएका दुष्‍टात्माहरूको विरूद्धमा हो । **13** यसकारण परमेश्‍वरको सबै हातहतियार धारण गर, ताकि यस दुष्‍ट समयमा दुष्‍टको सामना गर्न तिमीहरू स्थिर भइ खडा हुन सक । यी सबै कुराहरू गरेपछि तिमीहरू स्थिर हुनेछौ । **14** यसकारण स्थिर भइ खडा होओ । सत्यताको कम्‍मरपेटी कसेर धार्मिकताको छातिपाता लगाए पछि यस्तो गर । **15** आफ्ना खुट्टाहरूमा शान्तिको सुसमाचार प्रचारको लागि तत्परता धारण गरेपछि यस्तो गर । **16** सबै परिस्थितिहरूमा विश्‍वासको ढाल बोक, जसद्वारा तिमीहरूले दुष्‍टका सबै अग्‍निवाणहरू निभाउन सक्‍नेछौ । **17** र मुक्तिको टोप लगाऊ र आत्माको तरवार बोक, जुन परमेश्‍वरको वचन हो । **18** सबै प्रार्थना र बिन्तीद्वारा, हरसमय पवित्र आत्मामा प्रार्थना गर । विश्‍वासीहरू सबैका लागि प्रार्थना र निरन्तर प्रयत्‍नसाथ यही मन सँगै सतर्क भइराख । **19** र मेरो निम्ति प्रार्थना गर, ताकि मैले आफ्नो मुख खोल्दा, मलाई सन्देश दिइयोस् । सुसमाचारको गुप्‍त सत्यतालाई मैले दृढतापूर्वक अरूलाई बताउन सकूँ भनेर प्रार्थना गरिदेऊ । **20** सुसमाचारको निम्ति साङ्ग्लाले बाँधिएको म एक राजदूत हुँ, र मैले बोल्नुपर्ने समयमा म आँटिलो भएर यस विषयमा बोल्न सकूँ । **21** तर तिमीहरूलाई पनि मेरो अवस्थाको बारेमा र मलाई कस्तो छ भनी थाहा होस् भन्‍नको निम्ति, प्रभुमा प्रिय भाइ र विश्‍वासीलो चेला तुखिकसले तिमीहरूलाई सबैकुरा बुझाउनेछन् । **22** मैले उनलाई तिमीहरूकहाँ यही उद्धेश्यसाथ पठाएको छु, ताकि तिमीहरूले हाम्रो बारेमा जान्‍न सक र उनले तिमीहरूका हृदयलाई सान्त्वना दिन सकून् । **23** परमेश्‍वर पिता र प्रभु येशू ख्रीष्‍टबाट भाइहरूलाई विश्‍वास सहितको प्रेम र शान्ति होस् । **24** कहिल्यै अन्त नहुने प्रेमद्वारा हाम्रा प्रभु येशू ख्रीष्‍टलाई प्रेम गर्नेहरू सबैमाथि अनुग्रह रहोस् ।

## Philippians

### Chapter 1

**1** ख्रीष्‍ट येशूका दासहरू पावल र तिमोथीबाट, फिलिप्‍पीमा भएका ख्रीष्‍ट येशूमा अलग गरिएकाहरू सबै, अनि बिशप र डिकनहरूलाई । **2** परमेश्‍वर हाम्रा पिता र प्रभु येशू ख्रीष्‍टबाट तिमीहरूलाई अनुग्रह र शान्ति । **3** हर समय तिमीहरूको सम्झना गर्दा, म मेरा परमेश्‍वरलाई धन्यवाद दिन्छु । **4** तिमीहरू सबैका निम्ति मेरो हरेक प्रार्थनामा म आनन्दसाथ प्रार्थना गर्दछु । **5** पहिलो दिनदेखि अहिलेसम्म सुसमाचारमा तिमीहरूको सहभागिताको लागि म धन्यवाद दिन्छु । **6** म यो कुरामा निश्‍चित छु, कि तिमीहरूमा यो असल कामलाई प्रारम्भ गर्नुहुनेले येशू ख्रीष्‍टको दिनसम्म यसलाई पुरा गर्न निरन्तरता दिनुहुनेछ । **7** तिमीहरू सबैका निम्ति मैले यस्तो प्रकारले विचार गर्नु मेरो निम्ति उचित छ, किनकि मैले तिमीहरू सबैलाई मेरो हृदयमा राखेको छु । मेरो कैदमा र सुसमाचारको समर्थन एवम् निश्‍चयता दुवैमा तिमीहरू सबै अनुग्रहमा मेरा साझेदारहरू भएका छौ । **8** किनकि ख्रीष्‍ट येशूको प्रेमको गहिराइमा म तिमीहरूका निम्ति कति तृष्णा गर्दछु भन्‍ने कुरामा परमेश्‍वर मेरो साक्षी हुनुहुन्छ । **9** र मैले यस्तो भन्दै प्रार्थना गरिरहेको छु, कि ज्ञान र सम्पूर्ण समझमा तिमीहरूको प्रेम झनझन प्रशस्त हुँदै जाओस् । **10** म यसको निम्ति प्रार्थना गर्छु, ताकि जे असल छ ती कुराहरू तिमीहरूले पारख गरेर छान्‍न सक । म यसको निम्ति प्रार्थना गर्छु, ताकि तिमीहरू ख्रीष्‍टको दिनमा इमानदार र दोषरहित रहन सक । **11** यो यसको निम्ति पनि हो, ताकि परमेश्‍वरको महिमा र प्रशंसाको निम्ति, येशू ख्रीष्‍टद्वारा आउने धार्मिकताको फलद्वारा तिमीहरू भरिन सक । **12** भाइ हो, अब तिमीहरूलाई यो थाहा होस् भन्‍ने म चाहन्छु, कि मलाई भएका यी सबै कुराहरूले सुसमाचारलाई धेरै अगाडि बढाउने काम भएको छ । **13** किनकि ख्रीष्‍टमा मेरा साङ्लाहरूका विषयमा महलभरिका सारा रक्षकदेखि अरू सबै मानिसलाई थाहा भएको छ । **14** र परमप्रभुमा भएका धेरै भाइहरू मेरा साङ्लाहरूका कारण निडर भएर वचन बोल्ने आँट गर्न झनै बढी उत्साहित भएका छन् । **15** कसै-कसैले त ईर्ष्या र बेमेलमा, र अरूहरूले सद्‌भावले पनि ख्रीष्‍टको प्रचार गरेका छन् । **16** प्रेमले ख्रीष्‍टको प्रचार गर्नेहरूले सुसमाचारको समर्थन गरेको कारण मलाई यहाँ राखिएको छ भन्‍ने कुरा जान्दछन् । **17** तर अरूहरूले ख्रीष्‍टको प्रचार स्वार्थ र निष्‍ठाहीन उद्देश्यले गर्दछन् । मेरा यी साङ्लाहरूका अवस्थामा तिनीहरूले मलाई अझै कष्‍ट दिइरहेका छन् भनी तिनीहरू विचार गर्छन् । **18** त्यसो भए के त ? चाहे बहानामा होस् वा सत्यतामा दुवै तरिकाले ख्रीष्‍टको प्रचार हुन्छ, र म यसैमा रमाउँदछु । हो, म रमाउनेछु । **19** किनकि मलाई थाहा छ, कि परिणामस्वरूप यसले मेरो निम्ति छुटकारा ल्याउनेछ । तिमीहरूको प्रार्थना र येशू ख्रीष्‍टको आत्माको सहायताको कारण यो हुनेछ । **20** मेरो विश्‍वस्त आशा र निश्‍चयताअनुसार, म शर्ममा पर्नेछैनँ । बरु, सारा साहससँगै सधैँ जस्तै र अहिले पनि, चाहे मेरो जीवनद्वारा वा मृत्युद्वारा, ख्रीष्‍ट मेरो शरीरमा उचालिनुहुनेछ भन्‍ने म आशा गर्दछु । **21** किनकि मेरो निम्ति जिउनु ख्रीष्‍ट हो, र मर्नु लाभ हो । **22** तर शरीरमा जिउनाले मेरो परिश्रमबाट प्रतिफल आउँछ भने, कुन कुरालाई चुन्‍ने भन्‍ने कुरा मलाई थाहा छैन । **23** किनकि मैले चयन गर्नुपर्ने यी दुवै कुराद्वारा म बिचमा परेको छु । म बिदा भएर ख्रीष्‍टसँग हुने इच्छा गर्दछु, जुनचाहिँ झनै असल कुरा हो । **24** तर तिमीहरूका निम्ति शरीरमा रहनुचाहिँ धेरै आवश्यक छ । **25** यस कुरामा म निश्‍चित भएको कारणले म जान्दछु, कि विश्‍वासमा तिमीहरूको प्रगति र आनन्दको निम्ति म तिमीहरू सँग-सँगै रहेर निरन्तरता दिनेछु । **26** परिणामस्वरूप, तिमीहरूकहाँ मेरो पुनः उपस्थितिको कारण तिमीहरूले ख्रीष्‍ट येशूलाई मेरो निम्ति महिमा दिने काम अझ धेरै प्रशस्त हुनेछ । **27** ख्रीष्‍टको सुसमाचारको निम्ति योग्य हुने किसिमले मात्र आफ्नो जीवनयापन गर । चाहे म तिमीहरूलाई भेट्न आऊँ वा म उपस्थित नहोऊँ, यो गर, ताकि तिमीहरू एउटै आत्मामा दृढ भएर खडा भएका छौ भनेर तिमीहरूका विषयमा मैले सुन्‍न पाऊँ । सुसमाचारको विश्‍वासको निम्ति तिमीहरू मिलेर एउटै प्राणको भएर कडा परिश्रम गरिरहेका छौ भनेर सुन्‍ने मेरो चाहना छ । **28** र तिमीहरूका शत्रुहरूले गरेका कुनै कुराहरूबाट भयभीत नहोओ । यो तिनीहरूका निम्ति तिनीहरूको विनाशको चिह्न हो । तर तिमीहरूका निम्ति यो तिमीहरूको मुक्‍तिको चिह्न हो, र यो परमेश्‍वरबाट आएको हो । **29** किनकि ख्रीष्‍टको निम्ति यो तिमीहरूलाई दिइएको छ, उहाँमाथि विश्‍वास गर्न मात्र होइन, तर उहाँको निम्ति कष्‍ट भोग्‍न पनि । **30** किनकि जे तिमीहरूले ममा देख्यौ र अहिले मसँग छ भनी सुन्दछौ, त्यही सङ्घर्ष तिमीहरूसँग छ ।

### Chapter 2

**1** यसकारण म मान्दछु, कि ख्रीष्‍टमा उत्साह छ । म मान्दछु, कि त्यहाँ आत्माको सङ्गति छ । म मान्दछु, कि उहाँको प्रेमबाट सान्त्वना मिल्दछ । म मान्दछु, कि त्यहाँ स्‍नेही करुणा र सहानुभूति छ । **2** तिमीहरू एउटै मनका भएर, एउटै प्रेम धारण गरेर, आत्मामा एक भएर, र एउटै उद्देश्य राखेर मेरो आनन्दलाई पुरा गर । **3** स्वार्थ र रित्तो अहङ्कारमा केही नगर । बरु नम्रतामा आफूलाईभन्दा अरूहरूलाई उच्‍च ठान । **4** आफ्ना आवश्यकताहरूमा मात्र ध्यान नदेओ, तर अरूहरूका आवश्यकताहरूमा पनि ध्यान लगाओ । **5** त्यही शैलीमा विचार गर, जुन ख्रीष्‍ट येशूमा पनि थियो । **6** उहाँ परमेश्‍वरको स्वरूपमा हुनुहुन्थ्यो, तर पनि परमेश्‍वरसँगको आफ्नो बराबरीलाई उहाँले पक्रिराख्‍ने वस्तुझैँ ठान्‍नुभएन । **7** बरु, उहाँले आफैँलाई रित्त्याउनुभयो । उहाँले कमराको रूप धारण गर्नुभयो । उहाँ मानिसको स्वरूपमा आउनुभयो । मानिसकै स्वरूपमा उहाँ रहनुभयो । **8** उहाँले आफूलाई नम्र तुल्याउनुभयो, र मृत्यु अर्थात् क्रुसको मृत्युसम्मै आज्ञाकारी हुनुभयो । **9** यसकारण, परमेश्‍वरले उहाँलाई अति उच्‍च पार्नुभयो । परमेश्‍वरले उहाँलाई सबै नाउँभन्दा उच्‍च नाउँ दिनुभयो । **10** उहाँले यसो गर्नुभयो, ताकि येशूको नाममा हरेक घुँडाहरू टेकिऊन्ः स्वर्ग, पृथ्वी र पृथ्वीमुनि भएका सबैका घुँडाहरू । **11** र उहाँले यो गर्नुभयो, ताकि परमेश्‍वर पिताको महिमाका लागि प्रत्येक जिब्रोले येशू ख्रीष्‍ट नै प्रभु हुनुहुन्छ भनी स्वीकार गरोस् । **12** यसकारण, मेरा प्रियहरू हो, जसरी तिमीहरूले सधैँ आज्ञापालन गर्ने गरेका छौ, अब मेरो उपस्थितिमा मात्र होइन तर मेरो अनुपस्थितीमा झन् बढी डर र कम्पसाथ आफ्ना मुक्‍तिको काम पुरा गर । **13** किनकि परमेश्‍वरको प्रसन्‍नताको निम्ति तिमीहरूलाई दुवै इच्छा र काम गर्न लगाउनलाई तिमीहरूमा काम गर्नुहुने उहाँ नै हुनुहुन्छ । **14** गनगन नगरी र तर्क वितर्कविना सबै कामहरू गर । **15** यस्तो प्रकारले व्यवहार गर, ताकि तिमीहरू कुनै कलङ्कविना परमेश्‍वरका निर्दोष र इमानदार छोराछोरी हुन सक । यस्तो प्रकारले व्यवहार गर, ताकि तिमीहरू धूर्त र बरालिएका पुस्ताकाबिच यस संसारमा ज्योतिझैँ चम्कन सक । **16** जीवनको वचनलाई बलियो गरी पक्र ताकि ख्रीष्‍टको दिनमा मसँग महिमा गर्ने कारण होस् । किनभने त्यस दिन म व्यर्थमा दौडिनँ र मेरो परिश्रम व्यर्थको भएन भन्‍ने म जान्‍नेछु । **17** तर तिमीहरूको विश्‍वासको त्याग र सेवामा म बलिदानको रूपमा अर्पित हुनुपरे तापनि, म आनन्द मनाउँछु, र म तिमीहरू सबैसँग आनन्दित हुन्छु । **18** त्यसै गरी, तिमीहरू पनि आनन्दित होओ, र मसँगै आनन्दित होओ । **19** तर तिमोथीलाई तिमीहरूकहाँ छिट्टै पठाउनको निम्ति मैले प्रभु येशूमा आशा राख्दछु, ताकि तिनीबाट तिमीहरूका विषयमा जान्दा म प्रोत्साहित हुन सकूँ । **20** किनकि तिनको जस्तै मन भएको, र तिनीजस्तै तिमीहरूका निम्ति साँचो रूपमा उत्सुक हुने मसँग अरू कोही पनि छैन । **21** किनकि तिनीहरू सबैले येशू ख्रीष्‍टका कुराहरूभन्दा आफ्नै इच्छाको खोजी गर्दछन् । **22** तर तिमीहरूलाई तिनको योग्यता थाहै छ, किनकि जसरी बालकले आफ्ना पिताको सेवा गर्दछ, त्यसरी नै सुसमाचारमा मलाई तिनले सेवा गरेका छन् । **23** यसकारण, मेरो निम्ति के हुनेछ भनेर मैले थाहा पाउनासाथ जति सक्दो चाँडो म तिमोथीलाई तिमीहरूकहाँ पठाउने आशा गर्दछु । **24** तर म आफैँ तिमीहरूका माझमा छिट्टै आउनेछु भन्‍ने कुरामा प्रभुमा निर्धक्‍क छु । **25** तर इपाफ्रोडिटसलाई तिमीहरूकहाँ फिर्ता पठाउन म आवश्यक ठान्दछु । तिनी मेरा भाइ र सहकर्मी र सङ्गी सिपाही, र तिमीहरूका सन्देशवाहक तथा मेरा आवश्यकताहरूका निम्ति सेवक हुन् । **26** किनकि तिनी बिरामी भएको कुरा तिमीहरूले थाहा पाएकाले तिनी धेरै व्याकुल भएका थिए, र तिमीहरूसँग हुनको निम्ति तिनले तृष्णा गरेका थिए । **27** किनकि तिनी साँच्‍चै यति बिरामी थिए, कि तिनी मरणासन्‍न अवस्थामा पुगेका थिए । तर परमेश्‍वरले तिनीमाथि कृपा गर्नुभयो, र उनमा मात्र नभएर शोकमाथि शोक नथपिओस् भनेर ममाथि पनि दया देखाउनुभयो । **28** यसकारण, अझै धेरै उत्सुकतासाथ म तिनलाई तिमीहरूकहाँ पठाउँदै छु, ताकि जब तिमीहरूलेतिनलाई फेरि देख्छौ, तिमीहरू आनन्दित हुन सक र म चिन्ताबाट मुक्‍त हुनेछु । **29** त्यसैले, सारा आनन्दसाथ प्रभुमा इपाफ्रोडिटसलाई स्वागत गर । तिनीजस्ता मानिसलाई आदर गर । **30** किनकि ख्रीष्‍टको कार्यको निम्ति तिनी मृत्युको नजिक पुगे । मलाई सेवा पुर्‍याउन र तिमीहरूले मेरो सेवामा गर्न नसकेका कामलाई पुरा गर्न तिनले आफ्नो जीवन जोखिममा पारे ।

### Chapter 3

**1** अन्त्यमा मेरा भाइहरू हो, परमप्रभुमा आनन्द गर । तिमीहरूलाई बारम्बार एउटै कुरा लेखिरहनु मेरो निम्ति झर्कोलाग्दो कुरो होइन । यी कुराहरूहरूले तिमीहरूलाई सुरक्षित राख्‍नेछन् । **2** कुकुरहरूदेखि होसियार रहो । खराब काम गर्नेहरूदेखि होसियार रहो । अङ्ग कटाइ गर्नेहरूदेखि होसियार रहो । **3** किनकि खतना हामीहरू नै हौँ । हामीहरू नै परमेश्‍वरका आत्माद्वारा आराधना गर्दछौँ । हामीहरू नै ख्रीष्‍ट येशूमा गर्व गर्दछौँ, र शरीरमा कुनै भरोसा राख्दैनौँ । **4** यद्यपि, म आफैँले शरीरमा भरोसा राख्‍न सक्थे । यदि कसैले आफ्नो शरीरमा भरोसा राख्‍ने विचार गर्छ भने, त्योभन्दा बढी म गर्न सक्छु । **5** मेरो आठौँ दिनमा खतना गराइएको थियो, म इस्राएलका मानिसहरूमध्ये एक, बेन्यामीन कुलमा जन्मेको, हिब्रूहरूका हिब्रू हुँ; व्यवस्थाको विषयमा चाहिँ, एक फरिसी । **6** मैले जोसिलो रूपमा मण्डलीलाई सताएँ । व्यवस्थाको धार्मिकताको विषयमा चाहिँ म दोषरहित थिएँ । **7** तर मेरो निम्ति लाभदायक भएका सबै कुराहरू, ख्रीष्‍टको खातिर मैले हानि नै सम्झेको छु । **8** वास्तवमा, मेरा प्रभु ख्रीष्‍ट येशूको ज्ञानको श्रेष्‍ठताको कारण अब म सबै कुराहरूलाई हानि नै सम्झन्छु । उहाँको निम्ति मैले सबै कुराहरूलाई त्यागेको छु । मैले ती कुराहरूलाई काम नलाग्‍ने ठान्दछु ताकि मैले ख्रीष्‍टलाई हासिल गर्न सकूँ, **9** र उहाँमा स्थापित हुन सकूँ । व्यवस्थाबाट मैले आफैँले प्राप्‍त गरेको धार्मिकता मसँग छैन । बरु, ख्रीष्‍ट येशूमा विश्‍वासद्वारा प्राप्‍त गरेको धार्मिकता मसँग छ, जुन धार्मिकता विश्‍वासमा आधारित परमेश्‍वरबाट मैले प्राप्‍त गरेको हुँ । **10** यसैकारण, अब म उहाँ र उहाँको पुनरुत्थानको शक्‍तिलाई जान्‍न चाहन्छु र उहाँका कष्‍टहरूमा सहभागी हुन चाहन्छु । उहाँको मृत्युको समरूपतामा म बद्‌लिन चाहन्छु, **11** ताकि मैले मरेकाहरूबाटको पुनरुत्‍थानको कुनै किसिमले अनुभव गर्न सकूँ । **12** मैले यी सबै कुराहरू प्राप्‍त गरिसकेको छु, वा म पूर्ण भइसकेको छु भन्‍ने कुरा साँचो होइन । तर जे कुराको निम्ति म ख्रीष्‍टद्वारा चुनिएको थिएँ, ती मैले पक्रन सकूँ भनेर म जोड दिन्छु । **13** भाइहरू हो, मैले यी सबै कुराहरू पक्रिसकेको छु भनी म ठान्दिनँ । तर एउटा कुराचाहिँ मैले पक्रन सकेकेछुः म पछाडिका कुराहरूलाई बिर्सेर अगाडिका कुराहरूका निम्ति परिश्रम गर्दछु । **14** म ख्रीष्‍ट येशूमा परमेश्‍वरको माथिल्लो बोलावटको इनाम जित्‍ने लक्ष्यतर्फ अगाडि बढ्नमा जोड दिन्छु । **15** यसकारण, हामी परिपक्‍व भएकाहरू सबैले यसरी विचार गरौँ । यदि तिमीहरूले कुनै कुरालाई भिन्‍न प्रकारले विचार गर्दछौ भने परमेश्‍वरले ती कुराहरूलाई पनि तिमीहरूका निम्ति प्रकट गर्नुहुनेछ । **16** तथापि, हामीले जे प्राप्‍त गरिसकेका छौँ, हामी त्यसमा अडिग रहौँ । **17** भाइहरू हो, मेरो अनुकरण गर्नेहरू होओ । हामीमा तिमीहरूले पाएका उदाहरणअनुसार हिँड्नेहरूलाई ध्यान दिएर हेर । **18** ती धेरै व्यक्‍तिहरू जसको विषयमा मैले तिमीहरूलाई बारम्बार बताएको थिएँ, र अहिले आँसुका साथ म बताउँदै छु, कि तिनीहरू ख्रीष्‍टको क्रुसका शत्रुहरूझैँ हिँडिरहेका छन् । **19** तिनीहरूको नतिजा विनाश हो । किनकि तिनीहरूको ईश्‍वर तिनीहरूको पेट हो, र तिनीहरूको शर्ममा तिनीहरूको घमण्ड छ । तिनीहरू सांसारिक कुराहरूका बारेमा विचार गर्दछन् । **20** तर हाम्रो नागरिकता स्वर्गमा छ, जहाँबाट हामी मुक्‍तिदाता प्रभु येशू ख्रीष्‍टको प्रतीक्षा गर्दछौँ । **21** उहाँले हाम्रो क्षुद्र शरीरलाई उहाँको जस्तै महिमित शरीरमा परिवर्तन गर्नुहुनेछ, जुन शरीर सबै कुराहरू उहाँको अधीनमा ल्याउनको निम्ति उहाँको शक्‍तिद्वारा बनाइएको छ ।

### Chapter 4

**1** यसकारण मेरा प्रिय भाइहरू हो, जसको म चाहना गर्दछु, मेरो आनन्द र मुकुट, मेरा प्रिय साथीहरू, यस्तै गरी प्रभुमा स्थिर रहो । **2** म इयोदिया र सुन्तुखेलाई प्रभुमा एउटै मनको हुन निवेदन गर्दछु । **3** वास्तवमा, एउटै जुवामा भएको मेरो साँचो सहकर्मी, म तिमीलाई यो पनि बिन्ती गर्छु, कि यी महिलाहरूलाई सहायता गर । किनभने तिनीहरूले म, क्लेमेन्ट र मेरा बाँकी सहकर्मीहरूसँग सुसमाचार प्रचार गर्न परिश्रम गरेका छन्, जसका नामहरू जीवनको पुस्तकमा छन् । **4** प्रभुमा सधैँ आनन्द गर । म फेरि पनि भन्दछु, आनन्द गर । **5** तिमीहरूको सहनशीलता सबै मानिसहरूलाई थाहा होस् । प्रभु नजिकै हुनुहुन्छ । **6** कुनै कुरामा चिन्तित नहोओ । बरु, हरेक कुरामा प्रार्थना र नम्र निवेदनद्वारा, र धन्यवादसाथ तिमीहरूका निवेदन परमेश्‍वरमा जाहेर होऊन् । **7** र हाम्रा सबै समझभन्दा उच्‍च परमेश्‍वरको शान्तिले ख्रीष्‍ट येशूमा तिमीहरूका हृदय र विचारहरूलाई रक्षा गर्नेछ । **8** अन्तमा भाइहरू हो, जे कुराहरू सत्य छन्, जे कुराहरू आदरणीय छन्, जे कुराहरू न्यायसङ्गत छन्, जे कुराहरू शुद्ध छन्, जे कुराहरू प्रेमयोग्य छन्, जे कुराहरू असल नामका छन्, यदि केही श्रेष्‍ठता छ र प्रशंसा गरिनुपर्ने केही कुराहरू छन् भने, यी नै कुराहरूका बारेमा विचार गर । **9** जुन कुराहरू तिमीहरूले मबाट सिक्यौ र प्राप्‍त गर्‍यौ र मबाट सुन्यौ र ममा देख्यौ, ती कुराहरू गर । र शान्तिका परमेश्‍वर तिमीहरूसँग हुनुहुनेछ । **10** म प्रभुमा अत्यन्तै आनन्दित छु किनकि अहिले अन्तमा तिमीहरूले म प्रतिको आफ्नो वास्तालाई नयाँ गरेका छौ । तिमीहरूले वास्तवमा पहिला पनि मेरो निम्ति वास्ता गरेका थियौ, तर त्यस समय तिमीहरूसँग मलाई सहायता गर्ने अवसर थिएन । **11** म अहिले आवश्यकतामा परेकोले मैले यो भनिरहेको होइनँ । मैले सबै परिस्थितिहरूमा सन्तुष्‍ट हुन सिकेको छु । **12** मलाई गरिबी के हो भन्‍ने कुरा थाहा छ, र मलाई प्रशस्त हुनु भनेको के हो पनि थाहा छ । सबै किसिमले र सबै कुराहरूमा कसरी परिपूर्ण हुनु वा भोकप्यासमा रहनु, र कसरी प्रशस्तता प्राप्‍त गर्नु वा आवश्यकतामा हुनु भन्‍ने कुरा मैले सिकेको छु । **13** जसले मलाई शक्‍ति दिनुहुन्छ, उहाँद्वारा नै म सबै कुराहरू गर्न सक्दछु । **14** तथापि, तिमीहरूले मेरा कठिन परिस्थितिहरूमा सहभागी भएर असल गर्‍यौ । **15** तिमी फिलिप्पीहरू यो जान्दछौ, कि सुसमाचारको सुरुआतमा जब म माकेडोनियाबाट निस्केँ, तिमीहरूबाहेक कुनै मण्डलीले दिने र लिने विषयमा मलाई सहायता गरेनन् । **16** म थेसलोनिकेमा हुँदा पनि मेरा आवश्यकताहरूका निम्ति तिमीहरूले एक पटकभन्दा धरै सहायता पठायौ । **17** मैले उपहार खोजेको भने होइनँ । बरु, म तिमीहरूको हिसाबमा बढ्दै जाने फल खोज्दछु । **18** मैले सबै कुराहरू प्राप्‍त गरेको छु, र मसँग ती प्रशस्त छन् । म पूर्ण रूपमा भरिएको छु । तिमीहरूले इपाफ्रोडिटससँग पठाएका सामानहरू मैले पाएँ । ती सुगन्धित वासना आउने ग्रहणयोग्य बलिदान हुन् जसले परमेश्‍वरलाई प्रसन्‍न पार्दछ । **19** र मेरा परमेश्‍वरले ख्रीष्‍ट येशूमा उहाँको महिमाको प्रशस्तताअनुसार तिमीहरूका सबै आवश्यकताहरू पुरा गरिदिनुहुनेछ । **20** अब हाम्रा परमेश्‍वर र पितालाई सदासर्वदा महिमा होस् । आमेन । **21** ख्रीष्‍ट येशूमा भएका हरेक विश्‍वासीलाई अभिवादन गर । मसँग भएका भाइहरूले तिमीहरूलाई अभिवादन पठाएका छन् । **22** यहाँ भएका सबै विश्‍वासीहरू, र विशेष गरेर कैसरका घरानाकाहरूले तिमीहरूलाई अभिवादन पठाएका छन् । **23** प्रभु येशू ख्रीष्‍टको अनुग्रह तिमीहरूको आत्मासँग रहोस् । आमेन ।

## Colossians

### Chapter 1

**1** पावल, परमेश्‍वरको इच्छाद्वारा ख्रीष्‍ट येशूका एक प्रेरित र हाम्रा भाइ तिमोथीबाट **2** कलस्सेमा ख्रीष्‍टमा भएका विश्‍वासीहरू र विश्‍वसनीय भाइहरू, परमेश्‍वर हाम्रा पिताबाट तिमीहरूलाई अनुग्रह र शान्ति । **3** हामी परमेश्‍वर हाम्रा प्रभु येशू ख्रीष्‍टका पितालाई धन्यवाद दिन्छौँ र तिमीहरूका निम्ति सधैँ प्रार्थना गर्छौं । **4** येशू ख्रीष्‍टमा भएको तिमीहरूको विश्‍वास तथा परमेश्‍वरको निम्ति अलग गरिएकाहरू सबैका लागि तिमीहरूको प्रेमको बारेमा हामीले सुनेका छौँ । **5** स्वर्गमा तिमीहरूका लागि सुरक्षित रहेको निश्‍चित आशाको कारण तिमीहरूले यो प्रेम धारण गरेका हौ । सत्यको वचन, अर्थात् सुसमाचारमा तिमीहरूले पहिलो पटक यो निश्‍चित आशाबारे सुन्यौ, **6** जुन तिमीहरूकहाँ आयो । यस सुसमाचारले फल फलाउँदै छ र यो संसारभरि फैलिँदै छ । अनि तिमीहरूले यसलाई सुनेका तथा सत्यतामा परमेश्‍वरको अनुग्रहलाई जानेका दिन देखि नै तिमीहरूमा पनि यो बढिरहेको छ । **7** यो सुसमाचार तिमीहरूले इपाफ्रासबाट सिकेको जस्तै हो, जो हाम्रा प्रिय मित्र तथा हाम्रो निम्ति ख्रीष्‍टको विश्‍वसनीय सेवक हुन् । **8** इपाफ्रासले हामीलाई पवित्र आत्मामा तिमीहरूको प्रेमको विषयमा देखाए । **9** यस प्रेमको कारणले गर्दा, हामीले यो सुनेको दिनदेखि नै तिमीहरूका निम्ति प्रार्थना गर्न हामी रोकिएका छैनौँ । सबै ज्ञान र आत्मिक समझमा, तिमीहरू उहाँको इच्छाअनुसारको ज्ञानमा पूर्ण होओ भनेर हामीले बिन्ती गरिरहेका छौँ । **10** हामीले प्रार्थना गरिरहेका छौँ, कि तिमीहरू परमप्रभुलाई पूर्ण रूपले प्रसन्‍न पार्न योग्य चालमा चल्न सक । हरेक असल कार्यमा तिमीहरूले फल फलाउने छौ र परमेश्‍वरको ज्ञानमा तिमीहरू अगि बढ्नेछौ भनी हामीले प्रार्थना गरिरहेका छौँ । **11** सबै सहनशीलता र धैर्यमा, उहाँको महिमाको शक्‍तिले प्रत्येक दक्षतामा तिमीहरू बलिया होओ भनी हामी प्रार्थना गर्छौं । **12** हामी यो प्रार्थना गर्छौं, कि तिमीहरूले आनन्दसाथ पितालाई धन्यवाद दिनेछौ, जसले तिमीहरूलाई ज्योतिमा विश्‍वासीहरूको उत्तराधिकारमा सहभागी हुनको लागि योग्य बनाउनुभएको छ । **13** उहाँले हामीलाई अन्धकारको शक्‍तिबाट छुटकारा दिनुभएको छ र हामीलाई उहाँका प्रिय पुत्रको राज्यमा सार्नुभएको छ । **14** उहाँका पुत्रमा हामीले उद्धार अर्थात् पापको क्षमा पाएका छौँ । **15** पुत्र अदृश्य परमेश्‍वरका प्रतिरूप हुनुहुन्छ । उहाँ सबै सृष्‍टिमा जेष्‍ठ हुनुहुन्छ । **16** किनकि पृथ्वीमा तथा स्वर्गमा भएका सबै दृश्य र अदृश्य कुराहरू उहाँद्वारा सृष्‍टि गरिएका थिए । चाहे सिंहासनहरू वा प्रभुत्वहरू वा प्रधानताहरू वा अधिकारहरू, सबै थोक उहाँद्वारा उहाँकै लागि सृष्‍टि गरिएका थिए । **17** उहाँ सबैथोकहरूभन्दा अगि हुनुहुन्छ र उहाँमा सबै कुराहरू एकसाथ रहेका छन् । **18** र उहाँ शरीर अर्थात् मण्डलीको शिर हुनुहुन्छ । उहाँ नै सुरुआत हुनुहुन्छ र मरेकाहरूबाट जीवित हुनेमा पहिलो हुनुहुन्छ, यसैले सबै कुराहरूमा उहाँको प्रथम स्थान रहेको छ । **19** किनकि आफ्ना सारा पूर्णता ख्रीष्‍टमा बास गरेकोमा, **20** अनि पुत्रद्वारा सबै कुराहरू उहाँमा पुनर्मिलापमा ल्‍याउनको निम्ति उहाँ प्रसन्‍न हुनुभयो । उहाँको क्रुसको रगतद्वारा परमेश्‍वरले शान्ति ल्याउनुभयो । चाहे स्‍वर्गका कुराहरू होऊन् वा पृथ्‍वीका कुराहरू, सबैलाई परमेश्‍वरले उहाँमा पुनर्मिलापमा ल्याउनुभयो । **21** अनि एकसमय तिमीहरू पनि परमेश्‍वरका निम्ति बिरानाहरू थियौ र मनमा र आफ्ना दुष्‍ट कामहरूमा तिमीहरू उहाँका शत्रुहरू थियौ । **22** तर अब परमेश्‍वरले तिमीहरूलाई ख्रीष्‍टको शरीरले मृत्युद्वारा मिलापमा ल्याउनुभएको छ । तिमीहरूलाई परमेश्‍वरले आफ्नो अगि पवित्र, दोषरहित तथा निर्दोष साबित गर्नको निम्ति यो गर्नुभयो, **23** तिमीहरू स्थापित र बलियो हुँदै, तिमीहरूले सुनेका सुसमाचारको निश्‍चित आशाबाट टाढा नगई विश्‍वासमा निरन्तर अगाडि बढ्नुपर्छ । यो त्यही सुसमाचार हो जुन स्वर्गमुनि सृष्‍टि गरिएका सबै व्यक्‍तिलाई घोषणा गरिएको थियो । यो त्यही सुसमाचार हो, जसको म पावल दास भएको छु । **24** तिमीहरूका लागि मेरो कष्‍टमा म अब आनन्द मनाउँछु । ख्रीष्‍टका कष्‍टहरूको कमीलाई उहाँको शरीर अर्थात् मण्डलीको खातिर म मेरो शरीरमा पुरा गर्दछु । **25** परमेश्‍वरको वचनलाई पुरा गर्नको लागि तिमीहरूका खातिर मलाई परमेश्‍वरबाट दिइएको जिम्मेवारीअनुसार म यसै मण्डलीको एक सेवक हुँ । **26** यो युगौँ र पुस्तौँसम्म लुकाइएको गुप्‍त सत्यता हो । तर अहिले उहाँमा विश्‍वास गर्नेहरूका लागि यो प्रकट गरिएको छ । **27** यो तिनीहरूका निम्ति हो जसलाई परमेश्‍वरले अन्यजातिहरूका बिचमा यस रहस्यको महिमाको सम्पत्ति के हो, सो थाहा गराउन चाहनुभयो । यो रहस्य त्यही हो, कि ख्रीष्‍ट तिमीहरूमा हुनुहुन्छ, र यो भविष्यको महिमाको निश्‍चयता हो । **28** उहाँ त्यही व्यक्‍ति हुनुहुन्छ जसलाई हामी घोषणा गर्छौं । प्रत्येक व्यक्‍तिलाई ख्रीष्‍टमा पूर्ण प्रकारले प्रस्तुत गर्न सकियोस् भनी सम्पूर्ण बुद्धिसाथ हामी सबैलाई सल्लाह दिन्छौँ र सिकाउछौँ । **29** मेरो जीवनमा शक्‍तिशाली रूपमा काम गरिरहनुहुने उहाँको सामर्थ्यअनुसार म परिश्रम गर्छु र अगि बढ्छु ।

### Chapter 2

**1** किनकि मैले तिमीहरू अर्थात् लाउडिकियामा भएकाहरू र शरीरमा मेरो अनुहार नदेखेकाहरू सबैका निम्ति गरेको धेरै ठुलो सङ्घर्षबारे तिमीहरूले जानेको म चाहन्छु । **2** प्रेम र समझको पूर्ण निश्‍चयताको प्रशस्ततामा र परमेश्‍वरको गुप्‍त सत्यताको ज्ञान अर्थात् ख्रीष्‍टमा तिनीहरूका हृदयहरू एक साथ ल्याइएर तिनीहरू उत्साहित होऊन् भनेर म काम गर्दछु । **3** ज्ञान र बुद्धिका सबै सम्पत्तिहरू उहाँमा लुकाइएका छन् । **4** म यो भन्छु, कि बहकाउने बोलीले कसैले पनि तिमीहरूलाई नछलोस् । **5** र म तिमीहरूसँग शरीरमा नभए तापनि, म तिमीहरूसँग आत्मामा छु । म तिमीहरूका सुव्यवस्था र ख्रीष्‍टमा तिमीहरूका विश्‍वासको शक्‍तिलाई देखेर आनन्दित हुन्छु । **6** तिमीहरूले येशू ख्रीष्‍टलाई जुन प्रकारले प्राप्‍त गर्‍यौ, सोही प्रकारले उहाँमा हिँड । **7** तिमीहरूलाई सिकाइएको जस्तै गरी उहाँमा बलियोसँग जरा गाड, उहाँमा निर्माण हुँदै जाओ, विश्‍वासमा स्थापित होओ, र प्रशस्तसँग धन्यवाद देओ । **8** तिमीहरूलाई कसैले पनि दर्शनद्वारा र ख्रीष्‍टअनुसार नभई यस संसारका तत्त्वहरूअनुसार मानिसहरूका परम्पराको रित्तोपनको धोकाबाट वशमा पार्न नदेओ । **9** किनकि उहाँमा परमेश्‍वरको पूर्णता शरीरमा बास गर्दछ । **10** र तिमीहरू उहाँमा पूर्ण रूपमा भरिएका छौ । उहाँ नै सबै शक्‍ति र अधिकारको शिर हुनुहुन्छ । **11** उहाँमा नै तिमीहरूको खतना भएको थियो, जुन खतना मानिसहरूद्वारा मासुको शरीरमा गरिएको थिएन, तर यो ख्रीष्‍टमा गरिएको थियो । **12** तिमीहरू उहाँसँगै बप्‍तिस्मामा गाडिएका थियौ । र उहाँलाई मृतकहरूबाट ब्युँताउनुहुने परमेश्‍वरको शक्‍तिमाथि विश्‍वासद्वारा तिमीहरू उहाँसँगै ब्युँताइएका थियौ । **13** र जब तिमीहरू आफ्ना पाप र शरीरको बेखतनामा मरेका थियौ, उहाँले तिमीहरूलाई उहाँसँग जीवित पार्नुभयो र हाम्रा सबै पापहरूलाई क्षमा गर्नुभयो । **14** उहाँले हाम्रो विरुद्धमा लगाइएका ऋणका लिखित अभियोगहरूलाई र त्यसका विनियमहरूलाई हटाइदिनुभयो । उहाँले यी सबैलाई हटाउनुभयो र क्रुसमा टाँगिदिनुभयो । **15** उहाँले शक्‍तिहरू र अधिकारवालाहरूलाई हटाउनुभयो । उहाँले तिनीहरूलाई खुल्ला रूपमा प्रकट गर्नुभयो र उहाँको क्रुसको माध्यमद्वारा तिनीहरूलाई विजय समारोहमा डोर्‍याउनुभयो । **16** यसैकारण, अब कसैले तिमीहरूलाई खानेकुरा वा पिउनेकुरा वा चाडको दिनको बारेमा वा औंसी वा शबाथ-दिनको विषयमा दोष लगाउन नदेओ । **17** यिनीहरू आउनेवाला थोकहरूका छायाँ मात्र हुन् तर वास्तविकता ख्रीष्‍ट हुनुहुन्छ । **18** नम्रताको चाहना र स्वर्गदूतहरूको आराधनाद्वारा कसैको इनाम नखोसिएको होस् । यस्तो व्यक्‍तिले उसले देखेका कुराहरूमा मन लगाउँछ र उसको शारीरिक विचारद्वारा घमण्डी बन्दछ । **19** उसले शिरलाई पक्री राख्दैन । शिरबाट नै जोर्नीहरू र ग्रन्थिहरू हुँदै सम्पूर्ण शरीरमा आवश्यक तत्त्वहरू फैलाइन्छ र तिनीहरूलाई एकसाथ राखिन्छ; र शरीर परमेश्‍वरले दिनुभएको वृद्धिअनुसार बढ्दछ । **20** यदि यस संसारका तत्त्वहरूप्रति तिमीहरू ख्रीष्‍टसँगै मरेका छौ भने, किन तिमीहरू यस संसारमा समर्पित भएर जिउँछौ ? **21** “नसमात, नचाख, नछोऊ ।” **22** मानिसहरूका निर्देशनहरू र शिक्षाहरूअनुसार, यी सबै कुराहरू प्रयोगसँगै नष्‍ट हुन्छन् । **23** यी नियमहरूमा मानिस आफैँले बनाएका धर्म र नम्रता र शरीरको कठोरताका ज्ञान छन् । तर शरीरको विलासिताको विरुद्धमा यिनीहरूको कुनै मोल छैन ।

### Chapter 3

**1** यदि परमेश्‍वरले तिमीहरूलाई ख्रीष्‍टसँगै उठाउनुभएको छ भने माथिका कुराहरूलाई खोज, जहाँ ख्रीष्‍ट परमेश्‍वरको दाहिने बाहुलीतर्फ बस्‍नुभएको छ । **2** माथिका कुराहरूमा विचार गर, तर पृथ्वीका कुरामा ध्यान नलगाओ । **3** किनकि तिमीहरू मरेका छौ, र तिमीहरूका जीवन परमेश्‍वरमा ख्रीष्‍टसँगै लुकाइएको छ । **4** जब ख्रीष्‍ट प्रकट हुनुहुनेछ जो तिमीहरूका जीवन हुनुहुन्छ, तब तिमीहरू पनि उहाँसँगै महिमामा प्रकट हुनेछौ । **5** त्यसकारण, संसारका स्वभावहरू अर्थात् कामुक अनैतिकता, अशुद्धता, कामवासना, खराब इच्छा र लोभको अन्त्य गर, जुन मूर्तिपूजा हो । **6** यी कुराहरू गर्ने अनाज्ञाकारीका छोराहरूमाथि परमेश्‍वरको क्रोध आउँछ । **7** तिमीहरू पनि यी कुराहरूमा जिउँदा एक समय यसरी नै हिँड्थ्यौ । **8** तर अब यी कुराहरू तिमीहरूले त्याग्‍नुपर्छ– रिस, क्रोध, खराब इच्छा, डाह र निन्दा, तिम्रो मुखबाट निस्कने फोहोर बोली । **9** एक अर्कालाई नढाँट; कारण तिमीहरूले पुरानो मनुष्यत्वलाई त्यसको व्यवहारसमेत त्यागेका छौ । **10** तिमीहरूले नयाँ मनुष्यत्व धारण गरेका छौ, जुन त्यसलाई सृष्‍टि गर्नुहुनेको प्रतिरूप अनुसारको ज्ञानमा नवीकरण गरिएको छ । **11** यस ज्ञानमा, कोही ग्रिक वा यहूदी, खतना वा बेखतनाका, अशिक्षित, असभ्य, कमारा, फुक्‍का हुँदैन, तर ख्रीष्‍ट नै सबै कुरा हुनुहुन्छ र सबै कुरामा हुनुहुन्छ । **12** त्यसकारण, परमेश्‍वरका चुनिएकाहरू, पवित्र र प्रियहरू, करुणामय हृदय, दया, नम्रता, दीनता, र धैर्य धारण गर । **13** एक अर्कालाई सहने गर । एक अर्कासँग कृपालु होओ । यदि कसैको विरुद्धमा कसैको उजुरी भएमा, परमप्रभुले तिमीहरूलाई क्षमा गर्नुभए जसरी क्षमा गर । **14** यी सबै कुराहरूभन्दा माथि प्रेम धारण गर, जुनचाहिँ पूर्णताको बन्धन हो । **15** तिमीहरूका हृदयमा ख्रीष्‍टको शान्तिले राज्य गरोस् । यही शान्तिको निम्ति तिमीहरू एक शरीरमा बोलाइएका थियौ, र धन्यवादी होओ । **16** ख्रीष्‍टको वचन तिमीहरूमा प्रशस्त मात्रामा रहोस् । सारा बुद्धिले एक अर्कालाई भजन, गीत र आत्मिक गानहरूले शिक्षा र अर्ती देओ । तिमीहरूका हृदयमा परमेश्‍वरका निम्ति धन्यवादका गीतहरू गाओ । **17** अनि जे तिमीहरूले वचन वा काममा गर्छौ, ती सबै प्रभु येशूको नाउँमा गर । परमेश्‍वर पितालाई उहाँद्वारा धन्यवाद देओ । **18** पत्‍नीहरू, पतिहरूका अधीनमा बस जुन कुरा प्रभुमा सुहाउँदो छ । **19** पतिहरू, आफ्ना पत्‍नीहरूलाई प्रेम गर र उनीहरूप्रति कठोर नहोओ । **20** छोराछोरीहरू, सबै कुरामा आफ्ना बाबुआमाप्रति आज्ञाकारी होओ, किनकि यो कुराले प्रभुलाई खुसी बनाउँछ । **21** बुबाहरू, आफ्ना छोराछोरीहरूलाई रिस नउठाओ, कारण त्यसले गर्दा उनीहरू निराश बन्‍नेछन् । **22** दासहरू, शरीरअनुसार आफ्ना मालिकहरूप्रति सबै कुराहरूमा आज्ञाकारी होओ, मानिसहरूलाई खुसी तुल्याउनेहरूजस्तो गरी आँखाको अगाडि मात्र होइन, तर इमानदार हृदयसाथ गर । परमप्रभुको भय मान । **23** तिमीहरूले जे-जे गर्छौ, मानिसको निम्ति गरेजस्तो गरी होइन, तर प्रभुको निम्ति आत्मादेखि नै गर । **24** तिमीहरू जान्दछौ, कि तिमीहरूले परमप्रभुबाट उत्तराधिकारको इनाम पाउनेछौ । तिमीहरूले जसको सेवा गर्दछौ, उहाँ प्रभु ख्रीष्‍ट हुनुहुन्छ । **25** किनकि अधार्मिकता गर्नेले उसले गरेको अधार्मिकताको कारण दण्ड पाउनेछ, र त्यसमा कुनै पक्षपात हुनेछैन ।

### Chapter 4

**1** मालिक हो, आफ्ना नोकरहरूलाई जे सही र उचित छ त्यही देओ । तिमीहरू यो जान्दछौ, कि तिमीहरूका पनि मालिक स्वर्गमा हुनुहुन्छ । **2** दृढतापूर्वक निरन्तर प्रार्थनामा लागिरहो, र धन्यवादसाथ प्रार्थनामा जागा रहो । **3** हाम्रो निम्ति पनि सँगसँगै प्रार्थना गर, ताकि ख्रीष्‍टको गुप्‍त सत्यताको वचन बोल्नको निम्ति परमेश्‍वरले ढोका खोलिदिनुभएको होस् । यही वचनको कारण, म बाँधिएको छु । **4** जसरी मैले बोल्नुपर्ने हो, त्यसरी नै मैले यसलाई स्पष्‍टपार्न सकूँ भनेर प्रार्थना गर । **5** बाहिरकाहरूसँग बुद्धिमानीपूर्वक व्यवहार गर्दै हिँड, अनि तिमीहरूको समयलाई बुद्धिमानीपूर्वक प्रयोग गर । **6** तिमीहरूका वचनहरू सधैँ अनुग्रहसहित होस् । तिनीहरू नुनले स्वादिलो पारिएको जस्तै होऊन्, र हरेक मानिसलाई तिमीहरूले कसरी जवाफ दिनुपर्छ, सो तिमीहरूले जान्‍न सक । **7** तुखिकसले मेरो बारेमा सबै कुराहरू तिमीहरूलाई बताउनेछन् । तिनीचाहिँ मेरा प्रिय भाइ, विश्‍वासयोग्य दास र प्रभुमा सङ्गी सेवक हुन् । **8** यही कार्यको निम्ति मैले तिनलाई तिमीहरूकहाँ पठाएँ, ताकि तिमीहरूले हामीहरूको विषयमा जान्‍न सक, र तिनले तिमीहरूका हृदयलाई प्रोत्साहित पार्न सकून् । **9** तिमीहरूमध्येका एक, विश्‍वासयोग्य र प्रिय भाइ ओनेसिमससँगै मैले तिनलाई तिमीहरूकहाँ पठाएँ । तिनीहरूले यहाँ भएका सबै कुराहरू तिमीहरूलाई बताउँनेछन् । **10** मेरा सङ्गी कैदी अरिस्तार्खसले तिमीहरूलाई आफ्नो अभिवादन पठाएका छन्, र बारनाबासका भानिज मर्कूसको पनि अभिवादन छ, जसको बारेमा तिमीहरूले आदेश पाइसकेका छौ, “यदि उनी तिमीहरूकहाँ आए भने उनलाई स्वागत गर,” **11** र युस्तस भनिने येशूले पनि अभिवादन पठाएका छन् । परमेश्‍वरको राज्यका निम्ति खतनाका मेरा सहकर्मीहरू यिनीहरू मात्रै हुन् । तिनीहरू मेरा निम्ति सान्त्वनाका पात्र भएका छन् । **12** इपाफ्रासले तिमीहरूलाई अभिवादन गरेका छन् । यिनी पनि तिमीहरूमध्येकै एक जना हुन् र ख्रीष्‍ट येशूका दास हुन् । यिनी तिमीहरूका निम्ति सधैँ प्रार्थनामा परिश्रमसाथ लागिरहन्छन्, ताकि परमेश्‍वरको इच्छाअनुसार तिमीहरू सम्पूर्ण रूपले निश्‍चित भई खडा हुन सक । **13** यो कुरामा म तिनको साक्षी भएको छु, कि उनी तिमीहरूका लागि र लाउडिकियामा भएकाहरू अनि हिरापोलिसमा भएकाहरूका खातिर कडा परिश्रम गर्छन् । **14** प्रिय चिकित्सक लूका र डेमासले तिमीहरूलाई अभिवादन पठाएका छन् । **15** लाउडिकियामा भएका भाइहरू, र नुम्फास, र तिनको घरमा भएको मण्डलीलाई पनि अभिवादन गर । **16** जब यो पत्र तिमीहरूका बिचमा पढिनेछ, त्यसपछि लाउडिकियाको मण्डलीमा पनि यो पढ्नू र लाउडिकियाबाट आउने पत्र पनि तिमीहरूले पढ्नू । **17** अर्खिप्पसलाई भन, “तिमीले प्रभुमा पाएको सेवा-कार्य र यसलाई पुरा गर्नुपर्ने कुरालाई ध्यान देऊ ।” **18** यो अभिवादनको पत्र म पावलको आफ्नै हातले लेखेको हुँ । मेरा साङ्लाहरूलाई याद गर । तिमीहरूमा अनुग्रह होस् ।

## 1 Thessalonians

### Chapter 1

**1** पावल, सिलास र तिमोथीबाट थेसलोनिकीहरूको मण्डलीलाई परमेश्‍वर पिता र प्रभु येशू ख्रीष्‍टमा अनुग्रह र शान्ति । **2** तिमीहरू सबैका लागि हामी परमेश्‍वर पितालाई धन्यवाद चढाउछौँ र हाम्रो प्रार्थनामा तिमीहरूलाई याद गर्दछौँ । **3** हामी निरन्तर रूपमा तिमीहरूको विश्‍वासको काम, प्रेमको परिश्रम र आत्मविश्‍वासको धैर्यलाई सम्झना गर्दछौँ जुन परमेश्‍वर पिताको सामु हाम्रा प्रभु येशू ख्रीष्‍टमा भएको भविष्यको कारणले गर्दा हो । **4** परमेश्‍वरबाट प्रेम पाएका भाइहरूलाई, तिमीहरूको बोलावट हामीलाई थाहा छ । **5** हाम्रो सुसमाचार तिमीहरूकहाँ कसरी आयो, वचनमा मात्र होइन, तर शक्तिमा, पवित्र आत्मामा, र धेरै निश्‍चयतामा । तिमीहरूका खातिर हामी कस्ता मानिसहरू हौँ, सो तिमीहरूलाई थाहा छ । **6** तिमीहरू हाम्रो र प्रभुको देखासिकी गर्नेहरू भयौ जसरी तिमीहरूले कष्‍टमा वचन पायौ र आनन्द र पवित्र आत्मामा ग्रहण गर्‍यौ । **7** त्यसैले, तिमीहरू सबै माकेडोनिया र अखैयामा विश्‍वास गर्नेहरू सबैका बिचमा उदाहरण भयौ । **8** तिमीहरूबाट परमेश्‍वरको वचन माकेडोनिया र अखैयामा मात्र प्रचार भएको होइन, तर तिमीहरूको विश्‍वास हरेक ठाउँमा फैलिएको छ । त्यसैले, हामीलाई केही भन्‍नु आवश्यक छैन । **9** हाम्रो विषयमा तिनीहरू आफैले भन्दछन्, कि हामीलाई तिमीहरूले कस्तो प्रकारले स्वीकार गरेका थियौ र कसरी तिमीहरू मूर्तिपूजा गर्न छोडेर जीवित र साँचो परमेश्‍वरको सेवा गर्न फर्क्यौ । **10** र उहाँका पुत्र आकाशमा आउने समयलाई पर्खिराखेका छौ, जसलाई उहाँले मृतकबाट जीवित पार्नुभयो । उहाँ येशू हुनुहुन्छ जसले हामीलाई आउने वाला क्रोधबाट छुटकारा दिनुहुन्छ ।

### Chapter 2

**1** भाइहरू हो, तिमीहरू आफैलाई थाहा छ कि तिमीहरूमा हाम्रो आगमन बेकम्मा थिएन, **2** तर तिमीहरूलाई थाहा छ, हामीले पहिला नै कष्‍ट भोग्यौँ र फिलिप्पिमा हामीलाई निर्लज्जपूर्वक व्यवहार गरियो । हामी ठुलो विवादको बिचमा पनि तिमीहरूसँग परमेश्‍वरको सुसमाचार बताउन परमेश्‍वरमा साहसी भयौँ । **3** किनभने हाम्रो उत्साह गलत कुराबाट होइन न त अशुद्ध, न छलबाट नै आएको हो, **4** तर जसरी परमेश्‍वरले हामीहरूलाई सुसमाचार सुम्पिएको व्यक्तिको रूपमा स्वीकृति दिनुभएको छ, त्यसैले हामी मानिसलाई होइन तर हाम्रो हृदय जाँच्‍नुहुने परमेश्‍वरलाई खुसी पार्नलाई बोल्छौँ । **5** तिमीहरूलाई थाहा छ र परमेश्‍वर पनि साक्षी हुनुहुन्छ कि हामीले कुनै पनि बेला चाप्लुसी गरेनौँ, न त लोभको निम्ति बहाना नै बनायौँ, **6** न त हामीले मानिसहरूबाट महिमा खोज्यौँ, न त तिमीहरूबाट या अरूहरूबाट नै, जब कि हामीले ख्रीष्‍टको प्रेरितहरूको रूपमा विशेष सुविधाहरूको दाबी गर्न सक्थ्यौँ । s5 **7** यसको सट्टा हामीहरू तिमीहरूका माझमा एउटा आमाले आफ्ना बाल बच्‍चालाई सान्त्वना दिएजस्तै भद्र भयौँ । **8** यसरी तिमीहरूप्रति हाम्रो गहिरो प्रेम थियो, हामी तिमीहरूसँग परमेश्‍वरको सुसमाचार बाँड्न मात्र होइन, तर हाम्रो जीवन बाँड्न पनि खुसी थियौँ किनभने तिमीहरू हाम्रो निम्ति अति प्रिय भएका छौ । **9** किनभने भाइहरू हो, तिमीहरूलाई हाम्रो परिश्रम र काम याद छ, कि हामीले तिमीहरूलाई परमेश्‍वरको सुसमाचार प्रचार गर्दै हामी तिमीहरू कसैलाई बोझ नबनौँ भनेर हामीले दिनरात काम गर्‍यौँ । **10** हामीले तिमीहरू विश्‍वास गर्नेहरूसित कति पवित्रता, धार्मिकता र कपटरहित व्यवहार गर्‍यौँ भन्‍ने कुराको साक्षी तिमीहरू छौ र परमेश्‍वर पनि हुनुहुन्छ, **11** तिमीहरूलाई पनि थाहा छ, कि हामीले तिमीहरू हरेकलाई कसरी एउटा बुबाले आफ्ना छोराछोरीलाई गरे झैँ तिमीहरूलाई उत्साह, सान्त्वना दियौँ र गवाही दियौँ, **12** कि तिमीहरू परमेश्‍वरको योग्यको भएर हिँड्न सक जसले तिमीहरूलाई उहाँको राज्य र महिमामा बोलाउनुहुन्छ । **13** यही कारणको निम्ति हामी परमेश्‍वरलाई निरन्तर धन्यवाद दिन्छौँ । किनभने तिमीहरूले जब हामीबाट परमेश्‍वरको वचन, सन्देशको वचन पायौ तिमीहरूले मानिसको वचनको रूपमा मात्र ग्रहण गरेनौ, तर साँच्‍चै परमेश्‍वरको वचनको रूपमा नै ग्रहण गर्‍यौ **14** किनभने भाइहरू हो, तिमीहरू ख्रीष्‍ट येशूमा भएका यहूदियाका मण्डलीबिच तिमीहरू परमेश्‍वरको मण्डलीको नक्‍कल गर्नेहरू भएका छौ किनभने तिनीहरूले यहूदीहरूबाट सतावट पाएजस्तै तिमीहरू पनि आफ्नै मानिसहरूबाट सताइएका छौ । **15** जसले प्रभु येशू र अगमवक्‍ताहरूलाई मारे र हामीलाई पनि धपाए, जसले परमेश्‍वरलाई खुसी पार्दैनन, तर सबै मानिसहरूप्रति शत्रुता राख्छन् । **16** तिनीहरू सदैव तिनीहरूका पापहरूबाट भरिन हामीहरूलाई गैरयहूदीहरूले उद्धार पाऊन् भनेर बोल्न दिँदैनन् । तिनीहरूमाथि क्रोध चरम रूपमा आएको छ । **17** भाइहरू हो, हामीहरू छोटो समयको निम्ति हृदयमा होइन, तर उपस्थितिमा छुट्‌ट्याइएका थियौँ र हामीले तिमीहरूलाई भेट गर्नलाई सक्दो तीव्र इच्छा गर्‍यौँ । **18** किनभने हामी तिमीहरूकहाँ आउन चाहन्थ्यौँ । म पावलले बारम्बार कोसिस गरेँ, तर शैतानले हामीलाई बाधा दियो । **19** किनभने हाम्रा प्रभु येशूको आगमनमा उहाँको सामु हाम्रो भविष्यको निम्ति दृढ आनन्द वा महिमाको मुकुट अरूहरू जति नै तिमीहरू नै होइनौ र ? **20** किनभने तिमीहरू हाम्रो महिमा र आनन्द हौ ।

### Chapter 3

**1** यसकारण जब हामीले अरू धेरै सहन सकेनौँ, तब एथेन्समा एकलै रहन उचित ठान्यौँ । **2** तिमीहरूको विश्‍वास दह्रिलो पार्न र तिमीहरूलाई सान्त्वना दिन हामीले हाम्रा भाइ तिमोथीलाई पठायौँ जो ख्रीष्‍टका सुसमाचार र परमेश्‍वरका सेवक हुन् । **3** यी कष्‍टहरूबाट कोही नखल्बलियोस्, किनकि यसैको खातिर हामी नियुक्त भएका छौँ । **4** साँच्‍चै हामीहरू तिमीहरूका बिचमा रहँदा पहिले नै भनेका थियौँ कि हामी कष्‍टका नजिक छौँ, तिमीहरूलाई थाहा नै छ यो हुन आयो । **5** यसैकारण, जब मैले सहनै सकिन तिमीहरूको विश्‍वासबारे जान्‍न र परीक्षा गर्नेवालाले तिमीहरूलाई परीक्षामा पारेर हाम्रो मेहनत व्यर्थमा जान्छ कि भनेर मैले उनलाई पठाएँ । **6** जब तिमोथी तिमीहरू कहाँबाट विश्‍वास र प्रेमको सुसमाचार लिएर आए कि तिमीहरूसँग सधैँ हामीसँगका असल क्षणहरूको सम्झना छ र जसरी हामी तिमीहरूलाई भेट्न उत्कट इच्छा गर्छौं त्यसै गरी तिमीहरू पनि हामीलाई हेर्न उत्कट इच्छा गर्छौ । **7** यसैले गर्दा, भाइहरू हो, हाम्रा सबै निराश र कष्‍टकर अवस्थामा तिमीहरूको विश्‍वासद्वारा हामीलाई सान्त्वना मिलेको छ । **8** यदि तिमीहरू प्रभुमा स्थिर रह्‍यौ भने, अब हामी साँच्‍चै जिउदछौँ । **9** तिमीहरूका कारण हामीमा भएको आनन्दको खातिर परमेश्‍वरको सामु हामी कसरी परमेश्‍वरलाई धन्यवाद चढाऔँ ? **10** तिमीहरूको मुहार हेर्न र तिमीहरूको विश्‍वासमा जुन कुराको कमी छ, सो दिन सकौँ भनेर दिनरात हामी कडा मेहनतसाथ प्रार्थना गर्दछौँ । **11** हाम्रा परमेश्‍वर, र पिता आफैले र हाम्रा प्रभु येशूले, तिमीहरूकहाँ आउने ढोका खोलिदिऊन्, **12** र प्रभुले तिमीहरूलाई एक अर्काप्रति र सबै मानिसहरूप्रति प्रेममा प्रशस्त गरी बढ्दै जान दिऊन् जसरी हामी तिमीहरूप्रति गर्दछौ । **13** हाम्रा प्रभु येशू उहाँका पवित्र जनहरूसँग आउनुहुँदा उहाँले हाम्रा पिताका सामु तिमीहरूलाई पवित्रतामा निष्‍‍कलङ्क बनाऊन् ।

### Chapter 4

**1** अन्तमा भाइहरू हो, येशू ख्रीष्‍टमा हामी तिमीहरूलाई उत्साह र अर्ती दिन्छौँ, जसरी तिमीहरूले हामीबाट कसरी चल्नुपर्ने र परमेश्‍वरलाई रिजाउनुपर्ने हो भन्‍ने अर्ती पायौ र त्यसरी नै तिमीहरू चलेका छौ र त्यसभन्दा बढी पनि गरेका छौ । **2** किनकि तिमीहरूलाई थाहा छ, हामीले प्रभु येशू ख्रीष्‍टद्वारा तिमीहरूलाई के अर्ती दियौँ । **3** यो परमेश्‍वरको इच्छा हो, तिमीहरू आफैलाई पवित्र पार, यौन क्रियाकलापको अनैतिकताबाट टाढै बस । **4** ताकि कसरी आदर र सम्मानसाथ आफ्नै पत्‍नीलाई लिनुपर्छ भनी तिमीहरू हरेकले जान्‍न सक । **5** (परमेश्‍वरलाई नचिन्‍ने अन्यजातिले जस्तै) कामवासनामा जलेर होइन । **6** यो कुरामा कुनै मानिसले पाप नगरोस् र आफ्नो भाइलाई गलत नसम्झोस् किनकि यी सबै कुराको बदला प्रभुले लिनुहुन्छ जसरी हामीले तिमीहरूलाई अगाडि नै चेतावनी र साक्षी दिइसकेका छौँ । **7** किनकि परमेश्‍वरले हामीलाई अशुद्धताको लागि बोलाउनुभएको होइन, तर पवित्रताको लागि हो । **8** त्यसकारण, जसले यो इन्कार गर्दछ त्यसले मानिसलाई होइन तर परमेश्‍वरलाई इन्कार गर्दछ, जसले तिमीहरूलाई आफ्ना पवित्र आत्मा दिनुहुन्छ । **9** भाइहरूप्रतिको प्रेमको विषयमा तिमीहरूलाई कसैले केही लेख्‍न जरुरी छैन । एक अर्कोलाई प्रेम गर्ने विषयमा तिमीहरू परमेश्‍वरबाट सिकाइएका छौ । **10** वास्तवमा तिमीहरूले माकेडोनियामा भएका सबै दाजुभाइहरूलाई गरेका छौ, तर हामी तिमीहरूलाई अर्ती दिन्छौँ कि भाइहरू हो, अझै बढी गर । **11** हामीले तिमीहरूलाई आज्ञा गरेझैँ शान्त रहने, आफ्नै धन्दामा मन लगाउने र आफ्नै हातले परिश्रम गर्ने अर्ती दिन्छौँ । **12** यसो गर ताकि विश्‍वासभन्दा बाहिर भएकाहरूका खातिर तिमीहरू ठिक प्रकारले जिउन सक कि तिमीहरूलाई कुनै कुराको अभाव नहोस् । **13** भाइहरू हो, सुतिगएकाहरूका विषयमा तिमीहरू अन्जान बस भन्‍ने हामी चाहन्‍नौँ ताकि आशा नहुने मानिसहरूले जस्तो तिमीहरूले शोक गर्न नपरोस् । **14** येशू मर्नुभयो र जीवित हुनुभयो भनी हामी विश्‍वास गर्छौं भने परमेश्‍वरले पनि जो-जति येशूमा सुतेका छन् तिनीहरूलाई उहाँमा जीवित पार्नुहुनेछ । **15** परमेश्‍वरको वचनद्वारा हामी तिमीलाई यसो भन्छौँ कि हामी जो जीवित छौँ र प्रभुको आगमनसम्म बाँचिरहन्छौँ, हामीले कुनै हालतमा पनि मरिगएकाहरूलाई उछिन्‍नेछैनौँ । **16** प्रभु आफै स्वर्गबाट ठुलो प्रशंसा, प्रधान स्वर्गदूतको आवाज र तुरहीको गर्जनसहित आउनुहुनेछ र ख्रीष्‍टमा मरेकाहरू पहिले बिउँतनेछन् । **17** तब हामी जो जीवित छौँ उठाई लगिएकाहरूसँग एकसाथ बादलमा प्रभुलाई भेट्नेछौँ र हामी सदासर्वदा प्रभुसँगै हुनेछौँ । **18** त्यसकारण, यी वचनले एक अर्कालाई सान्त्वना देऊ ।

### Chapter 5

**1** भाइहरू हो, तिमीहरूलाई समय र ऋतुहरूको बारेमा कुनै कुरा लेखिरहनु जरुरत छैन । **2** किनकि तिमीहरू आफैले राम्ररी जान्दछौ कि प्रभुको आगमनको समय राती आउने चोरको जस्तै हुनेछ । **3** तिनीहरूले “शान्ति र सुरक्षा” भन्दै गर्दा गर्भवती स्‍त्रीलाई प्रसव-वेदना भएझैँ तिनीहरूमाथि अचानक विनाश आइपर्छ र तिनीहरू कुनै पनि किसिमले उम्कनेछैनन् । **4** तर भाइहरू हो, त्यो दिन तिमीहरूमाथि चोरझैँ आइपर्नलाई तिमीहरू अन्धकारमा छैनौ । **5** किनभने तिमीहरू सबै प्रकाशका सन्तानहरू र दिनका सन्तानहरू हौ । हामी रातका सन्तान होइनौँ, न त अन्धकारका नै । **6** त्यसैले, हामी बाँकी अरूहरूझैँ नसुतौँ, तर जागा रहौँ र गम्भीर हौँ । **7** किनभने सुत्‍नेहरू रातमा नै सुत्छन् र पिएर मात्‍नेहरू रातमा नै मात्दछन् । **8** तर हामी दिनका सन्तानहरू हौँ । त्यसैले, गम्भीर हौँ, विश्‍वास र प्रेमको छाती-पाता लगाऔँ र भावी मुक्‍तिको टोप पनि लगाऔँ । **9** किनभने परमेश्‍वरले हामीलाई क्रोधको निम्ति होइन, तर हाम्रा प्रभु येशू ख्रीष्‍टद्वारा मुक्‍तिको निम्ति चुन्‍नुभयो । **10** उहाँ हाम्रो निम्ति मर्नुभयो ताकि हामी जागा हौँ वा निन्द्रामा हामी सबै उहाँसँग जिउन सकौँ । **11** यसकारण, तिमीहरूले अगिदेखि गरेजस्तै एक अर्कालाई सान्त्वना देऊ र निर्माण गर । **12** भाइहरू हो, हामीले तिमीहरूमाझ परिश्रम गर्नेहरूप्रति र तिमीहरूलाई उत्साह दिनेलाई प्रभुमा तिमीहरूभन्दा माथि भएकाहरूप्रति कृतज्ञ हुनलाई आग्रह गर्छौं । **13** हामीले तिनीहरूलाई तिनीहरूको कामको खातिर प्रेममा उच्‍च आदरको सम्झनलाई पनि आग्रह गर्छौं । तिमीहरू आपसमा शान्तिमा रहो । **14** भाइहरू हो, हामी तिमीहरूलाई गोलमाल गर्नेहरूलाई चेतावनी दिन, निरुत्साहित भएकाहरूलाई उत्साह दिन, कमजोरलाई समर्थन गर्न र सबैसँग धैर्यवान् हुनलाई उत्साह दिन्छौँ । **15** हेर, कसैले खराबीको बदला खराबी नगरोस्, तर सदैव एक अर्कामा र सबैलाई असल गर्न प्रयत्‍न गर । **16** सदैव आनन्द गर, **17** नरोकी प्रार्थना गरिरहो, **18** हरेक कुरामा धन्यवाद देओ किनभने यो तिमीहरूको निम्ति ख्रीष्‍ट येशूमा परमेश्‍वरको इच्छा हो । **19** पवित्र आत्मालाई ननिभाओ । **20** अगमवाणीलाई अवहेलना नगर । **21** सबै कुराको जाँच गर, जे असल छ त्यसमा लागिरहो । **22** सबै किसिमको खराबीलाई त्याग । **23** शान्तिका परमेश्‍वर आफैले तिमीहरूलाई पूर्ण रूपमा शुद्ध पारून्, र तिमीहरूका सम्पूर्ण आत्मा, प्राण, र शरीरलाई हाम्रा प्रभु येशू ख्रीष्‍टको आगमनमा दोषरहित राखून् । **24** तिमीहरूलाई बोलाउनुहुने इमानदार हुनुहुन्छ । उहाँले नै यो पनि गर्नुहुनेछ । **25** भाइहरू हो, हाम्रो निम्ति पनि प्रार्थना गर । **26** सबै भाइहरूलाई पवित्र चुम्बनले अभिवादन गर । **27** म प्रभुद्वारा तिमीहरूलाई बिन्ती गर्दछु, कि यो पत्र सबै भाइहरूका निम्ति पनि पढियोस् । **28** हाम्रा प्रभु येशू ख्रीष्‍टको अनुग्रह तिमीहरूसँग रहोस् ।

## 2 Thessalonians

### Chapter 1

**1** पावल, सिलास र तिमोथीबाट परमेश्‍वर हाम्रा पिता र प्रभु येशू ख्रीष्‍टमा थेसलोनिकीहरूको मण्डलीलाई, **2** परमेश्‍वर हाम्रा पिता र प्रभु येशू ख्रीष्‍टबाट अनुग्रह र शान्ति । **3** भाइहरू हो, हामीले तिमीहरूका लागि परमेश्‍वरलाई सधैँ धन्यवाद दिनुपर्छ । किनभने यो उचित छ, किनभने तिमीहरूको विश्‍वास धेरै बढिरहेको छ र तिमीहरूमध्ये हरेकको प्रेम एक अर्काप्रति प्रशस्त छ । **4** त्यसैले, हामीहरू तिमीहरूको धैर्य र विश्‍वासको बारेमा परमेश्‍वरका मण्डलीहरूका बिचमा तिमीहरूले सहने तिमीहरूका सारा सतावटहरू र दुःख भोगाइहरूप्रति गर्व गर्दछौँ । **5** यो परमेश्‍वरको धार्मिक न्यायको प्रष्‍ट चिन्ह हो, जसको कारणले तिमीहरू परमेश्‍वरको राज्यको योग्य ठहरिन्छौ, जुन राज्यको निम्ति तिमीहरू दुःख पनि भोग्दछौ । **6** तिमीहरूलाई दुःख दिनेहरूलाई दुःख दिनु नै परमेश्‍वरको धार्मिकता हो, **7** र येशू ख्रीष्‍ट स्वर्गबाट स्वर्गदूतहरूका शक्‍तिसाथ उहाँको आगमनमा आउनुहुँदा, हामीसँग दुःख भोगेकाहरूलाई छुटकारा मिल्नेछ । **8** जसले परमेश्‍वरलाई चिन्दैनन् र तिनीहरू जसले हाम्रा प्रभु येशूको सुसमाचार पालन गर्दैनन्, उहाँले तिनीहरूलाई बलिरहेको आगोमा बदला लिनुहुनेछ । **9** तिनीहरूले प्रभु र उहाँको शक्‍तिको महिमाको उपस्थितिबाट टाढा रहेर अनन्त विनाशको दण्ड भोग्‍नेछन्, **10** तिमीहरूले हाम्रो गवाहीमा विश्‍वास गर्‍यौ । त्यसै गरी विश्‍वास गर्ने सबैद्वारा अचम्मित पार्नलाई र सबै सन्तहरूद्वारा महिमित हुनलाई उहाँ त्यो दिनमा आउनुहुन्छ । **11** यसको निम्ति हामी निरन्तर तिमीहरूका लागि प्रार्थना गर्दछौँ, कि हाम्रा परमेश्‍वरले तिमीहरूलाई तिमीहरूको बोलावटको योग्य ठानून्, र भलाइको निम्ति तिमीहरूको प्रत्येक चाहना र विश्‍वासको हरेक काम शक्‍तिद्वारा पुरा गरून् । **12** हाम्रा परमेश्‍वर र प्रभु येशू ख्रीष्‍टको अनुग्रहको कारणले हाम्रा प्रभु येशू ख्रीष्‍टको नाम तिमीहरूबाट महिमित पारियोस् र तिमीहरू उहाँद्वारा महिमित होओ ।

### Chapter 2

**1** अब भाइहरू हो, हाम्रा प्रभु येशूको आगमन र हाम्रो उहाँसँग एकसाथ भेट गर्ने सम्बन्धमा हामी अनुरोध गर्दछौँ, **2** कि प्रभुको दिन आइसकेको छ भनी तिमीहरूको मन सजिलै नधर्मराओस्, न त विचलित होस्, न आत्माद्वारा, न वचन न त हाम्रो पत्रद्वारा । प्रभुको आगमन पहिल्यै भइसकेको छ भनेर **3** तिमीहरूलाई कसैले कुनै प्रकारले छल्न नपाओस् । किनकि पतित, पापमय विनाशको छोरो, अधर्मी मानिस प्रकट नहोऊन्जेलसम्म यो हुन आउनेछैन । **4** यो त्यो हो जसले आफैलाई उचाल्दछ र परमेश्‍वरको विरोध गर्दछ र आफैलाई परमेश्‍वरको रूपमा प्रस्तुत गरेर महिमित हुन चाहन्छ र उहाँको मन्दिरमा बस्छ । **5** म तिमीहरूसँग हुँदा मैले तिमीहरूलाई ज भनेँ के तिमीहरू त्यो सम्झदैनौ ? **6** अब तिमीहरू जान्दछौ कि कुनै कुराले उसलाई रोक्दछ, ताकि ऊ ठिक समयमा मात्र प्रकट हुनेछ । **7** किनभने, पापको रहस्यले पहिले देखि नै काम गरिरहेको छ जबसम्म जसले उसलाई थामिराख्‍नुभएको छ उहाँले उसका मार्गबाट हटाउनुहुन्‍न । **8** त्यसपछि पापको मानिस प्रकट हुनेछ, जसलाई प्रभु येशूले उहाँको मुखको सासले मार्नुहुनेछ र उहाँका आगमनले उसको अन्त हुनेछ । **9** शैतानका सबै शक्‍तिशाली काम, चिन्हहरू र झुटा आश्‍चर्यकर्महरूको कारण पापको मानिसको आगमन हुनेछ । **10** त्यो अधार्मिकताका सबै छलका साथ आउनेछ । यी कुराहरू नाश हुनेहरूका निम्ति हुनेछन् जसले बचाइनको लागि परमेश्‍वरको प्रेमको सत्यतालाई ग्रहण गरेनन् । **11** यसकारण, तिनीहरूले झुटो विश्‍वास गरून् भनी परमेश्‍वरले भ्रमको काम पठाई रहनुभएको छ, **12** ताकि अधार्मिकतामा रमाउने तर सत्यतालाई विश्‍वास नगर्ने सबैको न्याय होस् । **13** प्रभुका प्रिय भाइहरू हो, हामीले प्रभुलाई तिमीहरूका लागि धन्यवाद दिनुपर्छ किनभने परमेश्‍वरले आत्माको शुद्धतामा र सत्यताको विश्‍वासमा उद्धारको पहिलो फलझैँ तिमीहरूलाई चुन्‍नुभयो, **14** हाम्रा सुसमाचारद्वारा प्रभु येशूको महिमा प्राप्‍त गर्न सक भनी उहाँले तिमीहरूलाई यसतर्फ बोलाउनुभयो । **15** यसैले अब भाइहरू हो, स्थिर रहो, वचन या हाम्रा पत्रद्वारा तिमीहरूलाई सिकाएका परम्पराहरूलाई पक्रिराख । **16** अब हामीलाई प्रेम गर्नुहुने अनुग्रहद्वारा अनन्तको सान्त्वना र उत्तम आशा दिनुहुने हाम्रा प्रभु येशू ख्रीष्‍ट आफैले तथा परमेश्‍वर हाम्रा पिताले, **17** हरेक असल काम र वचनमा तिमीहरूका हृदयलाई सान्त्वना र स्थिर गराऊन् ।

### Chapter 3

**1** अब भाइहरू हो, हाम्रो निम्ति प्रार्थना गर, ताकि हाम्रा प्रभुको वचन द्रुत गतिमा फैलियोस् र महिमित होस्, जसरी तिमीहरूका माझमा पनि भएको थियो । **2** र हामी दुष्‍ट र ईश्‍वरहीन मानिसहरूबाट छुटकारा हुन सकौँ, किनकि सबैसँग विश्‍वास छैन । **3** तर हाम्रा प्रभु विश्‍वासयोग्य हुनुहुन्छ, जसले तिमीहरूलाई स्थापना गर्नुहुन्छ र दुष्‍टताबाट सुरक्षा प्रदान गर्नुहुन्छ । **4** हामी तिमीहरूप्रति प्रभुमा विश्‍वस्त छौँ कि तिमीहरू दुवैले हामीले आज्ञा गरेका कामहरू गर्नेछौ र निरन्तरता दिइरहनेछौ । **5** प्रभुले तिमीहरूका हृदयलाई परमेश्‍वरको प्रेम, ख्रीष्‍टको सहनशीलतातर्फ अगुवाइ गर्नुभएको होस् । **6** अब हाम्रा प्रभु येशूको नाउँमा भाइहरूलाई आज्ञा गर्दछौँ कि, तिमीहरूले अल्छे भाइहरूलाई अलग गर जसले हामीले सिकाएको परम्परालाई कार्यान्वयन गर्दैनन् जुन कुराहरू तिमीहरूले हामीबाट ग्रहण गरेका छौ । **7** तिमीहरू आफैलाई थाहा छ, कि कसरी तिमीहरूले हाम्रो अनुकरण गरेका छौ जसरी हामीले तिमीहरूका बिचमा अल्छीपना देखाएनौँ, **8** न त हामीले सित्तैँमा कसैको खाना नै खायौँ, तर त्यसको सट्टामा हामी कसैको भार बनेनौँ भनेर हामीले मेहनत गर्‍यौँ, रातदिन काम गर्‍यौँ । **9** यसको अर्थ हामीसँग अधिकार छैन भनेको होइन, तर हामी तिमीहरूको निम्ति उदाहरण भयौँ ताकि तिमीले हाम्रो अनुकरण गर्न सक । **10** हामी तिमीहरूसँग हुँदा आज्ञा गरेका थियौँ, “यदि कसैले काम गर्न चाहँदैन भने, उसले खाना पनि नखाओस्” । **11** किनकि हामीले सुन्यौँ कोही-कोही अल्छी भएर काम नगरीकन तिमीहरूको माझमा हिँड्दछन्, तिनीहरू काम गर्दैनन् तर अर्काको काममा हात लगाउनेहरू भएका छन् । **12** यस्ताहरूलाई हामी ख्रीष्‍ट येशूमा उत्साह र आज्ञा दिँदछौँ, ताकि तिनीहरू शान्तसँग काम गरून् र आफ्नै मेहनतद्वारा जीविकोपार्जन गरून् । **13** तर तिमी भाइहरू हो, हृदयलाई जे असल छ त्यो गर्नबाट वञ्‍चित नगर, **14** यदि कसैले यो पत्रमा लेखिएको आज्ञालाई पालना गर्दैन भने, उसको विषयमा ख्याल गर र उसलाई सहभागी नगराओ ताकि ऊ शर्ममा परोस् । **15** उसलाई शत्रुलाई झैँ व्यवहार नगर तर आफ्नो भाइ सम्झेर सुझाव देओ । **16** शान्तिका परमेश्‍वर आफैँले तिमीहरूलाई सदासर्वदाका लागि शान्ति प्रदान गरून् । **17** यो मेरो अभिवादन हो, म पावल आफ्नै हातले हरेक पत्रहरू लेखेको हो भन्‍ने चिन्ह हो । **18** हाम्रा प्रभु येशूको अनुग्रह तिमीहरू सबैमा रहोस् ।

## 1 Timothy

### Chapter 1

**1** हाम्रा मुक्तिदाता परमेश्‍वर र हाम्रो आशा ख्रीष्‍ट येशूको आज्ञा अनुसार येशू ख्रीष्‍टको प्रेरित पावल, **2** विश्‍वासमा साँचो पुत्र तिमोथीलाई, हाम्रो परमेश्‍वर पिता र हाम्रा प्रभु येशू ख्रीष्‍टबाट अनुग्रह, कृपा र शान्ति । **3** मैले म्‍याकेडोनिया जाँदै गर्दा तिमीलाई अनुरोध गरेँ जस्तै एफिससमा नै बस ताकि तिमीले भिन्‍न सिद्धान्त सिकाउनेहरूलाई आज्ञा दिन सक्‍छौ । **4** नत तिनीहरूले कथाहरू र अनन्त वंशावलीहरूतिर ध्यान दिऊन, जसले विश्‍वासद्वारा आउने परमेश्‍वरको योजनालाई सहायता पुर्‍याउनु साटो विवाद उत्पन्‍न गर्छ । **5** तर आज्ञाको लक्ष्यचाहिँ विशुद्ध हृदय, असल विवेक र निष्‍कपट विश्‍वासबाट आउने प्रेम हो । **6** केही मानिसहरू यसबाट बरालिएर खोक्रा कुराहरूतिर फर्केका छन् । **7** तिनीहरू व्यवस्थाको शिक्षकहरू बन्‍न चाहन्छन्, तर तिनीहरूले जे भन्‍छन वा जे कुरामा जोड दिन्‍छन तिमीहरूले नै बुझ्दैनन् । **8** तर यदि कसैले न्यायसँगत तवरले प्रयोग गर्छ भने व्यवस्था असल छ भन्‍ने हामीलाई थाहा छ । **9** हामी यो पनि जान्दछौँ कि व्यवस्था धर्मी मानिसको निम्ति बनाइएको होइन, तर व्‍यावस्‍थाविहीन र विद्रोही मानिसहरूको निम्ति, अधर्मी र पापीहरूको निम्ति, ईश्‍वरहिन र अपवित्र हुनेहरूको निम्ति, आफ्ना बावुहरू र आमाहरूलाई मार्नेहरूको निम्ति, हत्याराहरूका निम्ति, **10** अनैतिक यौनसम्‍बन्‍ध राख्‍ने मानिसहरूका निम्ति, समलिंगीहरूका निम्ति, दास बनाउनको लागि अपहरण गर्नेहरूका निम्ति, झूट बोल्नेहरूका निम्ति, झूटो गवाही दिनेहरूका निम्ति, र विश्‍वासयोग्य शिक्षाको विरूद्धमा हुनेहरूको निम्ति हो । **11** यो मलाई सुम्पिएको धन्य परमेश्‍वरको महिमित सुसमाचार अनुसार छ । **12** र म ख्रीष्‍ट येशू हाम्रो प्रभुलाई धन्यवाद दिन्छु, जसले मलाई शक्ति दिनुभयो, किनभने उहाँले मलाई विश्‍वासयोग्य ठानेर सेवामा नियुक्‍त गर्नुभयो । **13** म पहिला ईश्‍वरनिन्दा गर्ने, सताउने र एउटा हिंस्रक मानिस थिएँ । तर ती मैले अन्‍जानमा र अविश्‍वासमा गरेको कारण मैले कृपा प्राप्‍त गरेँ । **14** तर हाम्रो प्रभुको अनुग्रह ख्रीष्‍ट येशूमा भएको विश्‍वास र प्रेमको साथ हाम्रा परमप्रभुको अनुग्रह प्रशस्तमात्रामा आयो । **15** यो सन्‍देश विश्‍वासयोग्य र सर्वस्वीकारयोग्य छ, कि ख्रीष्‍ट येशू पापीहरूलाई बचाउनलाई यस संसारमा आउनुभयो । म यी सबैभन्दा तुच्छ हुँ । **16** तर यही कारणको निम्ति मलाई पहिला दया गरियो ताकि अनन्त जीवनको लागि उहाँमाथि विश्‍वास गर्नेहरूको निम्ति एउटा उदाहरणस्‍वरूप म सबैभन्दा तुच्‍छ मानिसमा ख्रीष्‍ट येशूले आफ्नो सारा धैर्यता प्रकट गर्न सक्‍नु भएको होस् । **17** अब युगहरूका राजा, अविनाशी, अदृश्य, एकमात्र परमेश्‍वरलाई सदासर्वदा आदर र महिमा होस् । आमिन । **18** मेरो छोरो तिमोथी, तिम्रो बारेमा पाहिला गरिएको अगमवाणीसँग सहमत हुँदै तिमीलाई यो आज्ञा दिन्‍छु ताकि तिमी असल लडाइँ लड्‍न सक । **19** यसैले तिमीले विश्‍वास र असल विवेक कायम गर । केही मानिसहरूले यी कुराहरूलाई इन्कार गरेर विश्‍वासमा नष्‍ट भएका छन् । **20** हुमेनियस र अलेक्जेन्डर जस्‍ता मानिसहरुलाई मैले शैतानको हातमा सुम्पेकोछु ताकि तिनीहरूले निन्दा गर्नुहुँदैन भनेर सिकून् ।

### Chapter 2

**1** यसकारण, सर्वप्रथम म आग्रह गर्दछु कि सबै मानिसहरूको निम्‍ति अनुरोधहरू, प्रार्थनाहरू, अन्तरबिन्तीहरू र धन्यवाद चढाइऊन्, **2** राजाहरूका लागि र अधिकारमा हुनेहरूका लागि पनि ताकि हामीले हरप्रकारले धार्मिक र मर्यादापूर्वक आदरणीय र शान्तिपूर्ण जीवन जिउन सकौँ । **3** यो परमेश्‍वर हाम्रा मुक्तिदाताको सामु असल र ग्रहणयोग्य छ । **4** उहाँले सबै मानिसहरू बाचून् र सत्यताको ज्ञानमा आऊन् भन्‍ने चाहनुहुन्छ । **5** किनभने परमेश्‍वर एकमात्र हुनुहुन्छ, मानिस र परमेश्‍वरको बीच केवल एकमात्र मध्यस्तकर्ता, मानिस ख्रीष्‍ट येशू हुनुहुन्छ । **6** जसले आफैँलाई सबैका छुटकाराको मोलको स्वरूप दिनुभयो, जुन ठीक समयमा दिइएको थियो । **7** यसै उद्देश्यसको लागी एक सन्‍देशवाहक बनाइएँ । म साँचो बोल्छु; म ढाँट्दिन । म विश्‍वास र सत्यतामा अन्यजातीहरूको शिक्षक हुँ । **8** यसकारण, म सबै ठाउँमा पुरुषहरूले विना क्रोध र शंका, पवित्र हात उचाल्दै प्रार्थना गरेको चाहन्छु । **9** यसै गरी म महिलाहरूले सरलता, भद्रता र आत्मसंयमताकासाथ वस्‍त्र पहिरुन्, कपालको सृंगारपटार वा सुन वा मोती वा बहुमूल्य वस्‍त्र पहिरेर होइन, **10** तर महिलालाई सुहाउने भक्ति देकखाउने असल कामहारूद्वारा सुसज्जित होऊन । **11** एउटा स्‍त्रीले सारा आज्ञापालन चुपचापसित सिकून् । **12** म स्‍त्रीलाई सिकाउन र पुरुषमाथि अधिकार गर्न अनुमति दिन्‍न तर तिनी चुपचाप रहून् । **13** किनभने आदम पहिले सृष्‍टि भएका थिए त्यसपछि हव्वा **14** र आदम छलिएका थिएन तर स्‍त्री पूर्ण रूपले अपराधमा छलिएकी थिइन् । **15** तरै पनि, यदि तिनीहरू भद्रतासाथ विश्‍वास, प्रेम र पवित्र आत्मामा लागि रहे भने बालक जन्माउदा तिनीहरू बचाइनेछन् ।

### Chapter 3

**1** यो भनाइ भरोसायोग्य छ, यदि कसैले बिशप हुने इच्छा गर्छ भने उसले असल कामको इच्छा गर्दछ । **2** तसर्थ, बिशपचाहिँ दोषरहित होस् । र एउटा पत्‍नीको पति, संयमी, समझदार, व्‍यवस्‍थित, अथिति सत्कार गर्ने, सिकाउन सक्‍ने, **3** मतवाला र रिसाहा होइन तर भद्र, नम्र, शान्तिप्रिय, रूपैयाँपैसाको लोभ नगर्ने । **4** तिनले आफ्नो घरबार राम्रोसँग व्यवस्थापन गर्नुपर्छ । र उसका छोराछोरीले तिनको आज्ञापालन पुरा आदरका साथ गर्नु पर्छ । **5** तर यदि एउटा मानिसले आफ्नो घरलाई राम्रोसँग व्यवस्थापन गर्न जान्दैन भने उसले कसरी परमेश्‍वरको मण्डलीको वास्‍ता गर्न सक्दछ ? **6** तिनी नयाँ विश्‍वासी हुनुहुँदैन ताकि तिनी घमण्डी भएर शैतानझैँ दण्डमा नपरून् । **7** तिनी बाहिरको मानिसहरूको दृष्‍टिकोणमा पनि प्रतिष्‍ठित हुनुपर्दछ । ताकि तिनी शर्ममा र दुष्‍टको पासोमा नपरून् । **8** त्‍यसैगरी डिकनहरू पनि प्रतिष्‍ठित होऊन, दुई-जिब्रे, धेरै मद्य पिउने्, र लोभी नहून् । **9** तिनीहरूले प्रकट गरिइएको विश्‍वासको सत्यतालाई शुध्‍द विवकले कायम राख्‍नु पर्छ । **10** पहिले स्‍विकृत भएपछि तिनिहरूले सेवामा गर्नुपर्छ किनभने तिनीहरू कलंकित हुनुहुँदैन । **11** त्‍यसैगरी स्‍त्रीहरू पनि प्रतिष्‍ठित होऊन्, निन्‍दा नगर्ने, न्रम र सबै कुरामा विश्‍वासयोग्‍य हुनुपर्दछ । **12** डिकनहरू एउटा पत्‍नीको पति र आफ्नो छोराछोरीहरू र घरलाई राम्रोसँग व्‍यवस्‍थापान गर्ने हुनुपर्दछ । **13** किनभने तिनीहरू जसले असल सेवा गरेकाछन् तिनीहरूले आफ्नो निम्ति प्रतिष्‍ठा र ख्रीष्‍ट येशूमा भएको विश्‍वासद्वारा ठुलो भरोसा पाउँछन् । **14** म तिमीलाई यी कुराहरू लेख्छु र म तिमी कहाँ चाँडै आउने आशा गर्दछु । **15** तर यदि मैले ढिलो गरेँ भने परमेश्‍वरको घराना जुन जीवित परमेश्‍वरको मण्डली, सत्यताको खाँबो र आड हो, त्‍यो सही बाटोमा डोर्‍याइनु पर्छ तिमीले जान भन्‍ने हेतुले म तिमीलाई लेख्‍दैछु । **16** र सँगै हामी, सहमत हुन्‍छौँ, “कि धार्मिकताको प्रकटित सत्‍याता महान छः उहाँ शरीरमा प्रकट हुनुभयो, पवित्र-आत्माद्वारा धर्मी ठहरिनुभयो, “स्वर्गदूतहरूबाट देखिनुभयो, जाति-जातिहरूको माझमा घोषणा गरिनु भयो, संसारमा विश्‍वास गरिनुभयो”, र “महिमामा माथि लगिनु भयो ।”

### Chapter 4

**1** अहिले आत्माले प्रष्‍टसँग भन्‍नुहुन्छ कि पछि आउने समयमा केही मानिसहरूले विश्‍वासलाई त्याग्‍नेछन् र छली आत्माहरू र भूतप्रेतका शिक्षाहरू तिर ध्यान दिनेछन् । **2** झूटा कपटहरू ध्‍यान दिनेछन् । तिनीहरूको आफ्नै विवेक तातो फलामले दामिनेछ । **3** तिनीहरूले विवाह गर्न र खाना खान मनाही गर्नेछन् जून कुरा सत्यलाई जान्‍ने विश्‍वासीहरूको बीचमा धन्यवाद दिएर बाँडचुड गर्नलाई परमेश्‍वरले सृष्‍टि गर्नुभयो । **4** किनकि परमेश्‍वरले सृष्‍टि गर्नुभएको हरेक चिज असल छ । हामीले धन्यवाद दिएर लिएका कुनै कुराहरू इन्कार गरिनु हुन्‍न । **5** किनकि यो परमेश्‍वरको वचन र प्रार्थनाद्वारा त्यसलाई समर्पित गरिएको छ । **6** यदि तिमीले यी कुराहरू दाजुभाइहरूको अगाडि राखीदियौ भने, तिमी येशू ख्रीष्‍टको असल सेवक हुनेछौ । किनकि तिमी विश्‍वासको वचन र तिमीले पछ्याएको असल शिक्षाद्वारा पोषित हुनेछौ । **7** तर वृद्ध स्‍त्रीहरूबाट प्रेम गरे गरिएका संसारिक कथाहरू अस्वीकार । बरू आफैँलाई भक्तिमा तालिम देऊ । **8** किनकि शारीरिक तालिम केही उपयोगी हुन्छ तर भक्तिचाहिँ सबै कुराको लागि उपयोगी हुन्छ । यसमा यो अहिलेको जीवन र आउने जीवनको लागि प्रतिज्ञा रहेको हुन्छ । **9** यो सन्‍देश भरोसायोग्य र पुरा स्वीकारको योग्य छ । **10** किनकि हामी यसैको लागि हामी संघर्ष र कठिन परिश्रम गर्छौँ । किनभने हामीलाई जीवित परमेश्‍वरमा भरोसा छ, जो सबै मानिसहरू, विशेष गरी विश्‍वासीहरूका उद्धारकर्ता हुनुहुन्छ । **11** यी कुराहरू घोषणा गर र सिकाऊ । **12** कसैले पनि तिम्रो जवानीलाई तुच्‍छ नठानोस् बरू, तिमी विश्‍वास गर्नेहरूको लागि वचनमा, व्यवहारमा, प्रेममा, विश्‍वासमा, र पवित्रतामा उदाहरण होऊ । **13** म नआउदासम्म वचन पढाईमा, अर्ति दिने कुरामा, र शिक्षा दिने कुरामा ध्‍यान देऊ । **14** तिमीमा भएको वरदानलाई हेला नगर, जुन वरदान एल्‍डरहरूले हात राखेर अगमवाणीद्वारा तिमीलाई दिइएको थियो । **15** यी कुराहरूको ख्याल राख । तिनीहरूमा लागिबस, ताकि तिम्रो प्रगति सबै मानिसहरूको सामू प्रकट होस् । **16** आफैँलाई र आफ्‍नो शिक्षालाई होसियारीसाथ ध्यान देऊ । यी कुराहरूमा निरन्तर ध्यान देऊ किनकि यसो गर्नाले तिमीले आफुलाई र तिम्रो वचन सुन्‍नेहरूलाई बचाउने छौ ।

### Chapter 5

**1** वृद्धमानिसलाई नहाप्काऊ । बरू आफ्नै बाबुलाई झैँ सम्‍झाऊ । जवानहरूलाई आफ्नै भाइझैँ सम्‍झाऊ । **2** वृद्ध स्‍त्रीहरूलाई आमालाई झैँ र जवान स्‍त्रीहरूलाई सारा शुद्धतामा दिदीबहिनीलाई झैँ सम्‍झाऊ । **3** जो साँचो विधवाहरू हुन् तिनीहरूको आदर गर । **4** तर यदि कुनै विधवाको छोराछोरी वा नातिनातिनीहरू छन् भने तिनीहरूको घरानामा नै पहिला आदर देखाउन सिकून । तिनीहरूले आफ्ना आमाबाबुहरूको ऋण चुकाऊन्, किनभने यो चाहिँ परमेश्‍वरलाई खुसी तुल्‍याउने कुरा हो । **5** तर वास्तविक विधवा एक्लै छोडिन्‍छन् । तिनको आत्‍मा भरोसा परमेश्‍वरमा नै हुन्छ । तिेनी रातदिन बिन्ती र प्रार्थनामा रहन्‍छिन् । **6** तैपनि मोजमस्तीको लागि जिउने स्‍त्री जीउदै मरेकी जस्‍तै हुन्‍छिन । **7** र यी कुराहरूको प्रचार गर ताकि तिनीहरू निन्दारहित होऊन् । **8** तर यदि कसैले आफ्ना नातेदारहरू विशेषगरी आफ्नै घरानाहरूको लागि जुटाउदैन भने उसले विश्‍वासलाई इन्कार गरेको हुन्छ र एउटा विश्‍वास नगर्ने भन्दा पनि खराब हुन्छ । **9** साठी वर्ष भन्दा कम उमेर नभएका एउटै पतिको पत्‍नी भएर बसेकी स्‍त्रीलाई मात्र विधवाको सूचीमा राख्‍नु । **10** तिनी असल कामहरूले चिनिएको हुनुपर्छ चाहे तिनले छोराछोरीहरूको वास्ता गरेकी हुन् वा परदेशीहरूको सत्कार गरेकी हुन्, वा विश्‍वासीहरूका खुट्टा धोएकी हुन् वा जुनसुकै काममा समर्पित भएकी हुन् । **11** तर जवान बिधवाहरुलाई सूचीमा लेख्‍न इन्कार गर । किनभने जब तिनीहरूलाई ख्रीष्‍ट विरूद्ध शारीरिक अभिलाषाको अघि हार खान्‍छन्, तिनीहरूले विवाह गर्ने इच्छा गर्छन् । **12** यसरी तिनीहरूले पहिलेको प्रतिबद्धता तोडेर दोषको वशमा पर्छन् । **13** तिनीहरू अल्छी गर्ने पनि हुन्छन् । तिनीहरू अल्छी गर्ने मात्र होइन तर कुरौटे र अर्काको काममा हस्‍तक्षेप गर्ने पनि बन्‍छन् । तिनीहरूल भन्‍न नहुने कुरा भन्छन् । **14** यसकारण म चाहन्छु जवान स्‍त्रीहरूले हाम्रा विरोधीहरूलाई हामीले खराबी गरेकोमा दोष लगाउने मौका नदिनको लागि विवाह गरून्, बालबच्‍चा जन्माउन, घरवार चलाऊन् । **15** किनभने कोही त अघि नै शैतानको पछि लागिसकेका छन् । **16** यदि कोही विश्‍वासी स्‍त्रीसँग बिधवाहरू छन् भने तिनले तिनीहरूलाई सहायता गरून्, ताकि मण्डलीलाई बोझ नहोस्, ताकि यसले वास्तविक बिधुवाहरूको सहायता गर्न सकोस् । **17** असल तरिकाले प्रशासन चलाउने एल्डरहरू दोब्बर आदरकायोग्य ठानिऊन् । **18** किनभने पवित्रशास्‍त्र भन्छ, “तिमीहरूले दाँइ गर्दै गरेको गोरुको मुखमा मोहोलो नलगाऔ” र “कामदार उसको ज्यालाको योग्य हुन्छ ।” **19** दुई वा तीन जना साक्षीहरू बिना एउटा एल्डरको विरूद्ध लगाइएको आरोप स्वीकार नगर । **20** पापीहरूलाई सबैको सामु सुधार गर ताकि बाकी रहेकाहरू पनि डराऊन् । **21** परमेश्‍वरको, ख्रीष्‍ट येशूको र चुनिएको स्वर्गदूतहरूको सामु म तिमीलाई निष्‍ठापूर्वक आज्ञा दिन्छु कि यी नियमहरू बिना भेदभाव पालना गर र तिमीले कुनै पनि कुरामा पक्षपात नगर । **22** कसैमाथि पनि हात राख्‍न हतार नगर । अरूको पापमा सहभागी नहोऊ । तिमीले आफैँलाई पवित्र राख्‍नु पर्छ । **23** तिमीले पानी मात्र नपिउनू बरू त्‍यसको सट्टा पेट र तिम्रो घरिघरि हुने बिमारको निम्ति थोरै दाखमद्य खाने गर । **24** केही मानिसहरूका पापहरू स्पष्‍ट देखिने हुन्छन् र ती पापहरू तिनीहरू अघि नै न्यायमा जान्छन् । तर केही पापहरू पछि मात्र जान्छन् । **25** त्यसैगरी केही असल कामहरू स्पष्‍ट हुन्छन्, तर अरूहरू पनि लुकाउन सकिन्‍नन् ।

### Chapter 6

**1** दासत्वको जुवामूनि भएका सबैले आफ्‍ना मालिकहरूलाई पुरा सम्मानको योग्य सम्‍झून् । तिमीहरूले त्‍यसो गर्नुपर्छ ताकिे परमेश्‍वरको नाउँ र शिक्षा निन्‍दित नहोस् । **2** विश्‍वास गर्ने मालिक भएको नोकरले तिनीहरू दाजुभाइ हुन् भन्‍दैमा अवहेलना गर्नु हुँदैन । बरू तिनीहरूले अझ बढी सेवा गर्नुपर्छ । **3** मानौँ की कसैले फरक तरिकाले शिक्षा दिन्‍छ र वचन हाम्रो विश्‍वासयोग्य शिक्षा, अर्थात हाम्रो प्रभु येशू ख्रीष्‍टको वचनलाई स्‍वीकार गर्दैन । मानौँ कि तिमीलेहरूले भक्तितर्फ डोर्‍याउने शिक्षालाई स्‍वीकार गर्दैनन् । **4** त्‍यो व्‍याक्ति घमण्डी हो र केही पनि जान्दैन, बरु ऊ विवादहरू र शब्दहरूको बरेमा गरिने तर्कहरूले झगडा गर्छ,जेलिएको हुन्छ । ती शब्दहरूले डाह, कलह, बदनामी, खराब शंकाहरू र, **5** भ्रष्‍ट वुद्धि भएका मानिसहरूले बीचमा वादविवाद उत्‍पन्‍न गराउँछन् । तिनीहरू सत्यताबाट टाढा जान्‍छन् । तिनीहरू भक्तिलाई धनी हुने बाटो सम्‍झन्‍छन । **6** अब सन्तुष्‍टि सहितको भक्ति ठूलो लाभ हो । **7** किनभने हामीले संसारमा केही ल्‍याउनौँ । न त केही लान नै सक्‍ने छौँ । **8** बरू हामीसँग भएको खानेकुरा र कपडाहरूमा सन्तुष्‍ट होऔँ । **9** अब, धनी हुन चाहनेहरू परिक्षामा पर्छन, पासोमा फस्‍छन् । तिनीहरू धेरै मूर्ख र हानिकारक वासनाहरूमा फस्छन्, र मानिसलाई बरवादी र विनाशमा दुब्छन् । **10** रूपैयाँ पैसाको मोह नै सबै किसिमको खराबीहरूको जड हो । यसको चाह गर्ने केही मानिसबाट टाढा भडकाइएका छन् र धेरै पीडाले आफैलाइ घोचेको छन् । **11** तर तिमी, परमेश्‍वरका जन, यी कुराहरूबाट भाग । धार्मिकता, भक्ति, विश्‍वासयोग्यता, प्रेम, धैर्यता र नम्रताको पछि लाग । **12** विश्‍वासको उत्तम लडाई लड । अनन्त जीवनलाई पक्री राख जसका लागि तिमी बोलाइएका थियौ । यो धेरै गवाहाहरूको सामु जे असल छ त्‍यसको बारेमा तिमीले गवाहीको बारेमा थियो । **13** सबै कुराहरूलाई अस्‍तित्वमा ल्‍याउनु हुने परमेश्‍वर र पन्‍तियस पिलातसको अघि सत्‍य कुरा बोल्‍नुहुने ख्रीष्‍ट येशूको अगाडि म तिमिलाई यो आज्ञा गर्दछु । **14** यस आज्ञालाई हाम्रा प्रभु येशू ख्रीष्‍ट देखा नपरुन्जेल सिद्ध र दोषरहित राख । **15** अनि धन्य सर्वशक्‍तिमान, राज्‍य गर्ने राजा, शासन गर्ने परमप्रभु परमेश्‍वार उपयुक्त समयमा उहाँको आगमनलाई प्रकट गर्नु हुनेछ । **16** केवल उहाँ मात्र अमर हुनुहुन्छ र कोही पनि जान नसक्‍ने ज्योतिमा वास गर्नुहुन्छ । नत उहाँलाई कसैले देखेको छ नत देख्‍न सक्दछ । उहाँलाई नै आदर र अनन्त शक्‍ति होस् । आमिन । **17** यस संसारका धनीहरूलाई भन, यस संसारका धनमा गर्व नगर्न भन, र अनिश्‍चित सम्पत्तिमा आशा नगर्न भन । बरु तिनीहरूले परमेश्‍वरमा आशा राखून् । उहाँले हामीलाई सबै साँचो सम्पत्तिहरू हाम्रा आनन्दका लागि दिनुहुन्छ । **18** तिनीहरूलाई असल काम गर्न, तिनीहरू असल काममा धनी हुन, उदार हुन र बाडचुड गर्ने इच्छा गर्न भन । **19** यसरी तिनीहरूले आउने कुराको लागि असल जग भण्‍डार गर्नेछन्, यसैले तिनीहरूले साँचो जीवनलाई पक्रनेछन् । **20** तिमोथी, तिमीलाई दिइएको कुरा सुरक्षित राख । मूर्खतापूर्ण वातचित र विरोधाभाषपूर्ण वादविवाद जुन झुटो ज्ञान हो, तीबाट अलग बस । **21** कोही मानिसहरू यी कुराहरूको घोषणा गर्छन् र यसरी तिनीहरू विश्‍वासबाट चुकेका छन् । तिमीसँग अनुग्रह रहिरहोस् ।

## 2 Timothy

### Chapter 1

**1** ख्रीष्‍ट येशूमा भएको जीवनको प्रतिज्ञाअनुसार परमेश्‍वरको इच्छाद्वारा ख्रीष्‍ट येशूका प्रेरित पावल, **2** मेरा प्रिय बालक तिमोथीलाईः पिता परमेश्‍वर र मुक्‍तिदाता येशू ख्रीष्‍टको अनुग्रह, कृपा र शान्ति । **3** मैले दिन-रात तिमीलाई निरन्तर मेरो प्रार्थनामा सम्झिरहँदा म परमेश्‍वरलाई धन्यवाद चढाँउदछु, जसको सेवा मेरा पुर्खाहरूले गरेझैँ म शुद्ध विवेकले गर्दछु । **4** तिम्रो आँसुको सम्झना गर्दै म तिमीलाई भेट्न चाहन्छु, ताकि म आनन्दले भरिन सकूँ । **5** सुरुमा तिम्रा हजुरआमा लोइस र आमा युनिसमा भएको तिम्रो असल विश्‍वासको सम्झना गर्दै, त्यो विश्‍वास तिमीमा पनि छ भन्‍ने कुरामा म विश्‍वस्त छु । **6** यही कारणले गर्दा मैले तिमीमाथि हात राखेर तिमीले प्राप्‍त गरेको परमेश्‍वरको वरदानलाई फेरि प्रज्वलित पार । **7** परमेश्‍वरले हामीलाई डरको आत्मा होइन तर प्रेम, शक्‍ति र अनुशासनको आत्मा दिनुभएको छ । **8** तब हाम्रा प्रभुको बारेमा गवाही दिन नसर्माऊ, र मेरो बारेमा पनि । म पावल उहाँका एक कैदी हुँ, तर परमेश्‍वरको शक्‍तिद्वारा कष्‍टमा पनि सुसमाचार प्रचार गर, **9** जसले हामीलाई उहाँको पवित्र बोलावटमा बचाउनुभयो र बोलाउनुभयो, हाम्रो आफ्नै कामहरूद्वारा होइन, तर उहाँको आफ्नो योजना र अनुग्रहअनुसार जुन हामीलाई ख्रीष्‍ट येशूमा समयको सुरुवातभन्दा अगि नै प्रदान गर्नुभएको थियो । **10** तर अहिले परमेश्‍वरको मुक्‍ति ख्रीष्‍ट येशूको आगमनले प्रकट गरिदिएको छ, जसले मृत्युलाई नाश पार्नुभयो, सुसमाचारद्वारा कहिल्यै अन्त नहुने जीवन ल्याउनुभयो । **11** त्यसैको निम्ति म प्रचारक, प्रेरित र शिक्षक हुन नियुक्‍त भएको छु । **12** यसको निम्ति म सतावटमा परेको छु, तरै पनि म शर्माऊँदिनँ । किनकि म उहाँलाई जान्दछु र विश्‍वास गर्दछु, साथै म विश्‍वस्त छु कि उहाँले मैले सुम्पेका सबै कुराहरूलाई अन्तिम दिनसम्म सुरक्षित राख्‍नुहुनेछ । **13** ख्रीष्‍ट येशूको प्रेम र विश्‍वासमा मबाट सुनेको विश्‍वसनीय निर्देशनहरूको अनुसरण गर । **14** जुन-जुन असल कुराहरू परमेश्‍वरले तिमीलाई सुम्पनुभएको छ, त्यसलाई हामीभित्र बास गर्नुहुने पवित्र आत्माद्वारा सुरक्षित राख । **15** तिमीलाई यो थाहा छ, कि एसियामा हुनेहरू सबै मबाट तर्केर गएका छन्; यो समूहमा फुगेलस र हर्मोगेनस पर्छन् । **16** परमप्रभुले ओनेसिफरसको घरानालाई कृपा प्रदान गर्नुभएको होस्, किनकि तिनले मलाई उत्साह दिए, मेरा साङ्लाहरूको शर्म मानेनन् । **17** तर जब तिनी रोममा आए तिनले परिश्रमपूर्वक खोजेर मलाई भेट्टाए । **18** त्यस दिनमा परमप्रभुले तिनलाई कृपा प्रदान गर्नुभएको होस् र तिमीलाई राम्ररी थाहा छ, कि एफिससमा तिनले मलाई सबै किसिमको सहायता गरेका थिए ।

### Chapter 2

**1** त्यसैकारण, मेरा बालक, येशू ख्रीष्‍टमा भएको अनुग्रहमा बलियो होऊ । **2** र धेरै गवाहीको माझमा तिमीले जे कुरा मबाट सुनेका छौ, अरूलाई पनि सिकाउन सक्‍ने विश्‍वासयोग्य मानिसहरूलाई सुम्पिदेऊ । **3** येशू ख्रीष्‍टको असल सिपाहीझैँ मसँग कष्‍ट भोग । **4** सेनामा भर्ना भएको कुनै पनि जवान आफ्नो जीवनको अन्य काममा लाग्दैन, ताकि उसले आफ्नो हाकिमलाई खुसी पार्न सकोस् । **5** कोही खेलमा भाग लिन्छ भने, उसले नियमअनुसार नखेली मुकुट जित्‍न सक्दैन । **6** परिश्रम गर्ने किसानले नै आफ्नो बालीको पहिले भाग प्राप्‍त गर्नुपर्छ । **7** मैले भनेका कुरामा विचार गर, किनकि परमेश्‍वरले तिमीलाई सबै कुरामा समझशक्‍ति दिनुहुनेछ । **8** मैले सुसमाचारको सन्देशमा भनेअनुसार दाऊदको वंशबाट आउनुभएका येशू ख्रीष्‍टको सम्झना गर । **9** जुन कुराको लागि मैले अपराधीझैँ बन्धनमा पर्ने अवस्थासम्म कष्‍ट भोगेँ । तर परमेश्‍वरको वचन बन्धनमा परेको छैन । **10** त्यसैकारण चुनिएकाहरूका लागि म सबै कुरा सहन्छु, ताकि तिनीहरूले अनन्तको महिमाका साथ येशू ख्रीष्‍टमा भएको मुक्‍ति प्राप्‍त गरून् । **11** यो भनाइ भरोसायोग्य छः “हामी उहाँसँगै मर्‍यौँ भने, हामी उहाँसँगै जीवित पनि हुनेछौँ । **12** हामीले सह्‍यौँ भने, हामीले उहाँसँगै राज्य गर्नेछौँ । हामीले उहाँलाई इन्कार गर्‍यौँ भने, उहाँले पनि हामीलाई इन्कार गर्नुहुन्छ । **13** हामी उहाँमा विश्‍वासयोग्य भएनौँ भने, उहाँ विश्‍वासयोग्य हुनुहुन्छ, किनकि उहाँले आफैलाई इन्कार गर्नुहुन्‍न । **14** तिनीहरूलाई यी कुराहरूको निरन्तर सम्झना दिलाऊ । शब्दहरूमा तर्क-वितर्क नगर भनी तिनीहरूलाई परमेश्‍वरको अगाडि चेतावनी देओ, किनभने तिनीहरूले केही फाइदा गर्दैनन् र यी कुराहरू सुन्‍नेहरूलाई नोक्सान मात्र पुग्‍छ । **15** सत्यको वचनलाई होसियारीसाथ प्रयोग गर्ने शर्माउन नपर्ने कामदारजस्तै परमेश्‍वरको उपस्थितिमा स्वीकारयोग्य हुन भरमग्दुर प्रयत्‍न गर । **16** भक्‍तिहीन कुरालाई त्याग, जसले तिमीहरूलाई अझ धेरै भक्‍तिहीनतातर्फ डोर्‍याउँछ । **17** तिनीहरूको वचन निको नहुने सइनको घाउजस्तै फैलिनेछ । तिनीहरूमध्ये हुमेनियस र फिलेतस हुन् । **18** ती मानिसहरू सत्यताबाट टाढा हराइरहेका छन् र तिनीहरूले येशूको पुनरुत्थान पहिले नै भइसकेको छ भनेर भन्दछन्, र तिनीहरूमध्‍ये कतिको विश्‍वासलाई खल्बल्याइरहेका छन् । **19** तथापि यस छाप सहितको परमेश्‍वरको दृढ जग स्थिर रहन्छ, “प्रभुले आफ्नाहरूलाई चिन्‍नुहुन्छ” र “जसले उहाँको नाउँ लिन्छ, त्यो सबै अधर्मबाट टाढा रहोस्” । **20** सम्पन्‍न घरमा सुन र चाँदीका भाँडाहरू मात्र हुदैनन्, तर त्यहाँ माटा र काठका भाँडा पनि हुन्छन्, र कति आदर र कति अनादरको निम्ति प्रयोग हुन्छन् । **21** कसैले अनादरयोग्‍य प्रयोगबाट आफैलाई शुद्ध पार्दछ भने, ऊ अलग गरिएको, मालिकको लागि उपयोगी र हरेक असल कामको लागि तयार भएको आदरको भाँडो हुन्छ । **22** जवानीको अभिलाषाबाट अलग बस, र शुद्ध हृदयले परमेश्‍वरलाई पुकार्नेहरूसँगै धार्मिकता, विश्‍वास, प्रेम, शान्तिको खोजी गर । **23** तर मूर्ख र अज्ञानी प्रश्‍नहरूले वादविवाद ल्याउँछन् भन्‍ने जानेर तिनबाट अलग बस । **24** परमेश्‍वरका सेवकहरूले झगडा गर्नुहुँदैन, तर तिनीहरू सबैका लागि दयालु, सिकाउन सक्‍ने र धैर्यवान् हुनुपर्दछ । **25** उहाँका विरोधीहरूलाई विनम्रतामा सुधार्ने हुनुपर्छ । सायद परमेश्‍वरले तिनीहरूलाई सत्यताको ज्ञानको लागि पश्‍चात्ताप दिनुहुनेछ । **26** अनि दुष्‍टले आफ्नो इच्छा पुरा गर्नको लागि पारेको पासोबाट उम्किएर तिनीहरूको चेतना फर्किनेछ ।

### Chapter 3

**1** तर यो जान कि अन्तिम दिनहरूमा खतरापूर्ण समय आउनेछ । **2** किनकि मानिसहरू आफैलाई प्रेम गर्नेहरू, धनका प्रेमी, घमण्डी, हठी, अरूको निन्दा गर्ने, आमा बुबाले भनेको नमान्‍ने, कृतघ्‍न, अपवित्र, **3** स्वाभाविक प्रेमरहित, कठोर, निन्दा गर्नेहरू, आत्म-नियन्त्रण गर्न नसक्‍ने, विद्रोही, असल नरुचाउने, **4** ठगाहा, जिद्धिवाल, घमण्डी, परमेश्‍वरको प्रेमको साटो सुखविलास रुचाउने हुनेछन् । **5** तिनीहरू भक्‍तिमय देखिनेछन्, तर यसको शक्‍तिलाई भने इन्कार गर्नेछन् । यस्ता मानिसहरूबाट अलग बस । **6** यी मानिसहरूमध्ये केही मानिसहरू घर-घरमा पसेर मूर्खताले भरिएका विभिन्‍न पाप-स्वभावले थिचिएका र धेरै अभिलाषाले प्रभावित स्‍त्रीहरूलाई अधीनमा पार्छन । **7** यी स्‍त्रीहरू सधैँ नयाँ कुरा सिक्‍न प्रयास गरिरहेका हुन्छन्, तर कहिल्यै सत्यको ज्ञानमा आउन सक्दैनन् । **8** जसरी यान्‍नेस र याम्ब्रेस मोशाको विरुद्धमा खडा भए, त्यसरी नै यी झुटा शिक्षकहरू सत्यको विरुद्धमा खडा हुन्छन् । तिनीहरूको मन भ्रष्‍ट भएको छ, र तिनीहरूले विश्‍वासलाई इन्कार गरेका छन् । **9** यी मानिसहरू धेरै अगाडि जान सक्दैनन्, किनकि तिनीहरूको मूर्खता यी दुई मानिसको जस्तै सबै मानिसहरूलाई थाहा हुनेछ । **10** तर तिमीहरूले मेरो शिक्षा, आचरण, उद्देश्य, विश्‍वास, धैर्य धारण, प्रेम, सहनशक्‍ति, **11** सतावट, दुःखभोग अनि एन्टिओखिया, आइकोनियन र लुस्‍त्रामा ममाथि आइपरेका कुराको अनुकरण गर्‍यौ । मैले त्यस्ता सतावटहरू सहेँ र प्रभुले मलाई ती सबैबाट छुटकारा दिनुभयो । **12** ख्रीष्‍ट येशूको भक्‍तिमा जिउन चाहने मान्छे सधैँ सतावटमा पर्छ । **13** दुष्‍ट मानिस र ठगाहाहरू अझ खराब हुनेछन्, तिनीहरूले अरूलाई पथभ्रष्‍ट बनाउँछन्, र आफू पनि अरूद्वारा पथभ्रष्‍ट पारिन्छन् । **14** तर तिमीचाहिँ सिकेका र बलियोसँग विश्‍वास गरेको कुरामा लागि राख, यो जानेर कि ती कुराहरू तिमीले कसबाट सिकेका हौ । **15** तिमीलाई थाहा छ, कि तिमीले सानैदेखि पवित्रशास्‍त्र जानेका छौ, जसले तिमीलाई ख्रीष्‍ट येशूमा भएको विश्‍वासद्वारा मुक्‍तिमा तिमीलाई बुद्धिमान् तुल्याउन सक्छ । **16** सम्‍पूर्ण पवित्र-शास्‍त्र परमेश्‍वरबाट भएको हो र यो सिद्धान्तको लागि, दोष देखाउनको लागि, सच्‍याउनको लागि, धार्मिकतामा तालिम दिनको लागि लाभदायक छ, **17** ताकि परमेश्‍वरका मानिस सक्षम भएर हरेक असल काममा सुसज्जित हुन सकून् ।

### Chapter 4

**1** परमेश्‍वर र येशू ख्रीष्‍टको सामने जसले जिउँदा र मरेकाहरूको न्याय गर्न लाग्‍नुभएको छ, र उहाँको प्रकटीकरण र राज्यलाई ध्यानमा राखेर म तिमीहरूलाई कडा आज्ञा दिन्छुः **2** वचन प्रचार गर, सजिलो र असजिलो दुवै अवस्थामा तयार बस । सबै प्रकारका धैर्य र शिक्षाद्वारा सुधार गर, हप्काऊ र अर्ती देऊ । **3** त्यस्तो समय आउनेछ जब मानिसहरूले असल शिक्षा सहने छैनन् । तर तिनीहरू आफ्नो अभिलाषाअनुसारको शिक्षा दिने शिक्षकहरूबाट घेरिनेछन् । यसरी तिनीहरूले आफूलाई मन परेको कुरा मात्र सुन्दछन् । **4** तिनीहरूले सत्यताबाट आफ्नो कान फर्काउनेछन् र दन्त्य कथातिर लगाउनेछन् । **5** तर तिमी सबै कुरामा सचेत होऊ; कष्‍ट भोग; प्रचारकको काम गर; आफ्नो सेवा पुरा गर । **6** म अगिबाट नै बलिको रूपमा अर्पित भइरहेको छु, मेरो बिदाइको समय आएको छ । **7** मैले राम्रो प्रतिस्पर्धामा भाग लिएको छु; मैले दौड सिध्याएको छु; मैले विश्‍वासलाई जोगाइराखको छु । **8** मेरो लागि धर्मिकताको मुकुट राखिएको छ, जुन त्यस दिनमा धार्मिक न्यायाधीश प्रभुले मलाई त्यो मुकुट दिनुहुनेछ, मलाई मात्र होइन तर उहाँको आगमनलाई प्रिय ठान्‍ने सबैलाई । **9** जतिसक्दो छिटो मकहाँ आऊ । **10** किनकि डेमासले मलाई छोडिदिए । यस वर्तामान संसारलाई प्रेम गरेर तिनी थेसलोनिकेमा गएका छन् । क्रेसेन्स गलातियामा गएका छन् भने तीतसचाहिँ दलमातियामा । **11** लूका मात्र मसँग छन् । मर्कूसलाई तिमीसँगै लिएर मकहाँ आऊ, किनकि काममा तिनी मेरो लागि उपयोगी हुनेछन् । **12** तुखिकसलाई मैले एफिससमा पठाएको छु । **13** तिमी आउँदा मैले त्रोआसमा कार्पससित छाडेका कपडा र किताबहरू, विशेष गरी चर्मपत्रका मुट्ठाहरू लिएर आऊ । **14** तमौटे अलेक्जेन्डरले मप्रति खराब व्यवहार गरेको छ । प्रभुले त्यसलाई त्यसको कामअनुसारको इनाम दिनुहुनेछ । **15** तिमी पनि त्यससँग होसियार होऊ, किनकि त्यो हाम्रो वचनको विरुद्धमा जोडदारसँग खडा भयो । **16** मेरो पहिलो प्रतिरक्षामा कसैले मलाई साथ दिएन, तर सबैले मलाई छाडे । तिनीहरूको विरुद्धमा यसो नभएको होस् । **17** तर प्रभु मसँग उभिनुभयो र मलाई बल दिनुभयो, ताकि मद्वारा सुसमाचारको घोषणा पूर्ण रूपमा पुरा हुन सकोस् र सबै गैरयहूदीहरूले सुन्‍न पाऊन् । यसैले, मैले सिंहको मुखबाट छुटकारा पाएँ । **18** परमेश्‍वरले मलाई सबै दुष्‍ट कामबाट छुटकारा दिनुहुन्छ, र उहाँको स्वर्गीय राज्यको लागि बचाउनुहुनेछ । उहाँलाई सदासर्वदा महिमा होस् । आमेन **19** प्रिस्किला, अकिलास र ओनेसिफरसको घरानालाई अभिवादन सुनाइदेऊ । **20** इरास्तस कोरिन्थमा नै बसे, तर त्रोफिमसलाई मैले बिरामी अवस्थामा मिलेटसमा छोडेँ । **21** हिउँद लाग्‍नुभन्दा अगाडि नै मकहाँ आउने कोसिस गर । युबुलसले तिमीलाई अभिवादन पठाएका छन् र पुडेस, लिनस, क्लौडिया र सबै भाइहरूले पनि । **22** प्रभु तिम्रो आत्मामा हुनुभएको होस् । तिमीसँग अनुग्रह रहोस् । आमेन ।

## Titus

### Chapter 1

**1** परमेश्‍वरका सेवक र येशू ख्रीष्‍टका प्रेरित पावल परमेश्‍वरद्वारा चुनिएका मानिसहरूको विश्‍वासलाई स्थापित गर्न र सत्यताको ज्ञानलाई स्थापित गर्न जुन भक्‍तिसित सहमत हुँदछ, **2** अनन्त जीवनको निश्‍चयतामा, झुटरहित परमेश्‍वरले समयका सबै युगभन्दा पहिले प्रतिज्ञा गर्नुभयो । **3** ठिक समयमा, हाम्रा मुक्‍तिदाता परमेश्‍वरको आदेशअनुसार मलाई प्रचार गर्न सुम्पिएको सन्देशद्वारा उहाँले आफ्नो वचन प्रस्ट पार्नुभयो । **4** हाम्रो साझा विश्‍वासमा साँचा छोरा तीतसलाई । पिता परमेश्‍वर र हाम्रा मुक्‍तिदाता येशू ख्रीष्‍टबाट अनुग्रह, कृपा र शान्ति । **5** अझै पुरा नभएका कुराहरूलाई तिमीले व्यवस्थित गर र मैले तिमीलाई निर्देशन गरेबमोजिम हरेक सहरमा एल्डरहरू नियुक्‍त गर भन्‍ने उद्देश्यले मैले तिमीलाई क्रेटमा छोडेँ । **6** एल्डर दोषरहित, एकै पत्‍नीका पति, दुष्‍ट वा अनुशासनहीनहरूको सूचीमा नपर्ने विश्‍वासयोग्य छोराछोरीहरू भएको हुनुपर्छ । **7** परमेश्‍वरको घरानाका व्यवस्थापकको रूपमा बिशप हुनका लागि दोषरहित, नझर्कने वा नियन्‍त्रित, क्रोधित नहुने, मद्यको लत नलागेको, झैझगडा नगर्ने र लोभ नगर्ने हुनु आवश्‍यक छ । **8** तर तिनी अतिथि सत्कार गर्ने, जे असल छ सोको मित्र, संवेदनशील, धर्मी, भक्‍त र आत्म-संयमी हुनुपर्छ । **9** तिनी भरोसा गर्न सक्‍ने वचनको सिद्धान्तमा दह्रोसँग लाग्‍नुपर्छ, ताकि तिनले जे उचित छ त्यस सिद्धान्तद्वारा उत्साह दिन सकून् र तिनको विरोध गर्नेहरूलाई हप्‍काउन सकून् । **10** किनकि त्यहाँ धेरै अनुसाशनहीन मानिसहरू छन्, विशेष गरी ती खतना गरेकाहरू । तिनीहरूका वचनहरू मूल्यहीन छन् । तिनीहरूले मानिसहरूलाई छल गर्दछन् र गलत मार्गमा डोर्‍याउँछन् । **11** तिनीहरूलाई रोक्‍न आवश्यक छ । तिनीहरूले निर्लज्‍ज लाभका निम्ति सिकाउनु नहुने कुरा सिकाउँछन् र सम्पूर्ण परिवारलाई बर्वाद पारि दिन्छन् । **12** तिनीहरूमध्येका बुद्धिमान मानिसले भनेका छन्, “क्रेटका मानिसहरू नरोकिकन झुटो बोल्नेहरू, खराब र खतरनाक जनावर अर्थात् अल्छी पेट भएकाहरू हुन् ।” **13** यो भनाई सत्य छ, तिनीहरूलाई कडाइका साथ सुधार, ताकि तिनीहरू विश्‍वासमा ठिक हुन सकून् । **14** यहूदीहरूका दन्त्य कथामा र सत्यताबाट तर्केर गएका मानिसहरूका आदेशहरूमा समय खेर नफाल । **15** शुद्ध हुनेहरूका निम्ति सबै थोक शुद्ध हुन्छन्, तर प्रदूषित र विश्‍वास नगर्नेहरूका निम्ति भने केही पनि शुद्ध हुदैन । बरु तिनीहरूका निम्ति मन र विवेक समेत प्रदूषित भएका हुन्छन् । **16** तिनीहरूले परमेश्‍वरलाई चिनेको छु त भन्छन्, तर तिनीहरूका कामले उहाँलाई इन्कार गर्दछ । तिनीहरू घृणित र अनाज्ञाकारी हुन्छन् अनि कुनै पनि असल कामका लागि योग्यका ठहरिदैनन् ।

### Chapter 2

**1** तर तिमीले उचित सिद्धान्तसँग मिल्ने कुरो मात्र भन्‍नू । **2** वृद्ध पुरुषहरू संयम्, प्रतिष्‍ठित, समझदार, विश्‍वासमा, प्रेममा र धैर्यमा पक्‍का हुनुपर्छ । **3** त्यसैगरी वृद्धा स्‍त्रीहरू कुरौटे होइन, सदैव आफैँलाई आदरणीय प्रस्तुत गर्नुपर्छ । तिनीहरूले मद्य पिइरहनु हुदैन । **4** तजवान स्‍त्रीहरूलाई तिनीहरूको सोचमा सन्तुलित हुन आह्वान गर्न, तिनीहरूका आफ्ना पतिहरू र बालबालिकाहरूलाई प्रेम गर्न उत्साह दिन, समझदार हुन, **5** शुद्ध, असल गृहिणी र तिनीहरूका पतिहरूका आज्ञा पालन गर्न तिनीहरूले जे असल छ त्यही सिकाउनुपर्छ, ताकि परमेश्‍वरको वचनको निन्दा नगरियोस् । **6** त्यसै गरी जवान पुरुषहरूलाई समझदार हुनलाई आह्वान गर । **7** सबै कुरामा आफैलाई असल कामहरूको एउटा नमुनाको रूपमा प्रस्तुत गर, तिमीले सिकाउँदा शुद्धता, प्रतिष्‍ठा र निन्दा गर्न नसक्‍ने बोली-वचन देखाऊ । **8** सच्याउनु नै नपर्ने शब्दहरू बोल, तर यदि उनले तिम्रो विरोध गर्न प्रयास गरे भने हामी बारे भन्‍ने कुनै पनि खराब कुरा नभएकोले त्यसले कसैमाथि शर्म ल्याओस् । **9** दासहरूले हरेक कुरामा तिनीहरूका मालिकहरूका आज्ञा पालन गरून् । तिनीहरूले उनीहरूलाई खुसी पार्न प्रयास गर्नुपर्छ, र तिनीहरूसँग विवाद नगरून्, **10** र कुनै पनि थोक नचोरून्, तर तिनीहरूले असल विश्‍वास प्रकट गरून्, ताकि तिनीहरूले हाम्रा मुक्‍तिदाता परमेश्‍वरबारेको हाम्रो शिक्षालाई हरतरहले आकर्षक बनाऊन् । **11** हेर, हामीले खुसीसाथ आशा गरिरहेका अर्थात् हाम्रा महान् परमेश्‍वर र मुक्‍तिदाता येशू ख्रीष्‍टको महिमा प्रकट हुने कुरालाई हामीले प्राप्‍त गर्न प्रतिक्षा गर्दा, हरेककहाँ मुक्‍ति ल्याउन सक्षम परमेश्‍वरको अनुग्रह देखा परेको छ, **12** र हामीलाई अधार्मिकता र संसारिक इच्छाहरूलाई इन्कार गर्न अनि यस युगमा समझदार, **13** धार्मिक र ईश्‍वरीय जीवन जिउन तालिम दिन्छ । **14** येशूले हामीलाई अधार्मिकताबाट स्वतन्‍त्र पार्न, र आफ्नै निम्ति जे असल छ त्यही गर्न इच्छुक मूल्यवान मानिसहरू अर्थात् शुद्ध बनाउन आफैँलाई हाम्रो निम्ति दिनुभयो । **15** यी कुराहरू भन, र उत्साह देऊ, र सारा अधिकारसहित सच्याऊ । तिमीलाई कसैले अनादर नगरोस् ।

### Chapter 3

**1** शासकहरू र अधिकारीहरूका अधिनमा रहन, तिनीहरूका आज्ञा मान्‍न र हरेक असल कामका लागि तयार बस्‍न, **2** कसैको निन्दा गर्न, तर्कवितर्कबाट अलग रहन, अरू मानिसहरूलाई आ-आफ्ना मार्गमा चल्न दिन र सबै मानिसहरूप्रति नम्रता देखाउन याद दिलाऊ । **3** किनभने एक पटक हामीहरू पनि लापरवाह, अनाज्ञाकारी थियौँ । हामी बरालिएका र धेरै प्रकारका खराब इच्छाहरू र विलासिताको दासत्वमा थियौँ । हामी दुष्‍टता र ईर्ष्यामा जिउँथ्यौँ । हामी घृणित र एक अर्कालाई घृणा गर्ने मानिस थियौँ । **4** तर जब परमेश्‍वर हाम्रा उद्धारकको दया र मानवजातिप्रति उहाँको प्रेम देखा पर्‍यो, **5** हामीले धार्मिकतामा गरेका कामहरूद्वारा होइन, तर उहाँको कृपाअनुसार नयाँ जन्मको स्‍नान र पवित्र आत्माको नविकरणद्वारा उहाँले हामीलाई बचाउनुभयो । **6** परमेश्‍वरले हाम्रा उद्धारक येशू ख्रीष्‍टद्वारा हामीमाथि पवित्र आत्मा प्रशस्त मात्रामा खन्याउनुभयो । **7** ताकि उहाँको अनुग्रहद्वारा धर्मी ठहरिएर हामी अनन्त जीवनको पक्‍का उत्तराधिकारीहरू भयौँ । **8** यी वचनहरू विश्‍वासयोग्य छन् । तिमी यी कुराहरूबारे ‍दृढतासाथ बलेको म चाहन्छु, ताकि परमेश्‍वरमा भरोसा गर्नेहरूले उहाँले तिनीहरूका सामु राख्‍नुभएको असल कामहरूतिर तिनीहरूका मन लगाऊन् । यी कुराहरू सबै मानिसहरूका लागि असल र फाइदाजनक छन् । **9** तर व्यवस्थाबारेको मूर्खतापूर्ण वादविवादहरू, वंशावलीहरू, झगडा र द्वन्दबाट अलग रहनू । ती कुराहरू मूल्यहीन र बेफाइदाका छन् । **10** एक या दुई पटकको चेतावनी पश्‍चात तिमीहरूका बिचमा विभाजन गराउने जो-कोहीलाई इन्कार गर, **11** र जान, कि यस्तो मनिस सही मार्गबाट भड्केको छ, पाप गर्दै छ र आफैँलाई दोष्याउँछ । **12** जब म अर्तिमास वा तुखिकसलाई तिमीकहाँ पठाउँछु, चाँडो गर, र निकोपोलिसमा आऊ, जहाँ मैले हिउँद बिताउने निर्णय गरेको छु । **13** चाँडो गर, र कानुनका ज्ञाता जेनास र अपोल्‍लोसलाई तिनीहरूलाई चाहिने सबै थोक दिएर पठाऊ । **14** हाम्रा मानिसहरू अत्यावश्‍यक खाँचाहरू पुरा गर्ने असल कामहरूमा आफैँ लाग्‍न सिक्‍नुपर्छ, ताकि तिनीहरू निष्फल नहोऊन् । **15** मसँग भएका सबैले तिमीलाई अभिवादन पठाएका छन् । विश्‍वासमा हामीलाई प्रेम गर्नेहरूलाई अभिवादन भनिदेऊ । तिमीहरू सबैसँग अनुग्रह रहोस् । आमेन् ।

## Philemon

### Chapter 1

**1** ख्रीष्‍ट येशूको कैदी पावल र हाम्रा भाइ तिमोथीबाट हाम्रा प्रिय साथी तथा सङ्गी-सहकर्मी फिलेमोनलाई, **2** अनि हाम्री बहिनी अप्फिया र हाम्रा सङ्गी-सिपाही अर्खिप्पस र तिम्रो घरमा भएको मण्डलीलाई, **3** परमेश्‍वर पिता र हाम्रा प्रभु येशू ख्रीष्‍टबाट अनुग्रह र शान्ति ! **4** तिमीलाई प्रार्थनामा सम्झना गर्दा म सधैँ परमेश्‍वरलाई धन्यवाद दिन्छु । **5** प्रभु येशूमा भएको तिम्रो विश्‍वास र प्रेम र अरू विश्‍वासीहरूप्रति भएको तिम्रो प्रेमको बारेमा मैले सुनेको छु । **6** म प्रार्थना गर्छु, कि ख्रीष्‍टमा हामीमा भएको हरेक असल कुराको ज्ञानको निम्ति तिम्रो विश्‍वासको सहभागिता प्रभावकारी हुन सकोस् । **7** किनकि तिम्रो प्रेमले मलाई ज्यादै आनन्द र सान्त्वना दिएको छ, किनभने भाइ, तिमीले विश्‍वासीहरूका हृदयलाई ताजा बनाएका छौ । **8** यसकारण, तिमीले के गर्नुपर्छ, त्यो कुरा तिमीलाई आज्ञा दिनको निम्ति ख्रीष्‍टमा ममा साहस भए, तापनि **9** प्रेमको कारणले म वृद्ध पावल, येशूको निम्ति एउटा कैदी, म तिमीलाई बिन्ती गर्छु, **10** म मेरा छोरा ओनेसिमसको निम्ति बिन्ती गरिरहेछु, जसको म कारागारमा हुँदा बुबा बनेँ । **11** किनकि एक पटक ऊ तिम्रो निम्ति काम नलाग्‍ने व्‍यक्‍ति थियो, तर अहिले ऊ तिमी र म दुवैको निम्ति काम लाग्‍ने भएको छ । **12** म उसलाई, जो मेरो हृदय हो, तिमीकहाँ पठाउँदै छु । **13** म सुसमाचारको निम्ति कारागारमा हुँदा उसले तिम्रो सट्टामा मेरो सेवा गर्न सक्‍ने थियो भनेर मैले उसलाई मसँगै राख्‍न चाहन्थेँ । **14** तर म तिम्रो अनुमतिविना केही गर्न चाहन्‍नँ, किनभने म तिमीलाई मेरो निम्ति केही असल काम गर्न जबरजस्ती गर्दिनँ, तर तिमी आफैँले राजीखुसीले गरेको म चाहन्छु । **15** सायद अब तिमीले सदाको लागि उसलाई फिर्ता पाउन सकोस् भनेर नै ऊ केही समयको निम्ति तिमीबाट अलग भएको थियो । **16** अब एक दासको रूपमा होइन, तर दासभन्दा अधिक एउटा प्रिय भाइको रूपमा ग्रहण गर । म उसलाई माया गर्छु र तिमीले पनि उसलाई प्रेम गर । तिमीले उसलाई शरीरमा र प्रभुमा भाइको रूपमा प्रेम गर । **17** त्यसैले, यदि मलाई सहकर्मी मानेर स्वीकार गर्छौ भने उसलाई पनि मलाई जस्तै गरी स्वीकार गर । **18** तर यदि उसले कुनै भुल गरेको छ भने मलाई दोष लगाऊ र केही तिर्नुपर्ने छ भने मेरो हिसाबमा राखिदेऊ । **19** म पावल, आफ्नै हातले यो कुरा लेख्‍दै छु, कि त्यो म तिमीलाई तिरिदिनेछु । म यो उल्‍लेख गर्दिनँ, कि तिमी आफ्नो जीवनको निम्ति मप्रति कति ऋणी छौ । **20** हो, भाइ, मेरो आनन्दको निम्ति प्रभुमा केही गरिदेऊ; ख्रीष्‍टमा मेरो हृदयलाई ताजा पारिदेऊ । **21** तिमीले मेरो आज्ञा पालन गर्छौ भन्‍ने निश्‍चयतासाथ म तिमीलाई यो पत्र लेख्दै छु । मलाई विश्‍वास छ, कि तिमीले मैले भनेको भन्दा पनि बढी गर्नेछौ । **22** साथै, मेरो निम्ति एउटा कोठा तयार गर, किनकि म आशा गर्दछु, कि तिम्रो प्रार्थनाले गर्दा चाँडै नै म तिमीलाई भेट्न आउन सक्‍नेछु । **23** ख्रीष्‍टको निम्ति मसित कैदी भएका इपाफ्रासले पनि तिमीलाई अभिवादन पठाएका छन् । **24** साथै मेरा सहकर्मीहरू मर्कूस, अरिस्तार्खस, डेमास र लूकाले पनि अभिवादन पठाएका छन् । **25** हाम्रा येशू ख्रीष्‍टको अनुग्रह तिम्रो आत्मासित रहोस् । आमेन ।

## Hebrews

### Chapter 1

**1** प्राचीन कालमा परमेश्‍वर विभिन्‍न समयमा विभिन्‍न प्रकारले हाम्रा पिता पुर्खाहरूसँग अगमवक्‍ताहरूद्वारा बोल्नुभयो । **2** तर यी अन्तिम दिनहरूमा उहाँ हामीहरूसँग पुत्रद्वारा बोल्‍नुभएको छ, जो सबै कुराका निम्ति उत्तराधिकारी नियुक्त गरिनुभएको छ । परमेश्‍वरले उहाँद्वारा नै सबै कुरा पनि बनाउनुभयो । **3** उहाँ नै परमेश्‍वरलको स्वभावको सार र महिमाको चमक हुनुहुन्छ । आफ्नो शक्‍तिको वचनद्वारा उहाँले सबै कुरा सँगै पक्रिराख्‍नुभएको छ । उहाँले पापको शुद्धेइँ गर्नुपछि उहाँ उच्‍च सिंहासनको दाहिनेपट्टि विराजमान हुनुभएको छ । **4** उहाँ स्वर्गदूतहरूभन्दा महान् हुनुहुन्छ, किनभने जुन नाउँ उहाँले प्राप्‍त गर्नुभएको छ, त्यो तिनीहरूलाई दिइएको नाउँभन्दा उत्तम छ । **5** के परमेश्‍वरले स्वर्गदूतहरूमध्ये कसैलाई कहिल्यै यसो भन्‍नुभयो र ? “तिमी मेरा पुत्र हौ, आज म तिम्रा पिता भएको छु ?” र फेरि, “म उनका लागि पिता हुनेछु, र उनी मेरा लागि पुत्र हुनेछन् ?” **6** फेरि, जब परमेश्‍वरले पहिले जन्मेकालाई संसारमा ल्याउनुहुँदा उहाँ भन्‍नुहुन्छ, “परमेश्‍वरका सबै स्वर्गदूतले उहाँलाई आराधना गर्नैपर्छ ।” **7** स्वर्गदूतहरूका विषयमा उहाँ यसो भन्‍नुहुन्छ, “उहाँ जसले आफ्ना दासहरूलाई आगोको ज्वाला र उहाँका स्वर्गदूतहरूलाई आत्माहरू बनाउनुहुन्छ ।” **8** तर पुत्रको विषयमा उहाँ यसो भन्‍नुहुन्छ, “हे परमेश्‍वर, तपाईंको सिंहासन सधैँभरि रहिरहने छ । तपाईंको राजदण्ड नै तपाईंको राज्यको न्यायको राजदण्ड हुनेछ । **9** तपाईंले धार्मिकतालाई प्रेम गर्नुहुन्छ र अधर्मलाई घृणा गर्नुहुन्छ । त्यसकारण, हे परमेश्‍वर, तपाईंका परमेश्‍वरले तपाईंलाई आनन्दको तेलले अभिषेक गर्नुभएको छ र सहयोगी बनाउनुभएको छ ।” **10** “हे प्रभु, आदिमा तपाईंले पृथ्वीको जग बसाल्नुभयो । स्वर्गहरू तपाईंका हातका काम हुन् । **11** तिनीहरू नष्‍ट हुनेछन्, तर तपाईं रहिरहनुहुनेछ । तिनीहरू लगाइने कपडाका टुक्राझैँ झुत्रा हुनेछन् । **12** तपाईंले तिनीहरूलाई लबेदाजस्तै बेर्नुहुनेछ, र तिनीहरू कपडाको टुक्राझैँ परिवर्तन हुनेछन् । तर तपाईं सधैँ उस्तै हुनुहुन्छ, र तपाईंका वर्षहरूको अन्त्य कहिल्यै हुँदैन ।” **13** तर कुनचाहिँ स्वर्गदूतलाई परमेश्‍वरले कहिल्‍यै यस्तो भन्‍नुभएको छ, “मेरो दाहिने हातपट्टि बस जबसम्म म तिम्रा शत्रुहरूलाई तिम्रा खुट्टाको पाउदान बनाउँदिनँ ?” **14** के सबै स्वर्गदूतहरू मुक्‍ति पाउनेहरूको वास्ता र सेवा गर्न पठाइएका आत्माहरू होइनन् र ?

### Chapter 2

**1** त्यसकारण, हामीले जे सुनेका छौँ त्यसमा हामीले सबैभन्दा बढी ध्यान दिनुपर्छ । त्यसैले, यसबाट बहकिएर हामी टाढा जानुहुँदैन । **2** यदि स्वर्गदूतहरूद्वारा बोलिएको सन्देशको मान्यता भयो भने, र हरेक आज्ञा उल्लघङ्न गर्ने र अनाज्ञाकारीहरूले ठिक सजाय पाउँछन् भने र **3** हामीले यति ठुलो मुक्‍तिको बेवास्‍ता गर्‍यौँ भने, तब हामी कसरी उम्कन सक्छौँ र ? यो मुक्‍ति जुन पहिलो पल्ट प्रभुद्वारा नै घोषणा गरिएको थियो र जसले यो सुने हाम्रा निम्ति त्यो पक्‍का गरियो । **4** त्यही समयमा परमेश्‍वरले यसलाई चिह्नहरू, अचम्मका काम र विभिन्‍न शक्‍तिशाली कामहरूबाट अनि उहाँको आफ्नै इच्छाअनुसार पवित्र आत्माका वरदानहरूको वितरणद्वारा प्रमाणित गरिदिनुभयो । **5** हामीले कुरा गरिराखेको आउँदो संसारलाई परमेश्‍वरले स्वर्गदूतहरूको अधीनमा राख्‍नुभएन । **6** त्यसको सट्टामा, कसैले कुनै ठाउँमा यसरी गवाही दिएको छ, “मानिस के हो, तपाईं त्यसको ख्याल गर्नुहुन्छ ? वा मानिसको छोरो के हो जसका निम्ति तपाईं वास्ता गर्नुहुन्छ ? **7** तपाईंले मानिसलाई स्वर्गदूतभन्दा अलि कम बनाउनुभएको छ; तपाईंले उसलाई महिमा र आदरको मुकुट पहिराउनुभएको छ । (नोटः केही पुरानो संस्करणले थप्छ) र तपाईंले उसलाई तपाईंका हातका कामहरूमाथि राख्‍नुभएको छ । **8** तपाईंले हरेक कुरा उहाँको अधीनमा राख्‍नुभएको छ ।” किनभने परमेश्‍वरले सबै कुरा मानव-जातिको अधीनतामा राख्‍नुभएको थियो । उहाँले कुनै पनि थोक मानिसबाट बाहिर रहन दिनुभएन । तर आज हामी कुनै पनि चिज मानिसको अधीनमा रहेको देख्दैनौँ । **9** तर, उहाँलाई केही समयको निम्ति स्वर्गदूतभन्दा कम बनाइएको हामीले देखेका छौँ । उहाँ येशू हुनुहुन्छ । किनभने उहाँका दुःख र मृत्युको कारणले येशू ख्रीष्‍टलाई महिमा र आदरको मुकुट पहिराइएको छ । त्यसकारण, अहिले परमेश्‍वरको अनुग्रहबाट येशू ख्रीष्‍टले हरेक मानिसका निम्ति मृत्यु चाख्‍नुभयो । **10** यो परमेश्‍वरका निम्ति उपयुक्त थियो, किनभने हरेक थोक उहाँका निम्ति र उहाँद्वारा अस्तित्वमा आएको छ । धेरै छोराहरू महिमामा ल्याइँदा उहाँको दुःखद्वारा तिनीहरूको मुक्‍तिलाई पुरा गर्न उहाँ एक अगुवा बनाइनुभयो । **11** किनकि समर्पण गर्ने र समर्पण गरिएकाहरू दुवै एउटै स्रोतबाट आउँछन् । त्यसैकारण, उहाँ तिनीहरूलाई भाइहरू भनी बोलाउन शर्माउनुहुन्‍न । **12** उहाँ भन्‍नुहुन्छ, “म तपाईंको नाउँ मेरा दाजुभाइहरूलाई घोषणा गर्नेछु; म सभाको बिचबाट तपाईंको गीत गाउनेछु ।” **13** र फेरि, “म उहाँमा भरोसा गर्नेछु ।” र फेरि, “हेर, यहाँ म र मेरा छोराछोरीहरू जसलाई परमेश्‍वरले मलाई दिनुभएको छ ।” **14** त्यसकारण, पहिले नै परमेश्‍वरका छोराछोरीहरू मासु र रगतको एक भाग भएका हुनाले येशूले पनि त्यही कुराहरू तिनीहरूसँग बाँड्नुभयो । त्यसैले, येशूले मृत्यु सहेर मृत्युको शक्ति भएकोलाई अर्थात् शैतानलाई नष्‍ट पार्नुभयो । **15** मृत्युको डरद्वारा र सधैँ शैतानका दास भएर जिएकाहरूको लागि स्वतन्त्रता दिन उहाँले त्यसो गर्नुभयो । **16** किनकि वास्तवमा उहाँले स्वर्गदूतहरूको वास्ता गर्नुहुन्‍न; बरु, उहाँले वास्ता गर्ने त अब्राहामका सन्तानको हो । **17** त्यसैले, उहाँका भाइहरूजस्तै बन्‍न उहाँका निम्ति सबै क्षेत्रमा आवश्यक थियो । त्यसकारण, उहाँ परमेश्‍वरका कुराहरूसम्बन्धी दयापूर्ण र विश्‍वासयोग्य हुनुभई परमेश्‍वरका महान् पुजारी हुनुभयो । त्यसैले, उहाँले सबै मानिसका पापको क्षमा ल्याउन सक्‍नुभयो । **18** किनभने येशू आफैँले दुःख भोग्‍नुभयो, र परीक्षित हुनुभयो; उहाँले परीक्षामा पर्नेहरूलाई सहायता गर्न सक्‍नुहुन्छ ।

### Chapter 3

**1** त्यसकारण, पवित्र भाइहरू हो, तिमीहरू स्वर्गीय बोलावटमा साझेदार हुन बोलाइएका हाम्रा प्रधान पुजारी, प्रेरित र येशू ख्रीष्‍टलाई विचार गर । **2** जसले उहाँलाई नियुक्त गर्नुभयो, उहाँ परमेश्‍वरप्रति विश्‍वास योग्य हुनुहुन्थ्यो, जसरी मोशा पनि परमेश्‍वरको घरानामा विश्‍वासयोग्य थिए । **3** परमेश्‍वरले मोशालाई भन्दा येशूलाई योग्य र महान् महिमा दिनुभएको थियो । किनभने घर आफैँलाई भन्दा घर बनाउनेको बढी आदर हुन्छ । **4** हरेक घर कोही न कोहीद्वारा बनाइएको हुन्छ, तर हरेक थोक बनाउने परमेश्‍वर नै हुनुहुन्छ । **5** एकातिर, मोशा परमेश्‍वरका सारा घरानामा विश्‍वासयोग्य सेवकजस्तै भएर भविश्यमा बोलिने कुराहरूका बारेमा उनी एक गवाही थिए । **6** तर परमेश्‍वरको घरानाको जिम्मा पुत्र ख्रीष्‍टले लिनुभएको छ । यदि हामी निश्‍चयतासाथ उहाँलाई पक्री रहन्छौँ भने हामी गर्वसाथ भन्‍न सक्छौँ, कि हामी उहाँका घराना हौँ । **7** त्यसकारण, जसरी पवित्र आत्मा भन्‍नुहुन्छ, “आज, यदि तिमीले उहाँको सोर सुन्यौ भने, **8** उजाड-स्थानमा परीक्षाको समयमा विद्रोह गरेजस्तै तिमीहरूका हृदयलाई कठोर नपार । **9** चालिस वर्षसम्म मैले गरेको काम तिनीहरूले देखे र पनि तिम्रा पुर्खाहरूले विद्रोह गरेर मेरो परीक्षा गरे । **10** त्यसकारण म त्यस पुस्तासँग अप्रसन्‍न भए । मैले भनेँ, ‘तिनीहरू जहिले पनि आफ्ना हृदयबाट तर्किएर गएका छन् । अनि तिनीहरूलाई मेरो बाटो नै थाहा छैन ।’ **11** मेरो क्रोधमा मैले शपथ खाएः ‘तिनीहरू कहिल्यै पनि मेरो विश्राममा प्रवेश गर्न पाउनेछैनन्’ ।” **12** भाइहरू हो, होसियार बस । त्यसैले, तिमीहरूमध्ये कोही पनि दुष्‍ट हृदय र अविश्‍वासी नहोस्, जुन हृदयले जीवित परमेश्‍वरबाट तर्काएर टाढा नलैजाओस् । **13** बरु, जबसम्म “आजको दिन” भन्‍ने कुरा छ, दिनहुँ एकले अर्कोलाई उत्साह देओ । त्यसकारण, तिमीहरूमध्ये कसैले पनि छलकपटको पापद्वारा हृदय कठोर नपारोस् । **14** यदि हामीले सुरुदेखि अन्त्यसम्मै उहाँमा राखेको हाम्रो भरोसालाई निश्‍चयतासाथ बलियोसँग पक्री राख्यौँ भने, ख्रीष्‍टसँगै हामी साझेदार भएका हुन्छौँ । **15** यसको बारेमा यस्तो भनिएको थियो, “आज, यदि तिमीहरूले उहाँको सोर सुन्यौ भने, विद्रोहमा गरेजस्तै तिमीहरूले हृदय कठोर नपार ।” **16** ती को थिए जसले परमेश्‍वरको आवाज सुने र उहाँको विरोध गरे ? के ती सबै मोशाले मिश्र देशबाट निकालेर ल्याएकाहरू नै होइनन् र ? **17** जोसँग उहाँ चालिस वर्षसम्म रिसाउनुभएको होइन र ? के ती पाप गर्नेहरूसित होइन जसका मृत शरीरहरू उजाड-स्थानमा छरिएका थिएनन् र ? **18** तिनीहरू उहाँको विश्राममा पस्‍न पाउनेछैनन् भनी कोसँग उहाँले शपथ खानुभएको थियो, के ती उहाँका आज्ञा नमान्‍नेहरू होइनन् र ? **19** र अविश्‍वासको कारणले नै तिनीहरू उहाँको विश्राममा पस्‍न नसकेको हामी देख्दछौ ।

### Chapter 4

**1** यसकारण, हामी निकै होसियार होऔँ ताकि हामीमध्ये कोही पनि परमेश्‍वरको विश्राममा प्रवेश गर्ने प्रतिज्ञा हुँदा हुँदै विश्राम गर्नदेखि वञ्‍चित हुन नपरोस् । **2** किनभने तिनीहरूलाई जस्तै हामीलाई पनि सुसमाचार सुनाइएको थियो । तर सुनेको वचनले तिनीहरूलाई कुनै पनि फाइदा भएन । किनकि सुन्‍नेहरूले विश्‍वाससाथ स्वीकार गरेनन् । (नोटः अरू संस्करणमा पढ्छौँ) तर त्यो सन्देश सुन्‍नेहरू जसले विश्‍वासविना नै सहभागी भए तिनीहरूलाई फाइदा भएन । **3** किनकि हामी जसले विश्‍वास गरेका छौँ त्यस विश्राममा हामी प्रवेश गर्नेछौँ, जसरी उहाँले भन्‍नुभयो, “जसरी मैले मेरो क्रोधमा शपथ खाएँ, ‘तिनीहरू कहिल्यै मेरो विश्राममा प्रवेश गर्नेछैनन्’ ।” उहाँले यसो भन्‍नुभयो, यद्यपि संसारको उत्‍पत्तिमा नै उहाँका सृष्‍टिका कामहरू पुरा भइसकेका थिए । **4** किनकि सातौँ दिनको विषयमा उहाँले केही भन्‍नुभएको छ, “परमेश्‍वरले सातौँ दिनमा आफ्ना सबै कामबाट विश्राम लिनुभयो ।” **5** फेरि उहाँले भन्‍नुभएको छ, “तिनीहरू मेरो विश्राममा कहिल्यै प्रवेश गर्नेछैनन् ।” **6** त्यसकारण, उहाँको विश्राममा प्रवेश गर्न अझै कसैका लागि बाँकी नै छ, र धेरै इस्राएलीहरूले सुसमाचार सुने, तर तिनीहरूले आज्ञापालन नगरेको कारण यस विश्राममा प्रवेश गर्न सकेनन् । **7** “आज” भनेर परमेश्‍वरले फेरि एउटा निश्‍चित दिन ठहराउनुभएको छ । धेरै दिनपछि उहाँ दाऊदद्वारा बोल्नुभयो, जसरी यो अगिबाटै भनिएको थियो, “आज तिमीहरूले उहाँको आवाजलाई सुन्यौ भने, तिमीहरूका हृदय कठोर नपार ।” **8** किनकि यदि यहोशूले तिनीहरूलाई विश्राम दिएका भए, परमेश्‍वरले अर्को दिनको विषयमा बोल्नुहुने थिएन । **9** यसकारण, परमेश्‍वरका मानिसहरूका निम्ति एउटा विश्राम दिनको विश्राम अझै बाँकी छ । **10** किनकि जसले परमेश्‍वरको विश्राममा प्रवेश गर्दछ, त्यो आफैँले पनि आफ्ना कामहरूबाट विश्राम लिन्छ, जसरी परमेश्‍वरले उहाँका कामहरूबाट विश्राम लिनुभयो । **11** त्यसकारण, हामी त्यस विश्राममा प्रवेश गर्नका निम्ति प्रयत्‍न गरौँ, ताकि कोही पनि त्यस प्रकारको अनाज्ञाकारितामा नपरोस् जसरी तिनीहरू परे । **12** किनभने परमेश्‍वरको वचन जीवित र क्रियाशील अनि दुईधारे तरवारभन्दा पनि धारिलो छ । यसले आत्मा, प्राण र मासीलाई अलग गर्दछ र छेड्दछ अनि यो हृदयका भावना र विचारहरूको जाँच गर्न सक्षम छ । **13** सृष्‍टिको कुनै पनि थोक परमेश्‍वरको दृष्‍टिमा लुकेको छैन । बरु, उहाँको दृष्‍टिमा हरेक कुरा छर्लङ्गै छ जसलाई हामीले लेखा दिनुपर्छ । **14** त्यसकारण, हामीसँग महान् प्रधान पुजारी हुनुहुन्छ जो स्वर्ग भएर जानुभएको छ । उहाँ परमेश्‍वरका पुत्र येशू हुनुहुन्छ । तसर्थ, हामी हाम्रो विश्‍वासलाई दृढतासाथ थामिराखौँ । **15** किनकि हामीसँग हाम्रा कमजोरीहरूमा हामीलाई सान्त्वना दिन नसक्‍ने एक जना प्रधान पुजारी हुनुहुन्‍न । त्यसको सट्टामा, हामीसँग एक जना हुनुहुन्छ जो हामीजस्तै परीक्षामा भएर जानुभयो, तरै पनि उहाँ पापरहित हुनुहुन्छ । **16** तब हामी परमेश्‍वरको अनुग्रहको सिंहासनमा साहसपूर्वक जाऔँ, ताकि खाँचोको समयमा हामीले कृपा र अनुग्रह पाउन सकौँ ।

### Chapter 5

**1** किनकि प्रत्येक प्रधान पुजारी मानिसहरूकै बिचबाट छानिएको हुन्छ । परमेश्‍वरका थोकहरूसम्बन्धी काम गर्न मानिसहरूका सट्टामा तिनलाई नियुक्त गरिएको हो । त्यसकारण, तिनले पापहरूका निम्ति बलि र उपहारहरू दुवै बलिदानका काम गर्न सक्छन् । **2** तिनले अजान र कमजोरहरूसँग नम्रतापूर्वक व्यवहार गर्नुपर्दछ, किनकि तिनी आफैँ पनि कमजोरीबाट घेरिएका छन् । **3** यसकारणले गर्दा, जसरी तिनले मानिसहरूका पापको निम्ति बलि चढाउँछन्, त्यसरी नै तिनलाई पनि आफ्नो पापका निम्ति बलिदान चढाउन माग गरिएको छ । **4** र कुनै पनि मानिस आफैँले आफ्नो आदर लिन सक्दैन । त्यसको सट्टामा, हारूनलाई जस्तै उसलाई परमेश्‍वरद्वारा बोलाइएको हुन्छ । **5** त्यसै गरी, ख्रीष्‍टलाई प्रधान पुजारी बनाइएको कारणले न त उहाँले आफैँलाई उचाल्नुभयो । बरु, उहाँसँग बोलिरहनुहुनेले भन्‍नुभयो, “तिमी मेरा पुत्र हौ, आज म तिम्रा पिता भएको छु ।” **6** अर्को ठाउँमा पनि उहाँले यसरी भन्‍नुभएको छ, “तिमी सधैँका निम्ति मल्कीसेदेकको दर्जाअनुसारको पुजारी हौ ।” **7** उहाँ शरीरमा हुनुहुँदा उहाँलाई मृत्युबाट बचाउन सक्‍नुहुने परमेश्‍वरसँग उहाँले ठुलो सोरमा क्रन्दन र आँशुकासाथ प्रार्थना र निवेदन गर्नुभयो । उहाँको आदरको कारणले गर्दा उहाँले सुन्‍नुभयो । **8** उहाँ एक पुत्र हुनुभएर पनि आफूले भोगेको कष्‍टबाट उहाँले आज्ञापालन गर्न सिक्‍नुभयो । **9** उहाँ सिद्ध बनाइनुभएपछि उहाँमा आज्ञाकारी हुने हरेकका निम्ति उहाँ अनन्त मुक्‍तिको कारण बन्‍नुभयो । **10** मल्कीसेदेकको दर्जाबमोजिम प्रधान पुजारी हुनलाई परमेश्‍वरले उहाँलाई नियुक्त गर्नुभयो । **11** हामीसँग येशूको बारेमा भन्‍नुपर्ने धेरै कुरा छन्, तर तिमीहरू सुन्‍नमा मन्द भएकाले यसलाई व्याख्या गर्न गाह्रो छ । **12** किनकि यस बेलासम्म त तिमीहरू शिक्षकहरू भइसक्‍नुपर्ने थियो, तर तिमीहरूलाई अझै पनि कसैले परमेश्‍वरको वचनका साधारण सिद्धान्तहरू सिकाउनुपरेको छ । तिमीहरूलाई खँदिलो भोजन होइन, दूधको आवश्‍यक छ । **13** किनकि दूध मात्र पिएर जिउने कसैले पनि धार्मिकताको वचनसँग अनुभव गर्न सक्दैन, किनकि ऊ अझसम्म बालकै हुन्छ । **14** तर खँदिलो भोजन परिपक्‍वहरूका लागि हो । किनकि तिनीहरूको परिपक्‍वताको बुझाइको तालिमले तिनीहरू दुष्‍टबाट असल छुट्‌ट्याउन सक्‍ने भएका हुन्छन् ।

### Chapter 6

**1** त्यसकारण, सुरुमा सिकेको ख्रीष्‍टको वचनलाई छोडेर हामी परिपक्‍वतातिर अगाडि बढौँ । परमेश्‍वरमा विश्‍वास र मरेका कामहरूबाट पश्‍चात्तापको जग बसाल्ने काम फेरि नगरौँ, **2** न त बप्‍तिस्माबारे शिक्षाको जग, हात राख्‍ने काम, मरेका मानिसहरूको पुनरुत्थान, र अनन्त न्यायको जग बसालौँ । **3** यदि परमेश्‍वरले अनुमति दिनुभयो भने हामीले पनि यो गर्नेछौँ । **4** किनकि जसले एक चोटि ज्योति पाएर स्वर्गको वरदान चाखेका थिए, जो पवित्र आत्मामा सहभागी भएका थिए, तिनीहरूका लागि यो असम्भव कुरा हो । **5** र जसले परमेश्‍वरको असल वचन र आउने युगको शक्‍तिको स्वाद चाखेका थिए, तिनीहरूका लागि यो असम्भव कुरा हो । **6** तर जो पतित भएको छ, तिनीहरूलाई फेरि पश्‍चात्तापमा ल्याउन असम्भव छ । किनकि तिनीहरूले फेरि आफ्नै निम्ति परमेश्‍वरका पुत्रलाई क्रुसमा टाँग्दछन्, र उहाँलाई खुल्लमखुल्ला शर्ममा पार्दछन् । **7** किनकि जमिनले आफूमाथि बर्सिने जुन पानी पिउँछ, जसमा बारम्बार पानी पर्छ र त्यसले जमिनमा काम गर्नेहरूका लागि उपयुक्त अन्‍न उत्पादन गर्दछ, त्यस जमिनले परमेश्‍वरबाट आशिष् प्राप्‍त गर्दछ । **8** तर यदि त्यसले काँडा र सिउँडीहरू फलाउँछ भने, त्यो मूल्यहीन हुन्छ र यो श्रापको नजिक पुग्दछ, र अन्त्यमा त्यसलाई जलाइन्छ । **9** हामीले यस प्रकारले बोले, तापनि प्रिय हो, हामीलाई तिमीहरूका असल थोकहरूले प्रभावित परेका छन्, र त्यो कुरा उद्धारको विषयमा हो । **10** किनकि तिमीहरूले उहाँको नाउँका खातिर देखाएको काम र प्रेमलाई बिर्सेने परमेश्‍वर अधर्मी हुनुहुन्‍न, किनभने तिमीहरूले विश्‍वासीहरूको सेवा गरेका थियौ र अझै पनि तिनीहरूको सेवा गर्दै छौ । **11** अनि हामी उत्कट इच्छा गर्दछौँ, कि तिमीहरू हरेकले अन्त्यसम्मै आफ्नो भरोसाका निम्ति त्यही पूर्ण निश्‍चयता देखाओ । **12** त्यसैले, तिमीहरू अल्छे नहोओ, तर विश्‍वास र धैर्यद्वारा प्रतिज्ञाहरूको हकदार हुनेहरूका देखासेखी गर्नेहरू होओ । **13** किनकि परमेश्‍वरले अब्राहामलाई आफ्नो प्रतिज्ञा गर्नुहुँदा उहाँभन्दा ठुलो अरू कोही नभएकाले गर्दा उहाँ आफैँले शपथ खानुभयो । **14** उहाँले भन्‍नुभयो, “निश्‍चय नै म तँलाई आशिष्‌‌ दिनेछु, र तँलाई ज्यादै वृद्धि गराउनेछु ।” **15** यसरी, अब्राहामले धैर्यसाथ पर्खे र जे प्रतिज्ञा गरिएको थियो, सो प्राप्‍त गरे । **16** किनकि मानिसहरूले आफूभन्दा ठुलाहरूद्वारा शपथ खान्छन्, र शपथले अन्त्यमा तिनीहरूको वादविवाद मिलाउन निश्‍चयता दिन्छ । **17** परमेश्‍वरले उहाँको प्रतिज्ञाको अपरिवर्तनशील स्वभावको प्रतिज्ञाका हकदारहरूलाई स्पष्‍ट रूपले देखाउन निर्णय गर्नुहुँदा उहाँले शपथद्वारा नै पक्‍का गर्नुभयो । **18** त्यसैले, यी दुईवटा अपरिवर्तनशील कुराद्वारा उहाँले यसो गर्नुभयो जसद्वारा परमेश्‍वरलाई झुट बोल्न असम्भव छ, ताकि हामी, जो शरणको लागि भाग्‍नेहरूले, हाम्रो अगाडि राखिदिएको निश्‍चयतालाई बलियो गरी समात्‍नलाई दह्रो उत्साह पाउन सकौँ । **19** हामीसित हाम्रो आत्मा सुरक्षित र भरपर्दो निश्‍चयतामा गाडिएको छ, यस्तो निश्‍चयता जुन भित्रको पर्दाभित्र पनि पस्दछ । **20** मल्कीसेदेकको दर्जाअनुसार उहाँ सधैँका निम्ति प्रधान पुजारी हुनुभएकाले हाम्रा अग्रदूतको रूपमा येशू हामीभन्दा पहिले त्यस ठाउँमा गएर बसिसक्‍नुभएको छ ।

### Chapter 7

**1** यिनै मल्कीसेदेक शालेमका राजा, सर्वोच्‍च परमेश्‍वरका पुजारी थिए । अब्राहाम लडाइँ जितेर फर्की रहेको बेलामा मल्कीसेदेकले तिनलाई भेटेर आशीर्वाद दिए । **2** अब्राहामले मल्कीसेदेकलाई सबै कुराको दशांश दिए । मल्कीसेदेक नाउँको अर्थ हुन्छ, “धार्मिकताका राजा ।” तिनको अर्को पद “शालेमका राजा” हो, अर्थात् “शान्तिका राजा ।” **3** उनी विनापिता, विनामाता, विनापिता-पुर्खाहरू र जीवनको सुरु वा अन्त्य नभएका व्यक्‍ति हुन् । बरु, उनी परमेश्‍वरका पुत्रजस्तै सदाकालका पुजारी हुनुहुन्छ । **4** हेर, यिनी कस्ता महान् व्यक्‍ति थिए । हाम्रा पुर्खा अब्राहामले तिनलाई लडाइँमा जितेर ल्याएका सबै कुराको दशांश दिए । **5** एकातिर, लेवीका छोराहरू जसले पुजारी पदलाई प्राप्‍त गरेका छन्, तिनीहरूलाई मानिसहरू अर्थात् आफ्नै भाइहरूबाट दशांश लिने आज्ञा व्यवस्थाले दिएको छ, यद्यपि तिनीहरू पनि अब्राहामकै सन्तानबाट आएका हुन् । **6** तर अर्कोतिर, मल्कीसेदेक जसका वंशावली तिनीहरूबाटका थिएनन्, जसले अब्राहामबाट सबै दशांश प्राप्‍त गरे, र तिनले जसलाई प्रतिज्ञाहरू गरिएको थियो उनलाई आशिष्‌‌ दिए । **7** ठुला मानिसले दिएको आशीर्वादलाई साना मानिसले इन्कार गर्ने कुनै कारण छैन । **8** यस अवस्थामा मरणशील मानिसहरूले दशांश प्राप्‍त गर्दछन् भने, अर्कोतिर त्यस सन्दर्भमा उनी जीवित रहन्छन् भनी यसले प्रमाणित गर्दछ । **9** र यस सन्दर्भमा भन्‍नुपर्दा, अब्राहामद्वारा दशांश पाउने लेवीले पनि दशांश दिए, **10** किनभने मल्कीसेदेकले अब्राहामलाई भेट्दा लेवी पनि आफ्ना पुर्खाकै शरीरमा थिए । **11** अब यदि लेवीको पुजारी पदद्वारा पूर्णताको सम्भव भएको भए (किनकि जसबाट मानिसहरूले व्यवस्था प्राप्‍त गर्दछन्), हारूनको दर्जाबमोजिम नभएर मल्कीसेदेकको दर्जाअनुसार अर्को पुजारी स्थापित गर्न किन आवश्यक पर्थ्यो ? **12** किनकि जब पुजारी पद परिवर्तन हुन्छ, तब व्यवस्था पनि परिवर्तन हुनुपर्दछ । **13** किनकि एक जना जसको बारेमा यी कुराहरू भनिएका छन्, उहाँ अर्कै कुलका हुनुहुन्छ, जसबाट कहिल्यै कसैले वेदीमा सेवा गरेका छैनन् । **14** अब यो स्पष्‍ट छ, कि यहूदाको कुलबाट हाम्रा प्रभु जन्मनुभएको थियो, तर मोशाले पुजारीहरूका बारेमा कहिल्यै उल्लेख गरेका छैनन् । **15** यदि मल्कीसेदेकजस्तै अर्को स्वरूपमा पुजारी खडा हुन्छ भने, हामीले जे भनिरहेका छौँ, त्यो स्पष्‍ट छ । **16** उहाँ शारीरिक पुर्खाहरूका नियमका आधारमा पुजारी हुनुभएको होइन, तर बरु उहाँ अविनाशी जीवनको शक्‍तिमा पुजारी हुनुभयो । **17** किनकि उहाँको बिषयमा धर्मशास्‍त्रले यसरी गवाही दिन्छः “मल्कीसेदेकको दर्जाजस्तै तिमी सधैँका निम्ति पुजारी हौ ।” **18** किनभने पहिलेको आज्ञा रद्द भएको छ, कारण त्यो कमजोर र काम नलाग्‍ने थियो । **19** किनकि व्यवस्थाले कुनै पनि कुरालाई सिद्ध बनाएन । तथापि, भविष्यको निम्ति उत्तम निश्‍चयता छ, जसद्वारा हामी परमेश्‍वरको नजिक पुग्‍न सक्छौँ । **20** अनि यो शपथविना भएको होइन । एकातिर, ती अरूहरू शपथविना नै पुजारीहरू भएका थिए । **21** तर अर्कोतिर भने, यी येशू शपथविना नै पुजारी हुनुभयो, जसको बारेमा परमेश्‍वर यसो भन्‍नुहुन्छ, “परमप्रभुले प्रतिज्ञा गर्नुभएको छ, र उहाँले आफ्नो मन परिवर्तन गर्नुहुन्‍न, ‘तिमी सदाकाल पुजारी हुनेछौ’ ।” **22** जसद्वारा येशूलाई उत्तम करारको निश्‍चयता दिइएको छ । **23** एकातिर, धेरै पुजाहारीहरू भएका छन्, तर मृत्युको कारणले गर्दा तिनीहरूलाई निरन्तर पुजारीको कार्यमा लागि रहन दिएन । **24** तर अर्कोतिर भने, येशू सदासर्वदा रहिरहनुहुन्छ, उहाँसँग एउटा स्थायी पुजारी पद छ । **25** यसकारण, येशूद्वारा परमेश्‍वरको नजिक आउने मानिसहरूलाई बचाउनका निम्ति उहाँ पूर्ण रूपमा सामर्थी हुनुहुन्छ, किनभने उहाँ तिनीहरूका निम्ति अन्‍तर-बिन्‍ती गर्नलाई सधैँ जीवित हुनुहुन्छ । **26** किनकि यस्तै प्रकारको प्रधान पुजारी हाम्रा निम्ति सुहाउँदो छ । उहाँ पापरहित हुनुहुन्छ; उहाँ दोषरहित, शुद्ध, पापीहरूबाट अलग गरिनुभएका र आकाशभन्दा उच्‍च हुनुभएको छ । **27** प्रधान पुजारीले जस्तै पहिले आफ्नै पापका निम्ति र त्यसपछि मानिसहरूका पापका निम्ति उहाँले दिनहुँ बलिदान चढाई रहनुपर्दैन । जब उहाँले आफैँलाई अर्पण गर्नुभयो, तब उहाँले यो एकै पटक सधैँका निम्ति गर्नुभयो । **28** किनकि व्यवस्थाले मानिसहरूलाई प्रधान पुजारीको रूपमा नियुक्त गर्‍यो, जससँग कमजोरी हुन्थे । तर उहाँ व्यवस्थापछि आएको शपथको वचनले नियुक्त हुनुभएका पुत्र हुनुहुन्छ जो सदाकालका निम्ति सिद्ध बनाइनुभएको छ ।

### Chapter 8

**1** अब हामीले भनिरहेको कुरा यही होः हामीसँग एक जना प्रधान पुजारी हुनुहुन्छ जो स्‍वर्गको सिंहासनको दाहिनेपट्टि विराजमान हुनुहुन्छ । **2** मानिसले बनाएको होइन, तर परमेश्‍वरले बनाउनुभएको साँचो पवित्र बासस्थानमा उहाँ एक सेवक हुनुहुन्छ । **3** किनकि हरेक प्रधान पुजारी भेटीहरू र बलिदानहरू दुवै चढाउन नियुक्त गरिएको हुन्छ । त्‍यसकारण, केही कुरा चढाउन आवश्‍यक छ । **4** अब यदि ख्रीष्‍ट पृथ्‍वीमा हुनुभएको भए, उहाँ सबैका पुजारी हुनुहुने थिएन किनकि त्‍यहाँ व्‍यवस्‍थाअनुसार भेटी चढाउनेहरू छँदै छन् । **5** तिनीहरूले स्‍वर्गीय कुराहरूको नक्‍कल र छायाँको मात्र सेवा गर्दछन् । जसरी मोशाले बासस्थान बनाउन लाग्दा परमेश्‍वरद्वारा मोशालाई चेतावनी दिइयो, परमेश्‍वरले भन्‍नुभयो, “हेर, तिमीलाई पहाडमा देखाइएको नमुनाबमोजिम तिमीले हरेक थोक बनाउनू ।” **6** तर अहिले ख्रीष्‍टले प्राप्‍त गर्नुभएको सेवा-कार्य अझ धेरै उत्तम छ । किनभने उहाँले मध्‍यस्‍थता गर्नुभएको करार धेरै उत्तम छ, जुनचाहिँ उत्तम प्रतिज्ञाहरूमा स्‍थापना गरिएको छ । **7** किनकि यदि पहिलो करार दोषरहित भएको भए, दोस्रो करारको आवश्‍यकता नै पर्दैन थियो । **8** किनकि जब परमेश्‍वरले मानिसको दोष भेट्टाउनुभयो, तब उहाँले भन्‍नुभयो, “हेर, परमप्रभु भन्‍नुहुन्‍छ, ती दिन आउँदै छन्, जब म यहूदा र इस्राएलका घरानासँग नयाँ करार स्‍थापना गर्नेछु । **9** यो करार तिनीहरूका पिता-पुर्खाहरूसँग मैले बाँधेको जस्‍तो हुनेछैन, एक दिन मैले तिनीहरूको हात समातेर तिनीहरूलाई मिश्र देशबाट डोर्‍याएर ल्‍याएँ । किनकि तिनीहरूले मेरो करारलाई अटुट रूपमा पछ्याएनन्, र परमप्रभु भन्‍नुहुन्‍छ, मैले तिनीहरूको बेवास्‍ता गरे । **10** परमप्रभु भन्‍नुहुन्‍छ, ती दिनपछि म इस्राएलको घरानासँग यो करार बाँध्‍नेछु । म मेरो व्‍यवस्‍था तिनीहरूको मनमा राखिदिनेछु, र म तिनीहरूका हृदयमा पनि ती लेखिदिनेछु । म तिनीहरूका परमेश्‍वर हुनेछु, अनि तिनीहरू मेरा मानिसहरू हुनेछन् । **11** तिनीहरूले हरेक आफ्नो छिमेकीलाई सिकाउनेछैनन्,र आफ्नो हरेक भाइलाई परमप्रभुलाई चिन भन्‍नुपर्दैन । किनकि तिनीहरूमध्येका सानादेखि लिएर ठुलासम्‍म सबैले मलाई चिन्‍नेछन् । **12** किनकि तिनीहरूले गरेका अपराधहरूप्रति म अनुग्रह देखाउनेछु, र तिनीहरूले गरेका पापहरूको सम्झना म कहिल्यै गर्नेछैनँ ।” **13** “नयाँ” भन्‍नुहुँदा उहाँले पहिलो करारलाई पुरानो बनाउनुभयो । र जुन काम नलाग्‍ने र पुरानो भएको छ, त्यो हराएर जानै लागेको छ ।

### Chapter 9

**1** अब पहिलेको करारमा आराधनाका निम्ति नियमहरू र सांसारिक बासस्‍थान थिए । **2** किनकि एउटा बासस्‍थान तयार गरिएको थियो जसको पहिलो कोठाभित्र सामदान, टेबुल, र उपस्थितिको रोटी थिए, त्यसलाई पवित्रस्थान भनिन्थ्यो । **3** पर्दाको पछाडितिर अर्को दोस्रो कोठा थियो, जसलाई महा-पवित्रस्थान भनिन्थ्यो । **4** यसमा धूपको निम्ति एउटा सुनको वेदी थियो । यसमा करारको सन्दुक पनि थियो, जुन पूर्ण रूपले सुनले मोहोरिएको थियो । यसको भित्रपट्टि रहेको सुनको भाँडोमा मन्‍न राखिएको भाँडो, कोपिला लागेको हारूनको लौरो र करारका शिलालेखहरू थिए । **5** करारको सन्दुकको माथि ईश्‍वरीय महिमाका करूबहरूले प्रायश्‍चित्तको ढकनीलाई ढाकेका थिए, जसको बारेमा हामी अहिले पूर्ण रूपले वर्णन गर्न सक्दैनौँ । **6** यी थोकहरूलाई तयार गरिसकेपछि पुजारीहरू नियमित रूपमा बासस्‍थानको बाहिरी कोठामा सधैँ आफ्ना सेवाको काम गर्न प्रवेश गर्दथे । **7** तर प्रधान पुजारी मात्रै हरेक वर्षको एक पल्ट दोश्रो कोठामा प्रवेश गर्दथे । उनले रगत लिएर आफ्नै निम्ति र मानिसहरूले अजानमा गरेका अपराधहरूका निम्ति बलि चढाउँछन् । **8** पवित्र आत्माले देखाउनुभयो, कि पहिलो पवित्रस्‍थान रहुञ्‍जेलसम्म महा-पवित्रस्थानमा जाने मार्ग प्रकट गरिएको थिएन । **9** वर्तमान समयका लागि यो एक उदाहरण थियो । चढाइएका भेटी र बलिदानहरू दुवैले आराधकको विवेकलाई सिद्ध गर्न सकेनन् । **10** ती विभिन्‍न किसिमका उत्सवका शुद्धिकरणहरू खाने र पिउने कुरासँग मात्रै सम्बन्धित छन् । ती सबै शरीरका निम्ति नियमहरू मात्रै थिए, जसलाई नयाँ प्रकारले सृजना नगरेसम्म क्रमिक रूपमा राखिएको थियो । **11** ख्रीष्‍ट आउनेवाला असल थोकहरूका प्रधान पुजारीको रूपमा आउनुभयो । उहाँ अझ बढी महान् र सिद्ध पवित्रस्थानमा प्रवेश गर्नुभयो, जुन मानवीय हातद्वारा बनाइएको होइन, जुन यस सृजित संसारको होइन । (नोटः अन्य संस्करणहरूमा लेखिएको छ) ख्रीष्‍ट आउनेवाला असल थोकहरूका प्रधान पुजारीजस्तै भएर आउनुभयो । **12** बोका र बाछाहरूको रगतले नभई उहाँ आफ्नै रगतद्वारा सबैका निम्ति एकै चोटि त्यस महा-पवित्रस्थानभित्र प्रवेश गर्नुभयो र हाम्रो अनन्तको छुटकारलाई सुरक्षित गर्नुभयो । **13** किनकि यदि बोका र साँढेहरूको रगत अनि कोरेलीको खरानीले छर्किंदा तिनीहरू अशुद्ध हुन्छन् र तिनीहरूका शरीरलाई शुद्ध पार्न तिनीहरू परमेश्‍वरमा समर्पित हुनुपर्छ भने, **14** झन् कति धेरै ख्रीष्‍टको रगतले हाम्रा विवेकलाई मृत कामहरूबाट शुद्ध पार्दछ र जीवित परमेश्‍वरको सेवा गर्न जसले अनन्त आत्माद्वारा दोषरहित प्रकारले आफैँलाई अर्पण गर्नुभयो ? **15** यसै कारणले गर्दा, उहाँ नयाँ करारको मध्यस्तकर्ता हुनुहुन्छ । यो मृत्युको कारणले गर्दा स्वतन्‍त्र गराइएकाहरू तिनीहरूका पापको सजायबाट पहिलो करारमा रहन्छन् ताकि परमेश्‍वरद्वारा बोलाइएकाहरूले प्रतिज्ञा गरिएको अनन्त उत्तराधिकारलाई प्राप्‍त गर्न सकून् । **16** किनकि जहाँ इच्छा हुन्छ, त्यहाँ त्यो बनाउने व्यक्‍तिको मृत्युलाई प्रमाणित गर्नुपर्ने हुन्छ । **17** किनकि एउटा इच्छा तब मात्र लागु हुन्छ, जब त्यहाँ मृत्यु भएको हुन्छ, किनभने जबसम्म यसलाई बनाउने जीवित हुन्छ, तबसम्म यसको कुनै जोड हुँदैन । **18** त्यसैले, पहिलो करार पनि रगतविना स्थापित भएको थिएन । **19** किनकि जब मोशाले मानिसहरूलाई व्यवस्थामा भएका हरेक आज्ञा दिए, उनले बाछा र बोकाहरूको रगत, पानी, रातो उन र हिसप लिएर त्यस मुट्ठा र सबै मानिस दुवैलाई छर्के । **20** तब उनले भने, “यो करारको रगत हो, जुन परमेश्‍वरले तिमीहरूका निम्ति आज्ञा गर्नुभएको थियो ।” **21** यसरी नै, उनले पवित्रस्‍थान र सेवामा प्रयोग हुने सबै भाँडामा रगत छर्के । **22** अनि व्यवस्थाअनुसार रगतले हरेक थोकलाई शुद्ध पार्दछ । रगत नबगाइकन क्षमा हुँदैन । **23** त्यसकारण, स्वर्गमा भएका थोकहरूका नक्‍कलहरूलाई जनावरहरूको बलिदानद्वारा शुद्ध पारिनुपर्थ्यो भने स्वर्गमा भएका थोकहरू आफैँलाई झन् कति धेरै उत्तम बलिदानद्वारा शुद्ध पार्न आवश्यक पर्‍यो । **24** किनकि ख्रीष्‍ट हातद्वारा बनाइएको महा-पवित्रस्थानमा प्रवेश गर्नुभएन, जुनचाहिँ सत्यताको एक नक्‍कल मात्र हो । बरु, उहाँ आफैँ स्वर्गमा प्रवेश गर्नुभयो, अनि हाम्रा निम्ति अहिले उहाँ परमेश्‍वरको सामु उपस्थित हुनुहुन्छ । **25** उहाँ आफ्नै निम्ति घरिघरि बलि चढाउनका निम्ति त्यहाँ जानुभएको होइन, जसरी प्रधान पुजारीले हरेक वर्ष अर्काको रगत लिएर महा-पवित्रस्थानभित्र प्रवेश गर्दछन् । **26** त्यसो भएको भए, संसारको उत्पत्तिदेखि नै उहाँले धेरै पल्ट दुःख भोग्‍नुपर्ने हुन्थ्यो । तर यस युगको अन्त्यमा एक पल्ट उहाँको आफ्नै बलिद्वारा पापलाई हटाउन उहाँ सधैँका निम्ति एकै पल्ट प्रकट हुनुभएको हो । **27** हरेक व्यक्‍ति एक पटक मर्न निश्‍चित छ, र त्यसपछि न्याय आउँदछ । **28** त्यसरी नै, ख्रीष्‍ट पनि धेरै जनाका पाप बोक्‍नलाई सधैँका निम्ति एकै पल्ट बलि हुनुभयो । पापसँग सामना गर्नलाई दोस्रो पल्ट उहाँ देखा पर्नुहुने होइन, तर मुक्‍तिका लागि धैर्यसाथ उहाँका निम्ति पर्खिरहनेहरूका लागि हो ।

### Chapter 10

**1** किनकि व्यवस्था हुन आउने असल कुराहरूको एक छायाँ मात्र हो, ती आफैँमा सत्य थोकहरू भने होइनन् । पुजारीहरूले वर्षैपिच्छे लगातार रूपमा चढाउने यस्ता बलिहरूले परमेश्‍वरको नजिक जान कहिल्यै पूर्ण बनाउन सकेन् । **2** नत्रता के बलि चढाउने काम बन्द हुने थिएन र ? त्यसो हुँदो हो त, आराधकहरू एकै पल्टमा सधैँका लागि शुद्ध हुने थिए, तिनीहरूलाई थप पापको चेतना हुने थिएन । **3** तर ती बलिदानहरूले वर्षैपिच्छे पापहरूको सम्झना गराउँछन् । **4** किनभने साँढे र बोकाहरूको रगतले पाप हटाउन असम्भव छ । **5** जब ख्रीष्‍ट संसारमा आउनुभयो, उहाँले भन्‍नुभयो, “तपाईंले भेटीहरू र बलिदानहरू चाहनुभएन, बरु तपाईंले मेरो लागि एउटा शरीर तयार पारिदिनुभएको छ । **6** पापका लागि न त पुरै होमबलि न बलिदानहरूमा तपाईं प्रसन्‍न हुनुभयो ।” **7** तब मैले भनेँ, “हेर्नुहोस्, पुस्तकको मुट्ठोमा मेरो बिषयमा लेखिएजस्तै तपाईंको इच्छा पुरा गर्न म यहाँ छु ।” **8** उहाँले पहिला भन्‍नुभयो, “पापका निम्ति न त बलिदानहरू, न भेटीहरू र होमबलिहरू नै तपाईंले चाहनुभयो, न त ती कुराहरूमा तपाईं प्रसन्‍न हुनुभयो ।” (यी त व्यवस्थाअनुसार चढाइन्छन् ) । **9** तब उहाँले भन्‍नुभयो, “हेर्नुहोस्, म तपाईंकै इच्छा पुरा गर्न आएको छु ।” दोस्रो अभ्यासलाई स्थापित गर्न उहाँले पहिलो अभ्यासलाई रद्द गर्नुहुन्छ । **10** दोस्रो अभ्यासमा हामी उहाँको इच्छाबाट सधैँका निम्ति येशू ख्रीष्‍टको शरीरको बलिदानद्वारा परमेश्‍वरमा समर्पित भएका छौँ । **11** अर्कोतिर, हरेक पुजारी दिनहुँ परमेश्‍वरको सेवा गर्न खडा भइरहन्छ । उसले सधैँ उस्तै भेटीहरू चढाइरहेको हुन्छ, त्यसले कहिल्यै पनि पापलाई उठाई लान सक्दैन । **12** अर्कोतिर, ख्रीष्‍टले पापका निम्ति सधैँको लागि एउटै बलिदान चढाएर उहाँ परमेश्‍वरको दाहिने हातपट्टि बस्‍नुभएको छ । **13** उहाँका शत्रुहरूलाई आफ्नो पाउदानमा नपारेसम्म उहाँ पर्खिरहनुहुन्छ । **14** किनकि उहाँले एउटै बलिद्वारा परमेश्‍वरमा समर्पित भएकाहरूलाई सदाका निम्ति सिद्ध पार्नुभएको छ । **15** र पवित्र आत्माले पनि हामीलाई गवाही दिनुहुन्छ, किनभने पहिला उहाँले भन्‍नुभयो, **16** “मैले तिनीहरूसँग बाँध्‍ने करार यही हो, ती दिनहरूपछि, परमप्रभु भन्‍नुहुन्छ । तिनीहरूका हृदयमा म मेरो व्यवस्था रखिदिनेछु, र तिनीहरूको मनमा पनि लेखिदिनेछु ।” **17** म कहिल्यै पनि तिनीहरूका पाप र दुष्कर्महरू सम्झनेछैनँ ।” **18** अब जहाँ यी कुराहरूको क्षमा हुन्छ, त्यहाँ पापका निम्ति कुनै बलिदानको खाँचो पर्दैन । **19** यसकारण, भाइहरू हो, हामीसँग येशूको रगतद्वारा महा-पवित्रस्थानभित्र प्रवेश गर्ने साहस छ । **20** पर्दा अर्थात् उहाँको आफ्नो शरीरद्वारा उहाँले हाम्रा लागि नयाँ र जीवित बाटो खोलिदिनुभएको छ । **21** र परमेश्‍वरको घरमा हामीसँग महान् पुजारी हुनुभएकोले **22** हाम्रो हृदयका अशुद्ध विवेकलाई छिट्काउद्वारा हाम्रो शरीरलाई शुद्ध पानीले धोएर विश्‍वासको सम्पूर्ण निश्‍चयतासाथ हामी साँचो हृदय लिएर नजिक जाऔँ । **23** हामीले स्वीकार गरेको आशालाई दृढतासाथ बलियोसँग थामी राखौँ, किनकि प्रतिज्ञा गर्नुहुने परमेश्‍वर विश्‍वासयोग्य हुनुहुन्छ । **24** हामीले एक अर्कालाई प्रेम र असल कामहरूले कसरी उत्साह दिने भन्‍ने कुरालाई विचार गरौँ । **25** हामी एक-अर्कामा सँगसँगै भेला हुन नछोडौँ, जसरी कतिले छोडेका छन् । बरु, दिन नजिकै आएको हुनाले जतिसक्दो एकले अर्कालाई झन् बढी उत्साह देओ । **26** किनकि यदि सत्यताको ज्ञान पाएर पनि हामी जानिबुझिकन पाप गरिरहन्छौँ भने, पापका लागि कुनै बलिदान बाँकी रहँदैन । **27** त्यसको सट्टामा, न्यायको डरलाग्दो प्रतीक्षा र परमेश्‍वरका शत्रुहरूलाई भस्म पार्ने क्रोधको डरलाग्दो आगो मात्र रहनेछ । **28** मोशाको व्यवस्थालाई उल्लङ्घन गर्ने जो कोही पनि दुई वा तिन जना साक्षीको गवाहीमा दयाविना नै मर्दछ । **29** परमेश्‍वरका पुत्रलाई खुट्टाले कुल्चने, परमेश्‍वरमा समर्पित गरिएको करारको रगतलाई अपवित्र तुल्याउने र अनुग्रहको आत्मालाई अपमान ठान्‍ने जो कोहीले झन् कति बढी सजाय पाउँछ होला । **30** किनकि यसो भन्‍नुहुनेलाई हामी जान्दछौँ, “बदला लिने काम मेरो हो; म बदला लिनेछु ।” र फेरि, “परमप्रभुले उहाँका मानिसहरूको न्याय गर्नुहुनेछ ।” **31** जीवित परमेश्‍वरको हातमा पर्नु डरलाग्दो कुरा हो । **32** तर तिमीहरूले ज्योति पाएपछि पनि दुःखको कठिन घडीमा कसरी सह्‍यौ, ती अघिका दिनहरूको सम्झना गर । **33** तिमीहरू सबैका सामु अपमानित र तिरस्कृत भएका थियौ, र त्यस्तै समस्यामा परेकाहरूसँगै तिमीहरू सहभागी भयौ । **34** किनकि कैदमा हुनेहरूलाई तिमीहरूले दया देखायौ; आफ्नो सम्‍पत्ति खोसिँदा पनि त्यसलाई सहर्ष स्वीकार गर्‍यौ; यो जानेर कि तिमीहरूसँग अझ उत्तम र रहिरने आफ्नै सम्‍पत्ति छ । **35** त्यसकारण, आफ्नो निश्‍चयतालाई नगुमाओ, जसको ठुलो इनाम छ । **36** तिमीहरूलाई धैर्यको खाँचो छ । त्यसकारण, परमेश्‍वरले तिमीहरूलाई जे प्रतिज्ञा गर्नुभएको थियो, उहाँको इच्छालाई पुरा गरेपछि, सो प्राप्‍त गर्नेछौ । **37** “किनकि केही बेरमा जो आउँदै हुनुहुन्छ, उहाँ अवश्य आउनुहुनेछ र ढिलाउनु हुनेछैन । **38** मेरा धर्मी जन विश्‍वासद्वारा जिउनेछ, यदि ऊ पछि फर्कन्छ भने, म उसँग प्रसन्‍न हुनेछैन ।” **39** तर हामी नाश हुनेहरूमध्येका होइनौँ, जो विनाशतिर फर्कन्छ । बरु, ती मध्येका हौँ जसले हाम्रो आत्मालाई बचाइराख्‍ने विश्‍वास छ ।

### Chapter 11

**1** अब विश्‍वासचाहिँ आशा गरिएका कुराहरूको बारेमा भएको निश्‍चयता हो; अहिलेसम्म नदेखेका घटनाहरूको बारेमा भएको प्रमाण हो । **2** किनकि हाम्रा पुर्खाहरू तिनीहरूको विश्‍वासका निम्ति यसरी नै प्रमाणित भएका थिए । **3** विश्‍वासद्वारा हामी बुझ्न सक्छौँ, कि सारा विश्‍व परमेश्‍वरको आज्ञाद्वारा सृष्‍टि भएको थियो । त्यसकारण, जे देखिन्छन् ती देखिने कुराहरूबाट बनाइएका होइनन् । **4** विश्‍वासद्वारा नै हाबिलले कयिनले भन्दा उत्तम बलिदान चढाए । यसकारण, तिनी धर्मी हुन पुगे । यसरी, परमेश्‍वरप्रति तिनको भेटीको कारणले गर्दा तिनले सर्मथन पाए । त्यसैकारण, हाबिल मरे तापनि तिनी अझ बोलिरहेका छन् । **5** विश्‍वासद्वारा नै हनोक माथि उठाई लगिए र तिनले मृत्यु देखेनन् । “तिनी भेटिएनन्, किनकि परमेश्‍वरले तिनलाई उठाउनुभयो ।” कारण तिनी उठाइनुभन्दाअघि तिनले परमेश्‍वरलाई प्रसन्‍न पारेको प्रमाणित भएको थियो । **6** विनाविश्‍वास परमेश्‍वरलाई प्रसन्‍न पार्न असम्भव छ । किनकि जो परमेश्‍वरकहाँ आउँछ उसले परमेश्‍वर अस्तित्वमा हुनुहुन्छ भन्‍ने कुरामा विश्‍वास गर्नैपर्छ र उहाँलाई जसले खोज्छ त्यसले इनाम पाउनेछ भनी विश्‍वास गर्नुपर्छ । **7** विश्‍वासद्वारा नै नोआलाई अहिलेसम्म नदेखेका कुराहरूका बारेमा ईश्‍वरीय सन्देश दिइएको थियो । तिनले भक्तिमय सम्मानसाथ एउटा पानी जहाज बनाए र आफ्नो घरानालाई बचाए । यसो गरेर तिनले संसारलाई दोषी ठहराए र विश्‍वासअनुसार तिनी धार्मिकताका उत्तराधिकारी भए । **8** अब्राहामलाई बोलाइँदा विश्‍वासद्वारा नै तिनले आज्ञापालन गरे र तिनी उत्तराधिकारको रूपमा पाउनुपर्ने ठाउँतिर गए । आफू कहाँ जाँदै छु भन्‍ने कुरा थाहै नपाए तापनि तिनी गए । **9** तिनी विश्‍वासद्वारा नै प्रतिज्ञाको देशमा एक परदेशीको रूपमा बसे । तिनी पालहरूमा इसहाक र याकूबसँगै उही प्रतिज्ञाको सङ्गी उत्तराधिकारीको रूपमा बसे । **10** किनकि तिनले जगहरू भएको सहरलाई हेरिरहेका थिए, जुन सहरको रचनाकार र निर्माणकर्ता परमेश्‍वर स्वयम्‌ हुनुहुन्छ । **11** सारा बाँझी भए तापनि अब्राहामले गर्भधारण गराउने शक्‍ति विश्‍वासद्वारा नै प्राप्‍त गरे । तिनी एकदमै वृद्ध भइसक्दा यसो भएको थियो । तिनीहरूलाई प्रतिज्ञा दिनुहुनेप्रति तिनीहरू विश्‍वासयोग्य भइरहे । **12** त्यसैकारण, मरेतुल्य यिनै एक जना मानिसबाट आकाशका असङ्ख्य तारा र समुद्री किनारका असङ्ख्य बालुवासरह सन्तानहरू जन्मिए, जसलाई गन्‍नै सकिँदैन । **13** यी सबै प्रतिज्ञालाई प्राप्‍त नगरिकनै यिनीहरू सबैले टाढैबाट स्वागत गरे । पृथ्वीमा परदेशी र निर्वासितहरू मात्र हौँ भन्‍ने कुरा स्वीकार गर्दै तिनीहरू विश्‍वासमा नै मरे । **14** किनकि जसले यस्ता कुराहरू भन्दछन् तिनीहरूले एउटा स्वदेश खोजिरहेका छन् भन्‍ने कुरा स्पष्‍ट हुन्छ । **15** साँच्‍चै नै तिनीहरूले आफू निस्केर गएको देशका लागि सोचिरहेका भए, तिनीहरूले फर्केर जाने मौका पाउने थिए । **16** तर तिनीहरू अझ उत्तम देश अर्थात् स्वर्गीय देशको चाहना गर्दछन् । त्यसकारण, परमेश्‍वर तिनीहरूका परमेश्‍वर हुन लजाउनुहुन्‍न, किनकि उहाँले तिनीहरूका लागि एउटा सहर तयार पार्नुभएको छ । **17** आफ्नो जाँच हुँदा विश्‍वासद्वारा नै अब्राहामले इसहाकलाई बलि चढाए, जो उनको एक मात्र छोरा थिए जसलाई उनले बलिदान चढाए । उनले नै प्रतिज्ञाहरू प्राप्‍त गरेका थिए । **18** यिनी तिनै अब्राहाम थिए जसलाई यसो भनिएको थियो, “इसहाकद्वारा नै तेरो सन्तानको नाउँ रहनेछ ।” **19** परमेश्‍वरले इसहाकलाई मृत्युबाट जीवित पार्न सक्‍नुहुने थियो भन्‍ने कुरा अब्राहामलाई थाहा थियो, र साङ्केतिक अर्थमा भन्‍नुपर्दा उनले तिनिहरूबाट आफ्ना छोरालाई फिर्ता पाएका थिए । **20** आउन लागेका थोकहरूको बारेमा इसहाकले विश्‍वासद्वारा नै याकूब र एसावलाई आशिष्‌ दिए । **21** याकूब मर्नै लागेका बेलामा विश्‍वासद्वारा नै उनले योसेफका हरेक छोरालाई आशिष्‌‌ दिए । लौरोको टुप्पोमा अडेस लागेर याकूबले आराधना गरे । **22** योसेफको अन्त्य नजिकिँदा विश्‍वासद्वारा नै तिनले मिश्रबाट इस्राएलीहरू प्रस्थान हुने विषयमा बोलेका थिए र तिनका अस्थिहरूको बारेमा तिनीहरूलाई आदेश दिएका थिए । **23** मोशा जन्मँदा तिनी सुन्दर भएको कारणले गर्दा उनका आमाबुबाले विश्‍वासद्वारा नै तिनलाई तिन महिनासम्म लुकाएर राखे र तिनीहरू राजाको आदेशसित डराएनन् । **24** मोशा हुर्केपछि विश्‍वासद्वारा नै तिनले फारोकी छोरीको छोरा कहलाइनलाई इन्कार गरे । **25** त्यसको सट्टामा, तिनले पापको क्षणिक सुख भोग्‍नुभन्दा बरु परमेश्‍वरका मानिसहरूसँगै दुःख भोग्‍ने कुरालाई छाने । **26** मिश्रको सम्‍पत्तिमा भन्दा ख्रीष्‍टलाई पछ्याउँदा सहनुपर्ने अपमानलाई नै उनले बहुमूल्यको ठाने । कारण उनले आफ्ना आँखालाई इनाममाथि केन्द्रित गराएका थिए । **27** विश्‍वासद्वारा नै मोशाले मिश्रदेश छोडे । उनी राजाको क्रोधदेखि डराएनन्, किनकि एक जो अदृश्यलाई देखेजस्तै गरी उनले सही रहे । **28** त्यसकारण, नाश गर्नेले इस्राएलीहरूका पहिले जन्मिएका जेठा छोराहरूलाई छुन नसकोस् भनी विश्‍वासद्वारा नै उनले निस्तार-चाड र रगतको छिट्काउको पालन गरे । **29** विश्‍वासद्वारा नै उनले सुख्खा जमिनमा हिँडेजस्तै गरी लाल समुद्र पार गरे । जब मिश्रीहरूले पनि यसै गर्न खोजे, तब तिनीहरू डुबे । **30** तिनीहरूले सात दिनसम्म यरीहो पर्खालको वरिपरि घुमेपछि विश्‍वासद्वारा नै यो ढल्यो । **31** राहाब वेश्याले विश्‍वासद्वारा नै जासुसहरूलाई शान्तिसाथ सत्कार गरेकीले हुनाले तिनी अनाज्ञाकारीहरूसँगै नष्‍ट भइनन् । **32** अनि योभन्दा बढी म के भनौँ ? यदि मैले गिदोन, बाराक, शिमशोन, यिप्‍ता, दाऊद, शमूएल र अगमवक्‍ताहरूको बारेमा भनेँ भने, मलाई समय नै पुग्दैन । **33** विश्‍वासद्वारा नै तिनीहरूले राज्यहरूलाई जिते; न्यायपूर्ण काम गरे; र प्रतिज्ञाहरू प्राप्‍त गरे । तिनीहरूले सिंहहरूको मुखलाई बन्द गरिदिए । **34** तिनीहरूले आगोको ज्वालालाई निभाए; तरवारको धारबाट भागे; रोगहरूबाट निको पारिए; युद्धमा शक्‍तिशाली भए; र विदेशी सेनाहरूलाई भगाए । **35** स्‍त्रीहरूले आफ्ना मरेकाहरूलाई पुनरुत्थानद्वारा प्राप्‍त गरे । अरूले अझ उत्तम पुनरुत्थान प्राप्‍त गर्नलाई तिनीहरूले छुटकारालाई स्वीकार गरेनन् । त्यसैले, तिनीहरूले दण्ड भोगे । **36** अरूहरूले निन्दा, कोर्रा, साङ्‌ला र कैदजस्ता आदि कुराहरू सहे । **37** तिनीहरूलाई ढुङ्गाले हानियो । तिनीहरूलाई दुई भाग हुने गरी चिरियो । तिनीहरूलाई तरवारले मारियो । तिनीहरूले भेडा र बाख्राको छाला लगाएर हिँड्डुल गर्नुपर्‍यो र विभिन्‍न किसिमका दुःख, निर्दयता र अमानवीय कुराहरू सहनुपर्‍यो । **38** यो संसार तिनीहरूका लागि योग्य थिएन । तिनीहरू मरुभूमि, पहाड, गुफा र जमिनका ओडारहरूतिर तितर-बितर हुनुपर्‍यो । **39** यहाँसम्म यी सबै मानिसहरू तिनीहरूका विश्‍वासको कारण परमेश्‍वरद्वारा प्रमाणित भए, तापनि तिनीहरूले प्रतिज्ञा गरिएका कुराहरू प्राप्‍त गर्न सकेनन् । **40** हामीविना तिनीहरू सिद्ध नहोऊन् भनी परमेश्‍वरले हाम्रा लागि अझ उत्तम कुरा अघिबाटै योजना गरिदिनुभएको थियो ।

### Chapter 12

**1** यसकारण, हामी यतिका धेरै साक्षीहरूका बादलले घेरिएका हुनाले हर प्रकारका बोझ र हामीलाई सजिलैसित अल्‍झाउने पापलाई पन्‍छाऔँ । हाम्रा अघि राखिदिएको दौडलाई धैर्यसाथ दोडौँ । **2** विश्‍वासका कर्ता र सिद्ध तुल्याउनुहुने येशूमा हामीले हाम्रा आँखा केन्‍द्रित गरौँ, जसले आफ्नो सामुन्‍ने राखिएको आनन्दको लागि अपमान सहनुभयो र क्रुसको दुःख भोग्‍नुभयो, अनि उहाँ परमेश्‍वरको सिंहासनको दाहिनेपट्टि विराजमान हुनुभएको छ । **3** त्यसैले, पापीहरूबाट उहाँको विरुद्धमा भएका वादविवाद सहनुहुनेलाई विचार गर । त्यसकारण, तिमीहरू आफ्ना हृदयमा शिथिल नहोओ र हरेस नखाओ । **4** तिमीहरूले पापको विरुद्धमा अझसम्‍म रगत बगाउनुपर्ने अवस्था आएको छैन वा यसको लागि सङ्घर्ष गर्नुपरेको छैन । **5** अनि तिमीहरूलाई छोराहरूसरह उत्‍साह दिने अर्तीलाई तिमीहरूले भुलेका छौः “हे मेरो छोरा, परमेश्‍वरको अनुशासनलाई हलुका नसम्‍झ । जब उहाँद्वारा तिमी सुधारिन्छौ, तब हरेस नखाऊ । **6** किनकि परमप्रभुले जसलाई प्रेम गर्नुहुन्‍छ ती हरेकलाई अनुशासनमा राख्‍नुहुन्छ । अनि उहाँले ग्रहण गर्ने हरेक छोरालाई उहाँले दण्ड दिनुहुन्‍छ ।” **7** कष्‍टलाई अनुशासनझैँ सहो । परमेश्‍वरले तिमीहरूसित छोराहरूलाई जस्‍तै व्‍यवहार गर्नुहुन्‍छ । किनकि बाबुले अनुशासन नगरेको कुन छोरा हुन्‍छ र ? **8** तर यदि तिमीहरू अनुशसानविनाका छौ भने तिमीहरू अवैध भयौ, उहाँका छोराहरू भएनौ । **9** यो भन्दा बढी, हामीलाई अनुशासन गर्ने हाम्रा संसारिक बुबाहरू अनुशासनकर्ताका रूपमा थिए, जसलाई हामीले आदर गर्‍यौँ । यसकारण, के हामीले हाम्रा आत्‍माका पिताको झन् बढी आज्ञा पालन गर्नुपर्दैन र ? **10** किनकि एकातिर, हाम्रा बाबुहरूले केही दिनसम्‍म हामीलाई अनुशसानमा राखे जुन त्यसो गर्न तिनीहरूलाई उचित लाग्यो । तर अर्कोतिर, हामीले उहाँको पवित्रतालाई बाँड्न सकौँ भनेर परमेश्‍वरले हाम्रै भलाइका लागि त्यसो गर्नुहुन्छ । **11** यस समयमा कुनै पनि अनुशासन आनन्दको हुँदैन, तर दुःखदायी नै हुन्‍छ । तथापि जे भए तापनि यसद्वारा तालिम प्राप्‍त गरेकाहरूका निम्ति भने अन्त्यमा गएर यसले धार्मिकताको शान्‍तिपूर्ण फल फलाउँदछ । **12** त्यसकारण, लत्रेका हातहरू र र्दुबल घुँडाहरू बलियो बनाओ । **13** आफ्ना खुट्टाका लागि बाटो सिधा बनाओ । त्यसैले, जे लङ्गडो छ, त्यो नखुस्कियोस्, बरु निको होस् । **14** हरेकसित शान्‍तिमा बस्‍ने प्रयत्‍न गर, र पवित्रताविना कसैले पनि परमप्रभुलाई देख्‍न सक्दैन । **15** होसियार रहो, ताकि परमेश्‍वरको अनुग्रहबाट कोही पनि वञ्‍चित हुन नपरोस्, र तिक्तताको जरा उम्रिएर कसैलाई पनि दुःख नदियोस्, र यसले धेरैलाई दोषी नबनाओस् । **16** होसियार रहो । कोही पनि एक छाक खानाको लागि आफ्‍नो जन्‍माधिकार बेच्‍ने एसावजस्‍तो अधर्मी नहोस् वा यौन अनैतिक नहोस् । **17** किनकि तिमीहरूलाई थाहै छ, कि पछि गएर उनले त्‍यो आशिष्‌को उत्तराधिकार प्राप्‍त गर्ने इच्‍छा गर्दा उनलाई अस्‍वीकार गरियो, किनभने उनले विलाप गर्दा आँशुका साथ पश्‍चात्ताप गर्ने मौकासमेत पाएन, यद्यपि उनले यसलाई चाहेका थिए । **18** किनकि तिमीहरू जलिरहेको पहाड, अन्धकार, बादल र छुन नसक्‍ने पहाडमा आएका छैनौ । **19** तिमीहरू तुरही फुकिएको चर्को आवाज भएको ठाउँमा पनि आएका छैनौ, न त त्यस्तो आवाज सुन्‍ने ठाउँमा आएका छौ जसलाई सुनेर तिनीहरूले अर्को शब्द सुन्‍नु नपरोस् भनी बिन्‍ती गरेका थिए । **20** किनकि “यदि कुनै जनावरले त्यस पहाडलाई छोयो भने त्यसलाई ढुङ्गाले हान्‍नैपर्छ” भन्‍ने आज्ञालाई तिनीहरूले सहन सकेनन् । (नोटः केही पुरानो संस्करणमा लेखिएको छः एउटा जनावरले त्यस पहाडलाई छोयो भने, तापनि त्यसलाई ढुङ्गा वा तीरले हान्‍नैपर्छ) ।” **21** मोशाले भने कि त्यो दृश्य एकदमै डरलाग्दो थियो, “म डराएँ र म डरले काम्दै छु ।” **22** त्यसको सट्टामा, तिमीहरू सियोन पहाड र जीवित परमेश्‍वरको सहर स्वर्गीय यरूशलेम अनि दसौँ हजार स्वर्गदूतको उत्सवमा आएका छौ । **23** तिमीहरू स्वर्गमा नाउँ दर्ता गरिएका पहिले जन्मेकाहरूको सभामा, सबैका न्यायकर्ता परमेश्‍वरकहाँ, अनि सिद्ध पारिएका धर्मी जनका आत्माहरूकहाँ आएका छौँ । **24** अनि नयाँ करारका मध्यस्तकर्ता येशूकहाँ र हाबिलको रगतभन्दा अझ उत्तमसित बोल्ने रगतको छिट्काउमा आएका छौ । **25** हेर, तिमीहरूसित बोल्दै गर्नुहुनेलाई इन्कार नगर । किनकि यदि पृथ्वीमा तिनीहरूलाई चेतावनी दिनेलाई इन्कार गर्नेहरू त उम्केनन् भने, स्वर्गबाट चेतावनी दिनुहुनेदेखि हामी तर्कीनेहरू झन् कसरी उम्कन सक्छौँ र ? **26** कुनै समय उहाँको आवाजले पृथ्वी हल्लायो । तर अहिले उहाँले प्रतिज्ञा गर्नुभयो र भन्‍नुभयो, “अझ एक पटक म पृथ्वी मात्र होइन, तर स्वर्गहरूलाई पनि हल्लाउनेछु ।” **27** “अझ एक पटक” भन्‍ने यी शब्दहरूको अर्थ हुन्छ कि हल्लाउन सकिने थोकहरू जो सृष्‍टि गरिएका छन्, सबै निकालिनेछन् र हल्लाउन नसकिने थोकहरू स्थिर रहनेछन् । **28** त्यसकारण, एउटा हल्लाउन नसकिने राज्य प्राप्‍त गरेकोमा हामी कृतज्ञ होऔँ र यस प्रकारले आदर र श्रद्धासाथ परमेश्‍वरलाई आराधना गरौँ । **29** किनकि हाम्रा परमेश्‍वर भस्म पार्ने आगो हुनुहुन्छ ।

### Chapter 13

**1** भ्रातृ-प्रेम बनिरहोस् । **2** अपरिचितहरूलाई अतिथि सत्कार गर्न नबिर्स । किनकि थाहा नै नपाइकन कति जनाले स्वर्गदूतहरूको अतिथि सत्कार गरेका थिए । **3** तिमी आफैँ पनि कारागारमा तिनीहरूसँगै बाँधिएजस्तै सम्झना गर । जसले तिनीहरूलाई दुर्व्यवहार गरे तिमी पनि तिनीहरूको शरीरमा भएजस्तै तिनीहरूको सम्झना गर । **4** हरेकले विवाहलाई आदर गरोस् । विवाहको ओछ्यान नबिटुलियोस्, किनकि यौन दुराचारी मानिस र व्‍यभिचारीहरूलाई परमेश्‍वरले न्याय गर्नुहुनेछ । **5** तिमीहरूका चालचलनलाई रुपियाँ-पैसाको प्रेमबाट अलग राख । तिमीहरूसँग भएका थोकहरूमा सन्‍तुष्‍ट होओ । किनकि परमेश्‍वर आफैँले यसो भन्‍नुभएको छ, “म तिमीहरूलाई कहिल्यै छोड्नेछैनँ, न त म तिमीहरूलाई त्याग्‍नेछु ।” **6** हामी सन्तुष्‍ट होऔँ । त्यसकारण, हामी साहससाथ भन्‍न सक्छौँ, “परमप्रभु मेरा सहायक हुनुहुन्छ म डराउनेछैनँ । मानिसले मलाई के गर्न सक्छ र ?” **7** तिमीहरूलाई परमेश्‍वरको वचन सुनाउने तिम्रा अगुवाहरूलाई विचार गर, र तिनीहरूका रहनसहनको परिणामलाई विचार गर र तिनीहरूका विश्‍वासको देखासिखी गर । **8** येशू ख्रीष्‍ट हिजो, आज र सधैँभरि एक समान हुनुहुन्छ । **9** विभिन्‍न प्रकारका र अनौठा शिक्षाहरूले तिमीहरूलाई टाढा नलैजाओस् । तर भोजनसम्बन्धी विधिद्वारा जिउनेहरूलाई यसले केही सहायता गर्दैन, किनकि अनुग्रहद्वारा निर्माण भएको ह्रदय असल हुन्छ । **10** हामीसँग एउटा वेदी छ, जसबाट पवित्रस्‍थानमा सेवा गर्नेहरूलाई खाने अधिकार छैन । **11** किनकि पाप क्षमाका निम्ति प्रधान पुजारीद्वारा पशुहरूको रगत पवित्रस्थानमा ल्याइन्थ्यो । तर तिनीहरूको शरीरलाई भने छाउनीबाहिर जलाइन्‍थ्‍यो । **12** त्यसकारण, येशूले पनि आफ्नै रगतद्वारा मानिसहरूलाई समर्पण गर्नका खातिर सहरको ढोकाबाहिर दुःख भोग्‍नुभयो । **13** त्यसैले, हामी पनि उहाँसँगै छाउनीबाहिर जाऔँ, र उहाँको निन्दामा सहभागी होऔँ । **14** किनकि हामीसँग यहाँ कुनै स्थायी सहर छैन । बरु, हामी आउनेवाला सहरको प्रतीक्षामा छौँ । **15** त्यसैले, उहाँद्वारा परमेश्‍वरलाई महिमा दिन हामी सधैँ बलिदान चढाऔँ, उहाँको नाउँलाई थाहा गर्दै महिमा दिनु हाम्रो ओठको फल हो । **16** अनि हामीले एक अर्कालाई भलाइ गर्न र सहायता गर्न नबिर्सौं । किनकि यस्तै बलिदानहरूसँग परमेश्‍वर अति प्रसन्‍न हुनुहुन्छ । **17** तिमीहरूका अगुवाहरूको अधीनमा बस र आज्ञा मान, किनभने जसले हिसाब दिनुपर्नेले जस्तै गरी तिनीहरूले तिमीहरूका आत्माको रेखदेख गर्दछन् । आज्ञा मान ताकि तिम्रा अगुवाहरूले आनन्‍दसाथ तिमीहरूको वास्ता गरून्, दुःखसँग होइन, जुन तिमीहरूका लागि प्रयोगयोग्य छैन । **18** हाम्रा लागि प्रार्थना गर, किनकि हामीमा सफा विवेक छ भनी निश्‍चित हुन सकौँ र सबै कुरामा ठिक प्रकारले जिउन सकौँ । **19** अझ धेरै काम गर भनेर म तिमीहरूलाई उत्साह दिन्छु । त्यसकारण, म तिमीहरूकहाँ चाँडै फर्केर आउनेछु । **20** अब भेडाका महान् गोठाला हाम्रा प्रभु येशूको अनन्त करारको रगतद्वारा मृत्‍युबाट जीवनमा ल्याउनुहुने शान्तिका परमेश्‍वरले, **21** उहाँको इच्‍छा पुरा गर्न तिमीहरू हरेकलाई सुसज्जित पारून् । परमेश्‍वरको दृष्‍टिमा जे कुरा ग्रहणयोग्य छ ख्रीष्‍ट येशूद्वारा त्यही गर । उहाँलाई नै सधैँभरि महिमा भइरहोस् । आमेन । **22** अब भाइहरू हो, म तिमीहरूलाई उत्साह दिन्छु, कि यी उत्साहका वचनहरूलाई पालन गर, जुन मैले छोटकरीमा तिमीहरूलाई लेखेको छु । **23** तिमीहरूलाई यो थाहा होस्, कि हाम्रा भाइ तिमोथी स्‍वतन्‍त्र पारिएका छन् । यदि उनी छिट्टै आए भने, म तिमीहरूलाई उनीसँगै देख्‍नेछु । **24** तिम्रा सबै विश्‍वासी र अगुवाहरूलाई अभिवादन गर । इटालियाकाहरूले तिमीहरूलाई अभिवादन पठाएका छन् । **25** तिमीहरू सबैसँग अनुग्रह रहोस् ।

## James

### Chapter 1

**1** परमेश्‍वर र प्रभु येशू ख्रीष्‍टका सेवक याकूबबाट, छरपष्‍ट भएका बाह्र कुललाई अभिवादन । **2** मेरा भाइहरू हो, तिमीहरूले अनेकौँ किसिमका समस्याहरूको अनुभव गर्दा त्यसलाई पूर्ण रूपमा आनन्द सम्झ, **3** तिमीहरू जान्दछौ, कि तिमीहरूको विश्‍वासको जाँचले धैर्य उत्‍पन्‍न गराउँदछ । **4** धैर्यलाई पूर्ण रूपमा काम गर्न देओ, ताकि तिमीहरू सम्पूर्ण रूपमा सुधारिएको र पूर्ण हुन सक र तिमीहरूमा कुनै कुराको कमी नहोस् । **5** तर यदि तिमीहरूमध्ये कसैलाई बुद्धिको खाँचो छ भने, माग्‍ने जति सबैलाई उदारतासँग र नहप्काइकन दिनुहुने परमेश्‍वरसँग उसले मागोस् र उहाँले उसलाई त्यो दिनुहुनेछ । **6** तर उसले शङ्का नगरी विश्‍वाससाथ मागोस् । किनभने शङ्का गर्नेचाहिँ बतासले हुत्त्याउने र यताउता पल्टाउने समुद्रको छालजस्‍तो हुन्छ । **7** त्यस्तो व्यक्‍तिले परमप्रभुबाट कुनै पनि कुरा पाउनेछु भनी नसोचोस् । **8** त्यस्तो व्यक्‍ति दोहोरो मनको हुन्छ, र आफ्ना सबै चालमा ऊ अस्थिर हुन्छ । **9** दीन भाइले आफ्नो उच्‍च अवस्थामा गर्व गरोस्, **10** तर धनी मानिसले आफ्नो दीनतामा गर्व गरोस्, किनभने ऊ घाँसमा फलेको जङ्गली फुलझैँ ओइलाएर बितिजानेछ । **11** किनकि प्रचण्ड तापसहित सूर्य उदाउँछ र घाँसलाई सुकाइदिन्‍छ । फुल झर्छ, र त्‍यसको सौन्‍दर्य नष्‍ट हुन्छ । त्यसै गरी, धनी मानिस आफ्नो यात्राको बिचमा नै बिलाएर जानेछ । **12** त्‍यो मानिस धन्‍यको हो जो परीक्षामा स्‍थिर रहन्‍छ । किनभने परीक्षामा सफलता प्राप्‍त गरिसकेपछि उसले जीवनको मुकुट पाउनेछ, जुन परमेश्‍वरलाई प्रेम गर्नेहरूका निम्ति प्रतिज्ञा गरिएको छ । **13** परीक्षामा पर्दा “यो परीक्षा परमेश्‍वरबाट आएको हो” भनी कसैले पनि नभनोस् किनभने दुष्‍टबाट परमेश्‍वरको परीक्षा हुँदैन र उहाँ आफैँले पनि कसैको परीक्षा गर्नुहुन्‍न । **14** तर हरेक व्यक्‍ति आफ्नै अभिलाषाद्वारा परीक्षामा पर्दछ, जसले उसलाई बहकाउँछ र प्रलोभनमा पार्दछ । **15** अभिलाषाले गर्भधारण गरेपछि त्यसले पाप जन्माउँछ । अनि पाप पूर्ण रूपमा बढेपछि त्यसले मृत्यु ल्याउँछ । **16** मेरा प्रिय भाइहरू हो, धोकामा नपर । **17** हरेक असल वरदान र हरेक सिद्ध वरदान माथिबाटको हो । ज्योतिका पिताबाट त्यो तल आउँछ । उहाँ बद्‌लिरहने छायाजस्तो बद्‌लिनुहुन्‍न । **18** उहाँले सृष्‍टि गर्नुभएका सबै कुरामध्‍ये हामी पहिलो फलझैँ हुन सकौँ भनेर परमेश्‍वरले सत्यको वचनद्वारा हामीलाई जीवन दिनलाई चुन्‍नुभयो । **19** मेरो प्रिय भाइहरू हो, तिमीहरू यो जान्‍दछौः हरेक मानिस सुन्‍नमा छिटो, बोल्नमा ढिलो र रिसाउनमा धीमा होस् । **20** किनभने मानिसको रिसले परमेश्‍वरको धार्मिकताको काम गर्दैन । **21** यसकारण, सबै पापमय घिनलाग्‍दा कुरा र दुष्‍टताको प्रचुरतालाई मिल्‍काइदेओ । रोपिएको वचनलाई विनम्रतामा धारण गर जसले तिमीहरूका प्राणलाई बचाउन सक्‍छ । **22** आफैँलाई धोका दिने गरी वचन सुन्‍ने मात्र होइन, तर पालन पनि गर । **23** किनकि यदि कोही वचन सुन्‍ने मात्र व्यक्‍ति हो, तर पालन गर्ने व्यक्‍ति होइन भने ऊ ऐनामा आफ्नो स्वाभाविक अनुहार जाँच्‍ने मानिसजस्तै हो । **24** उसले आफैँलाई जाँच्छ र गइहाल्छ र ऊ कस्‍तो थियो भन्‍ने कुरा तुरुन्तै बिर्सिहाल्‍छ । **25** तर सुनेर बिर्सने व्यक्‍ति मात्र नभई स्‍वतन्‍त्रताको सिद्ध व्‍यवस्‍थालाई होसियारीपूर्वक ध्यान दिने र निरन्तर त्यस्तै गरिरहने व्यक्‍तिचाहिँ उसले गर्ने कामहरूमा आशिषित हुनेछ । **26** यदि कसैले आफैँलाई धार्मिक ठान्दछ, तर उसले आफ्नो जिब्रोलाई नियन्‍त्रण गर्दैन भने उसले आफ्‍नो हृदयलाई धोका दिन्छ र उसको धर्म व्यर्थको हुन्‍छ । **27** हाम्रा परमेश्‍वर र पिताको सामु पवित्र र निष्कलङ्क धर्म यही होः अनाथ र विधवाहरूको कष्‍टमा तिनीहरूलाई सहायता गर्नु, अनि आफैँलाई संसारबाट दोषरहित राख्‍नु ।

### Chapter 2

**1** मेरा भाइहरू हो, केही मानिसहरूप्रति पक्षपात गर्दै महिमाका प्रभु हाम्रा प्रभु येशू ख्रीष्‍टमा तिमीहरूले विश्‍वास नगर । **2** विचार गर कि कोही मानिस तिमीहरूको सभामा सुनका औँठीहरू र राम्रा-राम्रा लुगाहरू लगाएर प्रवेश गर्‍यो र त्यहाँ एउटा गरिब मानिस पनि फोहोर पहिरनमा आयो । **3** यदि तिमीहरूले त्यस राम्रा-राम्रा लुगा लगाएको मानिसतर्फ हेर्छौ र “कृपया यहाँ यस राम्रो स्थानमा बस्‍नुहोस्” भनेर भन्छौ, तर तिमीहरूले त्यस गरिब मानिसलाई “तँ यहीँ उभी” वा “मेरो पाउनेर बस्” भनेर भन्छौ भने, **4** के तिमीहरूले आफैँबिच न्याय गरिरहेका छैनौ र ? के तिमीहरू दुष्‍ट विचारहरू भएका न्यायकर्ताहरू बनेनौ र ? **5** मेरा प्रिय भाइहरू हो, सुन, के परमेश्‍वरले संसारका गरिबहरूलाई विश्‍वासमा धनी हुनको निम्ति र उहाँलाई प्रेम गर्नेहरूका निम्ति उहाँले प्रतिज्ञा गर्नुभएको राज्यको उत्तराधिकारीहरू हुनलाई चुन्‍नुभएन र ? **6** तर तिमीहरूले गरिबहरूलाई अनादर गरेका छौ । के तिमीहरूमाथि दमन गर्ने धनीहरू नै होइनन् र ? र तिमीहरूलाई अदालतमा तानेर लैजाने तिनीहरू नै होइनन् र ? **7** तिमीहरू जसका हौ, उहाँको सुनामलाई तिनीहरूले नै अपमान गर्दैनन् र ? **8** तथापि, यदि तिमीहरूले “आफ्ना छिमेकीलाई आफूलाई झैँ प्रेम गर” भन्‍ने धर्मशास्‍त्रको राजकीय व्यवस्थालाई पुरा गर्दछौ भने, तिमीहरूले असलै गर्दछौ । **9** तर यदि तिमीहरूले कोही मानिसहरूप्रति भेदभाव देखायौ भने, तिमीहरूले पाप गरेका हुन्छौ, र तिमीहरू व्यवस्थाद्वारा व्यवस्थाको उल्लङ्घन गर्नेहरू भनी दोषी ठहरिन्छौ । **10** किनकि जसले सम्पूर्ण व्यवस्था पालन गर्दछ, तर एउटै कुरामा मात्र ठक्‍कर खान्छ भने, त्यो सम्पूर्ण व्यवस्थाको उल्लङ्घन गरेकोमा दोषी ठहरिन्छ । **11** किनभने जसले “व्यभिचार नगर” भनेर भन्‍नुभयो उहाँले “हत्या नगर” पनि भन्‍नुभयो । यदि तिमीहरूले व्यभिचार गर्दैनौ, तर हत्या गर्छौ भने तिमीहरूले व्यवस्थाको उल्लङ्घन गर्छौ । **12** यसकारण, स्वतन्‍त्रताको व्यवस्थाद्वारा न्याय हुनेहरूझैँ गरी बोल र व्यवहार गर । **13** किनकि कृपा नदेखाउनेहरूमाथि कृपाविना नै न्याय आउँदछ । कृपा न्यायमाथि विजयी हुन्छ । **14** मेरा भाइहरू हो, यदि कोही मानिसले उसित विश्‍वास छ भनी भन्दछ तर उसले कुनै काम गर्दैन भने, त्यसबाट के लाभ ? के त्यस विश्‍वासले उसलाई बचाउन सक्छ र ? **15** विचार गर, कि कोही भाइ वा बहिनीको पहिरन राम्रो छैन र उसको निम्ति दैनिक भोजनको अभाव छ । **16** विचार गर, कि तिमीहरूमध्ये कसैले उसलाई “शान्तिसँग जाऊ, न्यानो गरी बस र पेटभरि खाऊ” भनेर भन्छौ । यदि तिमीहरूले शरीरलाई आवश्यक पर्ने कुराहरूचाहिँ तिनीहरूलाई दिँदैनौ भने, त्यसबाट के लाभ भयो र ? **17** यसै गरी, विश्‍वासले पनि काम गर्दैन भने त्यो मरेतुल्य हुन्छ । **18** तर पनि कसैले यसो भन्ला, “तिमीहरूसँग विश्‍वास छ, र मसँग कामहरू छन् ।” कामविना तिमीहरूको विश्‍वास मलाई देखाऊ र मैले मेरा कामहरूद्वारा आफ्नो विश्‍वास तिमीहरूलाई देखाउनेछु । **19** परमेश्‍वर एउटै हुनुहुन्छ भनेर तिमीहरू विश्‍वास गर्दछौ; तिमीहरूले त्यो असल गर्दछौ । तर भूतात्माहरूले पनि विश्‍वास गर्दछन्, र तिनीहरू थरथर काम्छन् । **20** मूर्ख मानिस हो, के तिमी यो जान्‍न चाहन्छौ, कि कामविनाको विश्‍वास व्यर्थ हुन्छ ? **21** जब हाम्रा पुर्खा अब्राहामले वेदीमा आफ्ना पुत्र इसहाकलाई अर्पण गरे, के उनी कामद्वारा नै धर्मी ठहरिएका थिएनन् र ? **22** तिमीहरू देख्दछौ, कि उनका कामहरूसँगै विश्‍वासले कार्य गर्‍यो, र कामहरूद्वारा नै उनको विश्‍वास पूर्ण भयो । **23** धर्मशास्‍त्रको यस्तो भन्‍ने वचन पुरा भयो, “अब्राहामले परमेश्‍वरमा विश्‍वास गरे, र त्यो उनको निम्ति धार्मिकता गनियो ।” र उनि परमेश्‍वरको मित्र कहलिए । **24** तिमीहरू देख्दछौ, कि कामद्वारा मानिस धर्मी ठहरिन्छ, विश्‍वासद्वारा मात्र होइन । **25** त्यसै गरी, राहाब वेश्याले पनि गुप्‍तचरहरूलाई स्वागत गरेर अर्कै बाटोबाट पठाइदिँदा, के तिनी कामद्वारा नै धर्मी ठहरिएकी होइनन् र ? **26** जसरी आत्मादेखि अलग हुँदा शरीर मर्दछ, त्यसै गरी कामबाट अलग हुँदा विश्‍वास पनि मर्दछ ।

### Chapter 3

**1** मेरा भाइहरू हो, धेरै जना शिक्षक बन्‍नु हुँदैन । हामीले यो जान्‍नुपर्छ, कि हामीहरूको अझ धेरै कडा इन्साफ हुनेछ । **2** किनकि हामी धेरै किसिमले ठेस खान्छौँ । यदि कोही वचनमा ठक्‍कर खाँदैन भने, ऊ पूर्ण रूपमा परिपक्‍व मानिस हो, जसले उसको सारा शरीरलाई नै नियन्‍त्रण गर्न सक्छ । **3** आज्ञा पालन गराउनको निम्ति अब यदि हामीले घोडाको मुखमा लगाम लगायौँ भने, हामीले त्यसको सारा शरीरलाई नै नियन्‍त्रण गर्न सक्छौँ । **4** पानी जहाजहरूलाई ख्याल गर, तिनीहरू धेरै ठुला हुन्छन् र तिनीहरू तेज बतासले चलाइँदा पनि धेरै सानो पतवारद्वारा चालकले जहाँ लैजान चाहन्छ त्यो त्यहीँ लगिन्छ । **5** त्यसै गरी, जिब्रो पनि शरीरको एउटा सानो अङ्ग हो, तरै पनि त्यसले ठुला कुराहरूको शेखी गर्दछ । हेर, एउटा सानो आगोको झिल्कोले कसरी ठुलो जङ्गलमा डढेलो लगाउँछ । **6** जिब्रो पनि आगो नै हो, हाम्रा शरीरका अङ्गहरूमध्ये यो अधर्मको दुनियाँ नै हो । यसले सम्पूर्ण शरीरलाई अशुद्ध तुल्याउँछ र जीवनको मार्गमा आगो लगाउँछ । नरकद्वारा यो आफैँ आगोले सल्किएको छ । **7** किनकि सबै किसिमका जङ्‍गली जनावरहरू, चराचुरुङ्गीहरू, घस्रने जन्तुहरू, र समुद्रमा भएका प्राणीहरूलाई वशमा राखिएको छ र ती मानव-जातीद्वारा नै वशमा राखिएको छ । **8** तर मानिसमध्ये कसैले पनि जिब्रोलाई वशमा राख्‍न सकेको छैन । यो घातक विषले भरिएको र नियन्‍त्रण गर्न नसकिने दुष्‍ट हो । **9** यही जिब्रोले हामी परमप्रभु र पिताको प्रशंसा गर्छौ, र यसैले हामी परमेश्‍वरको स्वरूपमा बनाइएका मानिसहरूलाई सराप्छौँ । **10** एउटै मुखबाट आशिष् र अपशब्द निक्लन्छन् । मेरा भाइहरू हो, यस्ता कुराहरू हुनुहुँदैन । **11** के एउटा छहराको मुखबाट त्यसले मिठो र तितो पानी दुवै निकाल्दछ र ? **12** मेरा भाइहरू हो, के अन्जीरको बोटले जैतून फलाउँदछ र ? वा दाखको बोटले अन्जीर फलाउँदछ ? न त नुनिलो पानीले मिठो पानी निकाल्न सक्छ । **13** तिमीहरूका माझमा बुद्धिमान् र समझदार को छ ? त्यस व्यक्‍तिले बुद्धिको नम्रतामा आफ्ना कामहरूद्वारा एउटा असल जीवन जिएर देखाओस् । **14** तर यदि तिमीहरूको हृदयमा तितो ईर्ष्‍या र अभिलाषा छ भने, सत्यको विरुद्धमा शेखी नगर र झुटो नबोल । **15** यो माथिबाट तल आउने विवेक होइन । बरु, यो त सांसारिक, अनात्मिक र शैतानिक हो । **16** किनकि जहाँ ईर्ष्‍या र अभिलाषा हुन्छ, त्यहाँ भ्रम र हरेक किसिमको दुष्‍ट काम हुन्छ । **17** तर स्वर्गबाट आउने विवेकचाहिँ सर्वप्रथम शुद्ध हुन्छ, त्यसपछि शान्तिप्रिय, कोमल, प्रतिक्रियाशील, कृपा र असल फलले पूर्ण, कमजोर नबनाउने र निष्कपट हुन्छ । **18** अनि धार्मिकताको फलचाहिँ शान्ति कायम गर्नेहरूका माझमा शान्तिमा छरिएको छ ।

### Chapter 4

**1** तिमीहरूका माझमा झगडा र विवाद कहाँबाट आउँछ ? के त्यो तिमीहरूका सदस्यहरूका बिचमा सङ्घर्ष ल्याउने तिमीहरूका अभिलाषाहरूबाट आउँदैन र ? **2** तिमीहरू इच्छा गर्दछौ, र तिमीहरूसँग हुँदैन । तिमीहरू हत्या गर्दछौ र लालच गर्दर्छौ, र तिमीहरू प्राप्‍त गर्न सक्षम हुँदैनौ । तिमीहरू लड्दछौ र झगडा गर्दछौ । तिमीहरूसँग छैन किनभने तिमीहरू माग्दैनौ । **3** तिमीहरू माग्दछौ र पाउँदैनौ किनभने तिमीहरूले आफ्ना अभिलाषाको निम्ति प्रयोग गर्न सकियोस् भनेर खराब नियतले माग्दछौ । **4** तिमी व्‍यभिचारीहरू हो ! संसारसितको मित्रता परमेश्‍वरको विरुद्धमा भएको शत्रुता हो भनी के तिमीहरूलाई थाहा छैन ? त्यसकारण, जसले संसारको मित्र हुने इच्छा गर्दछ, उसले आफैँलाई परमेश्‍वरको शत्रु बनाउँछ । **5** वा धर्मशास्‍त्रले, “उहाँले हामीमा बास गर्न लगाउनुभएका आत्मा अत्यन्तै डाही हुनुभएको छ” भनेर व्यर्थमा भन्दछ भनी के तिमीहरू ठान्दछौ ? **6** तर परमेश्‍वरले अझ बढी अनुग्रह दिनुहुन्छ, यसैकारण धर्मशास्‍त्रले भन्दछ, “परमेश्‍वरले अभिमानीहरूको विरोध गर्नुहुन्छ, तर नम्रहरूलाई अनुग्रह दिनुहुन्छ ।” **7** त्यसकारण, परमेश्‍वरमा आफैँलाई समर्पण गर । शैतानको विरोध गर, र त्यो तिमीहरूबाट भाग्‍नेछ । **8** परमेश्‍वरको नजिक आओ, र उहाँ तिमीहरूको नजिक आउनुहुनेछ । ए पापीहरू हो, तिमीहरूका हात सफा पार, र ए दोमनकाहरू हो, तिमीहरूका हृदय शुद्ध पार । **9** दुःखी होओ; विलाप गर; र रोओ ! तिमीहरूका हाँसो दुःखमा र तिमीहरूको आनन्द निराशामा परिणत होस् । **10** प्रभुको सामु तिमीहरू आफैँलाई विनम्र तुल्याओ, र उहाँले तिमीहरूलाई माथि उठाउनुहुनेछ । **11** भाइहरू हो, एक अर्काको विरुद्धमा नबोल । कुनै एक जना भाइको विरुद्धमा बोल्ने वा आफ्नो भाइको न्याय गर्ने व्यक्‍तिले व्यवस्थाको विरुद्धमा बोल्दछ र व्यवस्थाको न्याय गर्दछ । यदि तिमीहरू व्यवस्थाको न्याय गर्दछौ भने, तिमीहरू व्यवस्थालाई पालन गर्नेहरू हुँदैनौ, तर न्यायकर्ता पो हुन्छौ । **12** व्यवस्था दिने र न्यायकर्ता एक जना मात्र हुनुहुन्छ । बचाउन र नाश गर्न सक्‍नुहुने उहाँ मात्र एक हुनुहुन्छ । आफ्नो छिमेकीको इन्साफ गर्ने तिमीहरू को हौ ? **13** अब सुन, तिमीहरू जसले, “आज वा भोलि हामी सहरभित्र प्रवेश गर्नेछौँ, र त्यहाँ एक वर्ष बिताउनेछौँ र व्यापार गरेर पैसा कमाउनेछौँ” भनेर भन्छौ । **14** भोलि के हुनेछ, र तिम्रो जीवन कस्तो हुनेछ भन्‍ने कुरा कसलाई थाहा छ ? किनकि तिमीहरू त तुवाँलो हौ जुन केही समय देखा पर्छ र त्यसपछि हराइहाल्छ । **15** यसको साटो तिमीहरूले यस्तो भन्‍नुपर्ने हो, “यदि परमेश्‍वरले इच्छा गर्नुभयो भने, हामी जिउनेछौँ र यो वा त्यो गर्नेछौँ ।” **16** तर अहिले तिमीहरू आफ्ना अभिमानी योजनाहरूका विषयमा शेखी गरिरहेका छौ । यस्ता सबै शेखी खराब हुन् । **17** त्यसकारण, जसले भलाइ गर्न जानेर पनि भलाइ गर्दैन भने त्यो त्यसको निम्ति पाप हुन्छ ।

### Chapter 5

**1** अब आओ, तिमीहरू जो धनी छौ, तिमीहरूमा आउन लागेका कष्‍टहरूको कारण रोओ र विलाप गर । **2** तिमीहरूका धनहरू सडेका छन् र तिमीहरूका पोसाकहरू किराले खाएका छन् । **3** तिमीहरूका सुन र चाँदीहरूमा कस लागेको छ । तिनीहरूमा लागेको कस तिमीहरूको विरुद्ध साक्षी हुनेछ । त्यसले तिमीहरूका शरीरलाई आगोले झैँ नाश पार्नेछ । तिमीहरूले आफ्ना धन सम्पत्तिलाई अन्तिम दिनका निम्ति थुपारिराखेका छौ । **4** हेर, ती खेतालाहरूको ज्याला उच्‍च सोरमा कराइरहेको छ– त्यो ज्याला जुन तिमीहरूका खेतहरूमा कटनी गर्नेहरूलाई दिन तिमीहरूले रोक लगाएका छौ, र ती खेतालाहरूको चित्कार सेनाहरूका परमप्रभुका कानसम्म पुगेको छ । **5** तिमीहरू पृथ्‍वीमा सुख विलासमा बसेका छौ र आफैँलाई तृप्‍त पारेका छौ । तिमीहरूले आफ्ना हृदयलाई बलिको दिनको निम्ति हृष्‍टपुष्‍ट पारेका छौ । **6** तिमीहरूले धर्मी जनलाई दोष लगाएका छौ र हत्या गरेका छौ । त्यसले तिमीहरूको विरोध गर्दैन । **7** त्यसकारण, भाइहरू हो, प्रभुको आगमनसम्म धैर्य धारण गर । किसानले जमिनबाट मूल्यवान् फसल पाउनलाई प्रतीक्षा गरेको हेर । त्यसले अगिल्लो र पछिल्लो वर्षा नपाएसम्म उसले त्यो धैर्यसँग प्रतीक्षा गरिरहन्छ । **8** तिमीहरू पनि धैर्य धारण गर । तिमीहरूको हृदयलाई बलियो बनाओ, किनभने प्रभुको आगमन नजिकै छ । **9** भाइहरू हो, तिमीहरूको इन्साफ नहोस् भनेर एक अर्काको विरुद्धमा गनगन नगर । हेर, न्यायकर्ता ढोकैमा उभिरहनुभएको छ । **10** भाइहरू हो, प्रभुको नाममा बोल्ने अगमवक्ताहरूको कष्‍ट र धैर्यबाट एउटा उदाहरण लेओ । **11** हेर, जसले धैर्य धारण गरे हामी तिनीहरूलाई आशिषित मान्छौँ । तिमीहरूले अय्यूबको धैर्यको बारेमा सुनेका छौ, र प्रभु कति धेरै दयालु र कृपालु हुनुहुन्छ भन्‍ने विषयमा प्रभुको उद्देश्य तिमीहरूलाई थाहा छ । **12** यी सबै कुराभन्दा माथि, मेरा भाइहरू हो, स्वर्गद्वारा वा पृथ्वीद्वारा वा कुनै पनि कुराद्वारा शपथ नखाओ । बरु, तिमीहरू इन्साफमा नपर्नको निम्ति तिमीहरूको “हो” को अर्थ चाहिँ “हो” र “होइन” को अर्थ चाहिँ “होइन” नै होस् । **13** के तिमीहरूका माझमा कसैले कष्‍ट भोगिरहेको छ ? उसले प्रार्थना गरोस् । के कोही आनन्दित छ ? उसले प्रशंसाको गीत गाओस् । **14** के तिमीहरूका माझमा कोही बिरामी छ ? उसले मण्डलीका एल्डरहरूलाई बोलाओस्, अनि उनीहरूले त्यसलाई प्रार्थना गरून् । प्रभुको नाममा उनीहरूले उसलाई तेलले अभिषेक गरून् । **15** विश्‍वासको प्रार्थनाले त्यस बिरामी मानिसलाई निको पार्नेछ, र प्रभुले उसलाई माथि उठाउनुहुनेछ । यदि उसले पाप गरेको छ भने, परमेश्‍वरले उसलाई क्षमा गर्नुहुनेछ । **16** त्यसकारण, एक अर्कामा आफ्ना पापहरू मानिलेओ, र एक अर्काका निम्ति प्रार्थना गर, ताकि तिमीहरू निको हुन सक । धर्मी मानिसको प्रार्थना आफ्नो काममा धेरै शक्‍तिशाली हुन्छ । **17** एलिया पनि हामीजस्तै मानिस थिए । पानी नपरोस् भनी उनले नम्रतापूर्वक प्रार्थना गरे, र देशमा तिन वर्ष र छ महिनासम्म पानी परेन । **18** अनि एलियाले फेरि प्रार्थना गरे । आकाशले पानी दियो र पृथ्वीले त्यसको फल उब्जायो । **19** मेरा भाइहरू हो, यदि तिमीहरूमध्ये कोही सत्यबाट तर्किएर जान्छ, र कसैले उसलाई फर्काएर ल्याउँछ भने, **20** त्यस व्यक्‍तिले यो थाहा गरोस्, कि जसले कुनै पापीलाई त्यसको भड्‌किएको मार्गबाट फर्काउँछ, उसले त्यसलाई मृत्युबाट बचाउनेछ, र असङ्ख्य पापलाई ढाक्‍नेछ ।

## 1 Peter

### Chapter 1

**1** पोन्टस, गलातिया, कापाडोकिया, एसिया र बिथिनियाभरि छरिएर रहेका परदेशीहरूलाई येशू ख्रीष्‍टका प्रेरित पत्रुसबाट । **2** येशू ख्रीष्‍टप्रतिको आज्ञाकारिता र उहाँको रगतको छिट्काइको निम्ति परमेश्‍वर पिताको पूर्वज्ञानअनुसार पवित्र आत्माको शुद्धिकरणद्वारा चुनिएकाहरू । तिमीहरूमा अनुग्रह होस् र तिमीहरूको शान्तिको वृद्धि होस् । **3** परमेश्‍वर र हाम्रा प्रभु येशू ख्रीष्‍टका पिता धन्यको हुनुभएको होस् । उहाँको महान् दयामा मृतकहरूबाट येशू ख्रीष्‍टको पुनरुत्थानद्वारा ईश्‍वरीय उत्तराधिकारको निश्‍चयतको लागि हामीलाई नयाँ जन्म दिनुभयो । **4** किनकि कहिल्यै नष्‍ट नहुने ईश्‍वरीय उत्तराधिकारमा कहिल्यै दाग लाग्दैन र यो कहिल्यै बिलाएर पनि जाँदैन । यो तिमीहरूका निम्ति स्वर्गमा संरक्षित छ । **5** अन्तिम समयमा प्रकट हुने उद्धारको निम्ति तिमीहरू विश्‍वासद्वारा परमेश्‍वरको शक्‍तिले सुरक्षित राखिएका छौ । **6** अहिले तिमीहरूले विभिन्‍न किसिमका धेरै कष्‍टको अनुभव गर्न जरुरी भए तापनि तिमीहरू यसमा रमाउँछौ । **7** तिमीहरूको विश्‍वास जाँचियोस् भनेर यो भएको हो, जुन विश्‍वास आगोमा नष्‍ट भएर जाने सुनभन्दा धेरै बहुमूल्य छ । येशू ख्रीष्‍ट प्रकट हुनुहुँदा तिमीहरूको विश्‍वास स्थापित भएर यसले प्रशंसा, महिमा र आदर उत्पन्‍न गरोस् भनेर यसो भएको हो । **8** तिमीहरूले उहाँलाई देखेका छैनौ, तर तिमीहरू उहाँलाई प्रेम गर्छौ । तिमीहरू अहिले उहाँलाई देख्‍दैनौ, तर तिमीहरू उहाँमा विश्‍वास गर्छौ र व्यक्त गर्न नसकिने महिमाले भरिपूर्ण आनन्दमा तिमीहरू धेरै खुसी छौ । **9** अहिले तिमीहरूले आफ्नै निम्ति तिमीहरूको विश्‍वासको प्रतिफल पाइरहेका छौ, जुनचाहिँ तिमीहरूका प्राणको मुक्ति हो । **10** अगमवक्ताहरूले तिमीहरूका निम्ति हुन आउने अनुग्रहको विषयमा यही मुक्तिको विषयमा ध्यानसित खोजतलास गरेका थिए । **11** तिनीहरूले कस्तो प्रकारको मुक्ति आउँदै छ भनी खोजी गरे । तिनीहरूमा हुनुभएका ख्रीष्‍टका आत्माले कुन समयको विषयमा बोलिरहनुभएको छ भन्‍ने कुराको पनि तिनीहरूले खोजी गरे । यो कार्य त्यति बेला भइरहेको थियो जति बेला उहाँले अगाडिबाट नै तिनीहरूलाई येशू ख्रीष्‍टका कष्‍टहरू र त्यसपछि आउने महिमाको बारेमा बताउँदै हुनुहुन्थ्यो । **12** यो अगमवक्तालाई प्रकट गरिएको थियो जुन तिनीहरूले यी कुराहरूको सेवा गरिरहेका थिए, तिनीहरू आफ्नै लागि होइन तर तिमीहरूका लागि । यी कुरा स्वर्गबाट पठाइनुभएका पवित्र आत्माबाट तिमीहरूलाई प्रचार भएको सुसमाचार ल्याउनेहरूद्वारा तिमीहरूलाई सुनाइएको छ । यी कुराहरू प्रकट होऊन् भनेर स्वर्गदूतहरू पनि इच्छा गर्छन् । **13** त्यसकारण, तिमीहरूका मनलाई बाँध । आफ्नो सोचाइमा संयमी होओ । येशू ख्रीष्‍ट तिमीहरूकहाँ प्रकट हुनुहुँदा तिमीहरूकहाँ ल्याइने अनुग्रहमा पूर्ण आशा राख । **14** आज्ञाकारी छोराछोरीहरू भएकाले तिमीहरूसँग अन्जान हुँदा तिमीहरूले पछ्याएका इच्छाहरूमा नचल । **15** तर तिमीहरूलाई बोलाउनुहुने जस्तो पवित्र हुनुहुन्छ, तिमीहरू पनि आ-आफ्ना जीवनका सबै व्यवहारमा पवित्र होओ । **16** किनकि यस्तो लेखिएको छ, “तिमीहरू पवित्र होओ किनकि म पवित्र छु ।” **17** जसले प्रत्येक व्‍यक्तिलाई उसको कामअनुसार भेदभाव नगरी न्याय गर्नुहुनेलाई तिमीहरू “पिता” भन्छौ भने, आफ्नो यात्राको समय आदरमा बिताओ । **18** तिमीहरूलाई थाहा छ, कि तिमीहरूले तिमीहरूका सांसारिक पिताहरूबाट सिकेका मूर्ख बानीहरूबाट नष्‍ट भएर जाने चाँदी वा सुनबाट छुटकारा पाएका होइनौ । **19** तर तिमीहरूले येशू ख्रीष्‍टको आदरयोग्य रगतद्वारा छुटकारा पाएका छौ, जो दोषरहित र दागरहित थुमा हुनुहुन्छ । **20** येशू संसारको जग बसालिनुभन्दा पहिले नै छानिनुभएको थियो, तर यी अन्तिम समयहरूमा उहाँ तिमीहरूका निम्ति प्रकट हुनुभएको छ । **21** तिमीहरू उहाँद्वारा परमेश्‍वरमा विश्‍वास गर्छौ, जसलाई तिमीहरूका विश्‍वास र आशा परमेश्‍वरमा रहून् भनेर परमेश्‍वरले मृतकहरूबाट पुनर्जीवित पार्नुभयो र उहाँलाई महिमा दिनुभयो । **22** सत्यताको आज्ञाकारिताद्वारा निष्कपट भातृ-प्रेमको निम्ति तिमीहरूले आफ्नो प्राण शुद्ध बनायौ । त्यसैले, आफ्नो हृदयबाट एक-अर्कालाई प्रेम गर । **23** तिमीहरू नयाँ गरी जन्मेका छौ, त्यो नाशवान् वीर्यबाट होइन, तर जीवित र रहिरहने परमेश्‍वरको वचनको अविनाशी वीर्यबाट । **24** किनकि “सबै देह घाँसजस्तै हुन् र तिनका सबै महिमा घाँसका फुलजस्तै हुन् । घाँस सुक्छ र फुल ओइलाउँछ ।” **25** तर परमेश्‍वरको वचन सदासर्वदा रहिरहन्छ । सुसमाचारको रूपमा यही सन्देशलाई तिमीहरूकहाँ घोषणा गरिएको थियो ।

### Chapter 2

**1** त्यसकारण सबै दुष्‍ट्याइँ, छल, पाखण्डीपन, डाहा र बदख्वाइँलाई टाढै राख । **2** नवजात शिशुहरूले जस्तै शुद्ध आत्मिक दूधको तृष्णा गर ताकि तिमीहरू त्यसबाट मुक्तिमा बढ्न सक, **3** यदि प्रभु भला हुनुहुन्छ भनी तिमीहरूले चाखेका छौ भने, **4** उहाँमा आओ, जो मानिसहरूद्वारा इन्कार गरिनुभएका जीवित पत्थर हुनुहुन्छ, तर त्यही पत्थर नै परमेश्‍वरबाट चुनिएको छ र उहाँका निम्ति बहुमूल्य पत्थर हुनुभएको छ । **5** तिमीहरू पनि येशू ख्रीष्‍टद्वारा परमेश्‍वरको निम्ति ग्रहणयोग्य आत्मिक बलिदानहरू चढाउने पवित्र पुजारीहरू हुनको निम्ति आत्मिक भवन निर्माण गर्ने जीवित पत्थरहरूजस्तै हौ । **6** धर्मशास्‍त्रले भन्दछ, “हेर म सियोनमा एउटा कुने-ढुङ्गो बसाल्नेछु, जुन मुख्य, चुनिएको र बहुमूल्य हुनेछ । जसले उहाँमाथि विश्‍वास गर्छ, त्यो शर्ममा पर्नेछैन ।” **7** त्यसैले, तिमीहरू जसले विश्‍वास गर्छौ तिमीहरूको निम्ति आदर छ । तर, “त्यो ढुङ्गो जसलाई निर्माणकर्ताहरूले इन्कार गरे त्यो नै कुनाको शिर-ढुङ्गा भयो ।” **8** र “एउटा ठक्‍कर लाग्‍ने ढुङ्गा र एउटा ठक्‍कर लाग्‍ने चट्टान ।” वचन उल्लङ्घन गरेको कारण तिनीहरू ठक्‍कर खान्छन् जसको निम्ति तिनीहरू नियुक्त गरिएका थिए । **9** तर तिमीहरू त चुनिएका वंश, राजकीय पुजारीहरू, पवित्र जाति, परमेश्‍वरका निजी प्रजा हौ । त्यसैले, तिमीहरूलाई अन्धकारबाट बोलाई उहाँको उदेकको ज्योतिमा ल्याउनुहुनेका आश्‍चर्यकर्महरूको घोषणा गर्न सक । **10** तिमीहरू एक समय परमेश्‍वरका थिएनौ, तर अब परमेश्‍वरका प्रजाहरू हौ । तिमीहरूले कृपा पाएका थिएनौ, अहिले परमेश्‍वरको कृपा पाएका छौ । **11** हेर, तिमीहरूका आत्माको विरुद्धमा लडाइँ गर्ने पापमय इच्छाबाट टाढा रहनको निम्ति परदेशीहरू र प्रवासीहरूलाई झैँ म तिमीहरूलाई बोलाउँछु । **12** अरू जातिहरूका बिचमा तिमीहरूको व्यवहार असल होस् ताकि तिमीहरूले दुष्‍ट काम गरेका छौ भनेर तिनीहरूले भने तापनि तिमीहरूका राम्रा कामहरू देखेर तिनीहरूले उहाँको आगमनमा परमेश्‍वरको प्रशंसा गरून् । **13** प्रभुको खातिर सबै मानवीय अधिकारलाई स्वीकार गर चाहे ती सर्वोच्‍च राजा हुन्, **14** या शासकहरू जो नराम्रो काम गर्नेहरूलाई सजाय दिन र असल काम गर्नेहरूको प्रशंसा गर्न उत्साह दिन पठाइएका हुन् । **15** किनकि परमेश्‍वरको इच्छा यही हो कि असल काम गरेर तिमीहरूले मूर्ख मानिसहरूका अज्ञानतालाई चुप लगाउनुपर्छ । **16** स्वतन्त्र मानिसहरूझैँ तिमीहरूको स्वतन्‍त्रता दुष्‍टतालाई ढाक्‍नको निम्ति प्रयोग नगर, तर परमेश्‍वरका दासहरूजस्तै बन । **17** सबै मानिसको आदर गर । भातृत्वलाई प्रेम गर । परमेश्‍वरको भय मान । राजाको आदर गर । **18** कमारा हो, सम्पूर्ण आदरसाथ आफ्नो मालिकको अधीनमा बस; असल र भला मालिकहरूसँग मात्र होइन, तर दुष्‍टहरूसँग पनि । **19** किनकि कोही व्यक्‍तिको विवेक परमेश्‍वरप्रति भएको कारण उसले असल काम गरे पनि कष्‍ट सहन्छ भने त्यो परमेश्‍वरमा प्रशंसनीय कुरो हो । **20** यदि तिमीले पाप गरेर सहन्छौ भने त्यो कुन ठुलो कुरा भयो र ? तर यदि तिमीले असल गरेर पनि सहन्छौ भने त्यो परमेश्‍वरमा प्रशंसनीय हुनेछ । **21** यसैको निम्ति तिमीहरू बोलाइएका थियौ, किनकि तिमीहरूले उहाँका पाइला पछ्याओ भनेर ख्रीष्‍टले पनि दुःख भोग्‍नुभयो र तिमीहरूका निम्ति उदाहरण छोड्नुभयो । **22** उहाँले कुनै पाप गर्नुभएन, न उहाँका मुखमा कुनै छलको कुरो पाइयो । **23** उहाँको अपमान हुँदा उहाँले त्यसको बदला लिनुभएन । उहाँले दुःख भोग्‍नुहुँदा पनि आफैँलाई उचित न्याय गर्नुहुनेकहाँ सुम्पिनुभयो । **24** हामी पापको भागीदार नबनौँ र धार्मिकताको खातिर जिऔँ भनेर उहाँले हाम्रा सबै पाप आफ्नो शरीरमा बोकी क्रुसमा चढ्नुभयो । उहाँका चोटले तिमीहरू निको भएका छौ । **25** तिमीहरू सबै हराएका भेडाझैँ भौतारिँदै थियौ, तर अब तिमीहरू आत्माका गोठालो र संरक्षककहाँ फर्किएका छौ ।

### Chapter 3

**1** यसरी नै पत्‍नीहरू हो, तिमीहरूका आ-आफ्ना पतिको अधीनमा रहो, ताकि यदि कोही वचनमा आज्ञाकारी छैन भने तापनि तिनीहरूका पत्‍नीहरूको आचरणको कारण तिनीहरूलाई वचनैविना जित्‍न सकिन्छ । **2** किनकि तिनीहरूले तिमीहरूका शुद्ध आचरणलाई आफ्नो सम्मानको रूपमा देख्‍नेछन् । **3** यसको लागि केशको शृङ्गार, सुनका गरगहनाहरू, शृङ्गारका वस्‍त्रहरूजस्ता बाहिरी सजावट नगर । **4** तर तिमीहरूका भित्री हृदयबाट र सदैव रहने भलो र शान्त आत्माद्वारा परमेश्‍वरको दृष्‍टिमा अनमोल हुने किसिमले यसो गर । **5** किनकि पहिलेका पवित्र स्‍त्रीहरूले यसरी नै आफ्नो शृङ्गार गर्थे । तिनीहरूले परमेश्‍वरमा आशा राख्थे र आफ्ना पतिहरूका अधीनमा बस्दथे । **6** यसरी नै सारा अब्राहामप्रति आज्ञाकारी हुन्थिन् र तिनलाई “स्वामी” भनेर बोलाउँथिन् । अब यदि तिमीहरूले जे असल छ त्यही गर्‍यौ र समस्याहरूसँग डराएनौ भने तिमीहरू तिनकै छोरीहरू ठहरिन्छौ । **7** त्यसरी नै पतिहरू हो, आफ्ना पत्‍नीहरूलाई अबला र जीवनका वरदानहरू प्राप्‍त गर्ने साझेदार सम्झी तिनीहरूसँग बस । तिमीहरूका प्रार्थनामा अवरोध नहोस् भनेर यसो गर । **8** अन्त्यमा तिमीहरू सबै एकै मनका, दयावान्, भातृत्वलाई प्रेम गर्ने, कोमल हृदयका र नम्र होओ । **9** खराबीको बदला खराबी र अपमानको बदला अपमान नगर । तर त्यसको विपरीत निरन्तर आशीर्वाद देओ किनकि आशिष्‌मा सहभागी हुन सक भनेर तिमीहरू यसैको निम्ति बोलाइएका हौ । **10** “जसले आफ्नो जीवनलाई प्रेम गर्न चाहन्छ र असल दिनहरू देख्‍ने इच्छा गर्दछ उसले आफ्नो जिब्रोलाई खराबबाट र उसको ओठलाई छल कुरा गर्नबाट रोकोस् । **11** ऊ खराब कुराहरूबाट फर्की जे असल छ त्यही गरोस् । उसले शान्तिको खोजी गरोस् र त्यसैमा लागिरहोस् । **12** परमेश्‍वरका आँखाले धर्मी जनलाई देख्छन्; उहाँका कानले तिनीहरूका निवेदनहरू सुन्छन् । तर परमेश्‍वरको मुहार खराबी गर्नेहरूको विरुद्धमा हुन्छ ।” **13** तिमीहरूले असल गर्ने चाहना गर्दा तिमीहरूलाई कसले खराबी गर्छ ? **14** तर यदि तिमीहरू धार्मिकताको लागि सताइन्‍छौ भने तिमी आशिषित् हुनेछौ । तिनीहरू डराउने कुरादेखि तिमीहरू नडराओ । हतास नहोओ । **15** बरु, प्रभु येशूलाई पवित्र मानेर तिमीहरूका हृदयमा राख । तिमीहरू किन परमेश्‍वरमा आशा राख्छौ भनेर कसैले सोधेमा त्यसको जवाफ दिन सधैँ तयार बस ? यो काम नम्रता र आदरपूर्वक गर । **16** असल विवेक कायम राख ताकि ख्रीष्‍टमा तिमीहरूका असल जीवनको निन्दा गर्न खोज्‍नेहरू लाजमा परून्, किनकि तिनीहरूले दुष्‍ट मानिसहरूको रूपमा तिमीहरूको विरुद्धमा कुरा गरिरहेका छन् । **17** परमेश्‍वरले इच्छा गर्नुभयो भने तिमीहरूले खराब काम गरेर दुःख भोग्‍नुभन्दा असल काम गरेर दुःख भोग्‍नु असल हुन्छ । **18** ख्रीष्‍टले पनि पापका निम्ति एक पटक दुःख भोग्‍नुभयो । धर्मी भएर पनि उहाँले हामीलाई परमेश्‍वरमा ल्याउनको निम्ति हामी अधर्मीहरूका लागि दुःख भोग्‍नुभयो । उहाँले शारीरिक रूपमा मृत्यु वरण गर्नुभयो, तर उहाँ आत्मामा जीवित पारिनुभयो । **19** उहाँ आत्मामा जानुभयो र कैदमा परेका आत्माहरूलाई प्रचार गर्नुभयो । **20** नोआको समयमा जहाज बनाइँदा परमेश्‍वरले धैर्य गरेर पर्खिरहेको बेला तिनीहरू आज्ञाकारी भएनन्, र परमेश्‍वरले पानीबाट आठ जना आत्मा बचाउनुभयो । **21** यो अहिले तिमीहरूलाई बचाउने बप्‍तिस्माको एउटा सङ्केत हो जुनचाहिँ शरीरको फोहोर सफा गरेजस्तो नभई येशू ख्रीष्‍टको पुनरुत्थानद्वारा परमेश्‍वरमा असल विवेकको निवेदनको रूपमा हो । **22** उहाँ परमेश्‍वरको दाहिने हातपट्टि हुनुहुन्छ । उहाँ स्वर्गमा जानुभयो । स्वर्गदूतहरू, अधिकारहरू र शक्‍तिहरू सबै उहाँमा झुक्‍नुपर्छ ।

### Chapter 4

**1** यसैकारण, जसरी ख्रीष्‍टले शरीरमा कष्‍ट भोग्‍नुभयो, तिमीहरूले पनि त्यस्तै उद्देश्य धारण गर । जसले शरीरमा कष्‍ट भोगेको छ उसले पाप गर्न छोडेको हुन्छ । **2** यो व्यक्‍तिले अब उसो मानवीय अभिलाषामा होइन, तर आफ्नो बाँकी जीवन परमेश्‍वरको इच्छाको निम्ति जिउँछ । **3** किनकि अन्यजातिले इच्छा गरेजस्तो कामुकता, कुवासना, मद्यपान, मोजमज्‍जा, पियक्‍कडपन, असभ्य भोजहरू अनि घृणित मूर्तिपूजाहरूमा धेरै समय खर्च भइसकेको छ । **4** तिमीहरू यी कुरामा तिनीहरूसँग सहमत नभएको कारण तिनीहरू अचम्म मान्छन् । त्यसैले, तिनीहरूले तिमीहरूको बारेमा खराब कुरा गर्छन् । **5** तिनीहरूले जीवित र मरेकाहरूको न्याय गर्न तयार हुनुहुनेलाई लेखा दिनेछन् । **6** त्यसैले, मरिसकेकाहरूलाई यो वचन प्रचारिएको थियो । शरीरमा मानिसको रूपमा तिनीहरूको न्याय गरिएको भए तापनि आत्मामा तिनीहरू परमेश्‍वरअनुसार जिऊन् । **7** सबै कुराको अन्त्य आउँदै छ । त्यसैले, आफ्नो मन ठिक ठाउँमा लगाओ र तिमीहरूका प्रार्थनाको खातिर आफ्नो विचारमा सचेत रहो । **8** सबै कुराभन्दा बढी एक-अर्कालाई उत्कट प्रेम गर, किनकि प्रेमले एक-अर्काको दोष पत्ता लगाउँदैन । **9** गनगन नगरी एक-अर्काको अतिथि सत्कार गर, **10** जसरी तिमीहरू हरेकले वरदान पाएका छौ । परमेश्‍वरले दिनुभएका सित्तैँका वरदानहरू उहाँको असल भण्डारेजस्तै एक-अर्काको सेवाको लागि प्रयोग गर । **11** यदि कोही बोल्‍छ भने उसले परमेश्‍वरको मुखबाट निस्केको कुरा बोलोस्; यदि कसैले सेवा गर्छ भने उसले परमेश्‍वरले दिनुहुने शक्‍तिमा गरोस्, ताकि सबै कुरामा ख्रीष्‍टद्वारा परमेश्‍वर महिमित हुनुभएको होस् । महिमा र शक्‍ति सदासर्वदा उहाँकै हुन् । आमेन । **12** प्रिय हो, तिमीहरूलाई जाँच गर्नको निम्ति कुनै अग्‍निमय परीक्षा आइपरेमा त्यसलाई अनौठो नसम्झ । **13** तर जति तिमीहरू ख्रीष्‍टको दुःख भोग्‍छौ, त्यति रमाओ ताकि उहाँको महिमा प्रकट हुँदा तिमीहरू पनि आनन्द मनाउन सक्‍नेछौँ । **14** तिमीहरू ख्रीष्‍टको नाउँको कारण अपमानित भयौ भने तिमीहरू धन्यका हौ, किनकि महिमाका आत्मा र परमेश्‍वरका आत्मा तिमीहरूमाथि रहनुहुन्छ । **15** तर तिमीहरू कसैले पनि हत्यारा, चोर, खराबी गर्ने अथवा अर्काको कुरामा हात हाल्ने व्यक्‍तिको रूपमा दुःख भोग्‍नु नपरोस् । **16** तरै पनि ख्रीष्‍टियान भएको कारणले कसैले पीडा भोग्छ भने उसले लाज नमानोस्, तर त्यही नाममा परमेश्‍वरको महिमा गरोस् । **17** किनकि यो परमेश्‍वरको परिवारबाट न्याय सुरु हुने समय हो । अनि यदि न्याय हामीबाट सुरु हुन्छ भने, परमेश्‍वरको वचन नमान्‍नेको अवस्था कस्तो होला ? **18** अनि “धर्मी जनको उद्धारचाहिँ उसको कठिनाइले हुन्छ भने, अधर्मी र पापीको अवस्था के होला ?” **19** त्यसैले परमेश्‍वरको इच्छामा दुःख भोग्‍नेहरूले असल काम गर्दै आफ्नो आत्मा सृष्‍टिकर्तालाई सुम्पून् ।

### Chapter 5

**1** सङ्गी-एल्डर र ख्रीष्‍टका कष्‍ट अनि प्रकट हुने महिमामा सहभागी भएको व्यक्‍तिको हैसियतले म तिमीहरूका माझमा भएका एल्डरहरूलाई आग्रह गर्दछु । **2** त्यसकारण, म एल्डरहरूलाई आग्रह गर्दछु, तिमीहरूका माझमा भएका परमेश्‍वरको बगालको हेरचाह गर, करले होइन तर तिमीहरूका आफ्नै र परमेश्‍वरको इच्छाअनुसार । बेइमानीपूर्वक कमाइने पैसाको लागि होइन, तर स्वेच्छाले । **3** तिमीहरूको हेरचाहमा रहेका मानिसहरूमाथि मालिकजस्तो व्यवहार नगर, तर बगालको लागि उदाहरण बन । **4** मुख्य गोठालो प्रकट हुनुहुँदा तिमीहरूले कहिल्यै नाश नहुने महिमित मुकुट पाउनेछौ । **5** त्यसै गरी, तिमी युवकहरू वृद्धहरूको अधीनमा बस । तिमीहरू सबैले विनम्रताको वस्‍त्र धारण गर र एक-अर्काको सेवा गर किनकि परमेश्‍वरले अहङ्कारीहरूको विरोध गर्नुहुन्छ, तर नम्रहरूलाई अनुग्रह गर्नुहुन्छ । **6** त्यसकारण, आफैँलाई उहाँको शक्‍तिशाली बाहुलीमुनि नम्र तुल्याओ, ताकि उहाँले उचित समयमा तिमीहरूलाई उच्‍च पार्नुभएको होस् । **7** तिम्रा सबै चिन्ता-फिक्री उहाँमा सुम्पिदेओ किनकि उहाँले तिमीहरूको वास्ता गर्नुहुन्छ । **8** सचेत र जागा रहो । तिमीहरूको शत्रु दियाबलस कसैलाई भेटेर निल्नको निम्ति गर्जने सिंहझैँ खोजिरहेको छ । **9** त्यसको विरुद्धमा खडा होओ । तिमीहरूको विश्‍वासमा दह्रिलो बन । यो जान कि संसारमा भएका तिमीहरूका भाइहरूले पनि यस्तै कष्‍टहरू भोगिरहेका छन् । **10** तिमीहरूको केही समयको कष्‍टपछि तिमीहरूलाई ख्रीष्‍टमा उहाँको महिमामा बोलाउनुहुने सबै अनुग्रहका परमेश्‍वरले तिमीहरूलाई सिद्ध, स्थापित र बलियो बनाउनुहुनेछ । **11** सबै शक्‍ति सदा सर्वदा उहाँकै होस् । आमेन । **12** म सिलासलाई विश्‍वासयोग्य भाइको रूपमा लिन्छु र तिनीबाट मैले तिमीहरूलाई केही कुरा छोटकरीमा लेखेको छु । म तिमीहरूलाई आग्रह गर्छु र तिमीहरूलाई साक्षी दिन्छु कि मैले लेखेको कुरा परमेश्‍वरको साँचो अनुग्रह हो । त्यसमा खडा होओ । **13** तिमीहरूसँगै चुनिएकी बेबिलोनमा भएकीले र मेरो छोरो मर्कूसले तिमीहरूलाई अभिवादन पठाएका छन् । **14** प्रेमको पवित्र चुम्बनले एक-अर्कालाई अभिवादन गर । ख्रीष्‍ट येशूमा हुने तिमीहरू सबैलाई शान्ति होस् ।

## 2 Peter

### Chapter 1

**1** येशू ख्रीष्‍टका दास र प्रेरित सिमोन पत्रुसबाट, हाम्रा परमेश्‍वरको धार्मिकता र मुक्तिदाता येशू ख्रीष्‍टमा हाम्रो जस्तै मूल्यवान् विश्‍वास प्राप्‍त गरेकाहरूलाई । **2** तिमीहरूलाई अनुग्रह होस्; हाम्रा परमेश्‍वर र येशू ख्रीष्‍टको ज्ञानद्वारा तिमीहरूमा शान्ति प्रशस्त हुँदै जाओस् । **3** आफ्नै महिमा र सद्गुणद्वारा हामीलाई बोलाउनुहुने परमेश्‍वरको ज्ञानद्वारा हामीलाई ईश्‍वरीय शक्तिको जीवन र धार्मिकताको निम्ति आवश्यक पर्ने सबै कुरा दिइएको छ । **4** यी कुराहरूद्वारा उहाँले हामीलाई बहुमूल्य र महान् प्रतिज्ञाहरू दिनुभएको छ । तिमीहरू संसारका कुइच्छाबाट आउने भ्रष्‍टताबाट उम्केर ईश्‍वरीय स्वभावमा सहभागी हुन सक भनेर उहाँले यस्तो गर्नुभयो । **5** यसैकारण, तिमीहरूको विश्‍वासद्वारा सद्गुण, सद्गुणद्वारा ज्ञान थप्‍न सक्दो प्रयत्‍न गर । **6** तिमीहरूको ज्ञानद्वारा आत्मसंयम र आत्मसंयमद्वारा सहनशीलता अनि सहनशीलताद्वारा ईश्‍वरभक्ति । **7** तिमीहरूको ईश्‍वरभक्तिद्वारा भातृ-स्‍नेह, र भातृ-स्‍नेहद्वारा प्रेम । **8** यदि यी कुरा तिमीहरूमा छन्, र तिमीहरूमा प्रशस्त हुँदै जान्छन् भने प्रभु येशू ख्रीष्‍टको ज्ञानमा तिमीहरू बाँझो वा निष्फल हुनेछैनौ । **9** तर जोसँग यी कुराको घटी छ र नजिकको वस्तु मात्र देख्छ भने, ऊ अन्धो हो । उसले पुरानो पापबाट धोइएको कुरालाई बिर्सेको हुन्छ । **10** त्यसकारण भाइ हो, आफ्नो बोलावट र चुनाउ निश्‍चित गर्नको लागि सक्दो प्रयास गर । तिमीहरूले त्यो गर्‍यौ भने, तिमीहरू लोट्नेछैनौ । **11** त्यसकारण, हाम्रा प्रभु येशू ख्रीष्‍टको अनन्त राज्यमा प्रवेशको निम्ति तिमीहरूले प्रशस्त अनुमति पाउनेछौ । **12** यसैले, तिमीहरूलाई यी कुराहरू थाहा भएर अहिले तिमीहरू यो सत्यतामा बलियो भए तापनि म तिमीहरूलाई यी कुराहरू सम्झाउन सधैँ तयार छु । **13** जबसम्म म यो शरीररूपी पालमा छु तिमीहरूलाई जागा राख्‍नु र यी कुराहरूको बारेमा तिमीहरूलाई सम्झाउनु मेरो निम्ति असल हुन्छ भन्‍ने मलाई लाग्छ । **14** किनकि मैले यो पाललाई चाँडै त्याग्दै छु भन्‍ने मलाई थाहा छ जुन कुरा हाम्रा प्रभु येशू ख्रीष्‍टले यो मलाई देखाउनुभएको छ । **15** मेरो प्रस्थानपछि पनि तिमीहरूले यी कुराहरू सधैँ सम्झन सक भनेर म सक्दो प्रयास गर्नेछु । **16** किनकि हामीले येशू ख्रीष्‍टको शक्‍ति र आगमनको बारेमा तिमीहरूलाई बताउँदा धूर्ततासँग रचिएका दन्त्यकथाहरूलाई पछ्याएनौँ, तर हामी उहाँको वैभवको प्रत्यक्ष साक्षी थियौँ । **17** उहाँले परमेश्‍वर पिताबाट आदर र महिमा प्राप्‍त गर्नुभयो, जब वैभवपूर्ण महिमाबाट यो स्वर आएको थियोः “यिनी मेरा प्रिय पुत्र हुन्, जोसित म धेरै खुसी छु ।” **18** हामी उहाँसित पवित्र डाँडामा हुँदा हामीले स्वर्गबाट आएको त्यो आवाज सुन्यौँ । **19** हामीसँग भएको अगमवाणीको वचन अझ निश्‍चित भएको छ, जसलाई तिमीहरू पालना गर्न उत्तम प्रयास गर्छौ । यो उज्यालो नहुञ्‍जेल र तिमीहरूका हृदयमा बिहानको तारा नआउञ्‍जेल अन्धकारमा चम्कने बत्तीजस्तै छ । **20** तिमीहरूले पहिले यो जान कि लेखिएको भविष्यवाणी अगमवक्ताको आफ्नै तर्कबाट आउँदैन । **21** किनकि कुनै पनि अगमवाणी मानिसहरूको इच्छाबाट आएन, तर परमेश्‍वरको तर्फबाट बोल्ने पवित्र आत्माद्वारा डोर्‍याइएका मानिसहरूबाट आयो ।

### Chapter 2

**1** इस्राएलीहरूकहाँ झुटा अगमवक्ताहरू आए, अनि तिमीहरूकहाँ पनि झुटा शिक्षकहरू आउनेछन् । तिनीहरूले आफूसँग गोप्य रूपमा विनाशसकारी झुटा शिक्षाहरू ल्याउनेछन् र तिनीहरूलाई उद्धार गर्नुहुने गुरुलाई पनि इन्कार गर्नेछन् । तिनीहरूले आफूमाथि चाँडै विनाश ल्याउनेछन् । **2** धेरैले तिनीहरूको विलासी आचरणको अनुसरण गर्नेछन् र तिनीहरूद्वारा सत्यताको मार्ग निन्दित हुनेछ । **3** लोभको कारण तिनीहरूले छलपूर्ण कुरा गरेर तिमीहरूबाट फाइदा उठाउनेछन् । तिनीहरूको विरुद्धमा श्राप आउन लामो समय लाग्दैन । तिनीहरूको विनाश निष्क्रिय छैन । **4** किनकि परमेश्‍वरले पाप गर्ने स्वर्गदूतहरूलाई त छोड्नुभएन । बरु, तिनीहरूलाई तल पातालमा सुम्पिदिनुभयो र इन्साफ नहुन्जेलसम्म साङ्लाले बाँधेर घोर अन्धकारमा राखिदिनुभयो । **5** अनि उहाँले प्राचीन संसारलाई पनि बाँकी राख्‍नुभएन । बरु, धार्मिकताका दूत नोआ र अरू सात जनालाई बचाउनुभयो र जल प्रलयद्वारा अधर्मी संसारको विनाश गर्नुभयो । **6** अनि अधर्मीहरूमाथि के आइपर्नेछ भन्‍ने कुराको उदाहरणको निम्ति परमेश्‍वरले सदोम र गमोरा सहरहरूलाई खरानीमा परिणत गरिदिनुभयो र तिनीहरूलाई विनाशको निम्ति दोषी ठहराउनुभयो । **7** तर उहाँले त्यसो गर्दा धर्मी लोतलाई बचाउनुभयो, जो अराजक र घिनलाग्दा मानिसहरूको व्यवहारको कारण निकै दुःखी थिए । **8** किनकि तिनीहरूसँग दिनदिनै बस्दा, तिनीहरूका बिचमा देखेका र सुनेका कुराहरूको कारण ती धर्मी मानिस आत्मामा व्याकुल भएका थिए । **9** त्यसैले, धर्मीहरूलाई परीक्षाबाट कसरी बचाउनुपर्छ र अधर्मीहरूलाई न्यायको दिनमा सजायको निम्ति कसरी तयारी राख्‍नुपर्छ भन्‍ने उहाँ जान्‍नुहुन्छ । **10** यो विशेष गरी शरीरका भ्रष्‍ट इच्छाहरूमा जिउने र अधिकारलाई तुच्छ ठान्‍नेहरूको निम्ति हो । तिनीहरू हठी र स्वेच्छाचारी थिए । तिनीहरू महिमितहरूको निन्दा गर्न डराउँदैनन् । **11** स्वर्गदूतहरूसँग मानिसहरूसित भन्दा धेरै शक्‍ति र दक्षता छ, तर उनीहरूले प्रभुको अगाडि तिनीहरूको विरुद्धमा निन्दापूर्ण न्याय ल्याउँदैनन् । **12** तर यी अज्ञानी पशुहरू स्वाभाविक रूपमा नाश र नियन्त्रणको निम्ति बनाइएका हुन् । तिनीहरूले जे कुराको निन्दा गर्छन् त्यो जान्दैनन् । तिनीहरू नष्‍ट पारिनेछन् । **13** आफैँले गरेका गलत कामहरूका परिणामले तिनीहरूलाई क्षति पुर्‍याउनेछ । तिनीहरू दिनमा आनन्दित रहन्छन् । तिनीहरू धब्बा र दागहरू हुन् । तिमीहरूसँग भोजमा बस्दा तिनीहरू आफ्ना छलमा आनन्द मनाउँछन् । **14** तिनीहरूका आँखा व्यभिचारले भरिएका हुन्छन्; तिनीहरू पाप गरेर कहिल्यै अघाउँदैनन् । तिनीहरूले अस्थिर मनलाई नराम्रो काममा लोभ्याउँछन्; तिनीहरूका मनले लोभमा तालिम पाएका हुन्छन् र तिनीहरू श्रापित सन्तान हुन् । **15** तिनीहरूले सही मार्गलाई त्यागेका छन् । तिनीहरू बरालिएर अधार्मिक कामको ज्याला लिन मन पराउने बोअरको छोरा बालामको पछि लाग्छन् । **16** तर त्यसले आफ्नै अपराधको निम्ति हप्की पायो । एउटा नबोल्ने गधाले मानिसको आवाजमा बोलेर अगमवक्ताको पागलपनलाई रोकिदियो । **17** यी मानिसहरू मूलविनाको पानीजस्ता छन् । तिनीहरू आँधीले उडाई लैजाने बादलजस्ता छन् । तिनीहरूको निम्ति घोर अन्धकार साँचिएको छ । **18** तिनीहरू खोक्रो अहङ्कारसाथ बोल्छन् । तिनीहरू शारीरिक वासनाद्वारा मानिसहरूलाई प्रलोभनमा पार्छन् । खराबी गर्नेहरूदेखि भाग्‍न खोज्‍नेहरूलाई तिनीहरू प्रलोभनमा पार्छन् । **19** उनीहरूले तिनीहरूलाई छुटकारा दिने प्रतिज्ञा गर्छन्, तर तिनीहरू आफैँ भ्रष्‍टताका दास हुन् । किनकि मान्छेलाई जुन कुराले जित्छ, ऊ त्यसैको दास बन्छ । **20** यदि कसैले हाम्रा प्रभु र मुक्तिदाता येशू ख्रीष्‍टलाई चिनेर यस संसारका दूषित गराउने कुराबाट उम्किसकेपछि पनि फेरि त्यहीँ फर्कन्छ भने त्यसको अवस्था पहिलेको भन्दा खराब हुन्छ । **21** धार्मिकताको मार्गलाई जानेर तिनीहरूलाई दिइएको पवित्र आज्ञाहरूबाट फर्कनुभन्दा त तिनीहरूले धार्मिकताको मार्ग नै नजानेको भए असल हुने थियो । **22** तिनीहरूका निम्ति यो उखान सत्य छः “कुकुर आफ्नै बान्तामा फर्किन्छ । नुहाइदिएको सुँगुर हिलैमा फर्किन्छ ।”

### Chapter 3

**1** प्रिय हो, तिमीहरूका निष्कपट मनलाई उत्साहित तुल्याउन म यो दोस्रो पत्र लेख्दै छु, **2** ताकि तिमीहरूले पवित्र अगमवक्ताहरूले बोलेका वचनहरू र तिमीहरूका प्रेरितहरूद्वारा हाम्रा प्रभु र मुक्तिदाताका आज्ञाहरूको याद गर्न सक । **3** पहिले यो कुरा जान कि अन्तिम दिनहरूमा गिल्ला गर्नेहरू तिमीहरूलाई गिल्ला गर्दै र आफ्नै इच्छामा हिँड्दै आउनेछन् । **4** अनि यसो भन्दै आउनेछन्, “उहाँको आगमनको प्रतिज्ञा कहाँ गयो ? हाम्रा पुर्खाहरू बितेर गए, तर सृष्‍टिको सुरुदेखि नै सबै चिज उस्तै छन् ।” s5 **5** धेरै वर्षअगि वचनद्वारा नै स्वर्ग र पृथ्वी पानीबाट बनाइएका थिए भन्‍ने कुरा तिनीहरू स्वेच्छाले बिर्सन्छन् । **6** अनि त्यस बेलाको पृथ्वी उहाँको वचन र जल प्रलयद्वारा नष्‍ट भयो **7** अनि स्वर्ग र पृथ्वी आगोको न्यायको निम्ति र दुष्‍टहरूको विनाशको लागि त्यही वचनद्वारा सुरक्षित राखिएको छ । **8** प्रिय हो, यो कुरा नभुल कि प्रभुको लागि एक दिन एक हजार वर्ष र एक हजार वर्ष एक दिनझैँ हुन्छ । **9** अरूले सोचेजस्तै परमेश्‍वर आफ्नो प्रतिज्ञाको बारेमा ढिलो गर्नुहुन्‍न, तर तिमीहरूको निम्ति उहाँ धैर्यवान् हुनुहुन्छ । उहाँ तिमीहरूमध्ये कोही पनि नाश होस् भन्‍ने चाहनुहुन्‍न, तर उहाँले सबैलाई पश्‍चात्ताप गर्ने समय दिने चाहना गर्नुहुन्छ । **10** तर परमेश्‍वरको समय चोरजस्तै गरी आउनेछ । ठुलो आवाजसहित आकाश बितेर जानेछ । आगोले तत्त्वहरू पगाल्नेछ र पृथ्वी अनि यसमा भएका कामहरू प्रकट हुनेछन् । **11** सबै कुरा यसरी नै नाश गरिनेछन् भने तिमीहरू कस्ता मानिसहरू हुनुपर्ने हो ? तिमीहरूले पवित्र र धर्मी जीवन जिउनुपर्छ । **12** तिमीहरूले व्यग्रतासाथ परमेश्‍वरको आगमनको लागि आशा गर्नुपर्छ । त्यस दिन आकाशहरू आगोद्वारा नष्‍ट गरिनेछ र तत्त्वहरूलाई प्रचण्ड तापले पगाल्नेछन् । **13** तर उहाँको प्रतिज्ञाअनुसार हामी नयाँ स्वर्ग र नयाँ पृथ्वीको पर्खाइमा छौँ, जहाँ धार्मिकताले बास गर्छ । **14** त्यसकारण प्रिय हो, तिमीहरूले यी कुराहरू गरेका हुनाले दागरहित र खोटरहित अनि उहाँको शान्तिमा हुनको निम्ति सक्दो प्रयास गर । **15** र हाम्रा प्रभुको धैर्यलाई मुक्ति ठान, जसरी हाम्रा प्रिय भाइ पावलले उनलाई दिइएको ज्ञानद्वारा तिमीहरूलाई लेखेका छन् । **16** पावलले उनका सबै पत्रहरूमा यी कुराहरूको बारेमा उल्लेख गरेका छन्, जहाँ बुझ्न कठिन हुने कुराहरू पनि छन् । अनुशासनहीन र अस्थिर मानिसहरूले यी कुराहरूलाई बङ्ग्‍याउँछन् जसरी तिनीहरूले धर्मशास्‍त्रका अरू वचनहरूलाई बङ्ग्याउँदै आफ्नो विनाश निम्त्याउँछन् । **17** त्यसकारण प्रिय हो, तिमीहरूले यी कुराहरू जानेको हुनाले आफैँलाई सुरक्षित राख ताकि व्‍यवस्थाहीन मानिसहरूको छलले तिमीहरूलाई टाढा नलैजाओस्, र तिमीहरूले आफ्नो विश्‍वासयोग्यतालाई नगुमाओ । **18** तर हाम्रा प्रभु र मुक्तिदाता येशूको अनुग्रह र ज्ञानमा बढेर जाओ । उहाँलाई अहिले र सदासर्वदा महिमा होस् ! आमेन ।

## 1 John

### Chapter 1

**1** सुरुदेखि नै हुनुभएको जीवनको वचनको बारेमा, जुन हामीले सुनेका छौँ, हाम्रा आफ्नै आँखाले देखेका छौँ, हामीले विचार गरेका छौँ र हाम्रा आफ्नै हातहरूले छोएका छन् **2** (अनि जीवन प्रकट गरियो र हामीले देखेका छौँ, गवाही दिन्छौँ, अनि तिमीहरूलाई अनन्त जीवन घोषणा गर्छौं जुन पितासँग थियो, र हामीलाई प्रकट गरिएको थियो); **3** जुन हामीले देखेका र सुनेका छौँ, हामी तिमीहरूलाई पनि घोषणा गर्छौं, ताकि हामीहरूसँग तिमीहरूको सङ्गति होस् । हाम्रो सङ्गति पिता र उहाँको पुत्र येशू ख्रीष्‍टसँग हुन्छ । **4** र तिमीहरूको आनन्‍द पुरा होस् भनेर हामी यी कुराहरू तिमीहरूलाई लेख्छौँ । **5** हामीले उहाँबाट सुनेको वचन यही हो र हामी तिमीहरूलाई घोषणा गर्छौं, कि परमेश्‍वर ज्योति हुनुहुन्छ र उहाँमा कुनै अन्धकार छैन । **6** हामीले उहाँसँग सगङ्‌ति गर्छौं भनी भन्‍छौँ र अन्धकारमा हिँड्छौँ भने, हामी झुट बोल्छौँ र सत्य व्यवहार गर्दैनौँ । **7** तर उहाँ ज्योतिमा हुनुभएझैँ हामी ज्योतिमा हिँड्छौँ भने, हामी एक अर्कासँग सङ्‌गति गर्छौं, र उहाँका पुत्र येशू ख्रीष्‍टको रगतले हामीलाई हाम्रा सबै पापबाट शुद्ध पार्छ । **8** यदि हामीले हामीसँग पाप छैन भन्‍छौँ भने, हामीले आफैँलाई धोका दिन्छौँ, र हामीसँग सत्य हुँदैन । **9** तर यदि हामीले आफ्ना पापहरू स्वीकार‍ गर्छौं भने उहाँ हामीलाई हाम्रा पापहरू क्षमा गर्न र सबै अधर्मबाट हामीलाई शुद्ध पार्न विश्‍वासयोग्य र धर्मी हुनुहुन्छ । **10** यदि हामीले पाप गरेका छैनौँ भन्छौँ भने हामीले उहाँलाई झुटा तुल्‍याउँछौँ, र उहाँको वचन हामीमा हुँदैन ।

### Chapter 2

**1** मेरा प्रिय बालकहरू हो, तिमीहरूले पाप नगर भनी म यी कुराहरू तिमीहरूलाई लेख्‍छु । तर यदि कसैले पाप गर्छ भने हाम्रो निम्‍ति पितासँग वकालत गर्ने एक जना अर्थात् धर्मी येशू ख्रीष्‍ट हुनुहुन्छ । **2** उहाँ हाम्रा पापहरूका निम्ति प्रायश्‍चित्त हुनुहुन्छ, र हाम्रो लागि मात्र होइन, तर सारा संसारको लागि पनि हो । **3** यदि हामीले उहाँको आज्ञा पालन गर्छौं भने यसैद्वारा हामी जान्दछौँ कि हामी उहाँलाई चिन्‍छौँ । **4** जसले “म परमेश्‍वरलाई चिन्छु “ भन्‍छ, तर उहाँको आज्ञा पालन गर्दैन भने त्‍यो झुटो हो, र त्‍यसमा सत्‍य हुँदैन । **5** तर जसले उहाँको वचन पालन गर्छ, साँच्‍चै त्‍यो व्‍यक्‍ति परमेश्‍वरको प्रेमले सिद्ध भएको हुन्छ । हामी उहाँमा छौँ भन्‍ने हामी यसैद्वारा थाहा पाउनेछौँ । **6** परमेश्‍वरमा रहन्छु भन्‍ने व्यक्‍ति आफैँ पनि येशू ख्रीष्‍ट जिउनु भएझैँ जिउनुपर्छ । **7** प्रिय हो, मैले तिमीहरूलाई नयाँ आज्ञा लेखिरहेको छैनँ, तर तिमीहरूसँग सुरुदेखि भएको पुरानो आज्ञा नै हो । तिमीहरूले सुनेको वचन पुरानो आज्ञा नै हो । **8** तापनि म तिमीहरूलाई नयाँ आज्ञा लेखिरहेको छु, जुन ख्रीष्‍टमा र तिमीहरूमा सत्‍य छ, किनभने अन्‍धकार बितिरहेको छ, र साँचो ज्‍योति अगिदेखि नै चम्किरहेको छ । **9** जसले ज्‍योतिमा छु भन्छ र आफ्नो भाइलाई घृणा गर्छ, त्यो अझ पनि अन्‍धकारमा नै छ । **10** जसले आफ्नो भाइलाई प्रेम गर्छ त्‍यो ज्‍योतिमा रहन्‍छ, र त्यसलाई ठेस लाग्‍ने कुनै अवसर हुँदैन । **11** तर जसले आफ्नो भाइलाई घृणा गर्छ, त्यो अझै अन्‍धकारमा नै हुन्छ र अन्‍धकारमा हिँड्छ । त्यो कहाँ गइरहेको छ भनी त्यसलाई थाहा पाउँदैन, किनभने अन्‍धकारले त्यसको आँखा अन्‍धो तुल्‍याएको छ । **12** मेरा प्रिय बालकहरू, म तिमीहरूलाई लेख्छु, किनभने तिमीहरूका पाप ख्रीष्‍टको नाउँको खातिर क्षमा गरिएका छन् । **13** बुबाहरू हो, म तपाईंहरूलाई लेख्‍छु, किनभने सुरुदेखि नै हुनुहुनेलाई तपाईंहरू चिन्‍नुहुन्छ । जवानहरू हो, म तिमीहरूलाई लेख्‍छु, किनभने तिमीहरूले दुष्‍टलाई जितेका छौ । साना बालकहरू हो, मैले तिमीहरूलाई लेखेको छु, किनभने तिमीहरू पितालाई चिन्छौ । **14** बुबाहरू, मैले तपाईंहरूलाई लेखेको छु, किनभने तपाईंहरूले सुरुदेखि हुनुहुनेलाई चिन्‍नुहुन्छ । जवानहरू, मैले तिमीहरूलाई लेखेको छु, किनकि तिमीहरू बलिया छौ, र परमेश्‍वरको वचन तिमीहरूमा रहन्‍छ, र तिमीहरू दुष्‍टमाथि विजय भएका छौ । **15** संसारलाई प्रेम नगर, न त संसारमा भएका थोकहरूलाई नै । कसैले संसारलाई प्रेम गर्छ भने पिताको प्रेम त्‍यसमा हुँदैन । **16** किनभने संसारमा भएका सबै थोकहरू अर्थात् शरिरको अभिलाषा, आँखाको अभिलाषा र जीवनको शेखी पिताबाट आएका होइनन्, तर संसारबाट आएका हुन् । **17** संसार र यसका इच्‍छाहरू बितेर जाँदै छन् । तर जसले परमेश्‍वरको इच्‍छाअनुसार गर्छ, त्‍यो सदासर्वदा रहिरहन्‍छ । **18** साना बालकहरू हो, यो आखिरी घडी हो । तिमीहरूले ख्रीष्‍ट विरोधी आइरहेको छ भनी सुन्दै छौ, अहिले पनि धेरै ख्रीष्‍ट विरोधीहरू आइसकेका छन् । यसद्वारा नै यो आखिरी घडी हो भन्‍ने हामी जान्दछौँ । **19** तिनीहरू हामीबाट बाहिर गए, तर तिनीहरू हाम्रा थिएनन्‌ । यदि तिनीहरू हाम्रा भएका भए तिनीहरू हामीहरूसँगै रहिरहने थिए, तर तिनीहरू हाम्रा होइनन् भन्‍ने देखाउन तिनीहरू गए । **20** तर तिमीहरूसँग पवित्र हुनुहुनेबाटको अभिषेक छ, र तिमीहरू सबैले सत्‍य जान्दछौ । **21** तिमीहरूले सत्‍य जानेका छैनौ भनेर मैले लेखेको होइनँ, तर तिमीहरूले यो जानेका हुनाले र कुनै पनि झुट सत्य नहुने हुनाले हो । **22** येशू नै ख्रीष्‍ट हुनुहुन्छ भनी इन्‍कार गर्नेबाहेक अर्को झुट को हुन्छ ? यो व्‍यक्‍ति नै ख्रीष्‍ट विरोधी हो, किनभने त्‍यसले पिता र पुत्रलाई इन्‍कार गर्छ । **23** पुत्रलाई इन्‍कार गर्ने कोहीसँग पनि पिता हुनुहुन्‍न; पुत्रलाई स्वीकार गर्नेसँग पिता पनि हुनुहुन्छ । **24** तिमीहरूका हकमा, तिमीहरूले सुरुदेखि सुनेका कुरा तिमीहरूमा रहोस् । तिमीहरूले सुरुदेखि सुनेका कुरा तिमीहरूमा रहन्छ भने तिमीहरू पनि पिता र पुत्रमा रहन्‍छौ । **25** उहाँले हामीलाई प्रतिज्ञा गर्नुभएको कुरा अर्थात् अनन्‍त जीवन यही हो । **26** तिमीहरूलाई बहकाउनेहरूको बारेमा मैले यी कुराहरू तिमीहरूलाई लेखिसकेको छु । **27** तिमीहरूका हकमा, तिमीहरूले उहाँबाट पाएका अभिषेक तिमीहरूमा रहन्‍छ र तिमीहरूलाई सिकाउन कसैको आवश्‍यक पर्दैन । तर उहाँको अभिषेकले नै तिमीहरूलाई सबै थोकहरूबारे सिकाउनुहुन्छ, अनि त्‍यो सत्‍य हो, झुटो होइन । उहाँले तिमीहरूलाई सिकाउनुभएअनुसार, उहाँमा रहो । **28** अब मेरा प्रिय बालकहरू हो, उहाँमा रहो, ताकि उहाँ प्रकट हुनुहुँदा हामीमा साहस होस्‌ र उहाँको आगमनमा उहाँको सामु लज्‍जित हुनु नपरोस्‌ । **29** यदि उहाँ धर्मी हुनुहुन्‍छ भनी तिमीहरूले जान्दछौ भने धार्मिक व्यवहार गर्ने हरेक उहाँबाट जन्मेको हो भन्‍ने तिमीहरूले जान्दछौ ।

### Chapter 3

**1** हेर, पिताले हामीलाई कस्तो किसिमको प्रेम दिनुभएको छ, कि हामीलाई परमेश्‍वरको सन्तान भनियोस् र हामी यही हौँ । यसैकारण, संसारले हामीलाई चिन्दैन, किनकि संसारले उहाँलाई चिनेन । **2** प्रिय हो, अब हामी परमेश्‍वरका सन्तानहरू हौँ, र हामी के हुनेछौँ भन्‍ने अझ पनि प्रकट गरिएको छैन । हामी जान्दछौँ, कि जब येशू देखा पर्नुहुनेछ, हामी उहाँजस्तै हुनेछौँ, किनकि उहाँजस्तो हुनुहुन्छ त्‍यस्तै हामी उहाँलाई देख्‍नेछौँ । **3** उहाँमा यो दृढता हुने हरेकले आफूलाई उहाँ जस्तो शुद्ध हुनुहुन्छ त्यस्तै शुद्ध पार्छ । **4** पाप गर्ने हरेकले व्यवस्था भङ्ग गर्छ, पाप व्यवस्था भङ्ग हो । **5** पापहरू हटाई लानलाई नै ख्रीष्‍ट प्रकट हुनुभयो भन्‍ने तिमीहरू जान्दछौ, र उहाँमा कुनै पाप छैन । **6** उहाँमा रहनेले पाप गर्दैन । पाप गर्नेले न उहाँलाई देखेको छ न चिनेको नै हुन्छ । **7** प्रिय बालकहरू हो, तिमीहरूलाई कसैले नबहकाओस् । जस्तो ख्रीष्‍ट धर्मिक हुनुहुन्छ त्यस्तै धार्मिकता गर्ने नै धर्मी हो । **8** जसले पाप गर्छ, त्यो शैतानको हो, किनभने शैतानले सुरुदेखि नै पाप गरेको छ । यसैकारण, परमेश्‍वरको पुत्र प्रकट हुनुभयो, ताकि उहाँले शैतानका कामहरू नष्‍ट गर्नुभएको होस् । **9** जो परमेश्‍वरबाट जन्मेको छ त्यसले पाप गर्दैन, किनकि परमेश्‍वरको स्वभाव त्यसमा रहन्छ, र उसले पाप गर्न सक्दैन, किनकि त्यो परमेश्‍वरबाट जन्मेको हो । **10** यसैमा परमेश्‍वरका सन्तानहरू र शैतानका सन्तानहरू प्रकट गरिन्छन् । जसले धार्मिकता गर्दैन त्यो परमेश्‍वरको होइन, न आफ्नो भाइलाई प्रेम नगर्ने नै हो । **11** तिमीले सुरुदेखि सुनेको सन्देश यही नै हो, हामीले एक अर्कालाई प्रेम गर्नुपर्छ । **12** कयिनजस्तो होइन जो दुष्‍टको थियो र त्यसले आफ्नो भाइलाई मार्‍यो । अनि उसले आफ्नो भाइको हत्या किन गर्‍यो ? किनकि उसका कामहरू दुष्‍ट थिए र उसको भाइका काम धार्मिक थिए । **13** मेरा भाइहरू, यदि संसारले तिमीहरूलाई घृणा गर्छ भने तिमीहरू अचम्म नमान । **14** हामी जान्दछौँ, कि हामी मृत्यु पार गरेर जीवनमा सरेका छौँ, किनकि हामी दाजुभाइहरूलाई प्रेम गर्छौं । जसले प्रेम गर्दैन, त्यो मृत्युमा रहन्छ । **15** जसले आफ्नो भाइलाई घृणा गर्छ त्यो हत्यारा हो । अनि तिमीहरू जान्दछौ, कि कुनै पनि हत्यारासँग अनन्त जीवन हुँदैन । **16** यसैद्वारा हामी प्रेम थाहा पाउँछौँ, किनकि ख्रीष्‍टले हाम्रो निम्ति आफ्नो जीवन दिनुभयो । हामीले पनि हाम्रा दाजुभाइहरूका निम्ति हाम्रो जीवन दिनुपर्छ । **17** तर जससँग संसारका थोकहरू छन्, जसले आफनो भाइ खाँचोमा परेको देखेर पनि दयाको हृदय त्यसबाट बन्द गर्छ भने कसरी परमेश्‍वरको प्रेम त्यसमा रहन्छ ? **18** मेरा प्रिय बालकहरूल हो, हामी वचन र मुखले मात्र प्रेम नगरौँ, तर सत्यता र कामले प्रेम गरौँ । **19** यसैद्वारा हामी सत्यका हौँ भन्‍ने जान्दछौँ र हाम्रो हृदयलाई उहाँको सामुन्‍ने निश्‍चय गर्छौं । **20** किनकि यदि हाम्रो हृदयले हामीलाई दोष दिन्छ भने परमेश्‍वर हाम्रो हृदयभन्दा महान् हुनुहुन्छ, र उहाँले सबै थोक जान्‍नुहुन्छ । **21** प्रिय हो, यदि हाम्रो हृदयले हामीलाई दोष दिँदैन भने हामी परमेश्‍वरप्रति दृढ छौँ । **22** अनि हामीले जे माग्छौँ त्यो हामी उहाँबाट पाउँछौँ, किनकि हामीले उहाँका आज्ञाहरू पालन गर्छौं र उहाँको दृष्‍टिमा असल हुने थोकहरू गर्छौं । **23** अनि यो उहाँको आज्ञा हो, जस्तो उहाँले हामीलाई यो आज्ञा दिनुभयो, हामीले उहाँका पुत्र येशू ख्रीष्‍टको नाउँमा विश्‍वास गर्नुपर्छ र एक अर्कोलाई प्रेम गर्नुपर्छ । **24** जसले परमेश्‍वरका आज्ञाहरू पालन गर्छ, त्यो उहाँमा रहन्छ र परमेश्‍वर त्यसमा रहनुहुन्छ । अनि यसैद्वारा हामी जान्दछौ, कि हामीलाई दिनुभएको पवित्र आत्माद्वारा उहाँ हामीमा रहनुहुन्छ ।

### Chapter 4

**1** प्रिय हो, हरेक आत्मालाई विश्‍वास नगर, तर ती आत्माहरू परमेश्‍वरबाट आएका हुन् वा होइनन् भनी जाँच गर, किनभने धेरै झुटा अगमवक्‍ताहरू संसारमा आइसकेका छन् । **2** यसैद्वारा तिमीहरूले परमेश्‍वरको आत्मालाई चिन्‍नेछौः येशू ख्रीष्‍ट शरीरमा आउनुभयो भनी स्वीकार गर्ने हरेक आत्मा परमेश्‍वरको हो । **3** अनि येशूलाई स्वीकार नगर्ने हरेक आत्मा परमेश्‍वरको होइन । यो ख्रीष्‍ट विरोधी आत्मा हो, जुन तिमीहरूले संसारमा आउँदै छ भनी सुनेका छौ, र त्यो संसारमा अगिदेखि नै छ । **4** मेरा प्रिय बालकहरू हो, तिमीहरू परमेश्‍वरका हौ, र तिमीहरूले ती आत्माहरूलाई जितेका छौ, किनभने तिमीहरूमा जो हुनुहुन्छ उहाँ संसारमा हुनेभन्दा महान् हुनुहुन्छ । **5** ती आत्माहरू संसारका हुन्, यसकारण, तिनीहरूले भनेका कुराहरू संसारकै हुन्, र संसारले तिनीहरूको कुरा सुन्छ । **6** हामी परमेश्‍वरका हौँ । जसले परमेश्‍वरलाई चिन्छ, त्यसले हाम्रो कुरा सुन्छ । जो परमेश्‍वरका होइनन्, त्यसले हाम्रो कुरा सुन्दैन । यसैद्वारा हामी सत्यको आत्मा र झुटको आत्मालाई चिन्छौँ । **7** प्रिय हो, एक अर्कालाई प्रेम गरौँ, किनकि प्रेम परमेश्‍वरको हो, र हरेक जसले प्रेम गर्छ, त्यो परमेश्‍वरबाट जन्मेको हो र त्यसले परमेश्‍वरलाई चिन्छ । **8** जसले प्रेम गर्दैन, त्यसले परमेश्‍वरलाई चिन्दैन, किनभने परमेश्‍वर प्रेम हुनुहुन्छ । **9** यसैमा परमेश्‍वरको प्रेम हामीहरूमाझ प्रकट भएको छ, कि जसद्वारा हामी जिउन सकौँ भनेर परमेश्‍वरले संसारमा उहाँका एक मात्र पुत्र पठाउनुभएको छ । **10** यसैमा उहाँको प्रेम छ, हामीले परमेश्‍वरलाई प्रेम गरेकाले होइन, तर उहाँले हामीलाई प्रेम गर्नुभएको छ, अनि हाम्रा पापहरूका लागि प्रायश्‍चित्त हुन उहाँका पुत्र पठाउनुभयो । **11** प्रिय हो, परमेश्‍वरले हामीलाई यति धेरै प्रेम गर्नुभयो भने हामीले पनि एक अर्कालाई प्रेम गर्नुपर्छ । **12** परमेश्‍वरलाई कसैले कहिल्यै देखेको छैन । यदि हामी एक अर्कालाई प्रेम गर्छौं भने परमेश्‍वर हामीमा रहनुहुन्छ, र उहाँको प्रेम हामीमा सिद्ध भएको हुन्छ । **13** यसैद्वारा हामी जान्दछौँ, कि हामी उहाँमा रहन्छौँ र उहाँ हामीमा रहनुहुन्छ, किनभने उहाँले हामीलाई उहाँका आत्मा दिनुभएको छ । **14** अनि हामीले देखेका छौँ र गवाही दिएका छौँ, कि पिताले संसारको मुक्‍तिदाता हुन पुत्रलाई पठाउनुभएको छ । **15** जसले येशू परमेश्‍वरको पुत्र हुनुहुन्छ भनी स्वीकार गर्छ, परमेश्‍वर त्यसमा रहनुहुन्छ र त्यो परमेश्‍वरमा रहन्छ । **16** अनि हामीप्रति परमेश्‍वरले गर्नुभएको प्रेमलाई हामीले जानेका छौँ र विश्‍वास गरेका छौँ । परमेश्‍वर प्रेम हुनुहुन्छ र जो प्रेममा रहन्छ, त्यो परमेश्‍वरमा रहन्छ, र परमेश्‍वर त्यसमा रहनुहुन्छ । **17** न्यायको दिनमा हामीमा दृढता होस् भनेर यसैमा प्रेम हामीमाझ सिद्ध बनाइएको छ, किनभने उहाँ जस्तो हुनुहुन्छ, हामी यस संसारमा त्यस्तै छौँ । **18** प्रेममा कुनै डर हुँदैन । तर सिद्ध प्रेमले डरलाई हटाउँछ, किनभने डरले दण्डसँग सरोकार राख्छ । तर जो डराउँछ, त्यो प्रेममा सिद्ध बनाइएको हुँदैन । **19** हामी प्रेम गर्दछौँ, किनभने परमेश्‍वरले हामीलाई पहिले प्रेम गर्नुभयो । **20** कसैले “म परमेश्‍वरलाई प्रेम गर्छु” भन्छ तर आफ्नो भाइलाई घृणा गर्छ भने, त्यो झुटो हो, किनकि त्यसले देखेको आफ्नो भाइलाई प्रेम गर्दैन भने त्यसले नदेखेको परमेश्‍वरलाई प्रेम गर्न सक्दैन । **21** अनि उहाँबाटको यो आज्ञा हामीसँग छ, कि जसले परमेश्‍वरलाई प्रेम गर्छ, त्यसले आफ्नो भाइलाई पनि प्रेम गर्नुपर्छ ।

### Chapter 5

**1** जसले येशू नै ख्रीष्‍ट हुनुहुन्छ भनी विश्‍वास गर्छ, त्यो परमेश्‍वरबाट जन्मेको हुन्छ । र जसले पितालाई प्रेम गर्छ, त्यसले उहाँबाट जन्मनुहुनेलाई पनि प्रेम गर्छ । **2** जब हामी परमेश्‍वरलाई प्रेम गर्छौं र उहाँका आज्ञाहरू पालन गर्छौं, यसैद्वारा हामी परमेश्‍वरका सन्तानहरूलाई प्रेम गर्छौं भनी जान्दछौँ । **3** किनकि उहाँका आज्ञाहरू पालन गर्नु नै परमेश्‍वरको निम्ति प्रेम हो । अनि उहाँका आज्ञाहरू बोझिला छैनन् । **4** किनकि परमेश्‍वरबाट जन्मेको हरेकले संसारलाई जित्छ । अनि संसारलाई जित्‍ने विजय हाम्रो विश्‍वास हो । **5** येशू नै परमेश्‍वरका पुत्र हुनुहुन्छ भनी विश्‍वास गर्नेबाहेक संसारमाथि विजय हासिल गर्ने को हो ? **6** उहाँ यही हुनुहुन्छ जो पानी र रगतद्वारा आउनुभयो । येशू ख्रीष्‍ट पनि पानीद्वारा मात्र होइन, तर पानी र रगतद्वारा आउनुभयो । **7** किनकि गवाही दिनेहरू तिन छन्, **8** आत्मा, पानी र रगत अनि यी तिनै सहमत हुन्छन् । **9** हामीले मानिसहरूको गवाही स्वीकार गर्छौं भने परमेश्‍वरको गवाही त झनै महान् हुन्छ । किनकि परमेश्‍वरको गवाही यही हो, कि उहाँले आफ्ना पुत्रको बारेमा गवाही दिनुभएको छ । **10** जसले परमेश्‍वरका पुत्रमा विश्‍वास गर्छ त्यो आफैँसँग गवाही हुन्छ । जसले परमेश्‍वरलाई विश्‍वास गर्दैन, त्यसले उहाँलाई झुटो बनाएको छ, किनभने परमेश्‍वरले उहाँका पुत्रको विषयमा दिनुभएको गवाहीलाई त्यसले विश्‍वास गरेको छैन । **11** अनि गवाही यही हो, कि परमेश्‍वरले हामीलाई अनन्त जीवन दिनुभयो, र यो जीवन उहाँका पुत्रमा छ । **12** जससँग पुत्र छ, त्यससँग जीवन छ; जससँग परमेश्‍वरका पुत्र हुनुहुन्‍न, त्यससँग जीवन हुँदैन । **13** मैले यी कुराहरू परमेश्‍वरका पुत्रको नाउँमा विश्‍वास गर्ने अर्थात् तिमीहरूलाई लेखेको छु, ताकि तिमीहरूसित अनन्त जीवन छ भन्‍ने तिमीहरूले जान्‍न सक । **14** अनि यदि हामीले उहाँको इच्छाअनुसार कुनै पनि कुरा माग्यौँ भने, उहाँले हाम्रो बिन्ती सुन्‍नुहुन्छ । उहाँको सामुन्‍ने हामीसँग भएको दृढता यही हो । **15** अनि यदि हामीले उहाँसँग जे मागे पनि उहाँले हाम्रो बिन्ती सुनुहुन्छ भनी हामी जान्दछौँ भने हामीले उहाँसँग मागेका नम्र-निवेदनहरू हामीसँग छन् भनेर पनि हामी जान्दछौँ । **16** यदि कसैले त्यसको भाइले मृत्युमा नपुर्‍याउने पाप गरिरहेको देख्छ भने त्यसले प्रार्थना गर्नुपर्छ, र मृत्युमा नपुर्‍याउने पाप गर्ने त्यसलाई परमेश्‍वरले क्षमा दिनुहुनेछ । मृत्युमा पुर्‍याउने पाप छ । त्यसले त्यसबारे बिन्ती चढाउनुपर्छ भनी म भन्दिनँ । **17** सबै अधार्मिकता पाप हो, तर मृत्युमा नपुर्‍याउने पाप पनि छ । **18** हामी जान्दछौँ, कि जो परमेश्‍वरबाट जन्मेको छ त्यसले पाप गर्दैन; तर जो परमेश्‍वरबाट जन्मेको छ, परमेश्‍वरले त्यसलाई सुरक्षित राख्‍नुहुन्छ, र दुष्‍टले त्यसलाई छुँदैन । **19** हामी जान्दछौँ, कि हामी परमेश्‍वरका हौँ, र सारा संसार दुष्‍टको नियन्‍त्रणमा परेको छ । **20** तर हामी जान्दछौँ, कि परमेश्‍वरका पुत्र आउनुभएको छ र हामीलाई समझशक्‍ति दिनुभएको छ, कि जो सत्य हुनुहुन्छ हामी उहाँलाई चिनौँ, र जो सत्य हुनुहुन्छ हामी उहाँमा र उहाँका पुत्र येशू ख्रीष्‍टमा पनि छौँ । उहाँ साँचो परमेश्‍वर र अनन्त जीवन हुनुहन्छ । **21** प्रिय बालकहरू हो, तिमीहरू आफैँलाई मूर्तिहरूबाट अलग राख ।

## 2 John

### Chapter 1

**1** एल्डरबाट चुनिएकी महिला र तिनका छोराछोरीहरूलाई, जसलाई म सत्यतामा प्रेम गर्दछु- र मैले मात्र होइन तिनीहरू सबैले पनि प्रेम गर्छन् जसले सत्यता जानेका छन्- **2** हामीभित्र जुन सत्यता छ र हामीसँग सदासर्वदा रहनेछ त्यही सत्यताले गर्दा प्रेम गर्छौं । **3** परमेश्‍वर पिता र येशू ख्रीष्‍ट अर्थात् पिताको पुत्रबाट हामीमा अनुग्रह, दया र शान्ति सत्यता र प्रेममा रहोस् । **4** जसरी हामीले यो आज्ञा पिताबाट प्राप्‍त गर्‍यौँ त्यसरी नै तिम्रा केही छोराछोरीहरू सत्यतामा हिडेको मैँले भेट्टाएर म अति आनन्दित छु । **5** अब हे महिला, म तिमीलाई बिन्ती गर्दछु- मैले तिमीलाई नयाँ आज्ञा लेखिरहेको जस्तो होइन, तर हामीसँग सुरुदेखि भएको नै हो- कि हामीले एक अर्कालाई प्रेम गर्नुपर्छ । **6** र प्रेम यो हो, कि हामी उहाँको आज्ञाहरूअनुसार हिड्नुपर्छ । तिमीले सुरुदेखि नै सुनेजस्तै आज्ञा यही हो कि तिमी यसमा हिड्नुपर्छ । **7** किनकि धेरै छलीहरू संसारमा गएका छन्, जसले येशू शरीरमा आउनुभएको हो भनी स्वीकार गर्दैनन् । यो नै छली र ख्रीष्‍ट विरोधी हो । **8** आफैँलाई हेर, कि तिमीले ती कुराहरू नगुमाऊ जसको लागि हामी सबैले परिश्रम गरेका छौँ, तर तिमीले पूरा इनाम पाउन सक । **9** जो अगाडि बढिरहन्छ र ख्रीष्‍टको शिक्षामा रहँदैन त्यससँग परमेश्‍वर हुनुहुन्‍न । जो शिक्षामा रहन्छ योसँग पिता र पुत्र दुवै हुनुहुन्छ । **10** यदि कोही तिमीकहाँ आउँछ र यो शिक्षा ल्याउँदैन भने त्यसलाई तिम्रो घरमा स्वागत नगर र त्यसलाई अभिवादन पनि नगर । **11** किनकि जसले त्यसलाई अभिवादन गर्छ त्यो त्यसको दुष्‍ट कामहरूमा सहभागी हुन्छ । **12** मैले तिमीलाई धेरै कुराहरू लेख्‍नु छ, तर मैले ती कुराहरू कागज र मसीले लेख्‍ने इच्छा गरिन । तर पनि म तिमीकहाँ आउने आशा गर्छु, ताकि हाम्रो आनन्द पूर्ण होस् । **13** तिम्री चुनिएकी बहिनीका छोराछोरीहरूले तिमीलाई अभिवादन गर्छन् ।

## 3 John

### Chapter 1

**1** प्रिय एल्डर गायसलाई, जसलाई म सत्यतामा प्रेम गर्छु । **2** प्रिय, म प्रार्थना गर्छु, कि जसरी तिम्रो प्राणको उन्‍नति हुन्छ त्यसरी नै तिमीले सबै कुराहरूमा उन्‍नति गर र स्वस्थ्य होओ । **3** किनकी जसरी तिमी सत्यमा हिँड्छौ त्यस्तै जब भाइहरू आएर तिम्रो सत्यताप्रति गवाही दिए म अति आनन्दित भएँ । **4** योभन्दा अर्थात् मेरा छोराछोरीहरू सत्यतामा हिँड्छन् भनी सुन्‍नुभन्दा अरू कुनै ठूलो आनन्द मसँग हुँदैन । **5** प्रिय, भाइहरू र परदेशीहरूको निम्ति काम गर्दा तिमी विश्‍वासयोग्यताको अभ्यास गर्छौ, **6** जसले मण्डलीको सामु तिम्रो प्रेमको गवाही दिन्छन् । तिमीहरूले तिनीहरूलाई तिनीहरूका यात्रामा परमेश्‍वरको योग्य हुने तरिकाले पठाउन असल गर्छौ, **7** किनकि अन्यजातिहरूबाट केही नलिइ नाउँको खातिर तिनीहरू गए । **8** त्‍यसकारण यस्ताहरूलाई हामीले स्वागत गर्नुपर्छ, ताकि हामी सत्यताको लागि सहकर्मीहरू बन्‍न सकौँ । **9** मैले मण्डलीको निम्ति केही लेखेँ, तर डियोत्रिफस जसले तिनीहरूमा पहिलो हुन रुचाउछन् तिनले हामीलाई स्वीकार गर्दैन । **10** यसकारण यदि म आएँ भने त्यसले गर्ने कामहरू अर्थात् त्यसले कुवाक्यहरूसहित हाम्रो विरुद्ध कसरी हाँस्यास्पद कुराहरू भन्छ म सम्झनेछु । यी कुराहरूले मात्र सन्तुष्‍ट नभएर, त्यो आफैँले भाइहरूलाई स्वीकार गर्दैन । यसो गर्न इच्छा गर्नेहरूलाई पनि त्यसले निषेध गर्छ र तिनीहरूलाई मण्डलीबाट निकाली दिन्छ । **11** प्रिय, जे खराब छ त्यसको अनुकरण नगर, तर जे असल छ त्यसको अनुरण गर । जसले असल गर्दछ त्यो परमेश्‍वरको हो; जसले दुष्‍ट कर्म गर्छ त्यसले परमेश्‍वरलाई देखेको छैन । **12** डेमेत्रियसको बारेमा सबैद्वारा र सत्यता आफैँद्वारा पनि गवाही दिइन्छ । हामी पनि गवाही दिन्छौँ, र तिमी जान्दछौ, कि हाम्रो गवाही सत्य छ । **13** मैले तिमीलाई लेख्‍नु धेरै कुराहरू छन्, तर मैले तिनीहरूलाई कागज र मसीले लेख्‍ने इच्छा गर्दिनँ । **14** तर तिमीलाई छिट्टै भेट्ने आशा गर्छु, र हामी आमने सामने कुरा गर्नेछौँ । **15** तिमीलाई शान्ति होस् । मित्रहरूले तिमीलाई अभिवादन गर्छन् । मित्रहरूलाई नाउँद्वारा अभिवादन गर ।

## Jude

### Chapter 1

**1** येशू ख्रीष्‍टका एक सेवक र याकूबका भाइ यहूदाबाट, बोलाइएकाहरू र परमेश्‍वर पितामा प्रिय अनि येशू ख्रीष्‍टको निम्ति राखिएकाहरूलाई, **2** अनुग्रह, शान्ति र प्रेम तिमीहरूका निम्ति प्रशस्त हुँदै जाओस् । **3** प्रियहरू, हाम्रो साझा मुक्तिको विषयमा मैले तिमीहरूलाई लेख्‍न प्रयत्‍न गर्दा, विश्‍वासीहरूलाई सधैँको निम्ति दिइएको विश्‍वासको लागि साँचो रूपमा सङ्घर्ष गर्न उपदेश दिनलाई मैले तिमीहरूलाई यो लेख्‍न आवश्यक भयो । **4** किनकि तिमीहरूका माझमा कोही मानिसहरू गुप्‍त रूपमा घुसेका छन् । यी ती मानिसहरू हुन् जो दण्डको निम्ति चुनिएका थिए । यी परमेश्‍वरको भय नमान्‍ने मानिसहरू हुन् जसले परमेश्‍वरको अनुग्रहलाई कामुकताको निम्ति भ्रष्‍ट पार्दछन्, र हाम्रा एक मात्र मालिक र प्रभु येशू ख्रीष्‍टलाई इन्कार गर्दछन् । **5** तिमीहरूले एक पटक यसलाई पूर्ण रूपमा जानेका भए, तापनि अब म तिमीहरूलाई यो सम्झना दिलाउन चाहन्छु, कि परमेश्‍वरले मिश्र देशबाट मानिसहरूलाई बचाउनुभयो, तर पछि विश्‍वास नगर्नेहरूलाई उहाँले नष्‍ट गर्नुभयो । **6** आफ्नो अधिकारको प्रतिष्‍ठालाई कायम नगरेका तर आफ्नो उचित बासस्थानलाई त्यागेका स्वर्गदूतहरूलाई परमेश्‍वरले अनन्तका साङ्लाहरूमा त्यस महान् दिनमा इन्साफको निम्ति पूर्ण अन्धकारमा राख्‍नुभएको छ । **7** यो त सदोम र गमोरा र वरपरका सहरहरूजस्तै हो, जसले आफैँलाई कामुक अनैतिकतामा संलग्‍न गराए र तिनीहरू अस्वाभाविक अभिलाषाहरूको निम्ति लागिपरे । अनन्तको आगोमा दण्ड भोग्‍नेहरूको उदाहरणको रूपमा तिनीहरू प्रकट गरिए । **8** तर यस्तै प्रकारले, यी सपना देख्‍नेहरूले पनि आ-आफ्ना शरीरहरूलाई दूषित गर्दछन् । तिनीहरूले अधिकारलाई इन्कार गर्दछन्, र महिमितहरूको विरुद्धमा निन्दा गर्ने कुराहरू भन्दछन् । **9** तर प्रधान दूत मिखाएलले पनि दुष्‍टसँग बहस गर्दा र मोशाको शरीरको विषयमा त्यससँग विवाद गर्दा, त्यसको विरुद्धमा निन्दा गर्ने इन्साफ ल्याउने साहस गरेनन् । बरु तिनले भने, “परमप्रभुले तँलाई हप्काऊन् !” **10** तर यी मानिसहरूले आफूले नबुझ्ने कुराहरूको विरुद्धमा निन्दा गर्दछन् । र यिनीहरूले बुझ्ने कुराहरू जुन विवेकहीन पशुहरूले स्वाभाविक रूपमा जान्‍दछन् यी कुराहरूले नै यिनीहरूलाई नष्‍ट गरेका छन् । **11** धिक्‍कार तिनीहरूलाई ! किनकि तिनीहरू कयिनको मार्गमा हिँडेका छन्, र लाभको निम्ति बालामले गरेको भुलमा सामेल भएका छन् । तिनीहरू कोरहको विद्रोहमा नष्‍ट भएका छन् । **12** तिमीहरूका प्रेम भोजहरूमा लुकेका कलङ्कहरू यिनीहरू नै हुन् । तिनीहरू केवल आफ्नै निम्ति मात्र निर्लज्‍ज रूपमा भोज खान्छन् । तिनीहरू पानी नभएका बादलहरू हुन्, जसलाई हुरीले उडाएर लैजान्छन् । तिनीहरू शरद ऋतुका निष्फल रुखहरू हुन्, जो दुई पटक मरिसकेका छन्, र जराहरूसितै उखेलिएका छन् । **13** तिनीहरू समुद्रका भयङ्कर छालहरू हुन्, जसले आफ्ना निर्लज्‍जताको फिँज निकाल्दछन् । तिनीहरू बत्तिएका ताराहरू हुन्, जसको निम्ति अनन्त अँध्यारोको घोर अन्धकार साँचेर राखिएको छ । **14** आदमदेखि सातौँ पुस्ताका हनोकले तिनीहरूको विषयमा यसो भनी अगमवाणी गरेका थिए, “हेर ! परमप्रभु उहाँका हजारौँ पवित्र जनसँग आउँदै हुनुहुन्छ । **15** उहाँ सबैको इन्साफ गर्न आउँदै हुनुहुन्छ । परमेश्‍वरको भय नमान्‍नेहरूले ईश्‍वरहीन रूपमा गरेका सबै काम, र परमेश्‍वरको भय नमान्‍ने पापीहरूले उहाँको विरुद्धमा बोलेका कठोर बोलीको दोष लगाउन उहाँ आउँदै हुनुहुन्छ ।” **16** यिनीहरू असन्तोषीहरू, गनगन गर्नेहरू हुन् जसले आफ्ना दुष्‍ट अभिलाषाहरूलाई पछ्याउँछन् । यिनीहरू ठुला-ठुला शेखी गर्नेहरू हुन् जसले आफ्नै फाइदाको निम्ति अरूहरूको चापलुसी गर्दछन् । **17** तर प्रिय हो, तिमीहरूले हाम्रा प्रभु येशू ख्रीष्‍टका प्रेरितहरूले पहिले बोलेका वचनहरूलाई स्मरण गर । **18** उनीहरूले तिमीहरूलाई यसो भने, “अन्त्यको समयमा गिल्ला गर्नेहरू हुनेछन् जसले आफ्नै ईश्‍वरहीन अभिलाषाहरूलाई पछ्याउँछन् ।” **19** यी फुट ल्याउने मानिसहरू हुन् । तिनीहरू सांसारिक हुन् र तिनीहरूसँग पवित्र आत्मा छैन । **20** तर मेरा प्रियहरू, तिमीहरू आफैँलाई सबैभन्दा पवित्र विश्‍वासमा निर्माण गर, र पवित्र आत्मामा प्रार्थना गर । **21** तिमीहरू आफैँलाई परमेश्‍वरको प्रेममा राख, हाम्रा प्रभु येशू ख्रीष्‍टको कृपाको निम्ति प्रतिक्षा गर जसले तिमीहरूकहाँ अनन्त जीवन ल्याउँदछ । **22** शङ्का गर्नेहरूसँग दयालु होओ । **23** अरूहरूलाई आगोबाट बाहिर निकालेर बचाओ । अरूहरूसँग होसियारीसाथ दयालु होओ । शरीरद्वारा कलङ्‌कित भएको वस्‍त्रलाई समेत घृणा गर । **24** अब तिमीहरूलाई लडखडाउनदेखि जोगाउन सक्‍नुहुने र उहाँको महिमामय उपस्थितिको सामु निष्कलङ्क बडो रमाहटसँग तिमीहरूलाई खडा हुन सक्षम बनाउनुहुने, **25** हाम्रा उद्धारक एक मात्र परमेश्‍वरलाई सारा समयभन्दा पहिलेदेखि, अहिले र अनन्तसम्म हाम्रा प्रभु येशू ख्रीष्‍टबाट महिमा, गरिमा, प्रभुत्व र शक्‍ति रहिहोस् । आमेन ।

## Revelation

### Chapter 1

**1** परमेश्‍वरले आफ्ना सेवकहरूलाई अब चाँडै हुन आउने कुराहरू प्रकट गर्नुभएको यो येशू ख्रीष्‍टको प्रकाश हो । उहाँले यो कुरा आफ्ना स्वर्गदूत पठाउनुभई उहाँका सेवक यूहन्‍नालाई प्रकट गराउनुभयो । **2** परमेश्‍वरको वचनको सम्बन्धमा आफूले देखेका सबै कुरा र येशू ख्रीष्‍टको बारेमा यूहन्‍नाले गवाही दिएका छन् । **3** अगमवाणीको यो वचन जसले चर्को स्वरमा पढ्छ र जसले सुन्छ र यसमा लेखिएका कुराहरू पालन गर्छ, त्यो मानिस धन्यको हो, किनकि समय नजिक छ । **4** यूहन्‍नाबाट एसियामा भएका सातवटा मण्डलीलाईः जो हुनुहुन्छ, हुनुहुन्थ्यो अनि हुन आउनुहुनेछ उहाँबाट अनुग्रह र शान्ति, र उहाँको सिंहासनका सामु भएका सातवटा आत्मा, **5** अनि येशू ख्रीष्‍टबाट, जो विश्‍वासयोग्य गवाही हुनुहुन्छ, मृतकहरूमध्येबाट जीवित पारिनुभएका पहिलो र पृथ्वीका राजाहरूका शासक हुनुहुन्छ; उहाँ जसले हामीलाई प्रेम गर्नुहुन्छ र उहाँको रगतद्वारा हामीलाई हाम्रा पापबाट स्वतन्त्र पार्नुभयो । **6** उहाँले हामीलाई एउटा राज्य बनाउनुभएको छ, अनि उहाँका पिता र परमेश्‍वरका निम्ति पुजारीहरू, जसलाई सदासर्वदा महिमा र शक्‍ति होस् । आमेन । **7** हेर, उहाँ बादलमा आउँदै हुनुहुन्छ । हरेक आँखाले उहाँलाई देख्‍नेछ, उहाँलाई घोच्‍नेहरूले पनि । अनि उहाँको कारण पृथ्वीका सबै कुलले बिलौना गर्नेछन् । यसै होस्, आमेन । **8** सर्वशक्‍तिमान् परमप्रभु परमेश्‍वर भन्‍नुहुन्छ, “अल्फा र ओमेगा म नै हुँ”, “उहाँ जो हुनुहुन्छ, जो हुनुहुन्थ्यो, र जो हुन आउनुहुनेछ ।” [टिपोटः केही संस्करणमा लेखिएको छ] “अल्फा र ओमेगा, सुरु र अन्त म नै हुँ”, परमप्रभु परमेश्‍वर भन्‍नुहुन्छ । **9** म तिमीहरूका दाजु यूहन्‍ना र जसले राज्य र कष्‍टहरूमा धैर्यसाथै सहनशीलता जुन येशूमा थिए, तिमीहरूसँगै परमेश्‍वरको वचन र येशू ख्रीष्‍टको गवाहीका निम्ति पत्मोस भनिने टापुमा थिएँ । **10** प्रभुको दिनमा म आत्मामा थिएँ । मैले मेरो पछाडि चर्को स्वरमा तुरहीको जस्तै एउटा आवाज सुने । **11** “त्यसले भन्यो, ‘तिमीले जे देख्छौ, सो एउटा पुस्तकमा लेख र सातवटा मण्डली अर्थात् एफिसस, स्मुर्ना, पर्गामम, थिआटीरा, सार्डिस, फिलाडेल्फिया र लाउडिकियालाई पठाऊ’ ।” **12** कसको आवाज मसँग बोलिरहेको थियो भनी म फर्किएँ र मैले हेर्दा सातवटा सुनका सामदान देखेँ । **13** सामदानहरूका माझमा पाउसम्मै पुग्‍ने लामो पोशाक पहिरिनुभएका र छातीको वरिपरि सुनको पेटी बाँध्‍नुभएका मानिसका पुत्रजस्तै त्यहाँ एक जना हुनुहुन्थ्यो । **14** उहाँको शिर र कपाल ऊन अनि हिउँजस्तै सेता र उहाँका आँखा आगोको ज्वालाजस्तै थिए । **15** उहाँका पाउहरू भट्टीमा चम्किएका काँसाजस्ता थिए र उहाँको सोर उर्लंदो पानीको आवाजजस्तै थियो । **16** उहाँको दाहिने हातमा सातवटा तारा थिए, अनि उहाँको मुखबाट एउटा दुई-धारे धारिलो तरवार निस्किरहेको थियो । उहाँको अनुहार सुर्यको तेजझैँ चम्किरहेको थियो । **17** जब मैले उहाँलाई देखेँ, म मरेतुल्य मानिसजस्तै भएर उहाँको पाउँमा परेँ । उहाँले आफ्नो दाहिने हात ममाथि राख्‍नुभयो र भन्‍नुभयो, “नडराऊ ।” पहिलो र अन्तिम म नै हुँ । **18** म जीवित छु । म मरेको थिएँ, तर हेर, म सदाका निम्ति जीवित रहन्छु, अनि मृत्यु र पातालका साँचाहरू मसित छन् । **19** त्यसकारण, जे अहिले छ, र यसपछि जे हुन आउनेछ तिमीले जे देखेका छौ, सो लेख । **20** मेरो दाहिने हाततिर तिमीले देखेका सातवटा तारा र सातवटा सामदानको बारेमा लुकेको रहस्यको अर्थ सातवटा तारा सातवटा मण्डलीका दुतहरू र सातवटा सामदान सातवटा मण्डली हुन् ।”

### Chapter 2

**1** “एफिससको मण्डलीका दूतलाई लेखः ‘जसले आफ्नो दाहिने हातमा सातवटा तारा लिनुहुने र जो सातवटा सुनका सामदानहरूका माझमा हिँड्नुहुनेका वचनहरू यिनै हुन् । **2** तिमीले गरेका काम, तिम्रो कडा परिश्रम, तिम्रो धैर्य र सहनशिलता मलाई थाहा छ । तिमीले दुष्‍ट मानिसहरूलाई सहन सक्दैनौ । आफैँलाई प्रेरितहरू भनी दाबी गर्नेहरूलाई तिमीले जाँचिसकेका छौ, तर ती होइनन्, र तिमीले तिनीहरूलाई झुटा भेट्टाएका छौ । **3** मलाई थाहा छ, कि तिमीमा धैर्य सहनशिलता छ, अनि मेरो नाउँको खातिर तिमीले धेरै दुःख भोगेका छौ र पनि थकित भएका छैनौ । **4** तर तिम्रो विरुद्धमा मसँग वास्तविक कुरा छः तिमीले आफ्नो पहिलो प्रेमलाई त्यागेका छौ । **5** यसकारण, तिमी कहाँबाट पतन भयौ सो सम्झ । तिमीले पहिले गरेका कामहरू गर र पश्‍चात्ताप गर । म तिमीकहाँ आउनेछु र तिमीले पश्‍चात्ताप नगरेसम्म म तिम्रो सामदानलाई त्यसको ठाउँबाट हटाइदिनेछु । **6** तर तिमीमा यो छ । निकोलाइटसहरूले गरेका कामलाई तिमीले घृणा गरेका छौ, जसलाई म पनि घृणा गर्छु । **7** मण्डलीहरूलाई आत्माले के भन्‍नुहुन्छ, जसको कान छ त्यसले सुनोस् । जसले जित्छ, त्यसलाई म जीवनको रुखबाट खाने अनुमति दिनेछु जुनचाहिँ परमेश्‍वरको स्वर्गलोक हो’ ।” **8** “स्मुर्नाको मण्डलीका दूतलाई लेखः ‘जो सुरु र अन्त्य हुनुहुन्छ यी वचनहरू उहाँका हुन्, जो मर्नुभएको थियो र जो फेरि जीवित हुनुभयो । **9** मलाई तिम्रा कष्‍टहरू र गरिबी थाहा छ, तर तिमी धनी छौ । अनि तिम्रो निन्दा गर्नेहरू जसले आफैलाई यहूदी हुँ भनी दाबी गर्छन्, तर तिनीहरू होइनन्, तिनीहरू त शैतानका सभाघर हुन् । **10** तिमीले भोग्‍नै लागेको कष्‍टको बारेमा नडराऊ । हेर ! शैतानले तिमीहरूमध्ये केहीलाई जाँच्‍नको लागि झ्यालखानामा हाल्न आँटेको छ र दस दिनका निम्ति तिमीले कष्‍ट भोग्‍नेछौ । मृत्युसम्मै विश्‍वासयोग्य होऊ र म तिमीलाई जीवनको मुकुट दिनेछु । **11** आत्माले मण्डलीहरूलाई के भन्दै हुनुहुन्छ, जसको कान छ त्यसले सुनोस् । विजय प्राप्‍त गर्नेलाई दोस्रो मृत्युद्वारा चोट पुर्‍याइनेछैन’ ।” **12** “पर्गाममको मण्डलीका दूतलाई लेखः ‘यो वचन दुई-धारे धारिलो तरवार साथमा हुनुहुनेको हो । **13** मलाई थाहा छ तिमी कहाँ बस्छौ, त्यहाँ शैतानको सिंहासन छ । तरै पनि तिमीले मेरो नाउँलाई दह्रो गरी पक्रिरखेका छौ । अनि शैतान बस्‍ने ठाउँमा मारिएका मेरा विश्‍वासयोग्य साक्षी एन्टिपासको समयमा पनि तिमीले ममाथि भएको विश्‍वासलाई इन्कार गरेनौ । **14** तर तिम्रो विरुद्धमा मसित केही कुरा छन्ः तिमीमध्ये कोही-कोहीले इस्राएलका छोराछोरीहरूले मूर्तिलाई बलिदान गरेको खानेकुरा खाऊन् र अनैतिक यौनमा लागून् भन्‍ने हेतुले ठेस लाग्‍ने ढुङ्गा ती छोराछोरीहरूको अगि फ्याँक्‍न लगाउने बालकलाई सिकाउने बालामको शिक्षालाई दह्रो गरी पक्रेका छन् । **15** त्यसै गरी, तिमीहरूमध्ये कोही-कोही निकोलाइटसका शिक्षाहरूलाई दह्रो गरी पक्रनेहरू पनि छन् । **16** त्यसैकारण, पश्‍चात्ताप गर ! यदि पश्‍चात्ताप गरेनौ भने, म तिमीकहाँ चाँडै आउनेछु र तिम्रो विरुद्धमा मेरो मुखको तरवारले युद्ध गर्नेछु । **17** जसको कान छ, त्यसले सुनोस्, आत्माले मण्डलीहरूलाई के भन्दै हुनुहुन्छ । जसले जित्छ, उसलाई म लुकाइएको केही मन्‍न दिनेछु, र पत्थरमा एउटा नयाँ नाउँ लेखिएको सेतो पत्थर म उसलाई दिनेछु, तर त्यो नाउँ पाउनेले बाहेक अरू कसैले पनि जान्दैन’ ।” **18** “थिआटीराको मण्डलीका दूतलाई लेखः ‘यी वचनहरू परमेश्‍वरका पुत्रका हुन्, जसका आँखा आगोको ज्वालाजस्ता र पाउ भट्टीमा टल्कने काँसाजस्ता छन् । **19** तिम्रो प्रेम, विश्‍वास, सेवा, तिम्रो धैर्यवान् सहनशिलता र तिमीले गरेका कामहरू मलाई थाहा छ । तिमीले अहिले जे गरेका छौ, त्यो पहिले गरेका कामहरूभन्दा बढी महत्त्‍वका छन् । **20** तर मसँग तिम्रो विरुद्धमा यो कुरा छः जसले आफैँलाई अगमवादिनी भन्‍ने स्‍त्री ईजेबेललाई तिमीले सहेका छौ । त्यसका शिक्षाद्वारा मेरा सेवकहरूलाई अनैतिक पाप गर्न र मूर्तिहरूलाई चढाएका खानेकुरा खान लगाउँछे । **21** मैले त्यसलाई पश्‍चात्ताप गर्ने समय दिएँ, तर त्यसले आफ्नो अनैतिक पापको पश्‍चात्ताप गर्ने इच्छा गरिन । **22** हेर ! म त्यसलाई रोगी-ओछ्यानमा फालिदिनेछु, र त्यससँग व्यभिचार गर्नेहरूलाई त्यसले गरेको कामको निम्ति पश्‍चात्ताप नगरेसम्म ठुलो कष्‍टमा पार्नेछु । **23** म त्यसका छोराछोरीहरूलाई रुढीले मारिदिनेछु, अनि म नै हुँ जसले विचार र हृदयहरूको खोजी गर्दछु भनी सबै मण्डलीले जान्‍नेछन् । म प्रत्येकलाई त्यसको कामअनुसारको प्रतिफल दिनेछु । **24** तर तिमीहरू थिआटीरामा बाँकी रहेकाहरू हरेक जसले यस शिक्षालाई पक्रदैन, र कतिपयले शैतानका गहिरा कुराहरू जान्दैन, तिमीहरूलाई म भन्दछु, कि तिमीहरूमाथि अरू कुनै भार बोकाउनेछैनँ । **25** जस्तोसुकै समयमा पनि म नआउन्जेलसम्म तिमीले यसलाई दरिलोसँग पक्री राख । **26** जसले जित्छ र अन्त्यसम्म मैले गरेका काम जसले गर्छ, उसलाई म जाति-जातिहरूमाथि अधिकार दिनेछु । **27** कुमालेका माटाका भाँडाहरूलाई उसले टुक्रा-टुक्रा पारेजस्तै उसले फलामको छडीले तिनीहरूमाथि शासन गर्नेछ । **28** मैले मेरा पिताबाट प्राप्‍त गरेजस्तै उसलाई म बिहानको तारा दिनेछु । **29** जसको कान छ उसले सुनोस्, आत्माले मण्डलीहरूलाई के भन्दै हुनुहुन्छ’ ।”

### Chapter 3

**1** “सार्डिसको मण्डलीमा भएका दूतलाई लेखः ‘सातवटा तारा र परमेश्‍वरका सात आत्मा पक्रिनुहुनेका वचनहरू यिनै हुन् । तिमीले गरेका कामहरू मलाई थाहा छ । तिमी जीवित भएको ख्याति भए तापनि तिमी मरेका छौ । **2** उठ र जाग अनि मर्नै लागेका बाँकी रहेका कुराहरूलाई बलियो बनाऊ, तर यो मर्नै लागेको छ, किनकि मैले मेरा परमेश्‍वरको दृष्‍टिमा तिम्रा कामहरू पुरा भएको पाएको छैनँ । **3** त्यसकारण, जुन कुरा तिमीले प्राप्‍त गर्‍यौ र सुन्यौ, सो सम्झ । यसलाई पालन गर अनि पश्‍चात्ताप गर । तर यदि तिमी जागा रहेनौ भने, म तिम्रो विरुद्धमा चोरजस्तै गरी कुन घडी आउनेछु र कुन समयमा आउनेछु भनी तिमीले जान्‍नेछैनौ । **4** तर सार्डिसका मानिसहरूमा केही नाउँहरू छन्, जसले आफ्नो वस्‍त्र फोहोर परेका छैनन् । तिनीहरू सेतो वस्‍त्रमा मसँग हिँड्नेछन्, कारण तिनीहरू योग्यका छन् । **5** जसले जित्छ, उसलाई सेतो वस्‍त्र पहिराइनेछ, र जीवनको पुस्तकबाट म उसको नाउँ कहिल्यै मेटाउनेछैन, अनि म मेरा पिता र उहाँका स्वर्गदूतहरूका सामु उसको नाउँ घोषणा गर्नेछु । **6** आत्माले मण्डलीहरूलाई के भन्दै हुनुहुन्छ, जसको कान छ, उसले सुनोस्’ ।” **7** “फिलाडेल्फियामा भएको मण्डलीका दूतलाई लेखः ‘जो सत्य र पवित्र हुनुहुन्छ, यी वचनहरू उहाँका हुन्, उहाँले दाऊदको साँचोलाई पक्रनुभएको छ, उहाँले खोल्नुहुन्छ र कसैले पनि बन्द गर्न सक्दैन, उहाँले बन्द गर्नुहुन्छ र कसैले पनि खोल्न सक्दैन । **8** तिमीले गरेका काम मलाई थाहा छ । हेर, तिम्रो अगि मैले खुला ढोका राखिदिएको छु र त्यसलाई कसैले पनि बन्द गर्न सक्दैन । मलाई थाहा छ, कि तिमीसँग थोरै शक्‍ति छ, तापनि तिमीले मेरा वचन पालन गरेका छौ र मेरो नाउँलाई इन्कार गरेका छैनौ । **9** हेर, जसले आफैँलाई यहूदीहरू हुँ भनी भन्छन् तर तिनीहरू होइनन्, तिनीहरू शैतानको सभाघरकाहरू हुन्, बरु तिनीहरूले झुट बोलिरहेका छन् । म तिनीहरूलाई तिम्रो पाउको अगि आई निहुरेर दण्डवत् गर्न लगाउनेछु, अनि मैले तिमीलाई प्रेम गरेको कुरा तिनीहरूले जान्‍नेछन् । **10** तिमीले मेरो वचन धैर्यसाथ पालन गरेका हुनाले पृथ्वीमा जिउनेहरूको जाँच आउँदा सारा संसारमा आइपर्ने विपत्तिको घडीमा पर्नबाट म पनि तिमीलाई जोगाउनेछु । **11** म चाँडै आउँदै छु । तिमीसँग जे छ त्यसलाई बलियो गरी पक्रिराख ताकि तिम्रो मुकुटलाई कसैले लिएर जान नसकोस् । **12** जसले जित्छ त्यसलाई म मेरा परमेश्‍वरको मन्दिरमा एउटा खाँबो बनाउनेछु र ऊ यसबाट कहिल्यै बाहिर जानेछैन । उसमाथि मेरा परमेश्‍वरको सहरको नाउँ, मेरा परमेश्‍वरको नाउँ (नयाँ यरूशलेम, जुन मेरा परमेश्‍वरबाट स्वर्गदेखि तल ओर्लेर आउँछ), अनि मेरो नयाँ नाउँ म लेखिदिनेछु । **13** मण्डलीहरूलाई आत्माले के भन्दै हुनुहुन्छ, जसको कान छ उसले सुनोस्’ ।” **14** “लाउडिकियामा भएको मण्डलीको दूतलाई लेखः परमेश्‍वरका सृष्‍टिमाथिको शासनकर्ता जो भरपर्दो र सत्य साक्षी, ‘यी वचनहरू आमेनका हुन् । **15** मलाई तिम्रा कामहरू थाहा छ, कि तिमी न तातो न चिसो छौ । तिमी कि त तातो वा चिसो भएको म चाहन्थेँ । **16** त्यसैले, तिमी मनतातो, न तातो न चिसो छौ । यसैकारण, मैले तिमीलाई मेरो मुखबाट उकेलिदिन आँटेको छु । **17** किनकि तिमी भन्छौ, ‘म धनी छु र मसित धेरै भौतिक सम्पत्ति छन् र मलाई कुनै थोकको आवश्यक छैन ।’ तर तिमी दुःखित, दयनीय, गरिब, अन्धा र नाङ्गै छौ भनी तिमीलाई थाहा नै छैन । **18** मेरो सल्लाहलाई ध्यान देऊः आगोद्वारा शुद्ध पारिएको सुन मबाट किन ताकि तिमी धनी हुन सक, र तिम्रो नाङ्गोपनको लाज ढाक्‍नलाई चम्किलो सेतो वस्‍त्र लगाऊ र तिम्रो नाङ्गोपनको लाज नदेखियोस्, र आफ्ना आँखामा मलहम लगाऊ ताकि तिमीले देख्‍न सक । **19** मैले प्रेम गर्ने प्रत्येकलाई म तालिम दिन्छु, र तिनीहरू कसरी जिउनुपर्छ सो म तिनीहरूलाई सिकाउँछु । त्यसकारण, पश्‍चात्ताप गर र इमानदार होऊ । **20** हेर, म ढोकामा उभिरहन्छु र ढकढक्याइरहन्छु । यदि कसैले मेरो स्वर सुनेर ढोका खोल्छ भने, म उसको घरभित्र आउनेछु र उसँग खानेछु अनि उसले मसँग खानेछ । **21** जसले जित्छ, उसलाई मेरो सिंहासनमा मसँग बस्‍नलाई अधिकार दिनेछु, जसरी मैले पनि जितेँ र त्यसरी नै म पनि मेरा पितासँग उहाँको सिंहासनमा बसेको छु । **22** मण्डलीहरूलाई आत्माले के भन्दै हुनुहुन्छ, जसको कान छ उसले सुनोस् ।”

### Chapter 4

**1** यी कुराहरूपछि मैले हेरेँ र स्वर्गमा एउटा ढोका उघ्रिएको मैले देखेँ । मैले सुनेको तुरहीको जस्तो पहिलो आवाजले मलाई भन्यो, “यहाँ माथि आऊ, र यी कुराहरूपछि के हुन आउनेछ म तिमीलाई देखाउनेछु ।” **2** एकै छिनमा म आत्मामा थिएँ, र स्वर्गमा एउटा सिंहासन भएको मैले देखेँ, जसमाथि कोही बसिरहनुभएको थियो । **3** त्यसमाथि बस्‍नुहुने स्फटिक र लालमणिजस्तै देखिनुहुन्थ्यो । सिंहासनको वरिपरि इन्द्रेणी थियो । त्यो इन्द्रेणी मोती जस्तो चम्किलो देखिन्थ्यो । **4** त्यस सिंहासनको वरिपरि चौबिसवटा सिंहासन थिए, र चौबिस जना एल्डर तिनीहरूका शिरमा सुनका मुकुटहरू लगाएका र सेतो वस्‍त्र पहिरिएर बसेका थिए । **5** सिंहासनबाट बिजुलीको चमक र गर्जनहरू आए, र चट्याङसँगै नष्‍ट भए । सिंहासनको अगाडि सातवटा बत्ती बलिरहेका थिए । ती बत्तीहरूचाहिँ परमेश्‍वरका सात आत्मा थिए । **6** सिंहासनको अगि स्फटिकजस्तै देखिने काँचको समुद्र थियो । सिंहासनको बिचमा र सिंहासनवरिपरि, अगाडि र पछाडि आँखैआँखाले भरिएका चार जीवित प्राणी थिए । **7** पहिलो जीवित प्राणी सिंहजस्तो थियो, दोस्रो जीवित प्राणी बाछोजस्तो थियो, तेस्रो जीवित प्राणीको अनुहार मानिसको जस्तो थियो र चौथो जीवित प्राणी उडिरहेको चिलजस्तो थियो । **8** चारै जीवित प्राणीमध्ये हरेकका ६-६ वटा पखेटा थिए; तल र माथि आँखैआँखाले भरिएका थिए । दिनरात तिनीहरूले “पवित्र, पवित्र, पवित्र, सर्वशक्‍तिमान् परमप्रभु परमेश्‍वर जो हुनुहुन्थ्यो, र हुनुहुन्छ, र हुन आउनुहुनेछ” भनी रहन्थे । **9** जब ती जीवित प्राणीहरूले सिंहासनमाथि विराजमान हुनुहुने र सदासर्वदा जीवित रहनुहुनेलाई महिमा, आदर र धन्यवाद दिए, **10** चौबिस जना एल्डरले निहुरेर सिंहासनमा विराजमान हुनुहुनेका अगाडि दण्डवत् गरे । तिनीहरूले सदासर्वदा जीवित हुनुहुनेलाई दण्डवत् गरे, र सिंहासनको अगाडि आ-आफ्ना मुकुट राख्दै यसो भने, **11** “हाम्रा परमप्रभु र परमेश्‍वर, तपाईं महिमा, आदर र शक्‍ति ग्रहण गर्न योग्यका हुनुहुन्छ । किनकि तपाईंले सबै थोक सृष्‍टि गर्नुभयो, र तपाईंकै इच्छाद्वारा तिनीहरू अस्तित्वमा आए र सृष्‍टि भए ।”

### Chapter 5

**1** तब सिंहासनमा विराजमान हुनुहुनेको दाहिने हाततिर सातवटा छाप लगाएर यसलाई बन्द गरिएको अगाडि र पछाडि लेखिएको एउटा चर्मपत्रको मुट्ठो मैले देखेँ । **2** “यस मुट्ठोलाई खोल्न र यसका छापहरूलाई तोड्न को योग्यको छ ?” भनी एक जना शक्‍तिशाली स्वर्गदूतले चर्को सोरमा घोषणा गरेको मैले देखेँ । **3** स्वर्गमा वा यस पृथ्वीमा वा यस पृथ्वीमुनि भएका कसैले पनि यस मुट्ठोलाई खोल्न वा यसलाई पढ्न सकेन । **4** म दुःखित भएर रोएँ, किनकि यस मुट्ठोलाई खोल्न र पढ्न योग्यको कोही पनि भेट्टाइएन । **5** तर ती एल्डरहरूमध्येका एक जनाले मलाई भने, “नरोऊ । हेर ! यहूदाको कुलको सिँह, दाऊदको मुलले विजय प्राप्‍त गर्नुभएको छ । त्यो मुट्ठो र त्यसका सातवटा छाप खोल्न उहाँ योग्यका हुनुहुन्छ ।” **6** मैले सिंहासन र चारवटा जीवित प्राणी र एल्डरहरूका बिचमा मारिएको जस्तो देखिनुहुने एउटा थुमालाई उभिरहेको देखेँ । उहाँका सातवटा सिङ र सातवटा आँखा थिए । यी सारा संसारभरि पठाइएका परमेश्‍वरका सात आत्मा हुन् । **7** उहाँ जानुभयो र सिंहासनमा बसिरहनुहुनेको दाहिने हातबाट त्यस मुट्ठोलाई समात्‍नुभयो । **8** जब उहाँले त्यो मुट्ठोलाई लिनुभयो, ती चारवटा जीवित प्राणी र चौबिस जना एल्डर उहाँको अगाडि घोप्टो परे । तिनीहरू हरेकसँग वीणा र धूपले भरिएका सुनका धुपौराहरू थियो, जुन विश्‍वासीहरूका प्रार्थना हुन् । **9** तिनीहरूले एउटा नयाँ गीत गाएः “तपाईं त्यो मुट्ठोलाई लिन र त्यसका छापहरूलाई खोल्न योग्यका हुनुहुन्छ । किनकि तपाईं मारिनुभयो, र तपाईंको रगतले हरेक जाति, भाषा, मानिस र राष्‍ट्रलाई तपाईंले परमेश्‍वरका निम्ति किन्‍नुभयो । **10** परमेश्‍वरको सेवा गर्न तपाईंले तिनीहरूलाई राज्य र पुजारीहरू बनाउनुभयो, र तिनीहरूले पृथ्वीमा राज्य गर्नेछन् ।” **11** तब मैले हेरेँ र सिंहासन, जीवित प्राणीहरू र एल्डरहरूका वरिपरि धेरै स्वर्गदूतका आवाजलाई सुनेँ । तिनीहरूको पुरा सङ्ख्या दसौँ हजार र हजारै हजार थियो । **12** तिनीहरूले चर्को सोरमा यसो भने, “शक्‍ति, धन, बुद्धि, बल, आदर, महिमा र प्रशंसा प्राप्‍त गर्न मारिनुभएका थुमा योग्यका हुनुहुन्छ ।” **13** स्वर्गमा, पृथ्वीमा, पृथ्वीमुनि र समुद्रमुनि सृष्‍टि गरिएका हरेक थोकले यसो भनेको मैले सुनेँ, “उहाँ जो सिंहासनमा विराजमान हुनुहुने र थुमालाई, प्रशंसा, आदर, महिमा र राज्य गर्ने शक्‍ति सदासर्वदा होस् ।” **14** ती चारैवटा जीवित प्राणीले भने, “आमेन ।” र एल्डरहरू आफैँ घोप्टो परेर आराधना गरे । [टिपोटः पुरानो संस्करणमा यसरी लेखिएको छ] चौबिस एल्डर आफैँ घोप्टो परेर सदासर्वदा रहिरहनुहुनेलाई आराधना गरे ।

### Chapter 6

**1** जब थुमाले सातवटा छापमध्ये एउटालाई खोल्‍नुभएको मैले देखेँ, अनि ती चार जीवित प्राणीमध्ये एक जनाले गर्जनको आवज जस्तोमा “आऊ” भनेको मैले सुनेँ । **2** मैले हेरेँ र त्यहाँ एउटा सेतो घोडा थियो । त्यसमाथि चढ्नेले एउटा वाण समातेका थिए र उनलाई एउटा मुकुट दिइयो । अनि जित्‍नेले जस्तै गरी उनी विजयी गर्नलाई आए । **3** जब थुमाले दोस्रो छापलाई खोल्‍नुभयो, तब मैले त्यो दोस्रो जीवित प्राणीले “आऊ” भनिरहेको सुनेँ । **4** तब अर्को अग्‍निमय रातो घोडा निस्केर आयो । त्यसमा सवार गर्नेलाई पृथ्वीबाट शान्ति लिएर जानलाई अनुमति दिइएको थियो । त्यसकारण, ती मानिसहरूले एक-अर्कालाई मार्नेछन् । यी घोडसवारलाई एउटा ठुलो तरवार दिइएको थियो । **5** जब थुमाले तेस्रो छापलाई खोल्‍नुभयो, तब तेस्रो जीवित प्राणीले “आऊ” भनेको मैले सुनेँ । मैले एउटा कालो घोडालाई देखेँ, र यसका घोडसवारले उनको हातमा एकजोर तराजुलाई समाइरहेका थिए । **6** मैले चार जीवित प्राणीका बिचमा एउटा आवाज जस्तो देखिनेले भनेको कुरा सुने, “एक दिनको ज्यालामा एक किलो गहूँ र एक दिनको ज्यालामा तिन किलो जौ । तर तेल र दाखमद्यलाई नष्‍ट नगर्नू ।” **7** जब थुमाले चौथो छापलाई खोल्‍नुभयो, तब मैले चौथो जीवित प्राणीले “आऊ” भनेको सोरलाई सुनेँ । **8** तब मैले पहेँलो घोडालाई देखेँ । यसको घोडसवारको नाउँ मृत्यु थियो, र पातालले त्यसलाई पछ्याइरहेको थियो । अनि तिनीहरूलाई पृथ्वीको एक-चौथाइ भागमाथि तरवारले मार्न, अनिकाल र रोगहरूमाथि, र पृथ्वीका जङ्गली जनावरलाई मार्न अधिकार दिइएको थियो । **9** जब थुमाले पाँचौ छापलाई खोल्‍नुभयो, तब वेदीको मुनि परमेश्‍वरको वचन र तिनीहरूको गवाहीका खातिर मारिएका आत्माहरूलाई मैले देखेँ । **10** तिनीहरूले चर्को सोरमा कराए, “सबैमाथिका शासक, पवित्र र साँचो, कहिलेसम्म तपाईंले हाम्रो रगतको बदला लिनुहुन्‍न र पृथ्वीमा बाँचिरहेकाहरूको न्याय गर्नुहुन्‍न ?” **11** तब तिनीहरू हरेकलाई एउटा सेतो वस्‍त्र दिइयो, अनि तिनीहरूका सहकर्मी सेवकहरू र तिनीहरूका दाजुभाइहरू र दिदी-बहिनीहरू तिनीहरूजस्तै जो मारिएर सङ्ख्यामा पूर्ण नभएसम्म तिनीहरूलाई पर्खनू भनियो । **12** जब थुमाले छैटौँ छापलाई खोल्‍नुभयो, तब त्यहाँ एउटा ठुलो भूकम्प गएको मैले देखेँ । सूर्य भाङग्राको कपडाजस्तै कालो र चन्द्रमा पुरा रगतजस्तै बन्यो । **13** जसरी अञ्‍जीरको रुखलाई आँधीबेहरीले हल्लाउँदा नपाकेका फलहरू झरेजस्तै स्वर्गमा भएका ताराहरू पृथ्वीमा खसे । **14** आकाश चर्मपत्रको मुट्ठोजस्तै बेरिएर लोप भयो, जुनचाहिँ बटारिएको थियो । हरेक पहाड र टापु त्यसको ठाउँदेखि हटेर गए । **15** तब पृथ्वीका राजाहरू र महत्त्‍वपूर्ण मानिसहरू अनि जनसाधारणहरू, धनी, शक्‍तिशाली, अनि दास र स्वतन्‍त्र हरेक व्यक्‍ति पहाडका चट्टानहरूका बिचमा र गुफाहरूमा लुके । **16** तिनीहरूले पर्वत र चट्टानहरूलाई भने, “हामीमा खस ! सिंहासनमा विराजमान हुनुहुनेको मुहारबाट र थुमाको क्रोधबाट हामीलाई लुकाऊ । **17** किनकि तिनीहरूको क्रोधको महान् दिन आएको छ र त्यहाँ को उभिन सक्छ र ? ।”

### Chapter 7

**1** त्यसपछि पृथ्वीका चारै कुनामा चार जना स्वर्गदूत उभिइरहेका मैले देखेँ जसले पृथ्वीको चारैतिर भएका बतासलाई बलियोसँग पक्रिरहेका थिए । त्यसैले, पृथ्वी, समुद्र वा कुनै पनि रुखको विरुद्धमा कुनै पनि बतास नचलोस् । **2** जीवित परमेश्‍वरको छाप लिएर अर्को स्वर्गदूत पूर्वबाट माथि आउँदै गरेको मैले देखेँ, जसले पृथ्वी र समुद्रलाई हानि गर्ने अनुमति पाएका चार स्वर्गदूतलाई ठुलो सोरले चिच्‍च्‍याउँदै यसो भने, **3** “हाम्रा परमेश्‍वरका सेवकहरूका निधारमा हामीले मोहोर नलगाउञ्‍जेलसम्म पृथ्‍वी, समुद्र वा रुखहरूलाई हानि नगर ।” **4** मैले छाप लगाइएका एक लाख चवालिस हजारको सङ्ख्या सुनेँ, जो इस्राएलका मानिसको हरेक कुलबाट छाप लगाइएका थिएः **5** यहूदाको कुलबाट बाह्र हजारलाई, रूबेनको कुलबट बाह्र हजारलाई, गादको कुलबाट बाह्र हजारलाई छाप लगाइएको थियो, **6** आशेरको कुलबाट बाह्र हजारलाई, नप्‍तालीको कुलबाट बाह्र हजारलाई र मनश्शेको कुलबाट बाह्र हजारलाई छाप लगाइएको थियो । **7** शिमियोनको कुलबाट बाह्र हजारलाई, लेवीको कुलबाट बाह्र हजारलाई, इस्‍साखारको कुलबाट बाह्र हजारलाई, **8** जबूलूनको कुलबाट बाह्र हजारलाई, योसेफको कुलबाट बाह्र हजारलाई र बेन्यामीनको कुलबाट बाह्र हजारलाई छाप लगाइएको थियो । **9** यी कुराहरूपछि मैले हेरेँ, र हरेक जाति, कुल, मानिस र भाषाका कसैले पनि गन्‍न नसक्‍ने एउटा ठुलो भिड सेतो पोशाक लगाएर र आ-आफ्ना हातमा खजुरका हाँगा लिई सिंहासन अगाडि र थुमाका सामु उभिरहेका थिए । **10** अनि तिनीहरूले ठुलो सोरमा बोलाइराखेका थिएः “मुक्त्ति सिंहासनमा विराजमान हुनुहुने हाम्रा परमेश्‍वर र थुमाको हो ।” **11** अनि सबै स्वर्गदूत चार जीवित प्राणी, एल्डरहरूका वरिपरि र सिंहासनका वरिपरि उभिए र तिनीहरू आफैँ लम्पसार परेर सिंहासनको अगि आफ्‍नो अनुहार झुकाए । तिनीहरूले यसो भन्दै परमेश्‍वरको आराधना गरे, **12** “आमेन । हाम्रा परमेश्‍वरलाई प्रशंसा, महिमा, बुद्धि, धन्यवाद, आदर, शक्‍ति र बल सदासर्वदा भइरहोस् । आमेन ।” **13** त्यसपछि एल्डरहरूमध्ये एक जनाले मलाई सोधे, “यी सेता वस्‍त्रहरू पहिरनेहरू को हुन्, र तिनीहरू कहाँबाट आएका हुन् ?” **14** अनि मैले उहाँलाई भनेँ, “हजुर, तपाईंलाई नै थाहा छ,” र उहाँले मलाई भन्‍नुभयो, “यिनीहरू नै हुन् जो महासङ्कष्‍टबाट आएका हुन् । तिनीहरूले आफ्ना वस्‍त्रहरू थुमाका रगतमा धोएर सेता बनाएका छन् । **15** यसैकारणले गर्दा, तिनीहरू परमेश्‍वरको सिंहासनको अगाडि छन्, अनि उहाँको मन्दिरमा तिनीहरूले दिनरात उहाँको आराधना गर्दछन् । सिंहासनमा विराजमान हुनुहुनेले तिनीहरूमाथि आफ्नो पाल फैलाउनुहुनेछ । **16** तिनीहरू फेरि भोकउनेछैनन्, न त तिनीहरू फेरि तिर्खाउनेछन् । सूर्यको ताप तिनीहरूमाथि पर्नेछैन, न त कुनै तापले तिनीहरूलाई जलाउनेछ । **17** किनकि सिंहासनका माझमा हुनुहुने थुमा तिनीहरूका गोठालो हुनुहुनेछ, अनि उहाँले तिनीहरूलाई जिउँदो पानीको मुहानतिर डोर्‍याउनुहुनेछ, र परमेश्‍वरले तिनीहरूका आँखाबाट सबै आँसु पुछिदिनुहुनेछ ।”

### Chapter 8

**1** जब थुमाले सातौँ मोहोर खोल्नुभयो, स्वर्गमा लगभग आधा घण्टा जति सन्‍नाटा छायो । **2** त्यसपछि मैले परमेश्‍वरको अगाडि उभिरहेका सात जना स्वर्गदूतलाई देखेँ, र तिनीहरूलाई सातवटा तुरही दिइयो । **3** अर्को स्वर्गदूत आए र सुनको धुपौरो लिएर वेदीको छेउमा उभिए । सिंहासन अगाडि सबै विश्‍वासीका प्रार्थनासँग चढाउनका लागि ती स्वर्गदूतलाई धेरै धूप दिइयो । **4** विश्‍वासीहरूका प्रार्थनासँगै धूपको धुवाँ स्वर्गदूतको हातबाट परमेश्‍वरको अगाडि पुग्यो । **5** स्वर्गदूतले धुपौरो लिए र वेदीबाट आगो भरे । तब तिनले त्यसलाई पृथ्वीमा फ्याँकिदिए, अनि चट्याङ, गडगडाहट, बिजुलीका चमकहरू उत्पन भए र भूकम्प गयो । **6** तब सातवटा तुरही भएका सात स्वर्गदूतहरू ती फुक्‍नलाई तयार भए । **7** पहिलो स्वर्गदूतले आफ्नो तुरही फुके र त्यहाँ असिना र रगत मिसिएको आगो आयो । यसलाई तल पृथ्वीमा फालियो । यसले पृथ्वीको तिन भागको एक-तिहाइ भागलाई डढायो; तिन भागको एक-तिहाइ रुखहरूलाई डढायो र सबै हरिया घाँसलाई पनि डढायो । [टिपोटः केही पुराना संस्करणहरूमा यसलाई छोडिएको छ] । त्यसैले, यसको तिन भागको एक-तिहाइ डढेको थियो । **8** दोस्रो स्वर्गदूतले आफ्नो तुरही फुके, अनि आगोले जलिरहेको एउटा ठुलो पहाडजस्तो केही समुद्रमा फालियो । समुद्रको एक-तिहाइ भाग रगत बन्यो । **9** त्यसपछि समुद्रमा भएका जीवित प्राणीहरूमध्ये एक-तिहाइ भाग मरे, र जहाजहरूका एक-तिहाइ भाग नष्‍ट भए । **10** तेस्रो स्वर्गदूतले आफ्नो तुरही फुके, अनि आकाशबाट बलिरहेको राँकोजस्तो एउटा ठुलो तारा नदीहरूका एक-तिहाइ भाग र पानीको मुहानमा खस्यो । **11** त्यो ताराको नाउँ “ऐरेलु” हो । एक-तिहाइ भागको पानी तितो भयो, र त्यो तितो भएको पानीबाट धेरै मानिस मरे । **12** चौथो स्वर्गदूतले आफ्नो तुरही फुके, त्यसैले, सूर्यको एक-तिहाइ भाग साथसाथै चन्द्रमाको एक-तिहाइ र ताराहरूको एक-तिहाइ भागमा प्रहार गरियो । एक-तिहाइ भाग अन्धकारमा परिणत भयो, अनि दिनको एक-तिहाइ र रातको एक-तिहाइ भागमा ज्योति भएन । **13** अनि मैले हेरेँ, र आकाशको बिचमा उडिरहेको एउटा गरुड ठुलो सोरमा यसो भन्दै कराइरहेको सुनेँ, “बाँकी रहेका तिन स्वर्गदूतले फुक्‍नै आँटेका तुरहीको आवाजको कारण पृथ्वीमा बस्‍ने मानिसहरूलाई धिक्‍कार, धिक्‍कार, धिक्‍कार ।”

### Chapter 9

**1** त्यसपछि पाँचौ स्वर्गदूतले आफ्नो तुरही फुके । अनि मैले स्वर्गबाट पृथ्‍वीमा एउटा तारा खशिरहेको देखेँ । त्यो तारालाई अतल कुण्डको साँचो दिइयो । **2** त्यसले अतल कुण्ड खोल्यो, अनि त्यस कुण्‍डबाट धुवाँको मुस्लोजस्तो माथि गइरहेको थियो । त्यसले सूर्य र वायुलाई अँध्यारो बनाइदियो । **3** धुवाँबाट पृथ्वीमा सलहहरू निस्केर आए । अनि पृथ्वीमा बिच्छीहरूको जस्तो शक्‍ति तिनीहरूलाई दिइयो । **4** पृथ्‍वीमा भएका घाँस वा कुनै पनि हरियो बोट बिरुवा वा रुखलाई हानि नगर्नू भनी तिनीहरूलाई भनियो । तर तिनीहरूलाई निधारमा परमेश्‍वरको मोहर नभएका मानिसहरूलाई मात्र हानि गर्नू भनियो । **5** तिनीहरूलाई पाँच महिना मात्र यातना दिनू, तर ती मानिसहरूलाई नमार्नू भन्‍ने अनुमति दिइयो । अनि तिनीहरूको पीडा एक जना व्यक्‍तिलाई बिच्छीले डसेको जस्तो हुनेछ । **6** ती दिनहरूमा मानिसहरूले मृत्यु खोज्नेछन्, तर यसलाई भेट्टाउनेछैनन् । तिनीहरूले मर्न ठुलो इच्छा गर्नेछन्, तर मृत्यु तिनीहरूबाट भाग्‍नेछ । **7** सलहहरू लडाइँका निम्ति तयार गरिएका घोडाहरूजस्ता देखिन्थे । तिनीहरूका शिरमा सुनको जस्ता मुकुट र तिनीहरूका अनुहार मानवको अनुहारहरूजस्ता देखिन्थे । **8** तिनीहरूका कपाल स्‍त्रीहरूका कपालजस्तै र तिनीहरूका दाँत सिंहका दाँतजस्ता थिए । **9** तिनीहरूका छाती-पाता, फलामका छाती-पाताजस्तै अनि तिनीहरूका पखेटाहरूको आवाज युद्धमा दगुर्ने धेरै रथ र घोडाहरूका जस्तै थिए । **10** तिनीहरूका पुच्‍छर र खिल बिच्छीका जस्तै थिए, र तिनीहरूका पुच्छरमा पाँच महिनासम्म मनिसहरूलाई हानि गर्ने शक्‍ति थियो । **11** गहिरो अतल कुण्डका स्वर्गदूत तिनीहरूका राजाजस्तै थिए । हिब्रू भाषामा त्यसको नाउँ एबाड्डोन थियो र ग्रिक भाषामा त्यसको नाउँ अपोल्‍लियोन थियो । **12** पहिलो विपत्ति बितिहाल्यो । हेर, यसपछि दुईवटा विपत्ति आउन बाँकी नै छन् । **13** छैटौँ स्वर्गदूतले आफ्नो तुरही फुके । मैले परमेश्‍वरको अगाडि भएको सुनको वेदीका सिङहरूबाट एउटा आवाज आइरहेको सुने । **14** तुरही बोक्‍ने छैठौँ स्वर्गदूतलाई आवाजले यसो भन्यो, “ठुलो नदी यूफ्रेटिसमा बाँधिराखेका चार जना स्वर्गदूतलाई छोडिदेऊ ।” **15** मानव-जातिको एक-तिहाइ भागलाई मार्न त्यस घडी, त्यस दिन, त्यस महिना, त्यस वर्षका निम्ति तयार पारिराखेका चार स्वर्गदूत छाडिए । **16** घोडामा सवार भएका सिपाहीहरूको सङ्ख्या बिस करोड थियो । मैले तिनाहरूको सङ्ख्या सुनेँ । **17** यसरी मैले दर्शनमा घोडाहरू र ती घोडाहरूमाथि सवार हुनेहरूलाई देखेँ । तिनीहरूका छाती-पाता आगोजस्तै रातो, गाडा निलो र गन्धकजस्तो पहेँलो थियो । घोडाहरूका टाउका सिंहहरूका टाउकाजस्तै थिए, अनि तिनीहरूका मुखबाट आगो, धुवाँ र गन्‍धक निस्‍कन्थे । **18** तिनीहरूका मुखबाट निस्केका आगो, धुवाँ र गन्धकको यी विपत्तिहरूद्वारा मानिसको एक-तिहाइ भागलाई मारियो । **19** किनभने घोडाहरूको शक्‍ति तिनीहरूका मुख र पुच्‍छरमा थियो, किनकि तिनीहरूका पुच्छर सर्पको जस्तै थियो; तिनीहरूका टाउकोले हानेर मानिसहरूलाई चोट पुर्‍याएका थिए । **20** बाँकी रहेका मानव-जाति जो यी विपत्तिहरूद्वारा मारिएका थिएनन्, तिनीहरूले आफूले गरेका कामहरूबाट पश्‍चात्ताप गरेनन् । तिनीहरूको सुन, चाँदी, काँसा, ढुङ्गा र काठहरू अनि देख्‍न, सुन्‍न वा हिँड्न नसक्‍ने थोकहरूका मूर्तिहरू र भूतहरूलाई पुज्न छोडेनन्; **21** न त तिनीहरूले गरेको हत्या, जादुगरी, अनैतिक यौन वा चोरीजस्ता कामदेखि पश्‍चात्ताप गरे ।

### Chapter 10

**1** त्यसपछि मैले स्वर्गबाट अर्को शक्‍तिशाली स्वर्गदूत आइरहेको देखेँ । तिनलाई बादलले घेरेको थियो, र तिनको शिरमाथि इन्द्रेणी थियो । तिनको अनुहार सूर्यजस्तै अनि तिनका खुट्टा आगोका खाँबाहरूजस्तै थिए । **2** तिनको हातमा खोलिएको एउटा सानो चर्मपत्रको मुट्ठो थियो, र तिनले आफ्नो दाहिने खुट्टा समुद्रमा र आफ्नो देब्रे खुट्टा पृथ्वीमा राखेका थिए । **3** त्यसपछि तिनी सिंह गर्जेजस्तै ठुलो सोरमा कराए । जब तिनी कराए, तब सातवटा गर्जनले आफ्नो आवाज निकाले । **4** जब ती सातवटा गर्जनले आवाज निकाले, तब मैले लेख्‍नै लागेको थिएँ । तर मैले स्वर्गबाट यसो भनेको आवाज सुनेँ, “ ती सातवटा गर्जनले भनेका कुरा गुप्‍त राख । यसलाई नलेख ।” **5** तब मैले स्वर्गतिर आफ्नो दाहिने हात उचालेर समुद्र र पृथ्‍वीमा उभिरहेको स्वर्गदूतलाई देखेँ । **6** त्यसपछि सदासर्वदा जीवित रहनुहुने, जसले स्वर्ग र त्यसमा भएका सबै थोक, पृथ्‍वी र त्यसमा भएका सबै थोक, समुद्र र त्यसमा भएका थोक सृष्‍टि गर्नुहुनेको नाउँमा शपथ खाएर स्वर्गदूतले भने, “अब त्यहाँ ढिलो हुनेछैन । **7** तर त्यस दिन सातौँ स्वर्गदूतले आफ्नो तुरही फुक्‍नै लाग्दा त्यस दिनमा उहाँका सेवक अगमवक्‍ताहरूलाई घोषणा गर्नुभएजस्तै त्यो रहस्य परमेश्‍वरले पुरा गर्नुहुनेछ ।” **8** तब स्वर्गबाट मैले सुनेको आवाजले फेरि मलाई भन्यो, “जाऊ, समुद्र र जमिनमा उभिरहेका स्वर्गदूतको हातमा भएको खुल्ला चर्मपत्रको मुट्ठो लेऊ ।” **9** जब म स्वर्गदूतकहाँ गएँ र त्यो सानो चर्मपत्रको मुट्ठो मागे, तब तिनले मलाई भने, “चर्मपत्रको मुट्ठो लाऊ र खाऊ । यसले तिम्रो पेटलाई तितो बनाउनेछ, तर तिम्रो मुखमा यो महजस्तै गुलियो हुनेछ ।” **10** मैले स्वर्गदूतको हातबाट त्यो सानो चर्मपत्रको मुट्ठो लिएँ र त्यसलाई खाएँ । मेरो मुखमा त्यो महजस्तै गुलियो भयो, तर मैले यसलाई खाइसकेपछि मेरो पेट तितो भयो । **11** अनि मलाई कसैले भन्यो, “धेरै मनिसहरू, जातिहरू, भाषाहरू र राजाहरूको बारेमा तिमीले फेरि अगमवाणी गर्नुपर्छ ।”

### Chapter 11

**1** मलाई नाप्‍ने निगालोको एउटा टाँगो दिइयो । “उठ र परमेश्‍वरको मन्दिर र वेदी, र जसले त्यसमा आराधना गर्दछन् तिनीहरूको नाप लेऊ भनी मलाई भनियो । **2** तर मन्दिरदेखि बाहिर चोकको भागलाई ननाप, किनभने त्यो गैरयहूदीहरूलाई दिइएको छ । तिनीहरूले बयालिस महिनासम्म पवित्र सहरलाई कुल्चनेछन् । **3** मेरा दुई साक्षीलाई म १,२६० दिनका निम्ति भाङ्ग्राको लुगा लगाएर अगमवाणी गर्न अधिकार दिनेछु ।” **4** यी साक्षीहरू दुईवटा जैतुनका रुखहरू र दुईवटा सामदानहरू हुन्, जो पृथ्वीमा परमेश्‍वरको अगि उभिएका थिए । **5** यदि कसैले तिनीहरूलाई हानि गर्न चाहन्छ भने, तिनीहरूका मुखबाट निस्केर आउने आगोले तिनीहरूका शत्रुहरूलाई नाश पार्नेछ । कसैले तिनीहरूलाई हानि गर्न चाहन्छ भने, त्यसलाई पनि यसरी नै मारिनुपर्छ । **6** यी साक्षीहरूसँग अगमवाणी गरेको समयमा पानी नपरोस् भनी आकाश बन्द गर्ने अधिकार थियो । यी साक्षीहरूले पानी पार्न सक्‍ने सम्मको अधिकार उनीहरूको अगमवाणीको समयमा पाएका थिए । पानीलाई रगतमा परिवर्तन गर्न सक्‍ने र पृथ्वीलाई विभिन्‍न प्रकारका विपत्तिहरूबाट तिनीहरूलाई इच्छा लागेको बेलामा प्रहार गर्ने शक्‍ति तिनीहरूसित थियो । **7** जब तिनीहरूले आफ्ना गवाही सिद्‌ध्याउनेछन्, तब अतल कुण्डबाट निस्केर आउने पशुले तिनीहरूको विरुद्धमा युद्ध गर्नेछ । त्यसले तिनीहरूलाई जित्‍नेछ र तिनीहरूलाई मार्नेछ । **8** तिनीहरूका मृत शरीरहरू ठुलो सहरको बाहिर गल्लितिर पस्रिरहनेछन् (जसलाई साङ्केतिक रूपमा सदोम र मिश्र भनिन्छ) जहाँ तिनीहरूका प्रभु क्रुसमा टाँगिनुभएको थियो । **9** किनकि साँढे तिन दिनसम्म हरेक राष्‍ट्र, जाति, भाषा र मानिसहरूले तिनीहरूका मृत शरीरलाई हेर्नेछन् । तिनीहरूले तिनीहरूलाई चिहानमा गाड्न अनुमति दिनेछैनन् । **10** पृथ्वीमा जिउनेहरू तिनीहरूको मृत्युमा आनन्दित हुनेछन् र उत्सव मनाउनेछन् । तिनीहरूले एक-अर्कालाई उपहारहरू पनि पठाउनेछन् किनभने ती दुई अगमवक्‍ताले पृथ्वीमा जिउनेहरूलाई सताएका थिए । **11** तर साँढे तिन दिनपछि परमेश्‍वरबाट आएको जीवनको सास तिनीहरूभित्र पस्‍नेछ र तिनीहरू आफ्ना खुट्टामा उभिनेछन् । तिनीहरूलाई देख्‍नेहरू ठुलो डरले भरिनेछ । **12** तब तिनीहरूलाई स्वर्गबाट एउटा ठुलो आवाजले “यतामाथि आओ” भनेको तिनीहरूले सुन्‍नेछन् । अनि तिनीहरूका शत्रुहरूले हेर्दाहेर्दै तिनीहरू बादलमाथि स्वर्गसम्मै जानेछन् । **13** त्यसै घडीमा त्यहाँ ठुलो भूकम्‍प जानेछ, र सहरको दसौँ भाग पूर्ण रूपमा विनाश हुनेछ । त्यस भूक‍म्‍पमा सात हजार मानिस मारिनेछन् र बाँचेकाहरूले डराउँदै स्वर्गका परमेश्‍वरलाई महिमा दिनेछन् । **14** दोस्रो विपत्ति बितिगयो । हेर, तेस्रो विपत्ति चाँडै आउँदै छ । **15** तब सातौँ स्वर्गदूतले आफ्नो तुरही फुके, र स्वर्गमा ठुलो स्वरमा यसो भनियो, “संसारको राज्‍य हाम्रा प्रभु र उहाँका ख्रीष्‍टको राज्‍य भएको छ । उहाँले सदासर्वदा राज्य गर्नुहुनेछ ।” **16** त्यसपछि चौबिस जना धर्म-गुरु जो तिनीहरूको सिंहासनअगि आ-आफ्ना आसनमा परमेश्‍वरको उपस्थितिमा घोप्‍टो परेर अनुहार निहुराएर बसिरहेका थिए, तिनीहरूले परमेश्‍वरको आराधना गरे । **17** तिनीहरूले भने, “सर्वशक्‍तिमान् परमप्रभु परमेश्‍वर हामी तपाईंलाई धन्यवाद दिन्छौँ, जो हुनुहुन्छ र जो हुनुहुन्थ्‍यो, किनकि तपाईंले महान् शक्‍ति लिनुभएको छ र राज्य गर्न थाल्नुभएको छ । **18** संसारका राष्‍ट्रहरू क्रोधित भएका थिए, तर तपाईंको क्रोध आएको छ । मृतकहरूको न्याय गर्ने समय आएको छ, र तपाईंका दास अगमवक्‍ताहरू सन्तहरू, जो विश्‍वासीहरू हुन्, र जो तपाईंको नाउँमा डराउँछन्, महत्त्‍वहीन र शक्‍तिशाली दुवैलाई इनाम दिने समय र पृथ्वीलाई नाश गर्नेहरूलाई नाश गर्ने समय आएको छ ।” **19** तब स्वर्गमा परमेश्‍वरको मन्‍दिर खोलियो र मन्‍दिरभित्रै उहाँको करारको सन्दुक देखियो । त्‍यहाँ ज्योतिका चमकहरू, गर्जनहरू, चट्याङको आवाजसाथै भूक‍म्‍प गयो, र ठुला-ठुला असिना परेका थिए ।

### Chapter 12

**1** स्वर्गमा एउटा ठुलो चिह्न देखियोः सूर्य पहिरेकी तथा चन्द्रमालाई आफ्नो पैतलामुनि कुल्चेकी स्‍त्रीले बाह्रवटा तारा भएको मुकुटलाई पहिरेकी थिई । **2** त्यो गर्भवती थिई, र बालक जन्माउने प्रसव-वेदनामा चिच्‍च्याइरहेकी थिई । **3** त्यसपछि स्वर्गमा अर्को चिह्न देखियोः हेर ! त्यहाँ ठुलो रातो सातवटा टाउका र दसवटा सिङ र त्यसको टाउकोमा सातवटा मुकुट लगाएको एउटा ठुलो रातो पशु थियो । **4** त्यसको पुच्छरले स्वर्गमा भएको एक-तिहाइ तारालाई सोहोरेर तिनीहरूलाई पृथ्वीमा खसाल्यो । बालक जन्माउन लागेकी त्यस स्‍त्रीको अगि त्यो डरलाग्दो पशु उभियो ताकि त्यसले त्यसको बालकलाई जन्माउने बित्तिकै निल्न सकोस् । **5** त्यसले एउटा बालकलाई जन्माई, जसले फलामको लौरोसँगै सबै जातिमाथि शासन गर्नेछ । त्यसको बालकलाई खोसेर परमेश्‍वर र उहाँको सिंहासनतिर लगियो । **6** अनि त्यो स्‍त्री उजाड-स्थानभित्र भागी, जहाँ परमेश्‍वरले त्यसको निम्ति ठाउँ तयार पार्नुभएको थियो, ताकि बाह्र सय साठी दिनसम्म त्यसलाई हेरचाह गर्न सकियोस् । **7** अब स्वर्गमा युद्ध भयो । मिखाएल र तिनका दूतहरूले त्यस पशुको विरुद्धमा लडाइँ गरे, अनि अजिङ्गर र त्यसका दूतहरूले पनि लडाइँ गरे । **8** तर जित्‍नका निम्ति त्यो अजिङ्गरसँग पर्याप्‍त बल थिएन । त्यसकारण, स्वर्गमा त्यसको र त्यसका दूतहरूका निम्ति कुनै ठाउँ भएन । **9** त्यो ठुलो अजिङ्गर अर्थात् प्राचीन सर्प जसलाई दुष्‍ट वा शैतान भनिन्थ्यो, जसले सारा संसारलाई छल गर्छ, त्यसलाई पृथ्वीमा फ्याँकियो र त्यसका दूतहरूलाई पनि त्यससँगै पृथ्वीमा फ्याँकियो । **10** तब मैले स्वर्गमा एउटा ठुलो आवाज सुनेँः “अब मुक्‍ति, शक्‍ति, हाम्रा परमेश्‍वरको राज्य, ख्रीष्‍टको अधिकार आएका छन् । किनभने हाम्रा भाइहरूलाई दोष लगाउने फ्याँकिएको छ, जसले परमेश्‍वरको सामु तिनीहरूलाई दिनरात दोष लगाउँथ्यो । **11** तिनीहरूले त्यसलाई थुमाको रगतद्वारा र वचनको साक्षीद्वारा जिते, किनकि तिनीहरूले मृत्युसम्मै पनि आफ्नो जीवनलाई प्रेम गरेनन् । **12** त्यसकारण, हे स्वर्ग र त्यसमा रहनेहरू तिमीहरू सबै रमाओ । तर पृथ्वी र समुद्रलाई धिक्‍कार ! किनकि शैतान तिमीहरूकहाँ तल गएको छ । त्यो डरलाग्दो रिसले भरिएको छ, किनभने त्योसँग थोरै मात्र समय छ भनेर त्यसलाई थाहा छ । **13** आफू पृथ्‍वीमा फ्याँकिएको कुरा जब अजिङ्गरले महसुस गर्‍यो, तब त्यसले बालक जन्माउने स्‍त्रीलाई सतायो । **14** अनि सर्पको उपस्थितिबाहिर तयार पारेको ठाउँ उजाड-स्थानमा उडेर जानका निम्ति त्यस स्‍त्रीलाई एउटा ठुलो गरुडको दुइवटा पखेटा दिइयो । यो त्यही ठाउँ थियो जहाँ त्यसलाई एक समय, समयहरू र आधा समयका निम्ति वास्ता गर्न सकिन्थ्यो । **15** त्यस स्‍त्रीलाई बाढीले बगाएर टाढा लैजाओस् भनेर त्यस सर्पले आफ्नो मुखबाट पानीको नदिजस्तै निकाल्यो । **16** तर पृथ्वीले स्‍त्रीलाई सहायता गर्‍यो । अजिङ्गरले आफ्नो मुखबाट निकालेको नदी पृथ्वीले आफ्नो मुख उघारेर निल्यो । **17** त्यसपछि त्यो अजिङ्गर स्‍त्रीप्रति क्रोधित भयो अनि परमेश्‍वरको आज्ञा पालन गर्ने र येशूको बारेमा गवाही दिने त्यसका बाँकी रहेका सन्तानहरूसँग युद्ध गर्न गयो । **18** तब त्यो अजिङ्गर समुद्र किनारको बालुवामाथि उभियो ।

### Chapter 13

**1** त्यसपछि मैले समुद्रबाट एउटा पशु आइरहेको देखेँ । त्यसको दसवटा सिङ र सातवटा टाउका थिए । त्यसका सिङहरूमाथि दसवटा मुकुट थिए, र हरेक टाउकामाथि ईश्‍वर-निन्दाका नाउँहरू थिए । **2** मैले देखेको त्यो पशु चितुवाजस्तै थियो । त्यसका खुट्टाहरू भालुका जस्ता थिए, र त्यसको मुख सिंहको जस्तो थियो । त्यसलाई शासन गर्नको निम्ति एउटा अजिङ्गरले आफ्नो शक्‍ति, आफ्नो सिंहासन र आफ्नो महान् अधिकार दियो । **3** त्यो पशुको टाउकामा गहिरो चोट थियो, जसले मृत्युसम्म लैजान सक्‍थ्यो, तर त्यो घाउ निको भयो । र सारा पृथ्वी अचम्मित भयो र तिनीहरूले त्यस पशुलाई पछ्याए । **4** तिनीहरूले अजिङ्गरको पनि आराधना गर्दथे, किनकि त्यसले आफ्नो अधिकार त्यस पशुलाई दिएको थियो । “यो पशुजस्तो अरू को छ र ?” र “यसको विरुद्धमा कसले लडाइँ गर्न सक्छ र ?” भन्दै तिनीहरूले त्यस पशुलाई आराधना गरे । **5** त्यसको मुखमा घमण्डका वचनहरू बोल्न र ईश्‍वर-निन्दा गर्ने वचनहरू बोल्न दिइयो । त्यसलाई बयालिस महिनाको निम्ति अधिकार गर्न अनुमति दिइएको थियो । **6** त्यसैले, परमेश्‍वरको विरुद्ध ईश्‍वर-निन्दा गर्न, उहाँको नाउँ, उहाँको वासस्थान र स्वर्गमा बस्‍नेहरूका विरुद्धमा निन्दा गर्न त्यस पशुले आफ्नो मुख खोल्यो । **7** विश्‍वासीहरूसँग युद्ध गर्न र तिनीहरूलाई जित्‍न त्यो पशुलाई अनुमति दिइएको थियो । अनि हरेक जाति, मानिस, भाषा, र राष्‍ट्रमाथि पनि अधिकार दिइएको थियो । **8** पृथ्वीमा बस्‍ने सबै मानिसले त्यो पशुको पुजा गर्नेछन्, जसको नाउँ संसारको सृष्‍टिदेखि नै मारिनुभएका थुमाको जीवनको पुस्तकमा लेखिएका छैनन् । **9** कसैको कान छ भने, त्यसले सुनोस् । **10** कसैलाई कैदमा लैजानुछ भने, त्यो कैदमा जानेछ । यदि कोही तरवारसँगै मारिनुछ भने, त्यो तरवारले नै मारिनेछ । धैर्य, सहनशिलता, र विश्‍वासका निम्ति जो पवित्र छन् यसैका निम्ति यहाँ बोलावट छ । **11** तब मैले पृथ्वीबाट आइरहेको अर्को पशु देखेँ । त्यसका थुमाका जस्ता दुईवटा सिङ थिए, र त्यसले अजिङ्गरले जस्तै गरी बोल्यो । **12** त्यसले पहिले पशुको उपस्थितिमा सबै शक्‍तिको अभ्यास गर्‍यो, अनि पृथ्वी र त्यहाँ बस्‍ने मानिसहरूलाई त्यसले पहिले पशुलाई पुजा गर्न लगाउँथ्यो, जसको घातक घाउ निको भएको थियो । **13** त्यसले शक्‍तिशाली आश्‍चर्यकर्म पनि देखायो । त्यसले मानिसहरूका अगाडि स्वर्गबाट पृथ्वीमा आगो झार्ने कामसमेत गर्‍यो । **14** शक्‍तिशाली चिह्नहरूद्वारा यसलाई त्यसो गर्ने अनुमति दिइयो । दोस्रो पशुले पृथ्वीमा भएका मानिसहरूलाई छल गर्‍यो । त्यसले पहिलो पशुलाई आदर गर्नका निम्ति तिनीहरूलाई त्यसको एउटा मूर्ति बनाउन लगायो । त्यस पशुलाई तरवारको चोट लागेको थियो, तरै पनि त्यो जीवित भयो । **15** त्यसलाई त्यो पशुको मूर्तिलाई जीवित पार्ने अनुमति दिइयो, जसले गर्दा त्यो मूर्तिले बोल्न सकोस् र त्यस पशुको मूर्तिलाई पुजा गर्न इन्कार गर्नेहरू मारिन सकून् । **16** अनि त्यसले शक्‍तिशाली र महत्त्वहीन, धनी र गरिब, स्वतन्‍त्र र कमारा हरेकलाई दाहिने हात वा निधारमा चिह्न लगाउन दबाब दियो । **17** त्यो पशुको चिह्न नभएकाहरूका निम्ति किन्‍न वा बेच्‍न असम्भव हुन्थ्यो । त्यो पशुको चिह्नले त्यसको नाउँको सङ्ख्यालाई प्रतिनिधित्व गर्दछ । **18** यसले बुद्धिको आव्हान गर्छ । कसैसँग अन्तर्दृष्‍टि छ भने, त्यसले पशुको सङ्ख्या हिसाब गरोस् । किनकि त्यो सङ्ख्या मानव-जातिको निम्ति हो । यो सङ्ख्या ६६६ हो ।

### Chapter 14

**1** मैले सियोन पर्वतमा थुमा उभिरहनुभएको हेरेँ र देखेँ । उहाँसँग १,४४, ००० थिए, जोसँग उहाँको नाउँ र उहाँका पिताको नाउँ तिनीहरूका निधारमा लेखिएका थिए । **2** मैले धेरै पानीको आवाजजस्तै र ठुलो गर्जनको आवाजजस्तो स्वर्गबाट आएको एउटा सोर सुनेँ । मैले सुनेको त्यो आवाज वीणा बजाउनेहरूले आफ्ना वीणाहरू बजाइरहेका सोरजस्तो थियो । **3** धर्म-गुरुहरू, चार जीवित प्राणीहरू र सिंहासनका अगाडि तिनीहरूले एउटा नयाँ गीत गाए । पृथ्‍वीबाट ल्याइएका १,४४, ००० बाहेक अरू कसैले पनि त्यो गीत सिक्‍न सक्दैनथ्यो । **4** यिनीहरू जसले आफैलाई स्‍त्रीहरूसित लसपस गरेका थिएनन्, किनकि तिनीहरूले अनैतिकतादेखि आफूलाई शुद्ध राखेका थिए । यी तिनीहरू हुन्, जो थुमा जहाँ-जहाँ जानुहुन्छ तिनीहरूले उहाँलाई त्यता-त्यता पछ्याउँछन् । परमेश्‍वर र थुमाका निम्ति यिनीहरू पहिलो फलको रूपमा मानव-जातिबाट ल्याइएकाहरू हुन् । **5** तिनीहरूका मुखमा कुनै झुट पाइएन; तिनीहरू दोषरहित थिए । **6** तब मैले अर्को स्वर्गदूतलाई आकाशको बिचमा उडिरहेको देखेँ; पृथ्‍वीमा बस्‍ने हरेक जाति, कुल, भाषा, र मानिसलाई सुसमाचार घोषणा गर्न तिनीसँग अनन्त सन्देश थियो । **7** तिनले चर्को सोरसँग कराएर भने, “परमेश्‍वरसँग डराओ र उहाँलाई महिमा देऊ । किनकि उहाँको इन्साफको घडी आएको छ । उहाँलाई आराधना गर, जसले स्वर्ग, पृथ्‍वी, समुद्र र पानीका मुलहरू बनाउनुभयो ।” **8** अर्को दोस्रो स्वर्गदूतले यसो भन्दै पछ्याए, “पतन, महान् बेबिलोनको पतन भएको छ, जसले त्यसको अनैतिक कुवासनाको मद्य सबै जातिलाई पिउन लगाई ।” **9** अनि अर्को तेस्रो स्वर्गदूतले चर्को सोरमा यसो भन्दै तिनीहरूलाई पछ्याए, “यदि कसैले त्यस पशु र उसको मूर्तिलाई पुजा गर्दछ, र निधारमा वा उसको हातमा छाप लगाँउछ भने, **10** उसले पनि परमेश्‍वरको क्रोधबाट केही मद्य पिउनेछ, जुन उहाँको क्रोधको कचौरामा खन्याइएको छ । जसले यो पिउँछ त्यसलाई परमेश्‍वरका पवित्र स्वर्गदूतहरू र थुमाको अगाडि आगो र गन्धकमा यातना दिइनेछ । **11** तिनीहरूको वेदनाबाट धुवाँ सदासर्वदाका निम्त माथितिर जान्छ; पशु र त्यसको मूर्ति पूज्‍नेहरू र त्यसको नाउँको छाप लिनेहरूले दिन वा रातमा कहिल्यै विश्राम पाउनेछैनन् । **12** पवित्रहरूको धैर्यका निम्ति यहाँ एउटा बोलावट छ, जसले परमेश्‍वरको आज्ञा पालन गर्दछन् र येशूमा विश्‍वास राख्छन् ।” **13** मैले स्वर्गबाट यसो भनेको एउटा सोर सुनेँ, “यो लेखः प्रभुमा मर्नेहरू धन्यका हुन् ।” “हो,” आत्मा भन्‍नुहुन्छ, “ताकि तिनीहरूले आफ्नो परिश्रमबाट विश्राम पाउन सकून्, किनकि तिनीहरूका कामले तिनीहरूलाई पछ्याउनेछन् ।” **14** मैले हेरेँ र त्यहाँ एउटा सेतो बादल थियो, बादलमाथि बस्‍नुभएको एक जना मानिसका पुत्रजस्तैलाई देखेँ । उहाँको शिरमा एउटा सुनको मुकुट र उहाँको हातमा धारिलो हँसिया थियो । **15** त्यसपछि अर्को स्वर्गदूत मन्दिरबाट बाहिर आए र बादलमाथि बस्‍नुहुनेलाई चर्के सोरसँग बोलाएः “तपाईंको हँसिया लिनुहोस् र कटनी गर्न सुरु गर्नुहोस् । किनभने कटनीको समय आएको छ, किनकि पृथ्‍वीको बाली पाकिसकेको छ ।” **16** तब बादलमाथि बस्‍नुहुनेले आफ्नो हँसिया पृथ्‍वीमाथि चलाउनुभयो, र पृथ्‍वीमा कटनी भयो । **17** स्वर्गमा भएको मन्दिरबाट अर्को स्वर्गदूत बाहिर आए; तिनीसँग पनि एउटा धारिलो हँसिया थियो । **18** अझ अर्को स्वर्गदूत धूप वेदीबाट आए, जोसँग आगोमाथि अधिकार थियो । जोसित धारिलो हँसिया थियो, उनलाई उहाँले चर्को सोरले बोलाउनुभयो, “तिम्रो धारिलो हँसिया चलाऊ र पृथ्‍वीका अङ्गुरहरूको झुप्पालाई जम्मा गर, किनभने तिनीहरूका अङ्गुरहरू पाकिसकेका छन् ।” **19** ती स्वर्गदूतले आफ्नो हँसिया पृथ्‍वीमा चलाए र पृथ्‍वीका अङ्गुरको फसल जम्मा गरे । परमेश्‍वरको क्रोधको ठुलो दाख कोलभित्र फालिदिए । **20** सहर बाहिरबाट दाखको कोल भरियो र घोडाको लगामको उच्‍चाइसम्म रगत पोखियो, किनकि यो १,६०० किलोमिटरसम्म फैलिएको थियो ।

### Chapter 15

**1** तब मैले अर्को अचम्म र शक्‍तिशाली चिह्न स्वर्गमा देखेः त्यहाँ सात जना स्वर्गदूतले सातवटा विपत्ति लिएका थिए जुनचाहिँ अन्तिम विपत्तिहरू थिए, किनकि तिनीहरूमा परमेश्‍वरको क्रोध पुरा भएको थियो । **2** मैले आगोसँग मिसिएको काँचको समुद्रजस्तो केही देखा परेको देखेँ । त्यहाँ समुद्रको छेउमा पशु, त्यसको मूर्ति र नाउँको सङ्ख्यामाथि प्रतिनिधित्व गर्दै विजय पाउनेहरू उभिएका थिए । परमेश्‍वरले दिनुभएको वीणा तिनीहरूले पक्रिरहेका थिए । **3** तिनीहरूले परमेश्‍वरका दास मोशा र थुमाको गीत गाइरहेका थिएः “हे सर्वशक्‍तिमान् परमप्रभु परमेश्‍वर, तपाईंका कामहरू महान् र आश्‍चर्यपूर्ण छन् । हे जातिहरूका राजा, तपाईंका मार्गहरू न्यायी र सत्य छन् । **4** हे प्रभु, तपाईंको नाउँको महिमा कसले गर्दैन र ? तपाईंसँग को डराउँदैन ? किनकि तपाईं मात्र पवित्र हुनुहुन्छ । सबै जाति आएर तपाईंको अगाडि आराधना गर्छन् किनभने तपाईंका धार्मिक कार्यहरू प्रकट गरिएका छन् । **5** यी कुरापछि मैले हेरँ, र स्वर्गमा गवाहीको पालको मन्दिर उघारियो । **6** सुतीको चम्किलो पोशाक लगाएर र सुनको फित्ता छातीको वरिपरि लगाएर सात जना स्वर्गदूत सातवटा विपत्ति लिएर महा-पवित्रस्थानबाट बाहिर आए । **7** चार जीवित प्राणीमध्ये एउटाले सदाकाल जिउनुहुने परमेश्‍वरको क्रोधले भरिएको सुनका सातवटा कचौरा ती स्वर्गदूतहरूलाई दिए । **8** परमेश्‍वरको महिमा र उहाँको शक्‍तिले मन्दिर धुवाँले भरिएको थियो । ती सात स्वर्गदूतका सातवटा विपत्ति पुरा नहुञ्‍जेलसम्म कोही पनि त्यसभित्र पस्‍न सकेन ।

### Chapter 16

**1** मन्दिरदेखि आएको एउटा चर्को सोरले सात जना स्वर्गदूतलाई यसो भनेर बोलाएको मैले सुनेँ, “जाऊ र परमेश्‍वरको क्रोधका सातवटा कचौरा पृथ्वीमा खन्याओ ।” **2** पहिलो स्वर्गदूत गए र आफ्नो कचौरा पृथ्वीमा खन्याए । त्यस पशुको छाप हुने र त्यसको मूर्तिलाई पुजा गर्ने मानिसहरूलाई घिनलाग्दा र पीडादायी घाउहरू आए । **3** दोस्रो स्वर्गदूतले आफ्नो कचौरा समुद्रमा खनाए । अनि यो मरेको मानिसको रगतजस्तो भयो, र समुद्रमा भएका हरेक जीवित प्राणीहरू मरे । **4** तेस्रो स्वर्गदूतले आफ्नो कचौरा नदी र पानीका मूलहरूभित्र खन्याए, र ती रगत भए । **5** पानीको स्वर्गदूतले यसो भनेको मैले सुनेँ, “तपाईं धर्मी हुनुहुन्छ, जो हुनुहुन्छ, हुनुहुन्थ्यो, र पवित्र जन हुनुहुन्छ, किनकि यी कुराहरूलाई तपाईंले न्याय गर्नुभयो । **6** किनभने तिनीहरूले विश्‍वासी र अगमवक्‍ताहरूको रगत बगाएका छन्, तपाईंले तिनीहरूलाई रगत पिउन दिनुभयो, तिनीहरू यसैको योग्य छन् ।” **7** वेदीले जवाफ दिएको मैले सुनेँ, “हो, सर्वशक्‍तिमान् परमप्रभु परमेश्‍वर, तपाईंका न्याय सत्य र धार्मिक छन् ।” **8** चौथो स्वर्गदूतले आफ्नो कचौरा सूर्यमा खन्याए, र त्यसलाई मानिसहरूलाई आगोले डढाउने अनुमति दिइएको थियो । **9** तिनीहरू प्रचण्ड तापद्वारा डढे, र तिनीहरूले यस विपत्तिहरूमाथि शक्‍ति भएका परमेश्‍वरको नाउँको निन्दा गरे । तिनीहरूले पश्‍चात्ताप गरेनन् वा उहाँलाई महिमा दिएनन् । **10** पाँचौँ स्वर्गदूतले आफ्नो कचौरा त्यस पशुको सिंहासनमा खन्याए, र त्यसको राज्यलाई अन्धकारले ढाक्यो । तिनीहरूले कष्‍टमा आ-आफ्नो जिब्रो चपाए । **11** तिनीहरूका पीडा र घाउहरूका कारण स्वर्गका तिनीहरूले परमेश्‍वरको नाउँको निन्दा गरे, र अझै पनि तिनीहरूले गरेका कामबाट पश्‍चात्ताप गर्न तिनीहरूले इन्कार गरे । **12** छैटौँ स्वर्गदूतले आफ्नो कचौरा महानदी यूफ्रेटिसमा खन्याए । पूर्वबाट आउनुहुने राजाहरूका निम्ति बाटो तयार गर्न त्यो नदीको पानी सुक्यो । **13** मैले अजिङ्गर, पशु र झुटो अगमवक्‍ताका मुखहरूबाट भ्यागुताजस्ता तिनवटा अशुद्ध आत्मा बाहिर निस्किरहेको देखेँ । **14** किनकि तिनीहरू दुष्‍टका आत्माहरू थिए जसले आश्‍चर्यपूर्ण चिह्नको प्रदर्शन गर्दछन् । तिनीहरू सारा संसारका राजाहरूकहाँ गएर सर्वशक्‍तिमान् परमेश्‍वरको महान् दिनको युद्धका लागि तिनीहरूलाई सँगसँगै भेला गर्छन् । **15** “हेर, म एउटा चोरजस्तै गरेर आउनेछु; धन्य हो त्यो मानिस जो जागा रहन्छ, जसले आफ्ना वस्‍त्रहरू राख्तछ, ताकि ऊ नाङ्गै बाहिर जान नपरोस् र तिनीहरूले उसको लाजमर्दो अवस्था देख्‍न नपरोस् ।” **16** तिनीहरूले उनीहरूलाई एकै ठाउँमा ल्याए जसलाई हिब्रू भाषामा आर-मागेड्डोन भनिन्छ । **17** तब सातौँ स्वर्गदूतले आफ्नो कचौरा हावामा खन्याए । त्यसपछि सिंहासन र मन्दिरबाट यसो भन्दै एउटा चर्को सोर आयो, “सिद्धिएको छ ।” **18** त्यहाँ बिजुलीहरू चम्किए, गर्जन र आवाजहरू र डरलाग्दो भूकम्प गयोः यति डरलाग्दो भूकम्प गयो कि पृथ्वीमा मानिसहरू सृष्‍टि भएदेखि यति ठुलो भूकम्प कहिल्यै गएको थिएन । **19** त्यो ठुलो नगर तिन भागमा विभाजन भयो, र जातिहरूका सहरहरू नष्‍ट भए । अनि परमेश्‍वरले त्यो महान् बेबिलोन भनेर मनमा बोलाउनुभयो, र उहाँको आफ्नो डरलाग्दो क्रोधको मद्यले भरिएको कचौरा त्यस सहरलाई दिनुभयो । **20** हरेक टापु हराएर गयो, र पर्वतहरू फेरि भेट्टाइएनन् । **21** आकाशबाट ठुला-ठुला असिनाहरू मानिसहरूमाथि बर्सेन लागे । असिनाको विपत्तिका कारण तिनीहरूले परमेश्‍वरलाई सरापे, किनकि त्यो विपत्ति अति नै डरलाग्दो थियो ।

### Chapter 17

**1** सातवटा कचौरा लिएका सात जना स्वर्गदूतमध्ये एक जनाले मकहाँ आएर भने, “आऊ, म तिमीलाई धेरै पानीमाथि बसेकी त्यस महावेश्यालाई दिएको दण्डलाई देखाउनेछु । **2** त्यससँग पृथ्वीका राजाहरूले यौन अनैतिकता गरेका छन् । पृथ्वीका बासिन्दाहरू त्यसको यौन अनैतिकताको मद्यले मातेका छन् ।” **3** त्यसपछि स्वर्गदूतले मलाई आत्मामा बोकेर उजाड-स्थानतिर लगे, र निन्दा गर्ने पुरै नाउँहरूले भरिएकी रातो रङको पशुमाथि बसेकी एउटी स्‍त्रीलाई मैले देखेँ । त्यस जनावरको सातवटा टाउका र दसवटा सिङ थिए । **4** त्यस स्‍त्रीले बैजनी र रातो चहकिलो पोशाक लगाएकी र सुन, बहुमूल्य मणि र मोतीहरूले सिँगारिएकी थिई । घिनलाग्दा कुराहरू र यौन अनैतिकताका अशुद्ध थोकहरूले भरिएको एउटा सुनको कचौरा त्यसले हातमा समातिरहेकी थिई । **5** एउटा रहस्यको अर्थ भएको नाउँ त्यसको निधारमा लेखिएको थियोः “पृथ्वीमा भएका घिनलाग्दा कुराहरू र वेश्याहरूकी आमा महान् बेबिलोन ।” **6** मैले त्यस स्‍त्रीले विश्‍वासीहरूको रगत र येशूको निम्ति सहिद भएकाहरूको रगत पिएर मातेकी देखेँ । जब मैले त्यसलाई देखेँ, तब म सार्‍है नै चकित भएँ । **7** तर स्वर्गदूतले मलाई भने, “तिमी किन चकित हुन्छौँ ? म तिमीलाई त्यो स्‍त्री र त्यसलाई बोक्‍ने सातवटा टाउका र दसवटा सिङ भएको पशुको रहस्यको अर्थ बताउनेछु । **8** तिमीले देखेको त्यो पशु अस्तित्वमा थियो र अहिले अस्तित्वमा छैन, तर अगाध खाँदबाट माथि निस्कन लागेको छ । तब यो विनाशतिर जानेछ । पृथ्वीमा जिउनेहरू जसका नाउँ संसारको उत्पत्तिदेखि जीवनको पुस्तकमा लेखिएका छैनन्, तिनीहरू त्यो पशुलाई देखेर चकित पर्नेछन्, किनभने त्यो अस्तित्वमा थियो, अहिले अस्तित्वमा छैन, तर आउनै लागेको छ । **9** यसले बुद्धि भएको मनलाई आव्हान गर्छ । सातवटा टाउका सातवटा डाँडा हुन् जसमाथि त्यो स्‍त्री बसेकी छे । **10** तिनीहरू सात राजाहरू पनि हुन् । पाँच जना राजा पतन भइसकेका छन्, एक जना अस्तित्वमा छ, र एक जना अहिलेसम्म आएको छैन । जब त्यो आउँछ, तब केही समयका लागि रहन्छ । **11** त्यो पशु अस्तित्वमा थियो, तर अहिले अस्तित्वमा छैन । त्यो आफैँ पनि आठौँ राजा हो, तर ती सात राजामध्‍ये त्यो एक हो, तर त्यो नष्‍ट हुन गइरहेको छ । **12** तिमीले देखेका दसवटा सिङ दस जना राजा हुन्, जसले अहिलेसम्म राज्य प्राप्‍त गरेका छैनन्, तर त्यो पशुसँगै तिनीहरूले एक घण्टाका निम्ति राजाकै अधिकार प्राप्‍त गर्नेछन् । **13** यिनीहरूको एउटै विचार छ, र तिनीहरूले आफ्नो शक्‍ति र अधिकार त्यो पशुलाई दिन्छन् । **14** तिनीहरूले थुमाको विरुद्धमा लडाइँ गर्नेछन् । तर थुमाले तिनीहरूलाई जित्‍नुहुनेछ, किनभने उहाँ प्रभुहरूका प्रभु र राजाहरूका राजा हुनुहुन्छ, र उहाँसँग हुनेहरू बोलाइएका, छानिएका र विश्‍वासयोग्यहरू हुन् ।” **15** ती स्वर्गदूतले मलाई भने, “तिमीले देखेको पानीमाथि जहाँ त्यो वेश्या बसेकी छे, त्यो पानी मानिसहरू, भिड, जाति र भाषाहरू हुन् ।” **16** तिमीले देखेका दसवटा सिङ र त्यो पशुले त्यो वेश्यालाई घृणा गर्नेछन् । तिनीहरूले त्यसलाई एकलो र नाङगै पारेर त्यसको शरीरलाई सिद्ध्याउनेछन्, र त्यसलाई तिनीहरूले आगोले पूर्ण रूपमा डढाउनेछन् । **17** किनभने परमेश्‍वरको वचन पुरा नहोउञ्‍जेलसम्म एउटै मनको भई तिनीहरूले आफ्नो अधिकार त्यो पशुलाई राज्य गर्न दिन उहाँको उद्देश्य पुरा हुनलाई परमेश्‍वरले यस्तो विचार हलिदिनुभयो । **18** तिमीले देखेको त्यो स्‍त्री पृथ्वीका राजाहरूमाथि शासन गर्ने महानगरी हो ।”

### Chapter 18

**1** यी कुराहरूपछि मैले अर्को स्वर्गदूत स्वर्गबाट तल झरिरहेको देखेँ । उनीसँग ठुलो शक्‍ति थियो, र उनको महिमाद्वारा पृथ्‍वी उज्यालो भएको थियो । **2** उनी शक्‍तिशाली चर्को सोरले यसो भन्दै कराए, “पतन, महान् बेबिलोनको पतन भएको छ, त्यो दुष्‍ट आत्माहरूका निम्ति एक वासस्थान, हरेक अशुद्ध आत्माका लागि वासस्थान र हरेक अशुद्ध र घृणित चराको एक वासस्थान भएकी छे । **3** किनभने सबै जातिले त्यसको अनैतिक कामवासनाको मद्य पिएका छन् । पृथ्वीका राजाहरूले त्यससँग अनैतिक काम गरेका छन् । त्यसको विलासिताको शक्‍तिको जीवन यापनबाट पृथ्‍वीका व्यापारीहरू धेरै धनी भएका छन् ।” **4** त्यसपछि मैले स्वर्गबाट यसो भनेको अर्को आवाज सुनेँ, “मेरा मानिसहरू हो, त्यसबाट बाहिर आओ, ताकि तिमीहरू त्यसका पापहरूमा सहभागी बन्‍नु नपरोस्, र त्यसका कुनै पनि विपत्ति तिमीहरूले भोग्‍नु नपरोस् । **5** त्यसका पापहरूको थुप्रो स्वर्गजस्तै अग्लो भएको छ, र परमेश्‍वरले त्यसका दुष्‍ट कामहरूको सम्झना गर्नुभएको छ । **6** जसरी त्यसले अरूलाई दिएकी थिई, त्यसरी नै त्यसलाई फर्काइदेओ र त्यसले जे गरेकी छे फिर्ता गरिदेओ । त्यसले कचौरामा जे मिसाएकी थिई, त्यसको दोब्बर हुने गरी त्यसलाई देओ । **7** जसरी त्यसले आफैँलाई महिमित तुल्याई र सुखविलासमा जीवन बिताएकी थिई, त्यसरी नै त्यसलाई यातना र शोक देओ । किनभने त्यसले आफ्नो ह्रदयमा भनेकी छे, ‘म रानीजस्तै भएर बसेकी छु , म एक विधवा होइनँ, र मैले कहिल्यै शोक हेर्नुपर्नेछैन ।’ **8** त्यसकारण, त्यसमाथि एकै दिनमा मृत्यु, शोक र अनिकालका विपत्ति आइपर्नेछन् । त्यसलाई आगोद्वारा भस्म पारिनेछ, किनभने परमप्रभु परमेश्‍वर शक्‍तिशाली हुनुहुन्छ, र उहाँ त्यसको न्‍यायकर्ता हुनुहुन्छ ।” **9** पृथ्‍वीका राजाहरूले त्यससँग अनैतिक यौन काम गरे र त्यसले नियन्त्रणदेखि बाहिर गएर बलेको धुवाँ देखेर त्यससँगै रुने र विलाप गर्नेछ । **10** तिनीहरूले त्यसको यातनाको डरलाई देखेर टाढै उभिएर यसो भन्‍नेछन्, “धिकार, धिकार त्यस महान् सहरलाई, शक्‍तिशाली सहर बेबिलोन ! किनकि एकै घडीमा तेरो न्याय आएको छ ।” **11** पृथ्वीका व्यापारीहरूले त्यसको लागि रुने र विलाप गर्नेछन्, किनकि त्यस समयदेखि कसैले पनि त्यसका सामानहरू किन्‍नेछैन । **12** सुन, चाँदी, बहुमूल्य पत्थर, मोती, मिहिन सुती कपडा, बैजनी, रेसम, चहकिलो रङ सबै किसिमका सुगन्धित काठ, हरेक प्रकारका हस्तिहाडका भाँडाहरू, हरेक बहुमूल्य काठबाट बनेको भाँडा, काँसा, फलाम, सिङ्गमरमर, **13** तेजपात, मसला, धूप, मूर्र, सुगन्धित धूप, दाखमद्य, तेल, मसिनो पिठो, गहुँ, गाई, भेडा, घोडाहरू र रथहरू, र दासहरू र मानव आत्माहरू । **14** तेरो सबै शक्‍तिले तैंले चाहेको फल तँबाट गइसकेको छ । तेरा सबै सुखविलास र वैभवहरू गुमेका छन्, ती फेरि कहिल्यै भेटिनेछैनन् । **15** यी सामानका व्‍यापारीहरू जसले व्‍यापारद्वारा धन कमाएका थिए, तिनीहरूले त्यसमा परिआउने यातनाको डरले टाढै उभिएर रुने र चर्को गरी विलाप गर्नेछन् । **16** तिनीहरूले भन्‍नेछन्, “धिकार महान् सहर, तँलाई धिकार, त्यो जसले मलमल, बैजनी र रातो रङको कपडा लगाएर सुन, मोती र बहुमूल्य गहनाहरूले सिँगारिएकी थिइस् । **17** एकै घडीमा सबै सम्पत्ति नष्‍ट भएका छन् ।” हरेक जहाजको कप्‍तान, हरेक यात्रा गर्ने मानिस, नाविकहरू र समुद्रमा व्यापार गर्नेहरू टाढै उभिए । **18** त्यो जलेको धुवाँ देखेर तिनीहरू कराए । तिनीहरूले भने, “योजस्तो महान् सहर अरू कुन छ र ?” **19** तिनीहरूले आफ्ना टाउकामा धुलो फ्याँकेर रुँदै र कराउँदै विलाप गरे, “धिक्‍कार, महान् सहरलाई धिक्‍कार, जहाँ समुद्रमा तिनीहरूका जहाज हुनेहरू त्यसको सम्पत्तिबाट धनी भएका थिए । किनकि एकै क्षणमा त्यो नष्‍ट पारिएकी छे ।” **20** स्वर्ग, त्यसमाथि आनन्द गर, विश्‍वासीहरू, प्रेरितहरू र अगमवक्‍ताहरू, किनकि परमेश्‍वरले तिमीहरूमाथिको न्‍याय त्यसमाथि ल्याउनुभएको छ ।” **21** एक जना शक्‍तिशाली स्वर्गदूतले जाँतोजस्तो एउटा ढुङ्गा उठाए र यसो भन्दै समुद्रमा फाले, “यस प्रकारले बेबिलोन, महान् सहर हिंसात्मक तरिकाले तल खसालिनेछ र त्यसलाई फेरि कहिल्यै देखिनेछैन । **22** वीणाको स्वर, सङ्गीतकारहरू, बाँसुरी बजाउनेहरू र तुरही फुक्‍नेहरूको धुन तँमा फेरि कहिल्‍यै सुनिनेछैन । कुनै पनि कारिगर तँमाथि भेटाइनेछैन । कुनै पनि जाँतोको आवाज तँमा कहिल्‍यै सुनिनेछैन । **23** बत्तीको ज्योति तँमा कहिल्‍यै चम्कनेछैन । दुलहा र दुलहीको आवाज तँमा कहिल्‍यै सुनिनेछैन, किनभने तेरा व्यापारीहरू पृथ्‍वीका राजकुमारहरू थिए, र जातिहरू तेरा टुनामुनाद्वारा छानिएका थिए । **24** त्यसैमा अगमवक्‍ताहरू र विश्‍वासीहरूको रगत र पृथ्‍वीमा मारिएकाहरू सबैको रगत भेटिएको थियो ।”

### Chapter 19

**1** यी कुरापछि मैले ठुलो सङ्ख्यामा भएका मानिसहरूले चर्को सोरले स्वर्गमा यस भनिरहेको जस्तो सुनेँ, “हल्लेलूयाह ! मुक्‍ति, महिमा र शक्‍ति हाम्रा परमेश्‍वरका हुन् । **2** उहाँको इन्साफ सत्य र न्यायपूर्ण छन् । किनभने उहाँले महान् व्यभिचारीणीलाई इन्साफ गर्नुभएको छ, जसले पृथ्‍वीलाई त्यसको अनैतिक यौनले भ्रष्‍ट पारेकी छे । उहाँले आफ्ना दासहरूका रगतको निम्ति बदला लिनुभएको छ, जुन त्यो आफैँले बगाएकी थिई ।” **3** तिनीहरूले दोस्रो चोटि भने, “हल्लेलूयाह ! त्यसबाटै सदाकालका निम्ति धुवाँ निस्किरहन्छ ।” **4** चौबिस जना एल्डर र चार जीवित प्राणीहरू आफैँले भुइँसम्मै घोप्टो परेर सिंहासनमा विराजमान हुनुभएका परमेश्‍वरलाई दण्डवत् गर्दै आराधना गरे । तिनीहरूले “आमेन । हल्लेलूयाह !” भनिरहेका थिए । **5** त्यसपछि सिंहासनबाट यसो भन्‍ने एउटा आवाज आयो, “तिमीहरू सबै उहाँका दासहरू हौ जसले उहाँको भय मान्दछन्, हाम्रा परमेश्‍वरको प्रशंसा गर ।” **6** अनि एउटा ठुलो भिडको आवाज जस्तो सोर, धेरै पानीको आवाज र गर्जनजस्तोले “हल्लेलूयाह” भनिरहेको मैले सुनेँ किनभने हाम्रा परमप्रभु सर्वशक्‍तिमान् परमेश्‍वरले राज्य गर्नुहुन्‍छ । **7** हामी आनन्दित होऔँ र खुसी मनाऔँ, र उहाँलाई महिमा दिऔँ किनभने थुमाका विवाहको उत्सव मनाउने दिन आएको छ, उहाँकी दुलहीले आफैँलाई तयार बनाएकी छन् ।” **8** तिनलाई मलमलको वस्‍त्र लगाउन अनुमति दिइयो, (किनकि मलमलको वस्‍त्र उहाँका पवित्र मानिसहरूका धार्मिक कार्यहरू हुन् ) । **9** स्वर्गदूतले मलाई भने, “यो लेखः ‘थुमाको विवाहको भोजमा निमन्‍त्रणा गरिएकाहरू धन्यका हुन् ।’ उनले मलाई यो पनि भने, ‘यी परमेश्‍वरका सत्य वचन हुन् ।’ **10** उनलाई आराधना गर्न म उनको खुट्टा अगाडि घोप्टो परेँ, तर उनले मलाई “यसो नगर भन्‍नुभयो, किनभने म येशूको बारेमा गवाही राख्‍ने तिम्रा भाइहरू र एक सङ्गी दास मात्र हुँ । परमेश्‍वरको आराधना गर, किनभने येशूको बारेमा भएको गवाही अगमवाणीका आत्‍मा हुनुहुन्छ ।” **11** तब मैले स्वर्ग खोलिएको देखेँ, र मैले हेरेँ त्यहाँ एउटा सेतो घोडा थियो । त्यसमाथि सवार हुनुहुनेलाई सत्य र विश्‍वासयोग्य भनिन्थ्यो । उहाँले न्‍यायपूर्ण रूपमा इन्साफ र युद्ध गर्नुहुन्छ । **12** उहाँका आँखा आगोको ज्वालाजस्ता र उहाँका शिरमा धेरै मुकुट थिए । उहाँमाथि लेखिएको नाउँ उहाँलाई बाहेक अरू कसैलाई थाहा थिएन । **13** उहाँले रगतमा चोबलिएको वस्‍त्र पहिरिनुभएको थियो, र उहाँको नाउँलाई परमेश्‍वरको वचन भनेर बोलाइन्थ्यो ।” **14** मलमलका सफा कपडा पहिरिएर स्वर्गका सेनाहरू सेतो घोडामा उहाँलाई पछ्याइरहे । **15** जाति-जातिहरूलाई प्रहार गर्न उहाँको मुखबाट धारिलो तरवार निस्कन्छ, र उहाँले तिनीहरूमाथि फलामको डन्डाले शासन गर्नुहुनेछ । सर्वशक्‍तिमान् परमेश्‍वरको क्रोधले दाखको कोललाई कुल्चन्छ । **16** उहाँको पोशाक र तिघ्रामा “राजाहरूका राजा र प्रभुहरूका प्रभु” भनी एउटा नाउँ लेखिएको छ । **17** मैले एउटा स्वर्गदूतलाई सूर्यमा उभिरहेको देखेँ । तिनले माथि उडिरहेका चराहरू सबैलाई ठुलो सोरले बोलाए, “आओ, सबै परमेश्‍वरको ठुलो भोजका निम्ति भेला होओ । **18** तिमीहरूले राजाहरू, कप्‍तानहरू, शक्‍तिशाली मानिसहरू, घोडाहरू र त्यसमाथि सवार हुनेहरू, सबै मानिसहरू, दास र स्वतन्त्र दुवै, कमजोर र शक्‍तिशाली सबैका मासु खानेछौ ।” **19** मैले पशु र पृथ्वीका राजाहरूलाई तिनीहरूका सेनाहरूका साथमा देखेँ । तिनीहरू घोडामाथि सवार हुनुहुने र उहाँका सेनाहरूसँग युद्ध गर्न भेला भएका थिए । **20** उहाँको उपस्थितिमा आश्‍चर्य कामहरू प्रदर्शन गर्ने झुटा अगमवक्‍तासँगै त्यो पशु पक्राउ पर्‍यो । यी चिह्नद्वारा त्यो झुटा अगमवक्‍ताले त्यस पशुको छाप लगाउने र त्यसको प्रतिरूपको आराधना गर्नेहरूलाई छल गर्‍यो । तिनीहरूमध्ये दुई जनालाई बलिरहेको गन्धकको अग्‍नि-कुण्डमा जिउँदै फालियो । **21** तिनीहरूमध्ये बाँकी रहेकाहरूलाई घोडा सवारको मुखबाट निस्केको तरवारद्वारा मारियो । तिनीहरूको मृत शरीरलाई सबै चराले खाए ।

### Chapter 20

**1** तब मैले स्वर्गबाट तल झरिरहेको एउटा स्वर्गदूतलाई देखेँ । उनीसँग अगाध खाँदको साँचो र एउटा ठुलो साङ्लो उनको हातमा थियो । **2** उनले अजिङ्गर अर्थात् त्यो प्राचीन सर्पलाई पक्रे, जो दुष्‍ट वा शैतान हो । उनले त्यसलाई एक हजार वर्षका निम्ति बाँधे । **3** उनले त्यसलाई अगाद खाँदमा फालिदिए र यसलाई बन्द गरे र त्यसमाथि मोहोर लगाइदिए । एक हजार वर्ष पुरा नभएसम्म त्यसले जाति-जातिहरूलाई छल गर्न नपाओस् भनी यसो गरिएको थियो । त्यसपछि त्यसलाई केही समयका निम्ति स्वतन्‍त्र गरिनुपर्छ । **4** अनि मैले सिंहासनहरू देखेँ । त्यसमाथि बस्‍नुहुनेलाई न्‍याय गर्ने अधिकार दिइएको थियो । मैले परमेश्‍वरको वचन र येशूको गवाहीका निम्ति शिर काटिएका आत्माहरूलाई पनि देखेँ । तिनीहरूले पशु वा मूर्तिहरूलाई आराधना गरेनन्, र तिनीहरूले आफ्नो निधारमा वा हातमा छाप लगाउनलाई इन्कार गरे । तिनीहरू जीवित भए, र येशूसँगै एक हजार वर्षसम्म राज्य गरे । **5** बाँकी रहेका मृतकहरू हजार वर्षको अन्त्य नभएसम्म जीवित भएनन् । यो पहिलो पुनरुत्‍थान हो । **6** पहिलो पुनरुत्‍थानमा सहभागी हुनेहरू जो कोही पनि पवित्र र धन्यका हुन् । यिनीहरूमाथि दोस्रो मृत्युको कुनै शक्‍ति हुँदैन । तिनीहरूले परमेश्‍वर र ख्रीष्‍टका पुजारीहरू भएर एक हजार वर्षसम्म उहाँसँगै राज्य गर्नेछन् । **7** जब एक हजार वर्षको अन्त्य हुन्छ, तब शैतानलाई त्यसको कैदबाट छोडिनेछ । **8** पृथ्वीको चारै कुनामा भएका जातिहरूलाई छल गर्न त्यो बहिर जानेछ, गोग र मागोगले तिनीहरूलाई युद्धका निम्ति सँगै ल्याउनेछन् । तिनीहरू समुद्रको बालुवासरह अनगिन्ती हुनेछन् । **9** तिनीहरू पृथ्वीको चारैतिर गएर विश्‍वासीहरूको छाउनीवरिपरि र प्रिय सहरलाई घेरे । तर स्वर्गबाट आगो तल झरेर तिनीहरूलाई नष्‍ट पार्‍यो । **10** तिनीहरूलाई छल गर्ने त्यस दुष्‍टलाई गन्धकको जलिरहेको कुण्डमा फालियो, जहाँ पशु र झुटा अगमवक्‍ता फ्याँकिएका थिए । तिनीहरूले दिनरात सदाकाल यातना भोग्‍नेछन् । **11** त्यसपछि मैले एउटा महान् सेतो सिंहासन र त्यसमाथि विराजमान हुनुहुनेलाई देखेँ । उहाँको उपस्थितिबाट स्वर्ग र पृथ्‍वी भागेर टाढा गए, तर तिनीहरूका लागि जान त्यहाँ कुनै ठाउँ थिएन । **12** मैले शक्‍तिशाली र कमजोर मृतकहरूलाई सिंहासनको अगाडि उभिरहेको देखेँ र पुस्तकहरू खोलिए । तब अर्को पुस्तक अर्थात् जीवनको पुस्तक पनि खोलिएको थियो । ती पुस्तकहरूमा लेखिएका विवरणअनुसार तिनीहरूका कामहरूका आधारमा मृतकहरूको न्याय भयो । **13** समुद्रमा भएका मृतकहरूलाई त्यसले फिर्ता गरिदियो । मृत्यु र पातालले तिनीहरूमा भएका मृतकहरूलाई दिए, र तिनीहरूले गरेका कामअनुसार मृतकहरूको न्याय भयो । **14** मृत्यु र पाताल अग्‍नि-कुण्डमा फालिए । यो अग्‍नि-कुण्ड दोस्रो मृत्यु हो । **15** जीवनको पुस्तकमा कसैको नाउँ लेखिएको नभेट्टाइएमा त्यसलाई अग्‍नि-कुण्डमा फालियो ।

### Chapter 21

**1** अनि मैले नयाँ स्वर्ग र नयाँ पृथ्‍वी देखेँ, किनभने पहिलो स्वर्ग र पहिलो पृथ्‍वी बितिगए, र समुद्र त छँदै थिएन । **2** तब परमेश्‍वरबाट दुलहाका लागि दुलहीझैँ सिङ्‍गारिएर तयार पारिएकी पवित्र सहर, नयाँ यरूशलेम स्वर्गबाट तल झरिरहेको मैले देखेँ । **3** मैले सिंहासनबाट चर्को सोरमा यसो भनेको सुनेँ, “हेर, परमेश्‍वरको वासस्थान मानव-जातिसँग छ, र उहाँ तिनीहरूसँग बास गर्नुहुनेछ । तिनीहरू उहाँका मानिसहरू हुनेछन्, अनि परमेश्‍वर आफैँ तिनीहरूसँग हुनुहुनेछ र उहाँ तिनीहरूका परमेश्‍वर हुनुहुनेछ । **4** उहाँले तिनीहरूका आँखाबाट आँशुका हरेक थोपा पुछिदिनुहुनेछ, र त्यहाँ कुनै मृत्यु हुनेछैन, वा शोक वा विलौना वा कष्‍ट पनि हुनेछैन । पहिलेका थोकहरू बितेर गएका छन् । **5** सिंहासनमा विराजमान हुनुहुनेले भन्‍नुभयो, “हेर, म सबै कुरा नयाँ बनाउनेछु ।” उहाँले भन्‍नुभयो, “यो लेख किनभने यी वचनहरू भरोसायोग्य र सत्य छन् ।” **6** उहाँले मलाई भन्‍नुभयो, “यी कुराहरू सिद्धिएका छन् । म नै अल्फा र ओमेगा, सुरु र अन्त्य हुँ । जो तिर्खाउँछ उसलाई म सित्तैँमा जीवनको पानी मुहानबाट पिउन दिनेछु । **7** जसले विजय प्राप्‍त गर्छ, त्यसले यी कुराहरूमाथि उत्तराधिकार गर्नेछ, र म त्यसको परमेश्‍वर हुनेछ, र ऊ मेरो छोरा हुनेछ । **8** तर डराउनेहरू, अविश्‍वासीहरू, घिनलाग्दाहरू, हत्याराहरू, यौन-अनैतिकहरू, जादुगरहरू, मूर्तिपूजकहरू र झुट बोल्नेहरूको भाग बलिरहेको आगो र गन्धकको कुण्डमा हुनेछ । त्यो दोस्रो मृत्यु हो ।” **9** अन्तिम सात विपत्तिका कचौराले भरिएका स्वर्गदूतहरूमध्ये एक जना स्वर्गदूत मकहाँ आए, र तिनले भने, “यहाँ आऊ । म तिमीलाई थुमाकी पत्‍नी दुलही देखाउनेछु ।” **10** अनि तिनले मलाई आत्मामा बोकेर एउटा ठुलो अग्‍लो पर्वतमा लगे र परमेश्‍वरबाट स्वर्गदेखि तल झरिरहेको पवित्र सहर यरूशलेम मलाई देखाए । **11** यरूशलेममा परमेश्‍वरको महिमा थियो, र त्यसको चमक बहुमूल्य रत्‍नहरूजस्तो, मणिक स्फटिक पत्थरको जस्तो थियो । **12** त्यसका बाह्रवटा ढोकासँगै एउटा ठुलो अग्‍लो पर्खाल थियो, ढोकाहरूमा बाह्र जना स्वर्गदूत थिए । ढोकाहरूमा इस्राएलको सन्तानका बाह्रै कुलका नाउँहरू लेखिएका थिए । **13** पूर्वमा तिनवटा ढोका, उत्तरमा तिनवटा ढोका, दक्षिणमा तिनवटा ढोका र पश्‍चिममा तिनवटा ढोका थिए । **14** सहरका पर्खालका बाह्रवटा जग थिए, र तीमाथि थुमाका बाह्रै प्रेरितका बाह्रवटा नाउँ थिए । **15** मसँग बोल्नुहुनेसँग सहर र त्यसका पर्खालहरू नाप्‍नलाई एउटा सुनको नाप्‍ने लौरो थियो । **16** त्यो सहर वर्गाकार थियो; त्यसको लम्बाइ र चौडाइ उस्तै थिए । त्यस लौरोले सहर नाप्दा त्यो लगभग बाह्र हजार लम्बाइको थियो (त्यसको लम्बाइ, चौडाइ र उचाइ उस्तै थिए ) । **17** तिनले त्यसको पर्खाल पनि नापे, मानिसहरूद्वारा नाप्‍दा त्यो पैँसट्ठी मिटरको थियो । (जुन स्वर्गदूतहरूले पनि नापेको हो ) । **18** पर्खाल बिल्लौर र सहर शुद्ध सुनले सफा काँचजस्तै बनाइएको थियो । **19** पर्खालका जगहरू हर प्रकारका बहुमूल्य पत्थरद्वारा बनाइएका थिए । पहिलो बिल्लौर थियो, दोस्रो निलमणि थियो, तेस्रो हरित थियो, चौथो पन्‍ना थियो । **20** पाँचौँ आनिक्स थियो, छैटौँ लालमणि थियो, सातौँ पीतमणि थियो, आठौँ बेरूज थियो, नवौँ पुष्पराज थियो, दसौँ लसुने रत्‍न थियो । एघारौँ नीलमणि थियो, र बाह्रौँ कटेला थियो । **21** बाह्रवटा ढोका बाह्र मोतीका थिए । प्रत्येक ढोका मोतीबाट बनेको थियो । सहरका गल्लीहरू निखुर सुनका थिए, काँचजस्तै छर्लङ्ग देखिन्थे । **22** मैले सहरमा कुनै मन्दिर देखिनँ, किनभने सर्वशक्‍तिमान् परमप्रभु परमेश्‍वर र थुमा नै यसको मन्दिर हुनुहुन्छ । **23** सहरलाई उज्यालो पार्न सूर्य वा चन्द्रमाको कुनै आवश्यक थिएन । किनकि परमेश्‍वरको महिमा नै त्यसमाथि चमक थियो, र त्यसको बत्ती थुमा हुनुहुन्छ । **24** त्यस सहरमा जाति-जातिहरू ज्योतिद्वारा हिँड्नेछन् । पृथ्वीका राजाहरूले आफ्ना वैभव त्यसमा ल्याउनेछन् । **25** यसका ढोकाहरू दिनको समयमा बन्द गरिनेछैनन्, र त्यहाँ रात हुनेछैन । **26** जाति-जातिहरूले आफ्ना गौरव र आदर त्यसभित्र ल्याउनेछन् । **27** र कुनै अशुद्ध थोक कहिल्यै त्यसभित्र पस्‍न पाउनेछैन, न त लाजमर्दो वा छलपूर्ण काम गर्नहरू त्यहाँ जान पाउनेछन्, तर थुमाको जीवनको पुस्तकमा नाउँ लेखिएकाहरू मात्र त्यहाँ पस्‍न पाउनेछन् ।

### Chapter 22

**1** त्यसपछि स्वर्गदूतले मलाई स्फटिकजस्तो सफा जीवनको पानीको नदी देखाए । यो परमेश्‍वर र थुमाको सिंहासनबाट बगिरहेको थियो । **2** यो सहरको बिचभागको बाटो भएर बगेको थियो । नदीको हरेक छेउमा जीवनको रुख थियो, बाह्रै प्रकारका फल फलाउने र यसले प्रत्येक महिना आफ्नो फल फलाउँछ । रुखका पातहरू जाति-जातिहरूका निम्ति निको पार्नलाई हुन् । **3** त्यहाँ कुनै श्राप हुनेछैन । परमेश्‍वर र थुमाको सिंहासन सहरमा हुनुहुनेछ, र उहाँका सेवकहरूले उहाँको सेवा गर्नेछ्न् । **4** तिनीहरूले उहाँको अनुहार देख्‍नेछन्, र उहाँको नाउँ तिनीहरूका निधारमा हुनेछ । **5** त्यहाँ कुनै रात हुनेछैन, तिनीहरूलाई ज्योतिका निम्ति बत्तीको आवश्यकता पर्दैन, न त सूर्यको प्रकाश नै आवश्यकता पर्नेछ किनकि परमप्रभु परमेश्‍वर नै तिनीहरूका ज्योति हुनुहुनेछ । तिनीहरूले सदासर्वदा राज्य गर्नेछन् । **6** स्वर्गदूतले मलाई भने, “यी वचनहरू विश्‍वासयोग्य र सत्य छन् । अगमवक्‍ताहरूका आत्माका परमप्रभु परमेश्‍वर छिट्टै के हुनुपर्छ भनी उहाँका सेवकहरूलाई देखाउन उहाँले आफ्नो स्वर्गदूतलाई पठाउनुभयो ।” **7** “हेर, म चाँडै आउँदै छु । यस पुस्तकको अगमवाणीको वचन जसले पालन गर्छ, त्यो धन्यको हो ।” **8** म यूहन्‍ना हुँ, जसले यी कुराहरू सुनेँ र देखेँ । जब मैले सुनेँ र तिनलाई देखेँ, तब स्वर्गदूत जसले मलाई यी कुराहरू देखाए, म तिनको अगि दण्डवत् गर्न स्वर्गदूतको पाउमा घोप्टो परेँ । **9** तिनले मलाई भने, “त्यसो नगर । तिम्रा दाजुभाइ अगमवक्‍ताहरू र यस पुस्तकको वचन पालना गर्नेहरूका म सङ्गी दास मात्र हुँ । परमेश्‍वरको आराधना गर ।” **10** तिनले मलाई भने, “यस पुस्तकको अगमवाणीका वचनहरूमा मोहर नलगाओ, किनभने समय नजिकै छ । **11** जो अधर्मी छ, त्यसले निरन्तर अधर्म गरिरहोस् । जो अनैतिक छ, त्यसले अनैतिक घृणित काम गरिरहोस् । जो धार्मिक छ, त्यसले धार्मिक काम गरिरहोस् । जो पवित्र छ, त्यो निरन्तर पवित्र रहिरहोस् ।” **12** “हेर, म चाँडै आउँदै छु । हरेकले गरेको काम अनुसारको इनाम मसँग छ । **13** अल्‍फा र ओमेगा, पहिलो र पछिल्‍लो, सुरु र अन्‍त म नै हुँ । **14** आफ्ना वस्‍त्र धुनेहरू धन्यका हुन् ताकि तिनीहरूले जीवनको रुखबाट खान र ढोकाहरूबाट सहरमा पस्‍ने अधिकार पाउन सकून् । **15** कुकुरहरू, मन्‍त्रतन्‍त्र गर्नेहरू, अश्‍लील काम गर्नेहरू, हत्याराहरू, मूर्तिपूजकहरू, र झुटा कुरा अभ्यास गर्ने र प्रेम गर्न मन पराउने हरेक बाहिर हुन्छन् । **16** म येशूले मेरा स्वर्गदूतलाई मण्डलीहरूका यी कुराहरूबारे गवाहीको निम्ति पठाएको छु । म दाऊदको वंश र मुल, बिहानको चम्किलो तारा हुँ ।” **17** पवित्र आत्मा र दुलही भन्‍नुहुन्छ, “आओ ।” जसले सुन्छ त्यसले यसो भनोस्, “आओ ।” जो तिर्खाएको छ, त्यसलाई आउन देऊ, र जसले यसको इच्छा गर्छ, त्यसले जीवनको पानी सित्तैँमा पिओस् । **18** यस पुस्तकको अगमवाणीका वचनहरू सुन्‍ने हरेकलाई म चेताउनी दिन्छु । यदि कसैले तिनमा थप्छ भने, यस पुस्तकमा लेखिएका विपत्तिहरू परमेश्‍वरले त्यसमाथि थपिदिनुहुनेछ । **19** यदि कसैले यस अगमवाणीको पुस्तकका वचनहरूबाट केही निकाल्यो भने, परमेश्‍वरले यस पुस्तकमा लेखिएका जीवनको रुख र पवित्र सहरको भागदेखि त्यसलाई निकालिदिनुहुनेछ । **20** यी कुराका गवाही दिने जसले भन्‍नुहुन्छ, “हो, म चाँडै आउँदै छु ।” आमेन ! आउनुहोस्, हे प्रभु येशू । **21** प्रभु येशूको अनुग्रह हरेकसँग रहोस् । आमेन ।

### Aaron

#### Facts:

Aaron was Moses' older brother. God chose Aaron to be the first high priest for the people of Israel.

* Aaron helped Moses speak to Pharaoh about letting the Israelites go free.
* While the Israelites were traveling through the desert, Aaron sinned by making an idol for the people to worship.
* God also appointed Aaron and his descendants to be the priests for the people of Israel.

(See also: priest, Moses, Israel)

#### Bible References:

* 1 Chronicles 23:14
* Acts 07:38-40
* Exodus 28:1-3
* Luke 01:05
* Numbers 16:45

#### Word Data:

* Strong's: H175, G2

#### Forms Found in the English ULB:

Aaron, Aaron's

### Abel

#### Facts:

Abel was Adam and Eve's second son. He was Cain's younger brother.

* Abel was a shepherd.
* Abel sacrificed some of his animals as an offering to God.
* God was pleased with Abel and his offerings.
* Adam and Eve's firstborn son Cain murdered Abel.

(See also: Cain, sacrifice, shepherd)

#### Bible References:

* Genesis 04:02
* Genesis 04:09
* Hebrews 12:24
* Luke 11:49-51
* Matthew 23:35

#### Word Data:

* Strong's: H1893, G6

#### Forms Found in the English ULB:

Abel, Abel's

### Abiathar

#### Facts:

Abiathar was a high priest for the nation of Israel during the time of King David.

* When King Saul killed the priests, Abiathar escaped and went to David in the wilderness.
* Abiathar and another high priest named Zadok served David faithfully throughout his reign.
* After David's death, Abiathar helped Adonijah try to become king instead of Solomon.
* Because of this, King Solomon removed Abiathar from the priesthood.

(See also: Zadok, [Saul (OT)](../names/saul.md), David, Solomon, Adonijah)

#### Bible References:

* 1 Chronicles 27:32-34
* 1 Kings 01:07
* 1 Kings 02:22-23
* 2 Samuel 17:15
* Mark 02:25-26

#### Word Data:

* Strong's: H54, G8

#### Forms Found in the English ULB:

Abiathar, Abiathar's

### Abijah

#### Facts:

Abijah was a king of Judah who reigned from 915 to 913 B.C. He was a son of King Rehoboam. There were also several other men named Abijah in the Old Testament:

* Samuel's sons Abijah and Joel were leaders over the people of Israel at Beersheba. Because Abijah and his brother were dishonest and greedy, the people asked Samuel to appoint a king to rule them instead.
* Abijah was one of the temple priests during the time of King David.
* Abijah was one of King Jeroboam's sons.
* Abijah was also a chief priest who returned with Zerubbabel to Jerusalem from the Babylonian captivity.

#### Bible References:

* 1 Kings 15:03
* 1 Samuel 08:1-3
* 2 Chronicles 13:02
* 2 Chronicles 13:19
* Luke 01:05

#### Word Data:

* Strong's: H29, G7

#### Forms Found in the English ULB:

Abijah, Abijah's

### Abimelek

#### Facts:

Abimelek was a Philistine king over the region of Gerar during the time when Abraham and Isaac were living in the land of Canaan.

* Abraham deceived King Abimelek by telling him that Sarah was his sister rather than his wife.
* Abraham and Abimelek made an agreement regarding ownership of wells at Beersheba.
* Many years later, Isaac also deceived Abimelek and the other men of Gerar by saying that Rebekah was his sister, not his wife.
* King Abimelek rebuked Abraham, and later Isaac, for lying to him.
* Another man by the name of Abimelek was a son of Gideon and a brother of Jotham. Some translations may use a slightly different spelling of his name to make it clear that he is a different person from King Abimelek.

(See also: Beersheba, Gerar, Gideon, Jotham, Philistines)

#### Bible References:

* 2 Samuel 11:21
* Genesis 20:03
* Genesis 20:05
* Genesis 21:22
* Genesis 26:11
* Judges 09:54

#### Word Data:

* Strong's: H40

#### Forms Found in the English ULB:

Abimelek, Abimelek's

### Abner

#### Facts:

Abner was a cousin of King Saul in the Old Testament.

* Abner was the chief commander of Saul's army, and introduced young David to Saul after David killed Goliath the giant.
* After King Saul's death, Abner appointed Saul's son Ishbosheth as king in Israel, while David was appointed king in Judah.
* Later, Abner was treacherously killed by David's chief commander, Joab.

#### Bible References:

* 1 Chronicles 26:26-28
* 1 Kings 02:5-6
* 1 Kings 02:32
* 1 Samuel 17:55-56
* 2 Samuel 03:22

#### Word Data:

* Strong's: H74

#### Forms Found in the English ULB:

Abner, Abner's

### Abraham

#### Related Words:

Abram

#### Facts:

Abram was a Chaldean man from the city of Ur who was chosen by God to be the forefather of the Israelites. God changed his name to "Abraham."

* The name "Abram" means "exalted father."
* "Abraham" means "father of many."
* God promised Abraham that he would have many descendants, who would become a great nation.
* Abraham believed God and obeyed him. God led Abraham to move from Chaldea to the land of Canaan.
* Abraham and his wife Sarah, when they were very old and living in the land of Canaan, had a son, Isaac.

(See also: Canaan, Chaldeans, Sarah, Isaac)

#### Bible References:

* Galatians 03:08
* Genesis 11:29-30
* Genesis 21:04
* Genesis 22:02
* James 02:23
* Matthew 01:02

#### Word Data:

* Strong's: H87, H85, G11

#### Forms Found in the English ULB:

Abraham, Abraham's, Abram

### Absalom

#### Facts:

Absalom was the third son of King David. He was known for his handsome appearance and fiery temperament.

* When Absalom's sister Tamar was raped by their half-brother, Amnon, Absalom made a plan to have Amnon killed.
* After the murder of Amnon, Absalom fled to the region of Geshur (where his mother Maacah was from) and stayed there three years. Then King David sent for him to come back to Jerusalem, but did not allow Absalom to come into his presence for two years.
* Absalom turned some of the people against King David and led a revolt against him.
* David's army fought against Absalom and killed him. David was very grieved when this happened.

(See also: Geshur, Amnon)

#### Bible References:

* 1 Chronicles 03:1-3
* 1 Kings 01:06
* 2 Samuel 15:02
* 2 Samuel 17:1-4
* 2 Samuel 18:18
* Psalm 003:1-2

#### Word Data:

* Strong's: H53

#### Forms Found in the English ULB:

Absalom, Absalom's

### Adam

#### Facts:

Adam was the first person whom God created. He and his wife Eve were made in the image of God.

* God formed Adam from dirt and breathed life into him.
* Adam's name sounds similar to the Hebrew word for "red dirt" or "ground."
* The name "Adam" is the same as the Old Testament word for "mankind" or "human being."
* All people are descendants of Adam and Eve.
* Adam and Eve disobeyed God. This separated them from God and caused sin and death to come into the world.

(See also: death, descendant, Eve, image of God, life)

#### Bible References:

* 1 Timothy 02:14
* Genesis 03:17
* Genesis 05:01
* Genesis 11:05
* Luke 03:38
* Romans 05:15

#### Word Data:

* Strong's: H120, G76

#### Forms Found in the English ULB:

Adam, Adam's, the man, mankind

### Adonijah

#### Facts:

Adonijah was the fourth son of King David.

* Adonijah tried to take over as king of Israel after the deaths of his brothers Absalom and Amnon.
* God, however, had promised that David's son Solomon would be king., so Adonijah's plot was overthrown and Solomon was made king.
* When Adonijah tried a second time to make himself king, Solomon put him to death.

(See also: David, Solomon)

#### Bible References:

#### Word Data:

* Strong's: H138

#### Forms Found in the English ULB:

Adonijah, Adonijah's

### Ahab

#### Facts:

Ahab was a very evil king who reigned over the northern kingdom of Israel from 875 to 854 BC.

* King Ahab influenced the people of Israel to worship false gods.
* The prophet Elijah confronted Ahab and told him there would be a severe drought for three and a half years as punishment for the sins that Ahab caused Israel to commit.
* Ahab and his wife Jezebel did many other evil things, including using their power to kill innocent people.

(See also: Baal, Elijah, Jezebel, kingdom of Israel, Yahweh)

#### Bible References:

* 1 Kings 18:1-2
* 1 Kings 20:1-3
* 2 Chronicles 21:06
* 2 Kings 09:08

#### Word Data:

* Strong's: H256

#### Forms Found in the English ULB:

Ahab, Ahab's

### Ahaz

#### Facts:

Ahaz was a wicked king who ruled over the kingdom of Judah from 732 BC to 716 BC. This was about 140 years before the time when many people in Israel and Judah were taken as captives to Babylonia.

* While he was ruling Judah, Ahaz had an altar built for worshiping the false gods of the Assyrians, which caused the people to turn away from the one true God, Yahweh.
* King Ahaz was 20 years old when he started to rule over Judah, and he ruled for 16 years.

(See also: Babylon)

#### Bible References:

* 1 Chronicles 08:35-37
* 2 Chronicles 28:01
* 2 Kings 16:20
* Hosea 01:01
* Isaiah 01:1
* Isaiah 07:04
* Matthew 01:9-11

#### Word Data:

* Strong's: H271

#### Forms Found in the English ULB:

Ahaz, Ahaz's

### Ahaziah

#### Facts:

Ahaziah was the name of two kings: one ruled over the kingdom of Israel, and the other ruled over the kingdom of Judah.

* Judah's King Ahaziah was the son of King Jehoram. He reigned for one year (841 B.C.) and then was killed by Jehu. Ahaziah's young son Joash eventually took his place as king.
* Israel's King Ahaziah was the son of King Ahab. He reigned for two years (850-49 B.C.). He died from injuries suffered in a fall at his palace, and his brother Joram became king.

(See also: Jehu, Ahab, Jeroboam, Joash)

#### Bible References:

* 1 Kings 22:39-40
* 2 Chronicles 22:02
* 2 Chronicles 25:23-24
* 2 Kings 11:02

#### Word Data:

* Strong's: H274

#### Forms Found in the English ULB:

Ahaziah, Ahaziah's

### Ahijah

#### Facts:

Ahijah was the name of several different men in the Old Testament. The following are some of these men:

* Ahijah was the name of a priest in the time of Saul.
* A man named Ahijah was a secretary during the reign of King Solomon.
* Ahijah was the name of a prophet from Shiloh who predicted that the nation of Israel would be divided into two kingdoms.
* The father of King Baasha of Israel was also named Ahijah.

(See also: Baasha, Shiloh)

#### Bible References:

* 1 Kings 15:27-28
* 1 Kings 21:21-22
* 1 Samuel 14:19
* 2 Chronicles 10:15

#### Word Data:

* Strong's: H281

#### Forms Found in the English ULB:

Ahijah, Ahijah's

### Ai

#### Facts:

In Old Testament times, Ai was the name of a Canaanite town located just south of Bethel and about 8 km northwest of Jericho.

* After defeating Jericho, Joshua led the Israelites in an attack of Ai. But they were easily defeated because God was not pleased with them.
* An Israelite named Achan had stolen plunder from Jericho, and God ordered that he and his family be killed. Then God helped the Israelites defeat the people of Ai.

(See also: Bethel, Jericho)

#### Bible References:

* Ezra 02:27-30
* Genesis 12:8-9
* Genesis 13:3-4
* Joshua 07:03
* Joshua 08:12

#### Word Data:

* Strong's: H5857

#### Forms Found in the English ULB:

Ai

### Almighty

#### Facts:

The term "Almighty" literally means "all-powerful"; in the Bible, it always refers to God.

* The titles "the Almighty" or "the Almighty One" refer to God and reveal that he has complete power and authority over everything.
* This term is also used to describe God in the titles "Almighty God" and "God Almighty" and "Lord Almighty" and "Lord God Almighty."

#### Translation Suggestions:

* This term could also be translated as "All-powerful" or "Completely Powerful One" or "God, who is completely powerful."
* Ways to translate the phrase "Lord God Almighty" could include "God, the Powerful Ruler" or "Powerful Sovereign God" or "Mighty God who is Master over everything."

(See also: God, lord, power)

#### Bible References:

* Exodus 06:2-5
* Genesis 17:01
* Genesis 35:11-13
* Job 08:03
* Numbers 24:15-16
* Revelation 01:7-8
* Ruth 01:19-21

#### Word Data:

* Strong's: H7706, G3841

#### Forms Found in the English ULB:

Almighty, Almighty's

### Amalekite

#### Related Words:

Amalek

#### Facts:

The Amalekites were a nomadic people group who lived throughout the southern part of Canaan, from the Negev desert to the country of Arabia. This people group was descended from Amalek, the grandson of Esau.

* The Amalekites were bitter enemies of Israel from the time when Israel first came to live in Canaan.
* Sometimes the term "Amalek" is used figuratively to refer to all the Amalekites.
* In one battle against the Amalekites, when Moses held up his hands, the Israelites were winning. When he got tired and his hands came down, they started losing. So Aaron and Hur helped Moses keep his hands up until the Israelite army had defeated the Amalekites.
* Both King Saul and King David led military expeditions against the Amalekites.
* After one victory over the Amalekites, Saul disobeyed God by keeping some of the plunder and by not killing the Amalekite king as God had commanded him to do.

(See also: Arabia, David, Esau, Negev, [Saul (OT)](../names/saul.md))

#### Bible References:

* 1 Chronicles 04:43
* 2 Samuel 01:08
* Exodus 17:10
* Numbers 14:23-25

#### Word Data:

* Strong's: H6002, H6003

#### Forms Found in the English ULB:

Amalek, Amalekite, Amalekites

### Amaziah

#### Facts:

Amaziah became king over the kingdom of Judah when his father, King Joash, was murdered.

* King Amaziah reigned over Judah for twenty-nine years, from 796 BC to 767 BC.
* He was a good king, but he did not destroy the high places where idols were worshiped.
* Amaziah eventually put to death all the men who were responsible for the murder of his father.
* He defeated the rebellious Edomites and brought them back under the control of the Kingdom of Judah.
* He challenged King Jehoash of Israel to a battle, but lost. Part of the walls of Jerusalem were broken down and the silver and gold vessels of the temple were stolen.
* Years later King Amaziah turned away from Yahweh and certain men in Jerusalem plotted together and killed him.

(See also: Joash, Edom)

#### Bible References:

* 1 Chronicles 03:10-12
* 1 Chronicles 04:34
* 2 Chronicles 25:9-10
* 2 Kings 14:10

#### Word Data:

* Strong's: H558

#### Forms Found in the English ULB:

Amaziah, Amaziah's

### Ammon

#### Related Words:

Ammonite

#### Facts:

The "people of Ammon" or the "Ammonites" were a people group in Canaan. They were descended from Ben-ammi, who was the son of Lot by his younger daughter.

* The term "Ammonitess" refers specifically to a female Ammonite. This could also be translated as "Ammonite woman."
* The Ammonites lived east of the Jordan River and were enemies of the Israelites.
* At one point, the Ammonites hired a prophet named Balaam to curse Israel, but God did not allow him to do it.

(See also: curse, Jordan River, Lot)

#### Bible References:

* 1 Chronicles 19:1-3
* Ezekiel 25:02
* Genesis 19:38
* Joshua 12:1-2
* Judges 11:27
* Zephaniah 02:08

#### Word Data:

* Strong's: H5983, H5984, H5985

#### Forms Found in the English ULB:

Ammon, Ammonite, Ammonites

### Amnon

#### Facts:

Amnon was the oldest son of King David. His mother was King David's wife Ahinoam.

* Amnon raped his half-sister Tamar, who was also Absalom's sister.
* Because of this, Absalom plotted against Amnon and had him killed.

(See also: David, Absalom)

#### Bible References:

* 1 Chronicles 03:1-3
* 2 Samuel 13:02
* 2 Samuel 13:7-9

#### Word Data:

* Strong's: H550

#### Forms Found in the English ULB:

Amnon, Amnon's

### Amorite

#### Facts:

The Amorites were a powerful group of people who were descended from Noah's grandson Canaan.

* Their name means "high one," which may refer to the mountainous regions where they lived or to the fact that they were known to be very tall.
* The Amorites lived in regions on both sides of the Jordan River. The city of Ai was inhabited by Amorites.
* God refers to the "sin of the Amorites," which included their worship of false gods and the sinful practices associated.
* Joshua led the Israelites in destroying the Amorites, as God had commanded them to do.

#### Bible References:

* Amos 02:09
* Ezekiel 16:03
* Genesis 10:16
* Genesis 15:14-16
* Joshua 09:10

#### Word Data:

* Strong's: H567

#### Forms Found in the English ULB:

Amorite, Amorites, Amorites'

### Amos

#### Facts:

Amos was an Israelite prophet who lived during the time of King Uzziah of Judah.

* Before being called as a prophet, Amos was originally a shepherd and fig farmer living in the kingdom of Judah.
* Amos prophesied against the prosperous northern kingdom of Israel regarding their unjust treatment of people.

(See also: fig, Judah, kingdom of Israel, shepherd, Uzziah)

#### Bible References:

* Amos 01:01

#### Word Data:

* Strong's: H5986

#### Forms Found in the English ULB:

Amos, Amos'

### Amoz

#### Facts:

Amoz was the father of the prophet Isaiah.

* The only times he is mentioned in the Bible are when Isaiah is identified as the "son of Amoz."
* This name is different from the name of the prophet Amos and should be spelled differently.

(See also: Amos, Isaiah)

#### Bible References:

* 2 Kings 19:02
* Isaiah 37:1-2
* Isaiah 37:21-23

#### Word Data:

* Strong's: H531

#### Forms Found in the English ULB:

Amoz, Amoz's

### Andrew

#### Facts:

Andrew was one of twelve men whom Jesus chose to be his closest disciples (later called apostles).

* Andrew's brother was Simon Peter. Both of them were fishermen.
* Peter and Andrew were fishing in the Sea of Galilee when Jesus called them to be his disciples.
* Before Peter and Andrew met Jesus, they had been disciples of John the Baptizer.

(See also: apostle, disciple, the twelve)

#### Bible References:

* Acts 01:12-14
* John 01:40
* Mark 01:17
* Mark 01:29-31
* Mark 03:17-19
* Matthew 04:19
* Matthew 10:2-4

#### Word Data:

* Strong's: G406

#### Forms Found in the English ULB:

Andrew, Andrew's

### Annas

#### Facts:

Annas was the Jewish high priest in Jerusalem for 10 years, from approximately AD 6 to AD 15. Then he was removed from the high priesthood by the Roman government, although he continued to be an influential leader among the Jews.

* Annas was father-in-law to Caiaphas, the official high priest during the ministry of Jesus.
* After high priests retired, they still kept the title, along with some of the responsibilities of the office, so Annas was still referred to as high priest during the priesthood of Caiaphas and others.
* During his trial before the Jewish leaders, Jesus was first brought to Annas for questioning.

(See also: high priest, priest)

#### Bible References:

* Acts 04:5-7
* John 18:22-24
* Luke 03:02

#### Word Data:

* Strong's: G452

#### Forms Found in the English ULB:

Annas, Annas'

### Antioch

#### Facts:

Antioch was the name of two cities in the New Testament. One was in Syria, near the coast of the Mediterranean Sea. The other was in the Roman province of Pisidia, near the city of Colossae.

* The local church at Antioch of Syria was the first place where believers in Jesus were called "Christians." The church there was also active in sending out missionaries to reach the Gentiles.
* The leaders of the church in Jerusalem sent a letter to the believers in the church at Antioch in Syria to help them know they didn't have to keep the Jewish laws in order to be Christians.
* Paul, Barnabas and John Mark traveled to the Antioch in Pisidia to share the gospel. Some Jews from other cities came there to stir up trouble, and they tried to kill Paul. But many other people, both Jews and Gentiles, listened to the teaching and believed in Jesus.

(See also:Barnabas, Colossae, John Mark, Paul, province, Rome, Syria)

#### Bible References:

* 2 Timothy 03:10-13
* Acts 06:5-6
* Acts 11:19-21
* Acts 11:26
* Galatians 02:11-12

#### Word Data:

* Strong's: G491

#### Forms Found in the English ULB:

Antioch

### Apollos

#### Facts:

Apollos was a Jew from the city of Alexandria in Egypt who had a special ability in teaching people about Jesus.

* Apollos was well educated in the Hebrew Scriptures and was a gifted speaker.
* He was instructed by two Christians in Ephesus named Aquila and Priscilla.
* Paul emphasized that he and Apollos, as well as other evangelists and teachers, were working toward the same goal of helping people to believe in Jesus.

(See also: Aquila, Ephesus, Priscilla, word of God)

#### Bible References:

* 1 Corinthians 01:13
* 1 Corinthians 16:12
* Acts 18:25
* Titus 03:13

#### Word Data:

* Strong's: G625

#### Forms Found in the English ULB:

Apollos, Apollos'

### Aquila

#### Facts:

Aquila was a Jewish Christian from the province of Pontus, a region along the southern coast of the Black Sea.

* Aquila and Priscilla lived in Rome, Italy, for a time, but then the Roman emperor, Claudius, forced all Jews to leave Rome.
* After that Aquila and Priscilla traveled to Corinth, where they met the apostle Paul.
* They worked as tentmakers with Paul and also helped him with his missionary work.
* Both Aquila and Priscilla taught believers the truth about Jesus; one of those believers was a gifted teacher named Apollos.

(See also: Apollos, Corinth, Rome)

#### Bible References:

* 1 Corinthians 16:19-20
* 2 Timothy 04:19-22
* Acts 18:02
* Acts 18:24

#### Word Data:

* Strong's: G207

#### Forms Found in the English ULB:

Aquila, Aquila's

### Arabah

#### Facts:

The Old Testament term "Arabah" often refers to a very large desert and plains region that includes the valley surrounding the Jordan River and extends south to the northern tip of the Red Sea.

* The Israelites traveled through this desert region on their journey from Egypt to the land of Canaan.
* The "Sea of the Arabah" could also be translated as "sea located in the Arabah desert region." This sea is often referred to as the "Salt Sea" or the "Dead Sea."
* The term "arabah" can also be a general reference to any desert region.

(See also: desert, Sea of Reeds, Jordan River, Canaan, Salt Sea, Egypt)

#### Bible References:

* 1 Samuel 23:24-25
* 2 Kings 25:4-5
* 2 Samuel 02:29
* Jeremiah 02:4-6
* Job 24:5-7
* Zechariah 14:10

#### Word Data:

* Strong's: H1026, H6160

#### Forms Found in the English ULB:

Arabah

### Arabia

#### Related Words:

Arab, Arabian

#### Facts:

Arabia is the largest peninsula in the world, covering nearly 3,000,000 square kilometers. It is located southeast of Israel, and is bordered by the Red Sea, the Arabian Sea, and the Persian Gulf.

* The term "Arabian" is used to refer to someone who lives in Arabia or to something that is connected with Arabia.
* The earliest people to live in Arabia were grandchildren of Shem. Other early inhabitants of Arabia included Abraham's son Ishmael and his descendants, as well as descendants of Esau.
* The desert region where the Israelites wandered for 40 years was located in Arabia.
* After becoming a believer in Jesus, the apostle Paul spent a few years in the desert of Arabia.
* In his letter to the Christians in Galatia, Paul mentioned that Mt. Sinai was located in Arabia.

(See also: Esau, Galatia, Ishmael, Shem, Sinai)

#### Bible References:

* 1 Kings 10:14-15
* Acts 02:11
* Galatians 01:15-17
* Galatians 04:24-25
* Jeremiah 25:24-26
* Nehemiah 02:19-20

#### Word Data:

* Strong's: H6152, H6153, H6163, G688, G690

#### Forms Found in the English ULB:

Arab, Arabia, Arabian, Arabians

### Aram

#### Related Words:

Aram of Damascus, Aramaic, Aramean

#### Facts:

"Aram" was the name of two men in the Old Testament. It was also the name of a region northeast of Canaan, where modern-day Syria is located.

* One of Shem's sons was named Aram. Another man named Aram was a cousin of Rebekah.
* The region of Aram was probably named after one of the two men.
* The people living in Aram became known as "Arameans" and spoke "Aramaic."
* The region of Aram later became known by the Greek name "Syria."
* The term "Paddan Aram" means "plain of Aram" and this plain was located in the northern part of Aram.
* Some of Abraham's relatives lived in the city of Haran, which was located in "Paddan Aram."
* In the Old Testament, sometimes the terms "Aram" and "Paddan Aram" refer to the same region.
* The term "Aram Naharaim" may mean "Aram of Two Rivers." This region was located in the northern part of Mesopotamia and was to the east of "Paddan Aram."
* Jesus and other Jews of his time also spoke Aramaic.

(See also: Mesopotamia, Paddan Aram, Rebekah, Shem, Syria)

#### Bible References:

* 1 Chronicles 01:17-19
* 2 Samuel 08:06
* Amos 01:5
* Ezekiel 27:16
* Genesis 31:19-21
* Hosea 12:12
* Psalm 060:1

#### Word Data:

* Strong's: H130, H726, H758, H761, H762, H763, H1834, H7421

#### Forms Found in the English ULB:

Aram, Aram of Damascus, Aramaic, Aramean, Arameans

### Ararat

#### Facts:

In the Bible, "Ararat" is the name given to a land, a kingdom, and a mountain range.

* The "land of Ararat" was probably located in what is now the northeastern part of the country of Turkey.
* Ararat is best known as the name of the mountain that Noah's ark came to rest on after the waters of the great flood began to recede.
* In modern times, a mountain called "Mount Ararat" is often thought to be the location of the "mountains of Ararat" in the Bible.

(See also: ark, Noah)

#### Bible References:

* 2 Kings 19:35-37
* Genesis 08:4-5
* Isaiah 37:38
* Jeremiah 51:27

#### Word Data:

* Strong's: H780

#### Forms Found in the English ULB:

Ararat

### Artaxerxes

#### Facts:

Artaxerxes was a king who reigned over the Persian empire from about 464 to 424 BC.

* During Artaxerxes' reign, the Israelites from Judah were in exile in Babylon, which was under the control of Persia at that time.
* Artaxerxes allowed Ezra the priest and other Jewish leaders to leave Babylon and go back to Jerusalem to teach the Israelites the Law of God.
* Later during this time, Artaxerxes also allowed his cupbearer Nehemiah to return to Jerusalem to lead the Jews in rebuilding the walls surrounding the city.
* Because Babylon was under the rule of Persia, Artaxerxes was sometimes called the "king of Babylon."
* Note that Artaxerxes is not the same person as Ahasuerus (Xerxes).

(See also: Xerxes, Babylon, cupbearer, Ezra, Nehemiah, Persia)

#### Bible References:

* Ezra 04:7-8
* Ezra 07:1-5
* Nehemiah 02:01
* Nehemiah 13:6-7

#### Word Data:

* Strong's: H783

#### Forms Found in the English ULB:

Artaxerxes, Artaxerxes'

### Asa

#### Facts:

Asa was a king who ruled over the kingdom of Judah for forty years, from 913 B.C. to 873 B.c.

* King Asa was a good king who removed many idols of false gods and caused the Israelites to start worshiping Yahweh again.
* Yahweh gave King Asa success in his warfare against other nations.
* Later in his reign, however, King Asa stopped trusting Yahweh and became sick with a disease that eventually killed him.

#### Bible References:

* 1 Chronicles 09:14-16
* 1 Kings 15:7-8
* 2 Chronicles 14:03
* Jeremiah 41:09
* Matthew 01:07

#### Word Data:

* Strong's: H609

#### Forms Found in the English ULB:

Asa, Asa's

### Asaph

#### Facts:

Asaph was a Levite priest and gifted musician who composed the music for the psalms of King David. He also wrote his own psalms.

* Asaph was appointed by King David to be one of three musicians who were responsible for providing songs for worship in the temple. Some of these songs were also prophecies.
* Asaph trained his sons and they carried on this responsibility, playing musical instruments and prophesying in the temple.
* Some of the musical instruments included the lute, harp, trumpet, and cymbals.
* Psalms 50 and 73-83 are said to be from Asaph. It may be that some of these psalms were written by his family members.

(See also: descendant, harp, lute, prophet, psalm, trumpet)

#### Bible References:

* 1 Chronicles 06:39-43
* 2 Chronicles 35:15
* Nehemiah 02:08
* Psalm 050:1-2

#### Word Data:

* Strong's: H623

#### Forms Found in the English ULB:

Asaph, Asaph's

### Ashdod

#### Related Words:

Azotus

#### Facts:

Ashdod was one of the five most important cities of the Philistines. It was located in southwestern Canaan near the Mediterranean Sea, halfway between the cities of Gaza and Joppa.

* The temple of the Philistine's false god Dagon was located in Ashdod.
* God severely punished the people of Ashdod when the Philistines stole the ark of the covenant and put it in the pagan temple at Ashdod.
* "Azotus" was the Greek name for this city. It was one of the cities where the evangelist Philip preached the gospel.

(See also: Ekron, Gath, Gaza, Joppa, Philip, Philistines)

#### Bible References:

* 1 Samuel 05:1-3
* Acts 08:40
* Amos 01:8
* Joshua 15:45-47
* Zechariah 09:06

#### Word Data:

* Strong's: H795, G108

#### Forms Found in the English ULB:

Ashdod, Azotus

### Asher

#### Facts:

Asher was the eighth son of Jacob. His descendants formed one of the twelve tribes of Israel and this tribe was also called "Asher."

* Asher's mother was Zilpah, the servant of Leah.
* His name means "happy" or "blessed."
* Asher was also the name of the territory assigned to the tribe of Asher when the Israelites entered the promised land.

(See also: Israel, twelve tribes of Israel)

#### Bible References:

* 1 Chronicles 02:1-2
* 1 Kings 04:16
* Ezekiel 48:1-3
* Genesis 30:13
* Luke 02:36-38

#### Word Data:

* Strong's: H836

#### Forms Found in the English ULB:

Asher, Asher's

### Asherah

#### Related Words:

Asherah pole, Ashtoreth

#### Facts:

Asherah was the name of a goddess that was worshiped by Canaanite people groups during Old Testament times. "Ashtoreth" may be another name for "Asherah," or it could be the name of a different goddess that was very similar.

* The term "Asherah poles" refers to carved wooden images or carved trees that were made to represent this goddess.
* Asherah poles were often set up near altars of the false god Baal, who was thought of as Asherah's husband. Some people groups worshiped Baal as the sun god and Asherah or Ashtoreth as the moon goddess.
* God commanded the Israelites to destroy all the carved images of Asherah.
* Some Israelite leaders such as Gideon, King Asa, and King Josiah obeyed God and led the people in destroying these idols.
* But other Israelite leaders such as King Solomon, King Manasseh, and King Ahab did not get rid of the Asherah poles and influenced the people to worship these idols.

(See also: god, Baal, Gideon, image, Solomon)

#### Bible References:

* 2 Kings 18:04
* 2 Kings 21:03
* Isaiah 27:9
* Judges 03:7-8
* Micah 05:14

#### Word Data:

* Strong's: H842, H6253

#### Forms Found in the English ULB:

Asherah, Asherah pole, Asherah poles, Asherahs, Ashtoreth, Ashtoreths

### Ashkelon

#### Facts:

In Bible times, Ashkelon was a major Philistine city located on the coast of the Mediterranean Sea. It still exists in Israel today.

* Ashkelon was one of the five most important Philistine cities, along with Ashdod, Ekron, Gath, and Gaza.
* The Israelites did not completely conquer the people of Ashkelon, even though the kingdom of Judah occupied its hill country.
* Ashkelon remained occupied by the Philistines for hundreds of years.

(See also: Ashdod, Canaan, Ekron, Gath, Gaza, Philistines, the sea)

#### Bible References:

* 1 Samuel 06:17-18
* Amos 01:8
* Jeremiah 25:19-21
* Joshua 13:2-3
* Judges 01:18-19
* Zechariah 09:05

#### Word Data:

* Strong's: H831

#### Forms Found in the English ULB:

Ashkelon

### Asia

#### Facts:

In Bible times, "Asia" was the name of a province of the Roman Empire. It was located in the western part of what is now the country of Turkey.

* Paul traveled to Asia and shared the gospel in several cities there. Among these were the cities of Ephesus and Colossae.
* To avoid confusion with modern day Asia, it may be necessary to translate this as, "the ancient Roman province called Asia" or "Asia Province."
* All of the churches referenced in Revelation were in the Roman province of Asia.

(See also: Rome, Paul, Ephesus)

#### Bible References:

* 1 Corinthians 16:19-20
* 1 Peter 01:1-2
* 2 Timothy 01:15-18
* Acts 06:8-9
* Acts 16:07
* Acts 27:1-2
* Revelation 01:4-6
* Romans 16:05

#### Word Data:

* Strong's: G773

#### Forms Found in the English ULB:

Asia

### Assyria

#### Related Words:

Ashur, Assyrian, Assyrian Empire

#### Facts:

Assyria was a powerful nation during the time the Israelites were living in the land of Canaan. The Assyrian Empire was a group of nations ruled by an Assyrian king.

* The nation of Assyria was located in a region that is now the northern part of Iraq.
* The Assyrians fought against Israel at different times in their history.
* In the year 722 BC, the Assyrians completely conquered the kingdom of Israel and forced many of the Israelites to move to Assyria.
* The remaining Israelites intermarried with foreigners that the Assyrians had brought into Israel from Samaria. The descendants of those people who intermarried were later called the Samaritans.
* Ashur was a city on the Tigris River. It was the capital of Assyria. Sometimes it is not clear whether the word Ashur refers to the city or the nation.
* Ashur was also the name of a person.

(See also: Samaria)

#### Bible References:

* Genesis 10:11
* Genesis 25:17-18
* Isaiah 07:16-17
* Jeremiah 50:17
* Micah 07:11-13

#### Word Data:

#### Forms Found in the English ULB:

Ashur, Assyria, Assyrian, Assyrian Empire, Assyrians

### Athaliah

#### Facts:

Athaliah was the evil wife of Jehoram king of Judah. She was the granddaughter of the evil King Omri of Israel.

* Athaliah's son Ahaziah became king after Jehoram died.
* When her son Ahaziah died, Athaliah made a plan to kill all the rest of the king's family.
* But Athaliah's young grandson Joash was hidden by his aunt and saved from being killed. After Athaliah had ruled the land for six years, she was killed and Joash became king.

(See also: Ahaziah, Jehoram, Joash, Omri)

#### Bible References:

* 2 Chronicles 22:02
* 2 Chronicles 24:6-7
* 2 Kings 11:03

#### Word Data:

* Strong's: H6271

#### Forms Found in the English ULB:

Athaliah

### Azariah

#### Facts:

Azariah was the name of several men in the Old Testament.

* One Azariah is best known by his Babylonian name, Abednego. He was one of many Israelites from Judah who were captured by Nebuchadnezzar's army and taken to live in Babylon. Azariah and his fellow Israelites Hananiah and Mishael refused to worship the Babylonian king, so he had them thrown into a blazing furnace as punishment. But God protected them and they were not harmed at all.
* Uzziah king of Judah was also known as "Azariah."
* Another Azariah was an Old Testament high priest.
* In the time of the prophet Jeremiah, a man named Azariah wrongly urged the Israelites to disobey God by leaving their homeland.

(See also: Babylon, Daniel, Hananiah, Mishael, Jeremiah, Uzziah)

#### Bible References:

* 1 Chronicles 02:38
* 1 Kings 04:02
* 2 Chronicles 15:01
* Daniel 01:6-7
* Jeremiah 43:02

#### Word Data:

* Strong's: H5838

#### Forms Found in the English ULB:

Azariah, Azariah's

### Baal

#### Facts:

"Baal" means "lord" or "master" and was the name of the primary false god that was worshiped by the Canaanites.

* There were also local false gods that had "Baal" as part of their names, such as "Baal of Peor." Sometimes all these gods together are referred to as "the Baals."
* Some people had names that included the word "Baal" in them.
* The worship of Baal included evil practices such as sacrificing children and using prostitutes.
* At different time periods throughout their history, the Israelites also became deeply involved in Baal worship, following the example of the pagan nations around them.
* During the reign of King Ahab, God's prophet Elijah set up a test to prove to the people that Baal does not exist and that Yahweh is the only true God. As a result, the prophets of Baal were destroyed and the people started worshiping Yahweh again.

(See also: Ahab, Asherah, Elijah, god, prostitute, Yahweh)

#### Bible References:

* 1 Kings 16:31
* 1 Samuel 07:3-4
* Jeremiah 02:7-8
* Judges 02:11
* Numbers 22:41

#### Word Data:

* Strong's: G896

#### Forms Found in the English ULB:

Baal, Baal's

### Baasha

#### Facts:

Baasha was one of Israel's evil kings, who influenced the Israelites to worship idols.

* Baasha was the third king of Israel and reigned for twenty-four years, during the time when Asa was king of Judah.
* He was a military commander who became king by killing the previous king, Nadab.
* During Baasha's reign there were many wars between the kingdoms of Israel and Judah, especially with King Asa of Judah.
* Baasha's many sins caused God to eventually remove him from office by his death.

(See also: Asa, god)

#### Bible References:

* 1 Kings 15:17
* 2 Kings 09:09
* Jeremiah 41:09

#### Word Data:

* Strong's: H1201

#### Forms Found in the English ULB:

Baasha, Baasha's

### Babel

#### Facts:

Babel was a chief city in a region called Shinar in the southern part of Mesopotamia. Shinar was later called Babylonia.

* The city of Babel was founded by Ham's great-grandson, Nimrod, who ruled the region of Shinar.
* The people of Shinar became proud and decided to build a tower high enough to reach heaven. This later became known as the "Tower of Babel."
* Because the people building the tower refused to spread out as God had commanded, he confused their languages so that they could not understand one another. This forced them to move away to live in many different places across the earth.
* The root meaning of the word for "Babel" is "confusion," named for when God confused the people's language.

(See also: Babylon, Ham, Mesopotamia)

#### Bible References:

* Genesis 10:8-10
* Genesis 11:09

#### Word Data:

* Strong's: H894

#### Forms Found in the English ULB:

Babel, Babel's

### Babylon

#### Related Words:

Babylonia, Babylonian

#### Facts:

The city of Babylon was the capital of the ancient region of Babylonia, which was also part of the Babylonian Empire.

* Babylon was located along the Euphrates River, in the same region where the Tower of Babel had been built hundreds of years before.
* Sometimes the word "Babylon" refers to the entire Babylonian Empire. For example, the "king of Babylon" ruled the entire empire, not just the city.
* The Babylonians were a powerful people group who attacked the kingdom of Judah and kept the people in exile in Babylonia for 70 years.
* Part of this region was called "Chaldea" and the people living there were the "Chaldeans." As a result, the term "Chaldea" was often used to refer to Babylonia. (See: [[rc://en/ta/man/jit/figs-synecdoche])
* In the New Testament, the term "Babylon" is sometimes used as a metaphor to refer to places, people, and thinking patterns that are associated with idol-worship and other sinful behaviors.
* The phrase "Babylon the Great" or "great city of Babylon" refers metaphorically to a city or nation that was large, wealthy, and sinful, just as the ancient city of Babylon was. (See: [Metaphor](rc://en/ta/man/jit/figs-metaphor))

(See also: Babel, Chaldeans, Judah, Nebuchadnezzar)

#### Bible References:

* 1 Chronicles 09:01
* 2 Kings 17:24-26
* Acts 07:43
* Daniel 01:02
* Ezekiel 12:13
* Matthew 01:11
* Matthew 01:17

#### Word Data:

* Strong's: H3778, H3779, H8152, H894, H895, H896, G897

#### Forms Found in the English ULB:

Babylon, Babylon's, Babylonia, Babylonian, Babylonians

### Balaam

#### Facts:

Balaam was a pagan prophet whom King Balek hired to curse Israel while they were camped at the Jordan River in northern Moab, preparing to enter the land of Canaan.

* Balaam was from the city of Pethor, which was located in the region around the Euphrates River, about 400 miles away from the land of Moab.
* The Midianite king, Balek, was afraid of the strength and numbers of the Israelites, so he hired Balaam to curse them.
* As Balaam was traveling toward Israel, an angel of God stood in his path so that Balaam's donkey stopped. God also gave the donkey the ability to speak to Balaam.
* God did not allow Balaam to curse the Israelites and commanded him to bless them instead.
* Later however, Balaam still brought evil on the Israelites when he influenced them to worship the false god Baal-peor.

(See also: bless, Canaan, curse, donkey, Euphrates, Jordan River, Midian, Moab, Peor)

#### Bible References:

* 2 Peter 02:16
* Deuteronomy 23:3-4
* Joshua 13:22-23
* Numbers 22:05
* Revelation 02:14

#### Word Data:

* Strong's: H1109, G903

#### Forms Found in the English ULB:

Balaam, Balaam's

### Barabbas

#### Facts:

Barabbas was a prisoner in Jerusalem at the time when Jesus was arrested.

* Barabbas was a criminal who had committed crimes of murder and rebellion against the Roman government.
* When Pontius Pilate offered to either release Barabbas or Jesus, the people chose Barabbas.
* So Pilate allowed Barabbas to go free, but condemned Jesus to be killed.

(See also: Pilate, Rome)

#### Bible References:

* John 18:40
* Luke 23:19
* Mark 15:07
* Matthew 27:15-16

#### Word Data:

* Strong's: G912

#### Forms Found in the English ULB:

Barabbas, Barabbas'

### Barnabas

#### Facts:

Barnabas was one of the early Christians who lived during the time of the apostles.

* Barnabas was from the Israelite tribe of Levi and was from the island of Cyprus.
* When Saul (Paul) became a Christian, Barnabas urged the other believers to accept him as a fellow believer.
* Barnabas and Paul traveled together to preach the good news about Jesus in different cities.
* His name was Joseph, but he was called "Barnabas," which means "son of encouragement."

(See also: Christian, Cyprus, good news, Levi, Paul)

#### Bible References:

* Acts 04:36
* Acts 11:26
* Acts 13:03
* Acts 15:33
* Colossians 04:10-11
* Galatians 02:9-10
* Galatians 02:13

#### Word Data:

* Strong's: G921

#### Forms Found in the English ULB:

Barnabas, Barnabas'

### Bartholomew

#### Facts:

Bartholomew was one of Jesus' twelve apostles.

* Along with the other apostles, Bartholomew was sent out to preach the gospel and do miracles in Jesus' name.
* He was also one of those who saw Jesus return to heaven.
* A few weeks after that, he was with the other apostles in Jerusalem at Pentecost when the Holy Spirit came upon them.

(See also: apostle, good news, Holy Spirit, miracle, Pentecost, the twelve)

#### Bible References:

* Acts 01:12-14
* Luke 06:14-16
* Mark 03:17-19

#### Word Data:

* Strong's: G918

#### Forms Found in the English ULB:

Bartholomew, Bartholomew's

### Baruch

#### Facts:

Baruch is the name of several men in the Old Testament.

* One Baruch (son of Zabbal) worked with Nehemiah to repair the walls of Jerusalem.
* Also during the time of Nehemiah, another Baruch (son of Kol-Hozeh) was one of the leaders who settled in Jerusalem after its walls were restored.
* A different Baruch (son of Neriah) was an assistant to the prophet Jeremiah, who helped him with various practical tasks such as writing down the messages God gave to Jeremiah and then reading them to the people.

(See also: disciple, Jeremiah, Jerusalem, Nehemiah, prophet)

#### Bible References:

* Jeremiah 32:12
* Jeremiah 36:04
* Jeremiah 43:1-3

#### Word Data:

* Strong's: H1263

#### Forms Found in the English ULB:

Baruch, Baruch's

### Bashan

#### Facts:

Bashan was a region of land east of the Sea of Galilee. It covered an area that is now part of Syria and the Golan Heights.

* An Old Testament city of refuge called "Golan" was located in the region of Bashan.
* Bashan was a very fertile region known for its oak trees and pasturing animals.
* Genesis 14 records that Bashan was the site of a war between several kings and their nations.
* During Israel's wanderings in the desert after their escape from Egypt, they took possession of part of the region of Bashan.
* Years later, King Solomon obtained supplies from that region.

(See also: Egypt, oak, Sea of Galilee, Syria)

#### Bible References:

* 1 Kings 04:13
* Amos 04:01
* Jeremiah 22:20-21
* Joshua 09:10

#### Word Data:

* Strong's: H1316

#### Forms Found in the English ULB:

Bashan, Bashan's

### Bathsheba

#### Facts:

Bathsheba was the wife of Uriah, a soldier in King David's army. After Uriah's death, she became the wife of David, and the mother of Solomon.

* David committed adultery with Bathsheba while she was married to Uriah.
* When Bathsheba became pregnant with David's child, David caused Uriah to be killed in battle.
* David then married Bathsheba and she gave birth to their child.
* God punished David for his sin by causing the child to die several days after he was born.
* Later, Bathsheba gave birth to another son, Solomon, who grew up to become king after David.

(See also: David, Solomon. Uriah)

#### Bible References:

* 1 Chronicles 03:4-5
* 1 Kings 01:11
* 2 Samuel 11:03
* Psalm 051:1-2

#### Word Data:

* Strong's: H1339

#### Forms Found in the English ULB:

Bathsheba, Bathsheba's

### Beelzebul

#### Facts:

Beelzebul is another name for Satan, or the devil. It is also sometimes spelled, "Beelzebub."

* This name literally means "lord of flies" which means, "ruler over demons." But it is best to translate this term close to the original spelling rather than translate the meaning.
* It could also be translated as "Beelzebul the devil" to make it clear who is being referred to.
* This name is related to the name of the false god "Baal-zebub" of Ekron.

(See also: demon, Ekron, Satan)

#### Bible References:

* Luke 11:15
* Mark 03:22
* Matthew 10:25
* Matthew 12:25

#### Word Data:

* Strong's: G954

#### Forms Found in the English ULB:

Beelzebul, Beelzebul's

### Beersheba

#### Facts:

In Old Testament times, Beersheba was a city located about 45 miles southwest of Jerusalem in a desert area that is now called the Negev.

* The desert surrounding Beersheba was the wilderness area where Hagar and Ishmael wandered after Abraham sent them away from his tents.
* The name of this city means "well of the oath." It was given this name when Abraham swore an oath to not punish King Abimelech's men for seizing control of one of Abraham's wells.

(See also: Abimelek, Abraham, Hagar, Ishmael, Jerusalem, oath)

#### Bible References:

* 1 Samuel 03:20
* 2 Samuel 17:11
* Genesis 21:14-16
* Genesis 21:31
* Genesis 46:01
* Nehemiah 11:30

#### Word Data:

* Strong's: H884

#### Forms Found in the English ULB:

Beersheba

### Benaiah

#### Facts:

Benaiah was the name of several men in the Old Testament.

* Benaiah son of Jehoiada was one of David's mighty men. He was a skilled warrior and was put in charge of David's bodyguards.
* When Solomon was being made king, Benaiah helped him overthrow his enemies. He eventually became commander of the Israelite army.
* Other men in the Old Testament named Benaiah include three Levites: a priest, a musician, and a descendant of Asaph.

(See also: Asaph, Jehoiada, Levi, Solomon)

#### Bible References:

* 1 Chronicles 04:36
* 1 Kings 01:08
* 2 Samuel 23:20-21

#### Word Data:

* Strong's: H1141

#### Forms Found in the English ULB:

Benaiah, Benaiah's

### Benjamin

#### Related Words:

Benjamite

#### Facts:

Benjamin was the youngest son born to Jacob and his wife Rachel. His name means, "son of my right hand."

* He and his older brother Joseph were the only children of Rachel, who died after Benjamin was born.
* The descendants of Benjamin became one of the twelve tribes of Israel.
* The term "Benjamite" refers to a person who belonged to the tribe of Benjamin.
* King Saul was from the Israelite tribe of Benjamin.
* The apostle Paul was also from the tribe of Benjamin.

(See also: Israel, Jacob, [Joseph (OT)](../names/josephot.md), Paul, Rachel, twelve tribes of Israel)

#### Bible References:

* 1 Chronicles 02:1-2
* 1 Kings 02:08
* Acts 13:21-22
* Genesis 35:18
* Genesis 42:04
* Genesis 42:35-36
* Philippians 03:4-5

#### Word Data:

* Strong's: H1144, G958

#### Forms Found in the English ULB:

Benjamin, Benjamin's, Benjamite, Benjamites

### Berea

#### Facts:

In New Testament times, Berea (or Beroea) was a prosperous Greek city in southeast Macedonia, about 80 kilometers south of Thessalonica.

* Paul and Silas fled to the city of Berea after their fellow Christians helped them escape from certain Jews who had caused trouble for them in Thessalonica.
* When the people living in Berea heard Paul preach, they researched the Scriptures to confirm that what he was telling them was true.

(See also: Macedonia, Paul, Silas, Thessalonica)

#### Bible References:

* Acts 17:11
* Acts 17:13-15
* Acts 20:04

#### Word Data:

* Strong's: G960

#### Forms Found in the English ULB:

Berea

### Beth Shemesh

#### Facts:

Beth Shemesh was the name of a Canaanite city approximately 30 kilometers west of Jerusalem.

* The Israelites captured Beth Shemesh during the time of Joshua's leadership.
* Beth Shemesh was a city that was set aside as a place for the Levite priests to live.
* When the Philistines were taking the captured ark of the covenant back to Jerusalem, Beth Shemesh was the first city where they stopped with it.

(See also: ark of the covenant, Canaan, Jerusalem, Joshua, Levi, Philistines)

#### Bible References:

* 1 Kings 04:09
* 1 Samuel 06:09
* Joshua 19:20-22
* Judges 01:33

#### Word Data:

* Strong's: H1053

#### Forms Found in the English ULB:

Beth Shemesh

### Bethany

#### Facts:

The town of Bethany was located at the base of the eastern slope of the Mount of Olives, about 2 miles east of Jerusalem.

* Bethany was near the road that ran between Jerusalem and Jericho.
* Jesus often visited Bethany where his close friends Lazarus, Martha, and Mary lived.
* Bethany is especially known as the place where Jesus raised Lazarus from the dead.

(See also: Jericho, Jerusalem, Lazarus, Martha, [Mary (sister of Martha)](../names/marysisterofmartha.md), Mount of Olives)

#### Bible References:

* John 01:26-28
* Luke 24:50-51
* Mark 11:01
* Matthew 21:15-17

#### Word Data:

* Strong's: G963

#### Forms Found in the English ULB:

Bethany

### Bethel

#### Facts:

Bethel was a city located just north of Jerusalem in the land of Canaan. It was formerly called "Luz."

* After receiving God's promises for the first time, Abram (Abraham) built an altar to God near Bethel. The actual name of the city was not yet Bethel at that time, but it was usually referred to as "Bethel," which was better known.
* When fleeing from his brother Esau, Jacob stayed overnight near this city and slept outdoors on the ground there. While he was sleeping, he had a dream showing angels going up and down a ladder to heaven.
* This city did not have the name "Bethel" until after Jacob named it that. To make this clear, some translations may translate it as "Luz (later called Bethel)" in the passages about Abraham, as well as when Jacob first arrives there (before he changed the name).
* Bethel is mentioned often in the Old Testament and was a place where many important events happened.

(See also: Abraham, altar, Jacob, Jerusalem)

#### Bible References:

* Genesis 12:8-9
* Genesis 35:01
* Hosea 10:15
* Judges 01:23

#### Word Data:

* Strong's: H1008

#### Forms Found in the English ULB:

Bethel

### Bethlehem

#### Facts:

Bethlehem was a small city in the land of Israel, near the city of Jerusalem. It was also known as "Ephrathah," which was probably its original name.

* Bethlehem has been called the "city of David," since King David was born there.
* The prophet Micah said that the Messiah would come from "Bethlehem Ephrathah."
* Fulfilling that prophecy, Jesus was born in Bethlehem, many years later.
* The name "Bethlehem" means "house of bread" or "house of food."

(See also: Caleb, David, Micah)

#### Bible References:

* Genesis 35:16
* John 07:42
* Matthew 02:06
* Matthew 02:16
* Ruth 01:02
* Ruth 01:21

#### Word Data:

* Strong's: H672, H1035, G965

#### Forms Found in the English ULB:

Bethlehem

### Bethuel

#### Facts:

Bethuel was the son of Abraham's brother Nahor.

* Bethuel was the father of Rebekah and Laban.
* There was also a town called Bethuel, which may have been located in southern Judah, not far from the town of Beersheba.

(See also: Beersheba, Laban, Nahor, Rebekah)

#### Bible References:

* 1 Chronicles 04:30
* Genesis 28:02

#### Word Data:

* Strong's: H1328

#### Forms Found in the English ULB:

Bethuel, Bethuel's

### Boaz

#### Facts:

Boaz was an Israelite man who was the husband of Ruth, the great grandfather of King David, and an ancestor of Jesus Christ.

* Boaz lived during the time when there were judges in Israel.
* He was a relative of an Israelite woman named Naomi who had returned to Israel after her husband and sons died in Moab.
* Boaz "redeemed" Naomi's widowed daughter-in-law Ruth by marrying her and giving her a future with a husband and children.
* He is seen as a picture of how Jesus rescued and redeemed us from sin.

(See also: Moab, redeem, Ruth)

#### Bible References:

* 1 Chronicles 02:12
* 2 Chronicles 03:17
* Luke 03:30-32
* Matthew 01:05
* Ruth 02:04

#### Word Data:

* Strong's: H1162

#### Forms Found in the English ULB:

Boaz, Boaz's

### Book of Life

#### Definition:

The term "Book of Life" is used to refer to where God has written the names of all the people whom he has redeemed and given eternal life to.

* Revelation refers to this book as "the Lamb's Book of Life." This could be translated as "the book of life belonging to Jesus, the Lamb of God." The sacrifice of Jesus on the cross paid the penalty for people's sins so that they can have eternal life through faith in him.
* The word for "book" can also mean "scroll" or "letter" or "writing" or "legal document." It may be literal or figurative.

(See also: eternity, lamb, life, sacrifice, scroll)

#### Bible References:

* Philippians 04:03
* Psalms 069:28-29
* Revelation 03:5-6
* Revelation 20:11-12

#### Word Data:

* Strong's: H2416, H5612, G976, G2222

#### Forms Found in the English ULB:

Book of Life

### Caesar

#### Related Words:

the emperor

#### Facts:

The term "Caesar" was the name or title used by many of the rulers of the Roman Empire. In the Bible, this name refers to three different Roman rulers.

* The first Roman ruler named Caesar was "Caesar Augustus," who was ruling during the time that Jesus was born.
* About thirty years later, at the time when John the Baptist was preaching, Tiberius Caesar was the ruler of the Roman Empire.
* Tiberius Caesar was still ruling Rome when Jesus told the people to pay Caesar what was due him and to give to God what is due him.
* When Paul appealed to Caesar, this referred to the Roman emperor, Nero, who also had the title "Caesar."
* When "Caesar" is used by itself as a title, it can also be translated as: "the Emperor" or "the Roman Ruler."
* In names such as Caesar Augustus or Tiberius Caesar, "Caesar" can be spelled close to the way a national language spells it.
* An emperor is the ruler of an empire.

(See also: king, Paul, Rome)

#### Bible References:

* Acts 25:06
* Luke 02:01
* Luke 20:23-24
* Luke 23:02
* Mark 12:13-15
* Matthew 22:17
* Philippians 04:22

#### Word Data:

* Strong's: G2541, G4575

#### Forms Found in the English ULB:

Caesar, Caesar's, the emperor

### Caesarea

#### Related Words:

Caesarea Philippi

#### Facts:

Caesarea was an important city on the coast of the Mediterranean Sea, about 39 km south of Mount Carmel. Caesarea Philippi was a city located in the northeastern part of Israel, near Mount Hermon.

* These cities were named for the Caesars who ruled the Roman empire.
* The coastal Caesarea became the capital city of the Roman province of Judea around the time of the birth of Jesus.
* The apostle Peter first preached to the Gentiles in Caesarea.
* Paul sailed from Caesarea to Tarsus and also passed through this city on two of his missionary journeys.
* Jesus and his disciples traveled in the region surrounding Caesarea Philippi in Syria. Both cities were named after Herod Philip.

(See also: Caesar, Gentile, the sea, Carmel, Hermon, Rome, Tarsus)

#### Bible References:

* Acts 09:30
* Acts 10:1-2
* Acts 25:01
* Acts 25:14
* Mark 08:27
* Matthew 16:13-16

#### Word Data:

* Strong's: G2542, G5376

#### Forms Found in the English ULB:

Caesarea, Caesarea Philippi

### Caiaphas

#### Facts:

Caiaphas was the high priest of Israel during the time of John the Baptist and Jesus.

* Caiaphas played a major role in the trial and condemnation of Jesus.
* The high priests Annas and Caiaphas were at the trial of Peter and John when they were arrested after healing a crippled man.
* Caiaphas is the one who said that it was better for one man to die for the whole nation than for the whole nation to perish. God caused him to say this as a prophecy about how Jesus would die to save his people.

(See also: Annas, high priest)

#### Bible References:

* Acts 04:5-7
* John 18:12
* Luke 03:02
* Matthew 26:3-5
* Matthew 26:57-58

#### Word Data:

* Strong's: G2533

#### Forms Found in the English ULB:

Caiaphas, Caiaphas'

### Cain

#### Facts:

Cain and his younger brother Abel were the first sons of Adam and Eve mentioned in the Bible.

* Cain was a farmer who produced food crops while Abel was a sheep herder.
* Cain killed his brother Abel in a fit of jealousy because God had accepted Abel's sacrifice but had not accepted Cain's sacrifice.
* As punishment, God sent him away from Eden and told him that the land would no longer yield crops for him.
* God put a mark on Cain's forehead as a sign that God would protect him from being killed by other people as he wandered.

(See also: Adam, sacrifice)

#### Bible References:

* 1 John 03:12
* Genesis 04:02
* Genesis 04:09
* Genesis 04:15
* Hebrews 11:4
* Jude 01:11

#### Word Data:

* Strong's: H7014, G2535

#### Forms Found in the English ULB:

Cain, Cain's

### Caleb

#### Facts:

Caleb was one of the twelve Israelite spies whom Moses sent to explore the land of Canaan.

* He and Joshua told the people to trust God to help them defeat the Canaanites.
* Joshua and Caleb were the only men of their generation who were allowed to enter the Promised Land of Canaan.
* Caleb requested that the land of Hebron be given to him and his family. He knew that God would help him defeat the people who lived there.

(See also: Hebron, Joshua)

#### Bible References:

* 1 Chronicles 04:13
* Joshua 14:6-7
* Judges 01:12
* Numbers 32:10-12

#### Word Data:

* Strong's: H3612, H3614

#### Forms Found in the English ULB:

Caleb, Caleb's

### Cana

#### Facts:

Cana was a village or town in the province of Galilee, located about nine miles north of Nazareth.

* Cana was the hometown of Nathanael, one of the Twelve.
* Jesus attended a wedding feast in Cana and performed his first miracle there when he turned water into wine.
* Some time after that, Jesus came back to Cana and met an official there from Capernaum who requested healing for his son.

(See also: Capernaum, Galilee, the twelve)

#### Bible References:

* John 02:1-2
* John 04:46-47

#### Word Data:

* Strong's: G2580

#### Forms Found in the English ULB:

Cana

### Canaan

#### Related Ideas:

Canaanite

#### Facts:

Canaan was the son of Ham, who was one of Noah's sons. The Canaanites were the descendants of Canaan.

* The term "Canaan" or the "land of Canaan" also referred to an area of land between the Jordan River and the Mediterranean Sea. It extended south to the border of Egypt and north to the border of Syria.
* This land was inhabited by the Canaanites, as well as several other people groups.
* God promised to give the land of Canaan to Abraham and his descendants, the Israelites.

(See also: Ham, Promised Land)

#### Bible References:

* Acts 13:19-20
* Exodus 03:7-8
* Genesis 09:18
* Genesis 10:19-20
* Genesis 13:07
* Genesis 47:02

#### Word Data:

* Strong's: H3667, H3669, G5478

#### Forms Found in the English ULB:

Canaan, Canaanite, Canaanites

### Capernaum

#### Facts:

Capernaum was a fishing village on the northwest shore of the Sea of Galilee.

* Jesus lived in Capernaum whenever he was teaching in Galilee.
* Several of his disciples were from Capernaum.
* Jesus also did many miracles in this city, including bringing a dead girl back to life.
* Capernaum was one of three cities that Jesus publicly rebuked because their people rejected him and did not believe his message. He warned them that God would punish them for their unbelief.

(See also: Galilee, Sea of Galilee)

#### Bible References:

* John 02:12
* Luke 04:31
* Luke 07:1
* Mark 01:21
* Mark 02:02
* Matthew 04:12-13
* Matthew 17:24-25

#### Word Data:

* Strong's: G2584

#### Forms Found in the English ULB:

Capernaum

### Carmel

#### Related Ideas:

Carmelite, Mount Carmel

#### Facts:

"Mount Carmel" refers to a mountain range that was located along the coast of the Mediterranean Sea just north of the Plain of Sharon. Its highest peak is 546 meters high.

* There was also a town called "Carmel" located in Judah, south of the Salt Sea.
* The wealthy landowner Nabal and his wife Abigail lived near the town of Carmel where David and his men helped guard Nabal's sheep shearers.
* On Mount Carmel, Elijah challenged the prophets of Baal to a contest in order to prove that Yahweh is the only true God.
* To make it clear that this wasn't just a single mountain, "Mount Carmel" could be translated as, "mountain on the Carmel mountain range" or "Carmel mountain range."

(See also: Baal, Elijah, Judah, Salt Sea)

#### Bible References:

* 1 Kings 18:18-19
* 1 Samuel 15:12
* Jeremiah 46:18
* Micah 07:14-15

#### Word Data:

* Strong's: H3760, H3761, H3762

#### Forms Found in the English ULB:

Carmel, Carmelite, Mount Carmel

### Chaldeans

#### Related Words:

Chaldea

#### Facts:

Chaldea was a region in the southern part of Mesopotamia or Babylonia. The people who lived in this region were called Chaldeans.

* The city of Ur, where Abraham was from, was located in Chaldea. It is often referred to as "Ur of the Chaldeans."
* King Nebuchadnezzar was one of several Chaldeans who became kings over Babylonia.
* After many years, around 600 BC, the term "Chaldean" came to mean "Babylonian."

(See also: Abraham, Babylon, Shinar, Ur)

#### Bible References:

* Acts 07:4-5
* Ezekiel 01:01
* Genesis 11:27-28
* Genesis 11:31-32
* Genesis 15:6-8
* Isaiah 13:19

#### Word Data:

* Strong's: H3679, H3778, H3779, G5466

#### Forms Found in the English ULB:

Chaldea, Chaldean, Chaldeans, Chaldeans'

### Christ

#### Related Ideas:

Christ Jesus, Jesus Christ, Messiah

#### Facts:

The terms "Messiah" and "Christ" mean "Anointed One" and refer to Jesus, God's Son.

* Both "Messiah" and "Christ" are used in the New Testament to refer to God's Son, whom God the Father appointed to rule as king over his people, and to save them from sin and death.
* In the Old Testament, the prophets wrote prophecies about the Messiah hundreds of years before he came to earth.
* Often a word meaning "anointed (one)" is used in the Old Testament to refer to the Messiah who would come.
* Jesus fulfilled many of these prophecies and did many miraculous works that proves he is the Messiah; the rest of these prophecies will be fulfilled when he returns.
* The word "Christ" is often used as a title, as in "the Christ" and "Christ Jesus." "Christ" also came to be used as part of his name, as in "Jesus Christ." These names emphasize that God's Son is the Messiah, who will reign forever.
* Jesus the Messiah is the one who was chosen and anointed as a Prophet, High Priest, and King.

#### Translation Suggestions:

* In many languages "Jesus" and "Christ" are spelled in a way that keeps the sounds or spelling as close to the original as possible. For example, "Jesucristo," "Jezus Christus," "Yesus Kristus", and "Hesukristo" are some of the ways that these names are translated into different languages.
* For the term "Christ," some translators may prefer to use only some form of the term "Messiah" throughout.
* This term could be translated using its meaning, "the Anointed One" or "God's Anointed Savior."
* Many languages use a transliterated word that looks or sounds like "Christ" or "Messiah."
* The transliterated word could be followed by the definition of the term, as in "Christ, the Anointed One."
* Be consistent in how this is translated throughout the Bible so that it is clear that the same term is being referred to.
* Make sure the translations of "Messiah" and "Christ" work well in contexts where both terms occur in the same verse (such as John 1:41).

(See also: Son of God, David, Jesus, anoint)

#### Bible References:

* 1 John 05:1-3
* Acts 02:35
* Acts 05:40-42
* John 01:40-42
* John 03:27-28
* John 04:25
* Luke 02:10-12
* Matthew 01:16

#### Word Data:

* Strong's: H4899, G3323, G5547

#### Forms Found in the English ULB:

Christ, Christ Jesus, Jesus Christ, Messiah

### Christian

#### Definition:

Some time after Jesus went back to heaven, people made up the name "Christian" which means, "follower of Christ."

* It was in the city of Antioch where Jesus' followers were first called "Christians."
* A Christian is a person who believes that Jesus is the Son of God, and who trusts Jesus to save him from his sins.
* In our modern times, often the term "Christian" is used for someone who identifies with the Christian religion, but who is not really following Jesus. This is not the meaning of "Christian" in the Bible.
* Because the term "Christian" in the Bible always refers to someone who truly believes in Jesus, a Christian is also called a "believer."

#### Translation Suggestions:

* This term could be translated as "Christ-follower" or "follower of Christ" or perhaps something like, "Christ-person."
* Make sure that the translation of this term is translated differently than terms used for disciple or apostle.
* Be careful to translate this term with a word that can refer to everyone who believes in Jesus, not just certain groups.
* Also consider how this term is translated in a Bible translation in a local or national language.

(See also: Antioch, Christ, church, disciple, believe, Jesus, Son of God)

#### Bible References:

* 1 Corinthians 06:7-8
* 1 Peter 04:16
* Acts 11:26
* Acts 26:28

#### Word Data:

* Strong's: G5546

#### Forms Found in the English ULB:

Christian, Christians

### Cilicia

#### Facts:

Cilicia was a small Roman province located in the southeastern part of what is now the modern-day country of Turkey. It borders the Aegean Sea.

* The apostle Paul was a citizen from the city of Tarsus located in Cilicia.
* Paul spent several years in Cilicia after his encounter with Jesus on the road to Damascus.
* Some of the Jews from Cilicia were among those who confronted Stephen and influenced the people to stone him to death.

(See also: Paul, Stephen, Tarsus)

#### Bible References:

* Acts 06:8-9
* Acts 15:41
* Acts 27:3-6
* Galatians 01:21-24

#### Word Data:

* Strong's: G2791

#### Forms Found in the English ULB:

Cilicia

### Colossae

#### Related Words:

Colossae, Colossians

#### Facts:

In New Testament times, Colossae was a city located in the Roman province of Phrygia, an area of land that is now southwestern Turkey. The Colossians were the people who lived in Colossae.

* Located about 100 miles inland from the Mediterranean Sea, Colossae was on an important trade route between the city of Ephesus and the Euphrates River.
* While in prison in Rome, Paul wrote a letter to the "Colossians" to correct false teachings among the believers at Colossae.
* When he wrote this letter, Paul had not visited the church at Colossae, but had heard about the believers there from his coworker, Epaphras.
* Epaphras was probably the Christian worker who started the church at Colossae.
* The book of Philemon was a letter by Paul addressed to a slave owner in Colossae.

(See also: Ephesus, Paul)

#### Bible References:

* Colossians 01:03

#### Word Data:

* Strong's: G2857

#### Forms Found in the English ULB:

Colossae, Colossians

### Corinth

#### Related Words:

Corinth, Corinthians

#### Facts:

Corinth was a city in the country of Greece, about 50 miles west of Athens. The Corinthians were the people who lived at Corinth.

* Corinth was the location of one of the early Christian churches.
* The New Testament books, 1 Corinthians and 2 Corinthians were letters written by Paul to the Christians living in Corinth.
* On his first missionary journey, Paul stayed in Corinth for approximately 18 months.
* Paul met the believers Aquila and Priscilla while in Corinth.
* Other early church leaders associated with Corinth include Timothy, Titus, Apollos, and Silas.

(See also: Apollos, Timothy, Titus)

#### Bible References:

* 1 Corinthians 01:03
* 2 Corinthians 01:23-24
* 2 Timothy 04:19-22
* Acts 18:01

#### Word Data:

* Strong's: G2881, G2882

#### Forms Found in the English ULB:

Corinth, Corinthians

### Cornelius

#### Facts:

Cornelius was a Gentile, or non-Jewish man, who was a military officer in the Roman army.

* He prayed regularly to God and was very generous in giving to the poor.
* When Cornelius and his family heard the apostle Peter explain the gospel, they became believers in Jesus.
* The people of Cornelius' household were the first non-Jewish people to become believers.
* This showed Jesus' followers that he had come to save all people, including Gentiles.

(See also: apostle, believe, Gentile, good news, Greek, centurion)

#### Bible References:

* Acts 10:01
* Acts 10:08
* Acts 10:18
* Acts 10:22
* Acts 10:24
* Acts 10:26
* Acts 10:30

#### Word Data:

* Strong's: G2883

#### Forms Found in the English ULB:

Cornelius, Cornelius'

### Crete

#### Related Words:

Cretan

#### Facts:

Crete is an island that is located off the southern coast of Greece. A "Cretan" is someone who lives on this island.

* The apostle Paul traveled to the island of Crete during his missionary journeys.
* Paul left his co-worker Titus on Crete to teach the Christians and to help appoint leaders for the church there.

#### Bible References:

* Acts 02:11
* Acts 27:08
* Amos 09:7-8
* Titus 01:12

#### Word Data:

* Strong's: G2912, G2914

#### Forms Found in the English ULB:

Cretan, Cretans, Crete

### Cush

#### Related Ideas:

Cushite

#### Facts:

Cush was the oldest son of Noah's son Ham. He was also the ancestor of Nimrod. Two of his brothers were named Egypt and Canaan.

* In Old Testament times, "Cush" was the name of a large region of land south of Israel. It is probable that the land was named after Ham's son Cush.
* The ancient region of Cush covered an area of land that may have, at different times, included parts of the modern-day countries of Sudan, Egypt, Ethiopia, and possibly, Saudi Arabia.
* Another man named Cush is mentioned in the Psalms. He was a Benjamite.

(See also: Arabia, Canaan, Egypt, Ethiopia)

#### Bible References:

* 1 Chronicles 01:8-10
* Ezekiel 29:10
* Genesis 02:13
* Genesis 10:6-7
* Jeremiah 13:23

#### Word Data:

* Strong's: H3568, H3569, H3570, H3571

#### Forms Found in the English ULB:

Cush, Cushite, Cushites

### Cyprus

#### Facts:

Cyprus is an island in the Mediterranean Sea, about 64 kilometers south of the modern-day country of Turkey.

* Barnabas was from Cyprus so it is probable that his cousin John Mark was also from there.
* Paul and Barnabas preached together on the island of Cyprus at the beginning of their first missionary journey. John Mark came along to help them on that trip.
* Later on, Barnabas and Mark visited Cyprus again.
* In the Old Testament, Cyprus is mentioned as being a rich source of cypress trees.

(See also: Barnabas, John Mark, the sea)

#### Bible References:

* Acts 04:36-37
* Acts 13:05
* Acts 15:41
* Acts 27:04
* Ezekiel 27:6-7
* Isaiah 23:10-12

#### Word Data:

* Strong's: G2953, G2954

#### Forms Found in the English ULB:

Cyprus

### Cyrene

#### Related Ideas:

Cyrenian

#### Facts:

Cyrene was a Greek city on the north coast of Africa on the Mediterranean Sea, directly south of the island of Crete.

* In New Testament times, both Jews and Christians lived in Cyrene.
* Cyrene is probably most well-known in the Bible as the home city of a man named Simon who carried the cross of Jesus.

(See also: Crete)

#### Bible References:

* Acts 11:19-21
* Matthew 27:32-34

#### Word Data:

* Strong's: G2956, G2957

#### Forms Found in the English ULB:

Cyrene, Cyrenians

### Cyrus

#### Facts:

Cyrus was a Persian king who founded the Persian empire in about 550 BC, through military conquest. In history he was also known as Cyrus the Great.

* King Cyrus conquered the city of Babylon, which led to the release of the Israelites who had been kept in exile there.
* Cyrus was known for his tolerant attitude toward the people of the nations he conquered. His kindness toward the Jews led to the rebuilding of the Jerusalem temple after the exile.
* Cyrus was reigning during the time when Daniel, Ezra, and Nehemiah were living.

(See also: Daniel, Darius, Ezra, Nehemiah, Persia)

#### Bible References:

* 2 Chronicles 36:23
* Daniel 01:21
* Ezra 05:13
* Isaiah 44:28

#### Word Data:

* Strong's: H3566

#### Forms Found in the English ULB:

Cyrus, Cyrus'

### Damascus

#### Facts:

Damascus is the capital city of the country of Syria. It is still in the same location as it was in Bible times.

* Damascus is one of the oldest, continuously inhabited cities in the world.
* During the time of Abraham, Damascus was the capital of the Aram kingdom (located in what is now Syria).
* Throughout the Old Testament, there are many references to the interactions between the inhabitants of Damascus and the people of Israel.
* Several biblical prophecies predict the destruction of Damascus. These prophecies may have been fulfilled when Assyria destroyed the city during Old Testament times, or there may be also be a future, more complete destruction of this city.
* In the New Testament, the Pharisee Saul (later known as Paul) was on his way to arrest Christians in the city of Damascus when Jesus confronted him and caused him to become a believer.

(See also: Aram, Assyria, believe, Syria)

#### Bible References:

* 2 Chronicles 24:23-24
* Acts 09:1-2
* Acts 09:03
* Acts 26:12
* Galatians 01:15-17
* Genesis 14:15-16

#### Word Data:

* Strong's: H1834, G1154

#### Forms Found in the English ULB:

Damascus

### Dan

#### Related Words:

Danite

#### Facts:

Dan was the fifth son of Jacob and was one of the twelve tribes of Israel.The region settled by the tribe of Dan in the northern part of Canaan also was given this name.

* During the time of Abram, there was a city named Dan located west of Jerusalem.
* Years later, during the time the nation of Israel entered the promised land, a different city named Dan was located about 60 miles north of Jerusalem.
* The term "Danites" refers to the descendants of Dan, who were also members of his clan.

(See also: Canaan, Jerusalem, twelve tribes of Israel)

#### Bible References:

* 1 Chronicles 12:35
* 1 Kings 04:25
* Exodus 01:1-5
* Genesis 14:14
* Genesis 30:06

#### Word Data:

* Strong's: H1835, H1839, H2051

#### Forms Found in the English ULB:

Dan, Dan's, Danite, Danites

### Daniel

#### Facts:

Daniel was an Israelite prophet who as a young man was taken captive by the Babylonian king Nebuchadnezzar around 600 BC.

* This was during the time that many other Israelites from Judah were held captive in Babylon for 70 years.
* Daniel was given the Babylonian name Belteshazzar.
* Daniel was an honorable and righteous young man who obeyed God.
* God enabled Daniel to interpret several dreams or visions for the Babylonian kings.
* Because of this ability and because of his honorable character, Daniel was given a high leadership position in the Babylonian empire.
* Many years later, Daniels enemies tricked the Babylonian king Darius into making a law forbidding the worship of anyone except the king. Daniel continued to pray to God, so he was arrested and thrown into a den of lions. But God rescued him and he was not harmed at all.

(See also: Babylon, Nebuchadnezzar)

#### Bible References:

* Daniel 01:6-7
* Daniel 05:29
* Daniel 07:28
* Ezekiel 14:12-14
* Matthew 24:15

#### Word Data:

* Strong's: H1840, H1841, G1158

#### Forms Found in the English ULB:

Daniel, Daniel's

### Darius

#### Facts:

Darius was the name of several kings of Persia. It is possible that "Darius" was a title rather than a name.

* "Darius the Mede" was the king who was tricked into having the prophet Daniel thrown into a lion's den as punishment for worshiping God.
* "Darius the Persian" helped facilitate the reconstruction of the temple in Jerusalem during the time of Ezra and Nehemiah.

(See also: Persia, Babylon, Daniel, Ezra, Nehemiah)

#### Bible References:

* Ezra 04:4-6
* Haggai 01:01
* Nehemiah 12:22
* Zechariah 01:01

#### Word Data:

* Strong's: H1867, H1868

#### Forms Found in the English ULB:

Darius, Darius'

### David

#### Facts:

David was the second king of Israel and he loved and served God. He was the main writer of the book of Psalms.

* When David was still a young boy caring for his family's sheep, God chose him to become the next king of Israel.
* David became a great fighter and led the Israelite army in battles against their enemies. His defeat of Goliath the Philistine is well known.
* King Saul tried to kill David, but God protected him, and made him king after Saul's death.
* David committed a terrible sin, but he repented and God forgave him.
* Jesus, the Messiah, is called the "Son of David" because he is a descendant of King David.

(See also: Goliath, Philistines, [Saul (OT)](../names/saul.md))

#### Bible References:

* 1 Samuel 17:12-13
* 1 Samuel 20:34
* 2 Samuel 05:02
* 2 Timothy 02:08
* Acts 02:25
* Acts 13:22
* Luke 01:32
* Mark 02:26

#### Word Data:

* Strong's: H1732, G1138

#### Forms Found in the English ULB:

David, David's

### Delilah

#### Facts:

Delilah was a Philistine woman who was loved by Samson, but was not his wife.

* Delilah loved money more than she loved Samson.
* The Philistines bribed Delilah to trick Samson into telling her how he could be made weak. When his strength was gone, the Philistines captured him.

(See also: bribe, Philistines, Samson)

#### Bible References:

* Judges 16:4-5
* Judges 16:6-7
* Judges 16:10
* Judges 16:18

#### Word Data:

* Strong's: H1807

#### Forms Found in the English ULB:

Delilah, Delilah's

### Eden

#### Related Ideas:

garden of Eden

#### Facts:

In ancient times, Eden was a region that had a garden where God placed the first man and woman to live.

* The garden where Adam and Eve lived was only part of Eden.
* The exact location of the region of Eden is not certain, but the Tigris and Euphrates Rivers were flowing through it.
* The word "Eden" comes from a Hebrew word meaning to "take great delight in."

(See also: Adam, Euphrates, Eve)

#### Bible References:

* Ezekiel 28:11-13
* Genesis 02:7-8
* Genesis 02:10
* Genesis 02:15
* Genesis 04:16-17
* Joel 02:3

#### Word Data:

* Strong's: H5729, H5731

#### Forms Found in the English ULB:

Eden, garden of Eden

### Edom

#### Related Words:

Edomite, Idumea

#### Facts:

Edom was another name for Esau. The region where he lived also became known as "Edom" and later, "Idumea." The "Edomites" were his descendants.

* The region of Edom changed locations over time. It was mostly located to the south of Israel and eventually extended into southern Judah.
* During New Testament times, Edom covered the southern half of the province of Judea. The Greeks called it "Idumea."
* The name "Edom" means "red," which may refer to the fact that Esau was covered with red hair when he was born. Or it may refer to the red lentil stew that Esau traded his birthright for.
* In the Old Testament, the country of Edom is often mentioned as an enemy of Israel.
* The entire book of Obadiah is about the destruction of Edom. Other Old Testament prophets also spoke negative prophecies against Edom.

(See also: adversary, birthright, Esau, Obadiah, prophet)

#### Bible References:

* Genesis 25:30
* Genesis 32:03
* Genesis 36:01
* Isaiah 11:14-15
* Joshua 11:16-17
* Obadiah 01:02

#### Word Data:

* Strong's: H123, H130, G2401

#### Forms Found in the English ULB:

Edom, Edom's, Edomite, Edomites, Idumea

### Egypt

#### Related Words:

Egyptian

#### Facts:

Egypt is a country in the northeast part of Africa, to the southwest of the land of Canaan. An Egyptian is a person who is from the country of Egypt.

* In ancient times, Egypt was a powerful and wealthy country.
* Ancient Egypt was divided into two parts, Lower Egypt (northern part where the Nile River flowed downward into the sea) and Upper Egypt (southern part). In the Old Testament, these parts are referred to as "Egypt" and "Pathros" in the original language text.
* Several times when there was little food in Canaan, Israel's patriarchs traveled to Egypt to buy food for their families.
* For several hundred years, the Israelites were slaves in Egypt.
* Joseph and Mary went down to Egypt with the young child Jesus, to escape from Herod the Great.

(See also: Herod the Great, [Joseph (NT)](../names/josephnt.md), Nile River, patriarch)

#### Bible References:

* 1 Samuel 04:7-9
* Acts 07:10
* Exodus 03:07
* Genesis 41:29
* Genesis 41:57
* Matthew 02:15

#### Word Data:

* Strong's: H4692, H4693, H4713, H4714, G124, G125

#### Forms Found in the English ULB:

Egypt, Egypt's, Egyptian, Egyptians, Egyptians'

### Ekron

#### Related Words:

Ekronite

#### Facts:

Ekron was a major city of the Philistines, located nine miles inland from the Mediterranean Sea.

* A temple of the false god Baal-zebub was located at Ekron.
* When the Philistines captured the ark of the covenant, they took it to Ashdod and then moved it to Gath and Ekron because God kept causing people to get sick and die in whatever city the ark was taken to. Finally the Philistines sent the ark back to Israel.
* When King Ahaziah fell through the roof of his house and injured himself, he sinned by trying to find out from the false god Baal-zebub of Ekron as to whether or not he would die from his injuries. Because of this sin, Yahweh said that he would die.

(See also: Ahaziah, ark of the covenant, Ashdod, Beelzebul, god, Gath, Philistines)

#### Bible References:

* 1 Samuel 05:10
* Joshua 13:2-3
* Judges 01:18-19
* Zechariah 09:05

#### Word Data:

* Strong's: H6138, H6139

#### Forms Found in the English ULB:

Ekron, Ekronites

### Elam

#### Related Words:

Elamite

#### Facts:

Elam was a son of Shem and a grandson of Noah.

* The descendants of Elam were called "Elamites," and they lived in a region that was also called "Elam."
* The region of Elam was located southeast of the Tigris River in what is now western Iran.

(See also: Noah, Shem)

#### Bible References:

* 1 Chronicles 01:17-19
* Acts 02:09
* Ezra 08:4-7
* Isaiah 22:06

#### Word Data:

* Strong's: H5867, H5962, G1639

#### Forms Found in the English ULB:

Elam, Elamites

### Eleazar

#### Facts:

Eleazar was the name of several men in the Bible.

* Eleazar was the third son of Moses' brother Aaron. After Aaron died, Eleazar became the high priest in Israel.
* Eleazar was also the name of one of David's "mighty men."
* Another Eleazar was one of Jesus' ancestors.

(See also: Aaron, high priest, David, mighty)

#### Bible References:

* 1 Chronicles 24:03
* Judges 20:27-28
* Numbers 26:1-2
* Numbers 34:16-18

#### Word Data:

* Strong's: H499, G1648

#### Forms Found in the English ULB:

Eleazar, Eleazar's

### Eliakim

#### Facts:

Eliakim was the name of two men in the Old Testament.

* One man named Eliakim was the manager of the palace under King Hezekiah.
* Another man named Eliakim was a son of King Josiah. He was made king of Judah by the Egyptian pharaoh Necho.
* Necho changed Eliakim's name to Jehoiakim.

(See also: Hezekiah, Jehoiakim, Josiah, Pharaoh)

#### Bible References:

* 2 Kings 18:18
* 2 Kings 18:26
* 2 Kings 18:37
* 2 Kings 23:34-35

#### Word Data:

* Strong's: H471, G1662

#### Forms Found in the English ULB:

Eliakim, Eliakim's

### Elijah

#### Facts:

Elijah was one of the most important prophets of Yahweh. Elijah prophesied during the reigns of several kings of Israel and Judah, including King Ahab.

* God did many miracles through Elijah, including raising a dead boy back to life.
* Elijah rebuked King Ahab for worshiping the false god Baal.
* He challenged the prophets of Baal to a test that proved that Yahweh is the only true God.
* At the end of Elijah's life, God miraculously took him up to heaven while he was still alive.
* Hundreds of years later, Elijah, along with Moses, appeared with Jesus on a mountain, and they talked together about Jesus' coming suffering and death in Jerusalem.

(See also: miracle, prophet, Yahweh)

#### Bible References:

* 1 Kings 17:1
* 2 Kings 01:3-4
* James 05:16-18
* John 01:19-21
* John 01:24-25
* Mark 09:05

#### Word Data:

* Strong's: H452, G2243

#### Forms Found in the English ULB:

Elijah, Elijah's

### Elisha

#### Facts:

Elisha was a prophet in Israel during the reigns of several kings of Israel: Ahab, Ahaziah, Jehoram, Jehu, Jehoahaz, and Jehoash.

* God told the prophet Elijah to anoint Elisha as prophet.
* When Elijah was taken to heaven in a fiery chariot, Elisha became God's prophet to the kings of Israel.
* Elisha did many miracles, including healing a man from Syria who had leprosy and raising from the dead the son of a woman from Shunem.

(See also: Elijah, Naaman, prophet)

#### Bible References:

* 1 Kings 19:15-16
* 2 Kings 03:15
* 2 Kings 05:08
* Luke 04:25

#### Word Data:

* Strong's: H477

#### Forms Found in the English ULB:

Elisha, Elisha's

### Elizabeth

#### Facts:

Elizabeth was the mother of John the Baptist. Her husband's name was Zechariah.

* Zechariah and Elizabeth had never been able to have children, but in their old age, God promised Zechariah that Elizabeth would bear him a son.
* God kept his promise, and soon Zechariah and Elizabeth were able to conceive, and she gave birth to a son. They named the baby John.
* Elizabeth was also a relative of Mary, Jesus' mother.

(See also: [John (the Baptist)](../names/johnthebaptist.md), [Zechariah (NT)](../names/zechariahnt.md))

#### Bible References:

* Luke 01:05
* Luke 01:24-25
* Luke 01:41

#### Word Data:

* Strong's: G1665

#### Forms Found in the English ULB:

Elizabeth, Elizabeth's

### En Gedi

#### Facts:

En Gedi was the name of a city in the wilderness of Judah southeast of Jerusalem.

* En Gedi was located on the western bank of the Salt Sea.
* Part of its name means "fountain," referring to a spring of water that flows down from the city into the sea.
* En Gedi was known for having beautiful vineyards and other fertile land, probably due to the continual watering by the fountain of water.
* There were strongholds in En Gedi which David fled to when he was being chased by King Saul.

(See also: David, desert, fountain, Judah, rest, Salt Sea, [Saul (OT)](../names/saul.md), stronghold, vineyard)

#### Bible References:

* 2 Chronicles 20:02
* Song of Solomon 01:12-14

#### Word Data:

* Strong's: H5872

#### Forms Found in the English ULB:

En Gedi

### Enoch

#### Facts:

Enoch was the name of two men in the Old Testament.

* One man named Enoch was descended from Seth. He was the great grandfather of Noah.
* This Enoch had a close relationship with God and when he was 365 years old, God took him to heaven while he was still alive.
* A different man named Enoch was a son of Cain.

(See also: Cain, Seth)

#### Bible References:

* 1 Chronicles 01:03
* Genesis 05:18-20
* Genesis 05:24
* Jude 01:14
* Luke 03:36-38

#### Word Data:

* Strong's: H2585, G1802

#### Forms Found in the English ULB:

Enoch, Enoch's

### Ephesus

#### Related Words:

Ephesian

#### Facts:

Ephesus was an ancient Greek city on the west coast of what is now the present-day country of Turkey.

* During the time of the early Christians, Ephesus was the capital of Asia, which was a small Roman province at that time.
* Because of its location, this city was an important center of trade and travel.
* A well-known pagan temple for the worship of the goddess Artemis (Diana) was located in Ephesus.
* Paul lived and worked in Ephesus for more than two years and later appointed Timothy to lead the new believers there.
* The book of Ephesians in the New Testament is a letter that Paul wrote to the believers in Ephesus.

(See also: Asia, Paul, Timothy)

#### Bible References:

* 1 Corinthians 15:32
* 1 Timothy 01:03
* 2 Timothy 04:11-13
* Acts 19:01
* Ephesians 01:01

#### Word Data:

* Strong's: G2179, G2180, G2181

#### Forms Found in the English ULB:

Ephesian, Ephesians, Ephesus

### Ephraim

#### Related Words:

Ephraimite

#### Facts:

Ephraim was the second son of Joseph. His descendants, the Ephraimites, formed one of the twelve tribes of Israel.

* The tribe of Ephraim was one of the ten tribes that were located in the northern part of Israel.
* Sometimes the name Ephraim is used in the Bible to refer to the whole northern kingdom of Israel.
* Ephraim was apparently a very mountainous or hilly area, based on references to "the hill country of Ephraim" or "the mountains of Ephraim."

(See also: kingdom of Israel, twelve tribes of Israel)

#### Bible References:

* 1 Chronicles 06:66-69
* 2 Chronicles 13:4-5
* Ezekiel 37:16
* Genesis 41:52
* Genesis 48:1-2
* John 11:54

#### Word Data:

* Strong's: H669, H673, G2187

#### Forms Found in the English ULB:

Ephraim, Ephraim's, Ephraimite, Ephraimites

### Ephrathah

#### Related Words:

Ephrath, Ephrathite

#### Facts:

Ephrathah was the name of a city and region in the northern part of Israel. The city of Ephrathah was also called "Ephrath," and later it was called "Bethlehem" and "Ephrathah-Bethlehem."

* Ephrathah was also the name of Caleb's second wife. She was also called Ephrath.
* A person who was from the city of Ephrathah was called an "Ephrathite."
* Boaz, the great-grandfather of David, was an Ephrathite.

(See also: Bethlehem, Boaz, Caleb, David, Israel)

#### Bible References:

#### Word Data:

* Strong's: H672, H673

#### Forms Found in the English ULB:

Ephrath, Ephrathah, Ephrathite, Ephrathites

### Esau

#### Facts:

Esau was one of the twin sons of Isaac and Rebekah. He was the first baby born to them. His twin brother was Jacob.

* Esau sold his birthright to his brother Jacob in exchange for a bowl of food.
* Since Esau was born first, his father Isaac was supposed to give him a special blessing. But Jacob tricked Isaac into giving him that blessing instead. At first Esau was so angry that he wanted to kill Jacob, but later he forgave him.
* Esau had many children and grandchildren, and these descendants formed a large people group living in the land of Canaan.

(See also: Edom, Isaac, Jacob, Rebekah)

#### Bible References:

* Genesis 25:26
* Genesis 25:29-30
* Genesis 26:34
* Genesis 27:11-12
* Genesis 32:05
* Hebrews 12:17
* Romans 09:13

#### Word Data:

* Strong's: H6215, G2269

#### Forms Found in the English ULB:

Esau, Esau's

### Esther

#### Facts:

Esther was a Jewish woman who became queen of the Persian kingdom during the time of the Babylonian captivity of the Jews.

* The book of Esther tells the story of how Esther became the wife of the Persian King Xerxes and how God used her to save her people.
* Esther was an orphan who was raised by her godly older cousin, Mordecai.
* Her obedience to her adoptive father helped her to be obedient to God.
* Esther obeyed God and risked her life in order to save her people, the Jews.
* The story of Esther illustrates God's sovereign control over the events of history, especially how he protects his people and works through those who obey him.

(See also: Xerxes, Babylon, Mordecai, Persia)

#### Bible References:

* Esther 02:7
* Esther 02:15
* Esther 07:01
* Esther 08:02

#### Word Data:

* Strong's: H635

#### Forms Found in the English ULB:

Esther, Esther's

### Ethiopia

#### Related Words:

Ethiopian

#### Facts:

Ethiopia is a country in Africa located just south of Egypt, bordered by the Nile River to the west and by the Red Sea to the east. A person from Ethiopia is an "Ethiopian."

* Ancient Ethiopia was located south of Egypt and included land that is now part of several modern-day African countries, such as Sudan, modern Ethiopia, Somalia, Kenya, Uganda, Central African Republic, and Chad.
* In the Bible, Ethiopia is sometimes called "Cush" or "Nubia."
* The countries of Ethiopia ("Cush") and Egypt are often mentioned together in the Bible, perhaps because they were located next to each other and their people may have had some of the same ancestors.
* God sent Philip the evangelist to a desert where he shared the good news about Jesus with an Ethiopian eunuch.

(See also: Cush, Egypt, eunuch, Philip)

#### Bible References:

* Acts 08:27
* Acts 08:30
* Acts 08:32-33
* Acts 08:36-38
* Isaiah 18:1-2
* Nahum 03:09
* Zephaniah 03:9-11

#### Word Data:

* Strong's: G128

#### Forms Found in the English ULB:

Ethiopia, Ethiopian

### Euphrates

#### Related Words:

Euphrates River, the River

#### Facts:

The Euphrates is the name of one of the four rivers that flowed through the Garden of Eden. It is the river that is most often mentioned in the Bible.

* The modern day river named Euphrates is located in the Middle East and is the longest and most important river in Asia.
* Together with the Tigris River, the Euphrates borders a region of land known as Mesopotamia.
* The ancient city of Ur where Abraham came from was at the mouth of the Euphrates River.
* This river was one of the boundaries of the land that God promised to give to Abraham (Genesis 15:18).
* Sometimes the Euphrates is simply called "the River."

#### Bible References:

* 1 Chronicles 05:7-9
* 2 Chronicles 09:25-26
* Exodus 23:30-33
* Genesis 02:13-14
* Isaiah 07:20

#### Word Data:

* Strong's: H5104, H6578, G2166

#### Forms Found in the English ULB:

Euphrates, Euphrates River, the River

### Eve

#### Facts:

This was the name of the first woman. Her name means "life" or "living."

* God formed Eve from a rib that he took out of Adam.
* Eve was created to be Adam's "helper." She came alongside Adam to assist him in the work that God gave them to do.
* Eve was tempted by Satan (in the form of a snake) and was the first to sin by eating the fruit that God said not to eat.

(See also: Adam, life, Satan)

#### Bible References:

* 1 Timothy 02:13
* 2 Corinthians 11:03
* Genesis 03:20
* Genesis 04:02

#### Word Data:

* Strong's: H2332, G2096

#### Forms Found in the English ULB:

Eve, Eve's

### Ezekiel

#### Facts:

Ezekiel was a prophet of God during the exile period when many Jews were taken to Babylon.

* Ezekiel was a priest living in the kingdom of Judah when he and many other Jews were captured by the Babylonian army.
* For over twenty years, he and his wife lived in Babylon near a river, and the Jews came there to hear him speak messages from God.
* Among other things, Ezekiel prophesied about the destruction and restoration of Jerusalem and the temple.
* He also prophesied about the future kingdom of the Messiah.

(See also: Babylon, Christ, exile, prophet)

#### Bible References:

* Ezekiel 01:03
* Ezekiel 24:24

#### Word Data:

* Strong's: H3168

#### Forms Found in the English ULB:

Ezekiel, Ezekiel's

### Ezra

#### Facts:

Ezra was an Israelite priest and expert in Jewish law who recorded the history of the Israelites' return to Jerusalem from Babylon where Israel had been held captive for 70 years.

* Ezra recorded this part of Israel's history in the biblical book of Ezra. He may also have written the book of Nehemiah, since these two books had originally been one single book.
* When Ezra returned to Jerusalem he re-established the Law, since the Israelites had stopped obeying the Sabbath laws and had intermarried with women who practiced pagan religions.
* Ezra also helped rebuild the temple, which had been destroyed by the Babylonians when they captured Jerusalem.
* There are two other men named Ezra mentioned in the Old Testament.

(See also: Babylon, exile, Jerusalem, law of Moses, Nehemiah, temple)

#### Bible References:

* Ezra 07:06
* Nehemiah 08:1-3
* Nehemiah 12:01

#### Word Data:

* Strong's: H250, H5830, H5831

#### Forms Found in the English ULB:

Ezra, Ezra's

### Gabriel

#### Facts:

Gabriel is the name of one of God's angels. He is mentioned by name several times, in both the Old and New Testaments.

* God sent Gabriel to tell the prophet Daniel the meaning of a vision he had seen.
* Another time, while Daniel was praying, the angel Gabriel flew to him and prophesied about what would happen in the future. Daniel described him as a "man."
* In the New Testament it is recorded that Gabriel came to Zechariah to prophesy that his aged wife Elizabeth would have a son, John.
* Sixth months after that, Gabriel was sent to Mary to tell her that God would miraculously enable her to conceive a child who would be the "Son of God." Gabriel told Mary to name her son "Jesus."

(See also: angel, Daniel, Elizabeth, [John (the Baptist)](../names/johnthebaptist.md), Mary, prophet, Son of God, [Zechariah (NT)](../names/zechariahnt.md))

#### Bible References:

* Daniel 08:15-17
* Daniel 09:21
* Luke 01:19
* Luke 01:26

#### Word Data:

* Strong's: H1403, G1043

#### Forms Found in the English ULB:

Gabriel, Gabriel's

### Gad

#### Related Words

Gadite

#### Facts:

Gad was one of the sons of Jacob. Jacob was also named Isreal.

* Gad's family became one of the twelve tribes of Israel.
* Another man in the Bible named Gad was a prophet who confronted King David for his sin of taking a census of the Israelite people.
* The names of the cities Baalgad and Migdalgad are each two words in the original text and are sometimes written "Baal Gad" and "Migdal Gad."
* A Gadite was a person from the tribe of Gad.

(See also: census, prophet, twelve tribes of Israel)

#### Bible References:

* 1 Chronicles 05:18
* Exodus 01:1-5
* Genesis 30:11
* Joshua 01:12
* Joshua 21:38

#### Word Data:

* Strong's: H1410, H1425, G1045

#### Forms Found in the English ULB:

Gad, Gadite, Gadites, Gad's

### Galatia

#### Related Words:

Galatian

#### Facts:

In New Testament times, Galatia was a large Roman province located in the central part of what is now the country of Turkey.

* Part of Galatia bordered the Black Sea, which was to the north. It was also bordered by the provinces of Asia, Bithynia, Cappadocia, Celicia, and Pamphylia.
* The apostle Paul wrote a letter to the Christians who lived in the province of Galatia. This letter is the New Testament book called "Galatians."
* One reason that Paul wrote his letter to the Galatians was to emphasize again the gospel of salvation by grace, not by works.
* The Jewish Christians there were incorrectly teaching the Gentile Christians there that it was necessary for believers to keep certain Jewish laws.

(See also: Asia, believe, Cilicia, good news, Paul, work)

#### Bible References:

* 1 Corinthians 16:1-2
* 1 Peter 01:1-2
* 2 Timothy 04:9-10
* Acts 16:6-8
* Galatians 01:01

#### Word Data:

* Strong's: G1053, G1054

#### Forms Found in the English ULB:

Galatia, Galatians

### Galilee

#### Related Words:

Galilean

#### Facts:

Galilee was the most northern region of Israel, just north of Samaria. A "Galilean" was a person who lived in Galilee or who lived in Galilee.

* Galilee, Samaria, and Judea were the three main provinces of Israel during New Testament times.
* Galilee is bordered on the east by a large lake called the "Sea of Galilee."
* Jesus grew up and lived in the town of Nazareth in Galilee.
* Most of the miracles and teachings of Jesus took place in the region of Galilee.

(See also: Nazareth, Samaria, Sea of Galilee)

#### Bible References:

* Acts 09:32
* Acts 13:31
* John 02:1-2
* John 04:03
* Luke 13:03
* Mark 03:07
* Matthew 02:22-23
* Matthew 03:13-15

#### Word Data:

* Strong's: H1551, G1056, G1057

#### Forms Found in the English ULB:

Galilee, Galilean, Galileans

### Gath

#### Related Words:

Gittite

#### Facts:

Gath was one of the five major cities of the Philistines. It was located north of Ekron and east of Ashdod and Ashkelon.

* The Philistine warrior Goliath was from the city of Gath.
* During the time of Samuel, the Philistines stole the ark of the covenant from Israel and took it to their pagan temple at Ashdod. It was then moved to Gath and later to Ekron. But God punished the people of those cities with disease, so they sent it back to Israel again.
* When David was escaping from King Saul, he fled to Gath and lived there awhile with his two wives and with six hundred men who were his loyal followers.
* A Gittite was a person from the city of Gath.

(See also: Ashdod, Ashkelon, Ekron, Gaza, Goliath, Philistines)

#### Bible References:

* 1 Kings 02:39
* 1 Samuel 05:8-9
* 2 Chronicles 26:6-8
* Joshua 11:21-22

#### Word Data:

* Strong's: H1661, H1663

#### Forms Found in the English ULB:

Gath, Gittite, Gittites

### Gaza

#### Related Words

Gazite

#### Facts:

During Bible times, Gaza was a prosperous Philistine city located on the coast of the Mediterranean Sea, about 38 kilometers south of Ashdod. It was one of the Philistines' five major cities.

* Because of its location, Gaza was a key seaport where commercial activities took place between many different people groups and nations.
* Today, the city of Gaza is still an important seaport in the Gaza Strip, which is a region of land located along the coast of the Mediterranean Sea bordered by Israel on the north and east, and by Egypt on the south.
* Gaza was the city that the Philistines took Samson to after they had captured him.
* Philip the evangelist was walking along the desert road to Gaza when he met an Ethiopian eunuch.
* A Gazite was a person from the city of Gaz.

(See also: Ashdod, Philip, Philistines, Ethiopia, Gath)

#### Bible References:

* 1 Kings 04:24-25
* Acts 08:26
* Genesis 10:19
* Joshua 10:40-41
* Judges 06:3-4

#### Word Data:

* Strong's: H5804, H5841, G1048

#### Forms Found in the English ULB:

Gaza, Gazites

### Gentile

#### Facts:

The term "Gentile" refers to anyone who is not a Jew. Gentiles are people who are not descendants of Jacob.

* In the Bible, the term "uncircumcised" is also used figuratively to refer to Gentiles because many of them did not circumcise their male children as the Israelites did.
* Because God chose the Jews to be his special people, they thought of the Gentiles as outsiders who could never be God's people.
* The Jews were also called "Israelites" or "Hebrews" at different times in history. They referred to anyone else as a "Gentile."
* Gentile could also be translated as "not a Jew" or "non-Jewish" or "not an Israelite" (Old Testament) or "non-Jew.".
* Traditionally, Jews would neither eat with nor associate with Gentiles, which at first caused problems within the early church.

(See also: Israel, Jacob, Jew)

#### Bible References:

* Acts 09:13-16
* Acts 14:5-7
* Galatians 02:16
* Luke 02:32
* Matthew 05:47
* Matthew 06:5-7
* Romans 11:25

#### Word Data:

* Strong's: H1471, G1482, G1484

#### Forms Found in the English ULB:

Gentile, Gentiles

### Gerar

#### Facts:

Gerar was a city and region in the land of Canaan, located southwest of Hebron and northwest of Beersheba.

* King Abimelech was the ruler of Gerar when Abraham and Sarah settled there.
* The Philistines dominated the region of Gerar during the time that the Israelites were living in Canaan.

(See also: Abimelek, Beersheba, Hebron, Philistines)

#### Bible References:

* 2 Chronicles 14:12-13
* Genesis 20:1-3
* Genesis 26:1
* Genesis 26:06

#### Word Data:

* Strong's: H1642

#### Forms Found in the English ULB:

Gerar

### Geshur

#### Related Words:

Geshurite

#### Facts:

During the time of King David, Geshur was a small kingdom located on the east side of the Sea of Galilee between the countries of Israel and Aram.

* King David married Maacah, the daughter of Geshur's king, and she bore him a son, Absalom.
* After murdering his half-brother Amnon, Absalom fled northeast from Jerusalem to Geshur, a distance of about 140 kilometers. He stayed there three years.
* A Geshurite was a person from the kingom of Geshur.\*

(See also: Absalom, Amnon, Aram, Sea of Galilee)

#### Bible References:

* 1 Chronicles 02:23
* 2 Samuel 03:2-3
* Deuteronomy 03:14
* Joshua 12:3-5

#### Word Data:

* Strong's: H1650

#### Forms Found in the English ULB:

Geshur, Geshurites

### Gethsemane

#### Facts:

Gethsemane was a garden of olive trees east of Jerusalem beyond the Kidron valley and near the Mount of Olives.

* The garden of Gethsemane was a place where Jesus and his followers would go to be alone and rest, away from the crowds.
* It was in Gethsemane that Jesus prayed in deep sorrow, before being arrested there by Jewish leaders.

(See also: Judas Iscariot, Kidron Valley, Mount of Olives)

#### Bible References:

* Mark 14:32
* Matthew 26:36

#### Word Data:

* Strong's: G1068

#### Forms Found in the English ULB:

Gethsemane

### Gibeah

#### Facts:

Gibeah was a city located north of Jerusalem and south of Bethel.

* Gibeah was in the territory of the tribe of Benjamin.
* It was the site of a huge battle between the Benjamites and Israel.

(See also: Benjamin, Bethel, Jerusalem)

#### Bible References:

* 1 Samuel 10:26-27
* 2 Samuel 21:06
* Hosea 09:09
* Judges 19:12-13

#### Word Data:

* Strong's: H1390

#### Forms Found in the English ULB:

Gibeah

### Gibeon

#### Related Words:

Gibeonite

#### Facts:

Gibeon was a city that was located about 13 kilometers northwest of Jerusalem. The people living in Gibeon were the Gibeonites.

* When the Gibeonites heard about how the Israelites had destroyed the cities of Jericho and Ai, they were afraid.
* So the Gibeonites came to the leaders of Israel at Gilgal and pretended to be people from a far-away country.
* The Israelite leaders were deceived and made an agreement with the Gibeonites that they would protect them and not destroy them.

(See also: Gilgal, Jericho, Jerusalem)

#### Bible References:

* 1 Chronicles 08:29
* 1 Kings 03:4-5
* 2 Samuel 02:12-13
* Joshua 09:3-5

#### Word Data:

* Strong's: H1391, H1393

#### Forms Found in the English ULB:

Gibeon, Gibeonite, Gibeonites

### Gideon

#### Facts:

Gideon was an Israelite man whom God raised up to deliver the Israelites from their enemies.

* During the time when Gideon lived, a people group called the Midianites kept attacking the Israelites and destroying their crops.
* Even though Gideon was afraid, God used him to lead the Israelites to fight against the Midianites and defeat them.
* Gideon also obeyed God by taking down altars to the false gods Baal and Asherah.
* He not only led the people in defeating their enemies but also encouraged them to obey and worship Yahweh, the one true God.

(See also: Baal, Asherah, deliver, Midian, Yahweh)

#### Bible References:

* Hebrews 11:32-34
* Judges 06:11
* Judges 06:23
* Judges 08:17

#### Word Data:

* Strong's: H1439, H1441

#### Forms Found in the English ULB:

Gideon, Gideon's

### Gilead

#### Gileadite

#### Facts:

Gilead was the name of a mountainous region east of the Jordan river where the Israelite tribes of Gad, Reuben, and Manasseh lived.

* This region was also referred to as the "hill country of Gilead" or "Mount Gilead."
* "Gilead" was also the name of several men in the Old Testament. One of these men was the grandson of Manasseh. Another Gilead was the father of Jephthah.
* A Giliadite was a descendant of Gilead and a member of his clan.

(See also: Gad, Jephthah, Manasseh, Reuben, twelve tribes of Israel)

#### Bible References:

* 1 Chronicles 02:22
* 1 Samuel 11:01
* Amos 01:03
* Deuteronomy 02:36-37
* Genesis 31:21
* Genesis 37:25-26

#### Word Data:

* Strong's: H1568, H1569

#### Forms Found in the English ULB:

Gilead, Gileadite, Gileadites

### Gilgal

#### Facts:

Gilgal was a town north of Jericho and was the first place that the Israelites camped after crossing the Jordan River to enter Canaan.

* At Gilgal, Joshua set up twelve stones taken from the dry river bed of the Jordan River that they had just crossed over.
* Gilgal was the city that Elijah and Elisha were leaving as they crossed the Jordan when Elijah was taken up to heaven.
* There were also several other places called "Gilgal" in the Old Testament.
* The word "gilgal" means "circle of stones," perhaps referring to a place where a circular altar was built.
* In the Old Testament, this name almost always occurs as "the gilgal." This may indicate that it was not a specific place name but rather was a description of a certain kind of place.

(See also: Elijah, , Elisha, Jericho, Jordan River)

#### Bible References:

* 1 Samuel 07:15-17
* 2 Kings 02:1-2
* Hosea 04:15
* Judges 02:01

#### Word Data:

* Strong's: H1537

#### Forms Found in the English ULB:

Gilgal

### Girgashites

#### Facts:

The Girgashites were a people group living near the Sea of Galilee in the land of Canaan.

* They were descendants of Ham's son Canaan and so were one of the many people groups who were also known as "Canaanites."
* God promised the Israelites that he would help them defeat the Girgashites and other Canaanite people groups.
* Like all the Canaanite peoples, the Girgashites worshiped false gods and did immoral things as part of that worship.

(See also: Canaan , Ham, Noah)

#### Bible References:

* 1 Chronicles 01:14
* Deuteronomy 07:1
* Genesis 10:16
* Joshua 03:9-11
* Joshua 24:11-12

#### Word Data:

* Strong's: H1622

#### Forms Found in the English ULB:

Girgashites

### God

#### Related Ideas:

the living God

#### Facts:

In the Bible, the term "God" refers to the eternal being who created the universe out of nothing. God exists as Father, Son, and Holy Spirit. God's personal name is "Yahweh."

* God has always existed; he existed before anything else existed, and he will continue to exist forever.
* He is the only true God and has authority over everything in the universe.
* God is perfectly righteous, infinitely wise, holy, sinless, just, merciful, and loving.
* He is a covenant-keeping God, who always fulfills his promises.
* People were created to worship God and he is the only one they should worship.
* God revealed his name as "Yahweh," which means "he is" or "I am" or "the One who (always) exists."
* The Bible also teaches about false "gods," which are nonliving idols that people wrongly worship.

#### Translation Suggestions:

* Ways to translate "God" could include "Deity" or "Creator" or "Supreme Being."
* Other ways to translate "God" could be "Supreme Creator" or "Infinite Sovereign Lord" or "Eternal Supreme Being."
* Consider how God is referred to in a local or national language. There may also already be a word for "God" in the language being translated. If so, it is important to make sure that this word fits the characteristics of the one true God as described above.
* Many languages capitalize the first letter of the word for the one true God, to distinguish it from the word for a false god.
* Another way to make this distinction would be to use different terms for "God" and "god."
* The phrase "I will be their God and they will be my people" could also be translated as "I, God, will rule over these people and they will worship me."

(See also: create, god, God the Father, Holy Spirit, god, Son of God, Yahweh)

#### Bible References:

* 1 John 01:07
* 1 Samuel 10:7-8
* 1 Timothy 04:10
* Colossians 01:16
* Deuteronomy 29:14-16
* Ezra 03:1-2
* Genesis 01:02
* Hosea 04:11-12
* Isaiah 36:6-7
* James 02:20
* Jeremiah 05:05
* John 01:03
* Joshua 03:9-11
* Lamentations 03:43
* Micah 04:05
* Philippians 02:06
* Proverbs 24:12
* Psalms 047:09

#### Word Data:

* Strong's: H136, H410, H426, H430, H433, H2623, H3069, H4136, H6697, G112, G516, G932, G935, G2098, G2124, G2128, G2152, G2153, G2299, G2304, G2312, G2314, G2315, G2316, G2317, G2318, G2319, G2320, G4151, G5207, G5377, G5463, G5537, G5538

#### Forms Found in the English ULB:

God, God's, the living God

### God the Father

#### Related Ideas:

Father, heavenly Father, my Father

#### Facts:

The terms "God the Father" and "heavenly Father" refer to Yahweh, the one true God. Another term with the same meaning is "Father," used most often when Jesus was referring to him.

* God exists as God the Father, God the Son, and God the Holy Spirit. Each one is fully God, and yet they are only one God. This is a mystery that mere humans cannot fully understand.
* God the Father sent God the Son (Jesus) into the world, and he sends the Holy Spirit to his people.
* Anyone who believes in God the Son becomes a child of God the Father, and God the Holy Spirit comes to live in that person. This is another mystery that human beings cannot fully understand.

#### Translation Suggestions:

* In translating the phrase "God the Father," it is best to translate "Father" with the same word that the language naturally uses to refer to a human father.
* The term "heavenly Father" could be translated by "Father who lives in heaven" or "Father God who lives in heaven" or "God our Father from heaven."
* Usually "Father" is capitalized when it refers to God.

(See also: father, God, heaven, Holy Spirit, Jesus, Son of God)

#### Bible References:

* 1 Corinthians 08:4-6
* 1 John 02:01
* 1 John 02:23
* 1 John 03:01
* Colossians 01:1-3
* Ephesians 05:18-21
* Luke 10:22
* Matthew 05:16
* Matthew 23:09

#### Word Data:

* Strong's: H1, H2, G3962

#### Forms Found in the English ULB:

Father, God the Father, heavenly Father, my Father

### Golgotha

#### Facts:

"Golgotha" was the name of the place where Jesus was crucified. Its name comes from an Aramaic word that means "Skull" or "Place of the Skull."

* Golgotha was located outside the city walls of Jerusalem, somewhere nearby. It was perhaps located on a slope of the Mount of Olives.
* In some older English versions of the Bible, Golgotha is translated as "Calvary," which comes from the Latin word for "skull."
* Many Bible versions use a word that looks or sounds similar to "Golgotha," since its meaning is already explained in the Bible text.

(See also: Aram, Mount of Olives)

#### Bible References:

* John 19:17
* Mark 15:22
* Matthew 27:33

#### Word Data:

* Strong's: G1115

#### Forms Found in the English ULB:

Golgotha

### Goliath

#### Facts:

Goliath was a very tall and very large soldier in the army of the Philistines who was killed by David.

* Goliath was between two and three meters tall. He is often referred to as a giant because of his great size.
* Although Goliath had better weapons and was much bigger than David, God gave David the strength and ability to defeat Goliath.
* The Israelites were declared victorious over the Philistines as a result of David's victory over Goliath.

(See also: David, Philistines)

#### Bible References:

* 1 Chronicles 20:4-5
* 1 Samuel 17:4-5
* 1 Samuel 21:8-9
* 1 Samuel 22:9-10

#### Word Data:

* Strong's: H1555

#### Forms Found in the English ULB:

Goliath, Goliath's

### Gomorrah

#### Facts:

Gomorrah was a city located in a fertile valley near Sodom, where Abraham's nephew Lot chose to live.

* The exact location of Gomorrah and Sodom is unknown, but there are indications that they may have been located directly south of the Salt Sea, near the Valley of Siddim.
* There were many kings at war in the region where Sodom and Gomorrah were located.
* When Lot's family was captured in a conflict between Sodom and other cities, Abraham and his men rescued them.
* Not long after that, Sodom and Gomorrah were destroyed by God because of the wickedness of the people who lived there.

(See also: Abraham , Babylon, Lot, Salt Sea, Sodom)

#### Bible References:

* 2 Peter 02:06
* Genesis 10:19
* Genesis 14:1-2
* Genesis 18:21
* Isaiah 01:9
* Matthew 10:15

#### Word Data:

* Strong's: H6017

#### Forms Found in the English ULB:

Gomorrah

### Goshen

#### Facts:

Goshen was the name of a fertile region of land located along the Nile River in the northern part of Egypt.

* When Joseph was a ruler in Egypt, his father and brothers and their families came to live in Goshen to escape a famine in Canaan.
* They and their descendants lived well in Goshen for over 400 years, but then they were forced into slavery by the Egyptian pharaoh.
* Finally God sent Moses to help the people of Israel leave the land of Goshen and escape this slavery.

(See also: Egypt, famine, Moses, Nile River)

#### Bible References:

* Exodus 08:22-24
* Genesis 45:11
* Genesis 47:02
* Genesis 50:7-9
* Joshua 10:40-41

#### Word Data:

* Strong's: H1657

#### Forms Found in the English ULB:

Goshen

### Greece

#### Facts:

During New Testament times, Greece was a province in the Roman Empire.

* Like the modern-day country of Greece, it was located on a peninsula that is bordered by the Mediterranean Sea, the Aegean Sea, and the Ionian Sea.
* The apostle Paul visited several cities in Greece and established churches in the cities of Corinth, Thessalonica, and Philippi and probably others.

(See also: Corinth, Gentile, Greek, Hebrew, Philippi, Thessalonica)

#### Bible References:

* Daniel 08:21
* Daniel 10:20-21
* Daniel 11:1-2
* Zechariah 09:13

#### Word Data:

* Strong's: H3120, G1671

#### Forms Found in the English ULB:

Greece

### Greek

#### Related Words:

Grecian

#### Facts:

The term "Greek" refers to the language spoken in the country of Greece. It is also a person from the country of Greece. Greek was also spoken throughout the Roman Empire. The term "Grecian" means "Greek-speaking."

* Since most non-Jewish people in the Roman Empire spoke Greek, Gentiles are often referred to as "Greeks" in the New Testament, especially when contrasted with Jews.
* The phrase "Grecian Jews" referred to Jews who spoke Greek in contrast to the "Hebraic Jews" who spoke only Hebrew, or perhaps Aramaic.
* Other ways to translate "Grecian" could include, "Greek-speaking" or "culturally Greek" or "Greek."
* When referring to non-Jews, "Greek" could be translated as "Gentile."

(See also: Aram, Gentile, Greece, Hebrew, Rome)

#### Bible References:

* Acts 06:1
* Acts 09:29
* Acts 11:20
* Acts 14:1-2
* Colossians 03:11
* Galatians 02:3-5
* John 07:35

#### Word Data:

* Strong's: H3125, G1672, G1673, G1674, G1675, G1676

#### Forms Found in the English ULB:

Greek, Greeks, Grecian

### Habakkuk

#### Facts:

Habakkuk was an Old Testament prophet who lived around the time that King Jehoiakim was reigning over Judah. The prophet Jeremiah was also alive during some of this time.

* This prophet wrote the book of Habakkuk around 600 BC when the Babylonians conquered Jerusalem and took many of the people of Judah into exile.
* Yahweh gave Habakkuk the prophecy about how the "Chaldeans" (Babylonians) would come and conquer the people of Judah.
* One of Habakkuk's most well-known statements is: "the righteous person shall live by his faith."

(See also: Babylon, Jehoiakim, Jeremiah)

#### Bible References:

* Habakkuk 01:02

#### Word Data:

* Strong's: H2265

#### Forms Found in the English ULB:

Habakkuk, Habakkuk's

### Hades

#### Related Ideas:

Sheol

#### Definition:

The terms "Hades" and "Sheol" are used in the Bible to refer to death and the place where the souls of people go when they die. Their meanings are similar.

* The Hebrew term "Sheol" is often used in the Old Testament to refer generally to the place of death.
* In the New Testament, the Greek term "Hades" refers to a place for the souls of people who rebelled against God. These souls are referred to as going "down" to Hades. This is sometimes contrasted to going "up" to heaven, where the souls of people who believe in Jesus live.
* The term "Hades" is coupled with the term "death" in the book of Revelation. In the end times, both death and Hades will be thrown into the Lake of Fire, which is hell.

#### Translation Suggestions

* The Old Testament term "Sheol" could be translated as "place of the dead" or "place for dead souls." Some translations translate this as "the pit" or "death," depending on the context.
* The New Testament term "Hades" could also be translated as "place for unbelieving dead souls" or "place of torment for the dead" or "place for the souls of unbelieving dead people."
* Some translations keep the words "Sheol" and "Hades," spelling them to fit the sound patterns of the language of translation.
* A phrase could also be added to each term to explain it, examples of doing this are, "Sheol, place where dead people are" and "Hades, place of death."

(See also: death, heaven, hell, tomb)

#### Bible References:

* Acts 02:31
* Genesis 44:29
* Jonah 02:02
* Luke 10:15
* Luke 16:23
* Matthew 11:23
* Matthew 16:18
* Revelation 01:18

#### Word Data:

* Strong's: H7585, G86

#### Forms Found in the English ULB:

Hades, Sheol

### Hagar

#### Facts:

Hagar was an Egyptian woman who was Sarai's personal slave.

* When Sarai was not able to bear children, she gave Hagar to her husband Abram to have a child by him.
* Hagar conceived and gave birth to Abram's son Ishmael.
* God watched over Hagar when she was in distress in the desert and promised to bless her descendants.

(See also: Abraham, descendant, Ishmael, Sarah, servant)

#### Bible References:

* Galatians 04:25
* Genesis 16:1-4
* Genesis 21:09
* Genesis 25:12

#### Word Data:

* Strong's: H1904

#### Forms Found in the English ULB:

Hagar

### Haggai

#### Facts:

Haggai was a prophet of Judah after the Jews returned home from being captives in Babylon.

* During the period when Haggai was prophesying, King Uzziah was reigning over Judah.
* The prophet Zechariah was also prophesying during this period.
* Haggai and Zechariah exhorted the Jews to rebuild the temple, which had been destroyed by the Babylonians under King Nebuchadnezzar.

(See also: Babylon, Judah, Nebuchadnezzar, Uzziah, [Zechariah (OT)](../names/zechariahot.md))

#### Bible References:

* Ezra 05:1-2
* Ezra 06:13-15

#### Word Data:

* Strong's: H2292

#### Forms Found in the English ULB:

Haggai, Haggai's

### Ham

#### Related Words:

Hamite

#### Facts:

Ham was the second of Noah's three sons.

* During the worldwide flood that covered the whole earth, Ham and his brothers were with Noah in the ark, along with their wives.
* After the flood, there was an occasion where Ham was very dishonoring to his father, Noah. As a result, Noah cursed Ham's son Canaan and all his descendants, who eventually became known as the Canaanites.

(See also: ark, Canaan, dishonor, Noah)

#### Bible References:

* Genesis 05:32
* Genesis 06:10
* Genesis 07:13-14
* Genesis 10:1
* Genesis 10:20

#### Word Data:

* Strong's: H2526

#### Forms Found in the English ULB:

Ham, Hamite, Hamites

### Hamath

#### Related Words:

Hamath Zobah, Hamathite, Lebo Hamath

#### Facts:

Hamath was an important city in northern Syria, north of the land of Canaan. The Hamathites were descendants of Noah's son Canaan.

* The name "Lebo Hamath" probably refers to a mountain pass near the city of Hamath.
* Some versions translate "Lebo Hamath" as "entrance to Hamath."
* King David defeated enemies of King Tou of Hamath, causing them to be on good terms.
* Hamath Zobah was one of Solomon's storehouse cities which he had conquered. Hamath Zobah was used as a place to keep provisions (see 2 Chronicles 8:3).
* The land of Hamath was where King Zedekiah was killed by King Nebuchadnezzar and where King Jehoahaz was captured by an Egyptian pharaoh.
* The term "Hamathite" could also be translated as "person from Hamath."

(See also: Babylon, Canaan, Nebuchadnezzar, Syria, Zedekiah)

#### Bible References:

* 1 Chronicles 18:3-4
* 2 Samuel 08:09
* Amos 06:1-2
* Ezekiel 47:15-17

#### Word Data:

* Strong's: H2574, H2577

#### Forms Found in the English ULB:

Hamath, Hamath Zobah, Hamathites, Lebo Hamath

### Hamor

#### Facts:

Hamor was a Canaanite man living in the city of Shechem when Jacob and his family were living in nearby Sukkoth. He was a Hivite.

* Jacob bought a family burial ground from Hamor's sons.
* While they were there, Hamor's son Shechem raped Jacob's daughter Dinah.
* Dinah's brothers took revenge on Hamor's family and killed all the men in the city of Shechem.

(See also: Canaan, Hivite, Jacob, Shechem, Sukkoth)

#### Bible References:

* Acts 07:14-16
* Genesis 34:02
* Genesis 34:21
* Joshua 24:32-33
* Judges 09:28

#### Word Data:

* Strong's: H2544

#### Forms Found in the English ULB:

Hamor, Hamor's

### Hananiah

#### Facts:

Hananiah was the name of several different men in the Old Testament.

* One Hananiah was an Israelite captive in Babylon whose name was changed to "Shadrach."
* He was given a position as a royal servant due to his excellent character and abilities.
* Once Hanahiah (Shadrach) and two other Israelite young men were thrown into a fire in a furnace because they refused to worship the Babylonian king. God showed his power by protecting them from being harmed.
* Another man named Hananiah was listed as a descendant of King Solomon.
* A different Hananiah was a false prophet during the time of the prophet Jeremiah.
* One man named Hananiah was a priest who helped lead a celebration during the time of Nehemiah.

(See also: Azariah, Babylon, Daniel, false prophet, Jeremiah, Mishael)

#### Bible References:

* Daniel 01:6-7
* Daniel 02:17-18
* Jeremiah 28:01
* Jeremiah 28:5-7
* Jeremiah 28:15-17

#### Word Data:

* Strong's: H2608

#### Forms Found in the English ULB:

Hananiah, Hananiah's

### Hannah

#### Facts:

Hannah was the mother of the prophet Samuel. She was one of two wives of Elkanah.

* Hannah was not able to conceive a child, which was a great grief to her.
* At the temple, Hannah earnestly prayed for God to give her a son, promising to dedicate him to serving God.
* God granted her request and when the boy Samuel was old enough, she brought him to serve at the temple.
* God also gave Hannah other children after that.

(See also: conceive, Samuel)

#### Bible References:

* 1 Samuel 01:1-2
* 1 Samuel 02:1

#### Word Data:

* Strong's: H2584

#### Forms Found in the English ULB:

Hannah, Hannah's

### Haran

#### Facts:

Haran was a younger brother of Abram and the father of Lot.

* Haran was also the name of the town where Abram and his family lived awhile on their journey from the city of Ur to the land of Canaan.
* A different man named Haran was a son of Caleb.
* A third man in the Bible named Haran was a descendant of Levi.

(See also: Abraham, Caleb, Canaan, Levi, Lot, Terah, Ur)

#### Bible References:

* 2 Kings 19:12
* Acts 07:1-3
* Genesis 11:31
* Genesis 27:43-45
* Genesis 28:10-11
* Genesis 29:4-6

#### Word Data:

* Strong's: H2039

#### Forms Found in the English ULB:

Haran

### Hebrew

#### Facts:

The "Hebrews" were people who were descended from Abraham through the line of Isaac and Jacob. Abraham is the first person in the Bible to be called a "Hebrew."

* The term "Hebrew" also refers to the language that the Hebrew people spoke. The vast majority of the Old Testament was written in the Hebrew language.
* In different places in the Bible, the Hebrews were also called "Jewish people" or "Israelites." It is best to keep all three terms distinct in the text, as long as it is clear that these terms refer to the same people group.

(See also: Israel, Jew, Jewish authorities)

#### Bible References:

* Acts 26:12-14
* Genesis 39:13-15
* Genesis 40:15
* Genesis 41:12-13
* John 05:1-4
* John 19:13
* Jonah 01:8-10
* Philippians 03:05

#### Word Data:

* Strong's: H5680, G1445, G1446, G1447

#### Forms Found in the English ULB:

Hebrew, Hebrews, Hebrews'

### Hebron

#### Related Words:

Hebronite

#### Facts:

Hebron was a city located in the high, rocky hills about 20 miles south of Jerusalem.

* The city was built around 2000 BC during the time of Abram. It was mentioned many times in the historical accounts given in the Old Testament.
* Hebron had a very important role in King David's life. Several of his sons, including Absalom, were born there.
* The city was destroyed around AD 70 by the Romans.

(See also: Absalom)

#### Bible References:

* 2 Samuel 02:10-11
* Genesis 13:18
* Genesis 23:1-2
* Genesis 35:27
* Genesis 37:12-14
* Judges 01:10
* Numbers 13:22

#### Word Data:

* Strong's: H2275, H2276

#### Forms Found in the English ULB:

Hebron, Hebronites, Hebronites', Hebronite's, Hebron's

### Hermon

#### Facts:

Mount Hermon is the name of the tallest mountain in Israel at the southern tip of the Lebanon mountain range.

* It is located north of the Sea of Galilee, at the northern border between Israel and Syria.
* Other names given to Mount Hermon by other people groups were "Mount Sirion" and "Mount Senir."
* Mount Hermon has three major peaks. The tallest peak is around 2,800 meters high.

(See also: Israel, Sea of Galilee, Syria)

#### Bible References:

* 1 Chronicles 05:23-24
* Ezekiel 27:4-5
* Joshua 11:16-17
* Psalms 042:06
* Song of Solomon 04:8

#### Word Data:

* Strong's: H2768, H2769, H8149

#### Forms Found in the English ULB:

Hermon, Mount Hermon, Senir

### Herod Antipas

#### Facts:

During most of Jesus' lifetime, Herod Antipas was the ruler of the part of the Roman Empire that included Galilee province.

* Like his father Herod the Great, Antipas was sometimes referred to as "King Herod" even though he was not really a king.
* Herod Antipas ruled one-fourth of the Roman Empire and so he was also called "Herod the tetrarch."
* Antipas is the "Herod" who gave the order for John the Baptist to be killed by beheading.
* It was also Herod Antipas who questioned Jesus before his crucifixion.
* The other Herods in the New Testament were Antipas' son (Agrippa) and grandson (Agrippa 2) who ruled during the time of the apostles.

(See also: crucify, Herod the Great, [John (the Baptist)](../names/johnthebaptist.md), king, Rome)

#### Bible References:

* Luke 03:1-2
* Luke 03:20
* Luke 09:09
* Luke 13:32
* Luke 23:09
* Mark 06:20
* Matthew 14:02

#### Word Data:

* Strong's: G2264, G2267

#### Forms Found in the English ULB:

Herod, Herod Antipas

### Herod the Great

#### Facts:

Herod the Great was ruling over Judea at the time Jesus was born. He was the first of several Edomite rulers named Herod who ruled over parts of the Roman Empire.

* His ancestors converted to Judaism and he was raised as a Jew.
* Caesar Augustus named him "King Herod" even though he was not a true king. He ruled over the Jews in Judea for 33 years.
* Herod the Great was known for the beautiful buildings he ordered to be built and for the rebuilding of the Jewish temple in Jerusalem.
* This Herod was very cruel and had many people killed. When he heard that a "king of the Jews" had been born in Bethlehem, he had all the baby boys in that town killed.
* His sons Herod Antipas and Herod Philip and his grandson Herod Agrippa also became Roman rulers. His great-grandson Herod Agrippa II (called "King Agrippa") ruled over the entire area of Judea.

(See also: Herod Antipas, Judea, king, temple)

#### Bible References:

* Matthew 02:03
* Matthew 02:12
* Matthew 02:16
* Matthew 02:20
* Matthew 02:22

#### Word Data:

* Strong's: G2264

#### Forms Found in the English ULB:

Herod, Herod the Great, Herod's

### Herodias

#### Facts:

Herodias was the wife of Herod Antipas in Judea during the time of John the Baptist.

* Herodias was originally the wife of Herod Antipas' brother Philip, but later she unlawfully married Herod Antipas.
* John the Baptist rebuked Herod and Herodias for their unlawful marriage. Because of this, Herod put John in prison and because of Herodias eventually was beheaded.

(See also: Herod Antipas, [John (the Baptist)](../names/johnthebaptist.md))

#### Bible References:

* Luke 03:19
* Mark 06:17
* Mark 06:22
* Matthew 14:04

#### Word Data:

* Strong's: G2266

#### Forms Found in the English ULB:

Herodias, Herodias'

### Hezekiah

#### Facts:

Hezekiah was the 13th king over the kingdom of Judah. He was a king who trusted and obeyed God.

* Unlike his father Ahaz, who had been an evil king, King Hezekiah was a good king who destroyed all the places of idol worship in Judah.
* One time when Hezekiah became very sick and almost died, he earnestly prayed that God would spare his life. God healed him and allowed him to live 15 more years.
* As a sign to Hezekiah that this would happen, God performed a miracle and caused the sun to move backwards in the sky.
* God also answered Hezekiah's prayer to save his people from King Sennacherib of Assyria, who was attacking them.

(See also: Ahaz, Assyria, god, Judah, Sennacherib)

#### Bible References:

* 1 Chronicles 03:13-14
* 2 Kings 16:19-20
* Hosea 01:01
* Matthew 01:9-11
* Proverbs 25:1-3

#### Word Data:

* Strong's: H2396, H3169, G1478

#### Forms Found in the English ULB:

Hezekiah, Hezekiah's

### Hilkiah

#### Facts:

Hilkiah was the high priest during the reign of King Josiah.

* When the temple was being repaired, Hilkiah the high priest found the Book of the Law and ordered that it be brought to King Josiah.
* After the Book of the Law was read to him, Josiah was grieved and caused the people of Judah to worship Yahweh again and obey his laws.
* Another man named Hilkiah was the son of Eliakim and worked in the palace during the time of King Hezekiah.

(See also: Eliakim, Hezekiah, high priest, Josiah, Judah, law, worship, Yahweh)

#### Bible References:

* 2 Kings 18:18

#### Word Data:

* Strong's: H2518

#### Forms Found in the English ULB:

Hilkiah, Hilkiah's

### Hittite

#### Facts:

The Hittites were descendants of Ham through his son Canaan. They became a large empire located in what is now Turkey and northern Palestine.

* Abraham bought a piece of property from Ephron the Hittite so that he could bury his deceased wife Sarah in a cave there. Eventually Abraham and several of his descendants were also buried in that cave.
* Esau's parents were grieved when he married two Hittite women.
* One of David's mighty men was named Uriah the Hittite.
* Some of the foreign women that Solomon married were Hittites. These foreign women turned Solomon's heart away from God because of the false gods they worshiped.
* The Hittites were often a threat to the Israelites, both physically and spiritually.

(See also: descendant, Esau, foreigner, Ham, mighty, Solomon, Uriah)

#### Bible References:

* 1 Kings 09:20-21
* Exodus 03:7-8
* Genesis 23:11
* Genesis 25:10
* Joshua 01:4-5
* Nehemiah 09:08
* Numbers 13:27-29

#### Word Data:

* Strong's: H2850

#### Forms Found in the English ULB:

Hittite, Hittites

### Hivite

#### Facts:

The Hivites were one of seven major people groups living in the land of Canaan.

* All these groups, including the Hivites, were descended from Canaan, who was Noah's grandson.
* Shechem the Hivite raped Jacob's daughter Dinah, and her brothers killed many Hivites in revenge.
* When Joshua led the Israelites to take over the land of Canaan, the Israelites were tricked into making a treaty with the Hivites instead of conquering them.

(See also: Canaan, Hamor, Noah, Shechem)

#### Bible References:

* 2 Chronicles 08:7-8
* Exodus 03:7-8
* Genesis 34:02
* Joshua 09:1-2
* Judges 03:1-3

#### Word Data:

* Strong's: H2340

#### Forms Found in the English ULB:

Hivite, Hivites

### Holy One

#### Related Ideas:

holy one

#### Definition:

The term "Holy One" is a title in the Bible that almost always refers to God.

* In the Old Testament, this title often occurs in the phrase "Holy One of Israel."
* In the New Testament, Jesus is also referred to as the "Holy One."
* The term "holy one" is sometimes used in the Bible to refer to an angel.

#### Translation Suggestions:

* The literal term is "the Holy" (with "One" being implied.) Many languages (like English) will translate this with the implied noun included (such as "One" or "God").
* This term could also be translated as "God, who is holy" or "the Set Apart One."
* The phrase "the Holy One of Israel" could be translated as "the Holy God whom Israel worships" or "the Holy One who rules Israel."
* It is best to translate this term using the same word or phrase that is used to translate "holy."

(See also: holy, God)

#### Bible References:

* 1 John 02:20
* 2 Kings 19:22
* Acts 02:27
* Acts 03:13-14
* Isaiah 05:15-17
* Isaiah 41:14
* Luke 04:33-34

#### Word Data:

* Strong's: H6918, G40, G3741

#### Forms Found in the English ULB:

Holy One, holy ones

### Holy Spirit

#### Related Ideas:

Spirit, Spirit of God, Spirit of the Lord, Spirit of the Lord Yahweh

#### Facts:

These terms all refer to the Holy Spirit, who is God. The one true God exists eternally as the Father, the Son, and the Holy Spirit.

* The Holy Spirit is also referred to as "the Spirit" and "Spirit of Yahweh" and "Spirit of truth."
* Because the Holy Spirit is God, he is absolutely holy, infinitely pure, and morally perfect in all his nature and in everything he does.
* Along with the Father and the Son, the Holy Spirit was active in creating the world.
* When God's Son, Jesus, returned to heaven, God sent the Holy Spirit to his people to lead them, teach them, comfort them, and enable them to do God's will.
* The Holy Spirit guided Jesus and he guides those who believe in Jesus.

#### Translation Suggestions:

* This term could simply be translated with the words used to translate "holy" and "spirit."
* Ways to translate this term could also include "Pure Spirit" or "Spirit who is Holy" or "God the Spirit."

(See also: holy, spirit, God, lord, God the Father, Son of God, gift)

#### Bible References:

* 1 Samuel 10:10
* 1 Thessalonians 04:7-8
* Acts 08:17
* Galatians 05:25
* Genesis 01:1-2
* Isaiah 63:10
* Job 33:04
* Matthew 12:31
* Matthew 28:18-19
* Psalms 051:10-11

#### Word Data:

* Strong's: H3068, H6944, H7307, G40, G4151

#### Forms Found in the English ULB:

Holy Spirit, Spirit, Spirit of God, Spirit of the Lord, Spirit of the Lord Yahweh

### Horeb

#### Facts:

Mount Horeb is another name for Mount Sinai, where God gave Moses the stone tablets with the ten commandments.

* Mount Horeb is called the "mountain of God."
* Horeb was the place where Moses saw the burning bush when he was tending sheep.
* Mount Horeb was the place where God revealed his covenant to the Israelites by giving them the stone tablets with his commandments written on them.
* It was also the place where God later told Moses to strike a rock to provide water for the Israelites as they were wandering in the desert.
* The exact location of this mountain is not known, but it may have been in the southern part of what is now the Sinai Peninsula.
* It is possible that "Horeb" was the actual name of the mountain and that "Mount Sinai" simply means "mountain of Sinai," referring to the fact that Mount Horeb was located in the desert of Sinai.

(See also: covenant, Israel, Moses, Sinai, Ten Commandments)

#### Bible References:

* 1 Kings 08:9-11
* 2 Chronicles 05:9-10
* Deuteronomy 01:02
* Exodus 03:1-3
* Psalms 106:19

#### Word Data:

* Strong's: H2722

#### Forms Found in the English ULB:

Horeb

### Hosea

#### Facts:

Hosea was a prophet of Israel who lived and prophesied about 750 years before the time of Christ.

* His ministry lasted for many years through the reigns of several kings, such as Jeroboam, Zechariah, Jotham, Ahaz, Hoshea, Uzziah, and Hezekiah.
* Hosea was told by God to marry a prostitute named Gomer and to continue to love her, even though she was unfaithful to him.
* This was a picture of God's love for his unfaithful people, Israel.
* Hosea prophesied against the people of Israel because of their sin, warning them to turn away from worshipping idols.

(See also: Ahaz, Hezekiah, Hoshea, Jeroboam, Jotham, Uzziah, [Zechariah (OT)](../names/zechariahot.md))

#### Bible References:

* Hosea 01:1-2
* Hosea 01:3-5
* Hosea 01:6-7

#### Word Data:

* Strong's: H1954, G5617

#### Forms Found in the English ULB:

Hosea, Hosea's

### Hoshea

#### Facts:

Hoshea was the name of a king of Israel and several other men in the Old Testament.

* Hoshea son of Alah was a king of Israel for nine years during part of the reigns of Ahaz and Hezekiah, kings of Judah.
* Joshua son of Nun was formerly named Hoshea. Moses changed Hoshea's name to Joshua before sending him and eleven other men to spy out the land of the Canaanites.
* After Moses died, Joshua led the people of Israel to take possession of the land of Canaan.
* A different man named Hoshea was a son of Azaziah and was one of the leaders of the Ephraimites.

(See also: Ahaz, Canaan, Ephraim, Hezekiah, Joshua, Moses)

#### Bible References:

* 1 Chronicles 27:20
* 2 Kings 15:30
* 2 Kings 17:03
* 2 Kings 18:01
* 2 Kings 18:09

#### Word Data:

* Strong's: H1954

#### Forms Found in the English ULB:

Hoshea, Hoshea's

### Iconium

#### Facts:

Iconium was a city in the south central part of what is now the country of Turkey.

* On Paul's first missionary journey, he and Barnabas went to Iconium after the Jews forced them to leave the city of Antioch.
* Then the unbelieving Jews and Gentiles in Iconium also planned to stone Paul and his coworkers, but they escaped to the nearby city of Lystra.
* After that the people from both Antioch and Iconium came to Lystra and stirred up the people there to stone Paul.

(See also: Barnabas, Lystra, stone)

#### Bible References:

* 2 Timothy 03:10-13
* Acts 14:01
* Acts 14:19-20
* Acts 16:1-3

#### Word Data:

* Strong's: G2430

#### Forms Found in the English ULB:

Iconium

### Isaac

#### Facts:

Isaac was the only son of Abraham and Sarah. God had promised to give them a son even though they were very old.

* The name "Isaac" means "he laughs." When God told Abraham that Sarah would give birth to a son, Abraham laughed because they were both very old. Some time later, Sarah also laughed when she heard this news.
* But God fulfilled his promise and Isaac was born to Abraham and Sarah in their old age.
* God told Abraham that the covenant he had made with Abraham would also be for Isaac and his descendants forever.
* When Isaac was a youth, God tested Abraham's faith by commanding him to sacrifice Isaac.
* Isaac's son Jacob had twelve sons whose descendants later became the twelve tribes of the nation of Israel.

(See also: Abraham, descendant, eternity, fulfill, Jacob, Sarah, twelve tribes of Israel)

#### Bible References:

* Galatians 04:28-29
* Genesis 25:9-11
* Genesis 25:19
* Genesis 26:1
* Genesis 26:08
* Genesis 28:1-2
* Genesis 31:18
* Matthew 08:11-13
* Matthew 22:32

#### Word Data:

* Strong's: H3327, H3446, G2464

#### Forms Found in the English ULB:

Isaac, Isaac's

### Isaiah

#### Facts:

Isaiah was a prophet of God who prophesied during the reigns of four kings of Judah: Uzziah, Jotham, Ahaz, and Hezekiah.

* He lived in Jerusalem during the time when the Assyrians were attacking the city, during the reign of Hezekiah.
* The Old Testament book of Isaiah is one of the major books of the Bible.
* Isaiah wrote many prophecies that came true while he was still living.
* Isaiah is especially known for the prophecies he wrote about the Messiah that came true 700 years later when Jesus was living on earth.
* Jesus and his disciples quoted Isaiah's prophecies to teach people about the Messiah.

(See also: Ahaz, Assyria, Christ, Hezekiah, Jotham, Judah, prophet, Uzziah)

#### Bible References:

* 2 Kings 20:1-3
* Acts 28:26
* Isaiah 01:1
* Luke 03:4
* Mark 01:01
* Mark 07:06
* Matthew 03:03
* Matthew 04:14

#### Word Data:

* Strong's: H3470, G2268

#### Forms Found in the English ULB:

Isaiah, Isaiah's

### Ishmael

Related Words:

Ishmaelite

#### Facts:

Ishmael was the son of Abraham and the Egyptian slave Hagar. There were several other men in the Old Testament named Ishmael.

* The name "Ishmael" means "God hears."
* God promised to bless Abraham's son Ishmael, but he was not the son God had promised to establish his covenant with.
* God protected Hagar and Ishmael when they were sent into the desert.
* While Ishmael was living in the desert of Paran, he married an Egyptian woman.
* Ishmael son of Nethaniah was an army officer from Judah who led a group of men to kill a governor who had been appointed by the Babylonian king, Nebuchadnezzar.
* There were also four other men named Ishmael in the Old Testament.
* An Ishmaelite was a descendant of Ishmael.

(See also: Abraham, Babylon, covenant, desert, Egypt, Hagar, Isaac, Nebuchadnezzar, Paran, Sarah)

#### Bible References:

* 1 Chronicles 01:28-31
* 2 Chronicles 23:01
* Genesis 16:12
* Genesis 25:9-11
* Genesis 25:16
* Genesis 37:25-26

#### Word Data:

* Strong's: H3458, H3459

#### Forms Found in the English ULB:

Ishmael, Ishmaelite, Ishmaelites, Ishmael's

### Israel

#### Related Ideas:

Israelite

#### Facts:

The term "Israel" is the name that God gave to Jacob. It means "he struggles with God."

* The descendants of Jacob became known as the "people of Israel" or the "nation of Israel" or the "Israelites."
* God formed his covenant with the people of Israel. They were his chosen people.
* The nation of Israel consisted of twelve tribes.
* Soon after King Solomon died, Israel was divided into two kingdoms: the southern kingdom, called "Judah," and the northern kingdom, called "Israel."
* Often the term "Israel" can be translated as "the people of Israel" or "the nation of Israel," depending on the context.

(See also: Jacob, kingdom of Israel, Judah, nation, twelve tribes of Israel)

#### Bible References:

* 1 Chronicles 10:01
* 1 Kings 08:02
* Acts 02:36
* Acts 07:24
* Acts 13:23
* John 01:49-51
* Luke 24:21
* Mark 12:29
* Matthew 02:06
* Matthew 27:09
* Philippians 03:4-5

#### Word Data:

* Strong's: H3478, H3479, H3481, H3482, G935, G2474, G2475

#### Forms Found in the English ULB:

Israel, Israel's, Israelite, Israelite's, Israelites, Israelites'

### Issachar

#### Facts:

Issachar was the fifth son of Jacob. His mother was Leah.

* The tribe of Issachar was one of the twelve tribes of Israel.
* Issachar's land was bordered by the lands of Naphtali, Zebulun, Manasseh, and Gad.
* It was located just south of the Sea of Galilee.

(See also: Gad, Manasseh, Naphtali, twelve tribes of Israel, Zebulun)

#### Bible References:

* Exodus 01:1-5
* Ezekiel 48:23-26
* Genesis 30:18
* Joshua 17:10

#### Word Data:

* Strong's: H3485, G2466

#### Forms Found in the English ULB:

Issachar, Issachar's

### Jacob

#### Facts:

Jacob was the younger twin son of Isaac and Rebekah.

* Jacob's name means "he grabs the heel" which is an expression meaning "he deceives." As Jacob was being born, he was holding onto the heel of his twin brother Esau.
* Many years later, God changed Jacob's name to "Israel," which means "he struggles with God."
* Jacob was clever and deceptive. He found ways to take the firstborn blessing and inheritance rights from his older brother, Esau.
* Esau was angry and planned to kill him so Jacob left his homeland. But years later Jacob returned with his wives and children to the land of Canaan where Esau was living, and their families lived peacefully near each other.
* Jacob had twelve sons. Their descendants became the twelve tribes of Israel.
* A different man named Jacob is listed as being Joseph's father in Matthew's genealogy.

(See also: Canaan, deceive, Esau, Isaac, Israel, Rebekah, twelve tribes of Israel)

#### Bible References:

* Acts 07:11
* Acts 07:46
* Genesis 25:26
* Genesis 29:1-3
* Genesis 32:1-2
* John 04:4-5
* Matthew 08:11-13
* Matthew 22:32

#### Word Data:

* Strong's: H3290, G2384

#### Forms Found in the English ULB:

Jacob, Jacob's

### James brother of Jesus

#### Facts:

James was a son of Mary and Joseph. He was one of Jesus' younger half-brothers.

* Jesus' other half-brothers were named Joseph, Judas, and Simon.
* During Jesus' lifetime, James and his brothers did not believe that Jesus was the Messiah.
* Later, after Jesus was raised from the dead, James believed in him and became a leader of the church in Jerusalem.
* The New Testament book of James is a letter that James wrote to Christians who had fled to other countries to escape persecution.

(See also: apostle, Christ, church, Judas son of James, persecute)

#### Bible References:

* Galatians 01:18-20
* Galatians 02:9-10
* James 01:1-3
* Jude 01:1-2
* Mark 09:1-3
* Matthew 13:54-56

#### Word Data:

* Strong's: G2385

#### Forms Found in the English ULB:

James

### James son of Alphaeus

#### Facts:

James, the son of Alphaeus, was one of Jesus' twelve disciples. Jesus also called these men apostles.

* His name is given in the lists of Jesus' disciples in the gospels of Matthew, Mark, and Luke.
* He is also mentioned in the book of Acts as one of the eleven disciples who were together praying in Jerusalem after Jesus went back up to heaven.

(See also: apostle, disciple, [James (brother of Jesus)](../names/jamesbrotherofjesus.md), [James (son of Zebedee)](../names/jamessonofzebedee.md), the twelve)

#### Bible References:

* Acts 01:12-14
* Luke 06:14-16
* Mark 03:17-19
* Mark 14:32-34
* Matthew 10:2-4

#### Word Data:

* Strong's: G2385

#### Forms Found in the English ULB:

James son of Alphaeus

### James son of Zebedee

#### Facts:

James, a son of Zebedee, was one of Jesus' twelve apostles. He had a younger brother named John who was also one of Jesus' apostles.

* James and his brother John worked by fishing with their father Zebedee.
* James and John were nicknamed the "Sons of Thunder," perhaps because they got angry quickly.
* Peter, James, and John were Jesus' closest disciples and were with him for amazing events such as when Jesus was on a mountaintop with Elijah and Moses and when Jesus caused a dead little girl to come back to life.
* This is a different James than the one who wrote a book in the Bible. Some languages may have to write their names differently to make it clear that they were two different men.

(See also: apostle, Elijah, [James (brother of Jesus)](../names/jamesbrotherofjesus.md), [James (son of Alphaeus)](../names/jamessonofalphaeus.md), Moses)

#### Bible References:

* Luke 09:28-29
* Mark 01:19-20
* Mark 01:29-31
* Mark 03:17
* Matthew 04:21-22
* Matthew 17:1-2

#### Word Data:

* Strong's: G2385

#### Forms Found in the English ULB:

James son of Zebedee, James

### Japheth

#### Facts:

Japheth was one of Noah's three sons.

* During the worldwide flood that covered the whole earth, Japheth and his two brothers were with Noah in the ark, along with their wives.
* Noah's sons are usually listed as, "Shem, Ham, and Japheth." This indicates that Japheth was the youngest brother.

(See also: ark, [flood](../other/flood.md), Ham, Noah, Shem)

#### Bible References:

* 1 Chronicles 01:04
* Genesis 05:32
* Genesis 06:10
* Genesis 07:13-14
* Genesis 10:1

#### Word Data:

* Strong's: H3315

#### Forms Found in the English ULB:

Japheth, Japheth's

### Jebus

#### Related Words

Jebusite

#### Facts:

The Jebusites were a people group living in the land of Canaan. They were descended from Ham's son Canaan.

* The Jebusites lived in the city of Jebus, and its name was later changed to Jerusalem when King David conquered it.
* Melchizedek, the king of Salem, was probably of Jebusite origin.

(See also: Canaan, Ham, Jerusalem, Melchizedek)

#### Bible References:

* 1 Chronicles 01:14
* 1 Kings 09:20-21
* Exodus 03:7-8
* Genesis 10:16
* Joshua 03:9-11
* Judges 01:20-21

#### Word Data:

* Strong's: H2982, H2983

#### Forms Found in the English ULB:

Jebus, Jebusite, Jebusites

### Jehoiachin

#### Facts:

Jehoiachin was a king who ruled over the kingdom of Judah.

* Jehoiachin became king when he was 18 years old. He only reigned three months, and after that he was captured by the Babylonian army and taken to Babylon.
* During his short reign, Jehoiachin did evil things like the ones his grandfather King Manasseh and his father King Jehoiakim had done.

(See also: Babylon, Jehoiakim, Judah, Manasseh)

#### Bible References:

* 2 Chronicles 36:8
* 2 Kings 24:15-17
* Esther 02:06
* Ezekiel 01:1-3
* Jeremiah 22:24
* Jeremiah 37:01

#### Word Data:

* Strong's: H3078, H3112, H3204, H3659

#### Forms Found in the English ULB:

Jehoiachin, Jehoiachin's

### Jehoiada

#### Facts:

Jehoiada was a priest who helped hide and protect King Ahaziah's son Joash until he was old enough to be declared king.

* Jehoiada arranged for hundreds of bodyguards to protect young Joash as he was proclaimed king by the people in the temple.
* Jehoiada led the people in getting rid of all the altars of the false god Baal.
* For the rest of his life, Jehoiada the priest advised King Joash to help him obey God and rule the people wisely.
* Another man named Jehoiada was the father of Benaiah.

(See also: Ahaziah, Baal, Benaiah, Joash)

#### Bible References:

* 2 Kings 11:04
* 2 Kings 12:1-3

#### Word Data:

* Strong's: H3077

#### Forms Found in the English ULB:

Jehoiada, Jehoiada's

### Jehoiakim

#### Facts:

Jehoiakim was an evil king who reigned over the kingdom of Judah, beginning around 608 B.C. He was King Josiah's son. His name was originally Eliakim.

* The Egyptian pharaoh Necho changed Eliakim's name to Jehoiakim and made him king of Judah.
* Necho forced Jehoiakim to pay high taxes to Egypt.
* When Judah was later invaded by King Nebuchadnezzar, Jehioakim was among those who were captured and taken to Babylon.
* Jehoiakim was an evil king who led Judah away from Yahweh. Jeremiah the prophet prophesied against him.

(See also: Babylon, Eliakim, Jeremiah, Judah, Nebuchadnezzar)

#### Bible References:

* 1 Chronicles 03:15-16
* 2 Kings 23:34-35
* 2 Kings 24:01
* Daniel 01:02
* Jeremiah 01:03

#### Word Data:

* Strong's: H3079

#### Forms Found in the English ULB:

Jehoiakim, Jehoiakim's

### Jehoram

#### Facts:

"Jehoram" was the name of two kings in the Old Testament. Both kings were also known as "Joram."

* One King Jehoram ruled over the kingdom of Judah for eight years. He was the son of King Jehoshaphat. This is the king that is most commonly known as Jehoram.
* The other King Jehoram ruled over the kingdom of Israel for twelve years. He was the son of King Ahab.
* King Jehoram of Judah reigned during the time that the prophets Jeremiah, Daniel, Obadiah, and Ezekiel were prophesying in the kingdom of Judah.
* King Jehoram also reigned during some of the time that his father King Jehoshaphat was reigning over Judah.
* Some translations may choose to consistently use the name "Jehoram" when the king of Israel is mentioned and the name "Joram" for the king of Judah.
* Another way to clearly identify each one would be to include the name of his father.

(See also: Ahab, Jehoshaphat, Joram, Judah, kingdom of Israel, Obadiah)

#### Bible References:

* 1 Kings 22:48-50
* 2 Chronicles 21:03
* 2 Kings 11:1-3
* 2 Kings 12:18

#### Word Data:

* Strong's: H3088, H3141, G2496

#### Forms Found in the English ULB:

Jehoram, Jehoram's

### Jehoshaphat

#### Facts:

Jehoshaphat was the name of at least two men in the Old Testament.

* The best known man by this name was King Jehoshaphat who was the fourth king to rule over the kingdom of Judah.
* He restored peace between Judah and Israel and destroyed the altars of false gods.
* Another Jehoshaphat was a "recorder" for David and Solomon. His job included writing documents for the king to sign and recording the history of the important events that happened in the kingdom.

(See also: altar, David, god, Israel, Judah, priest, Solomon)

#### Bible References:

* 1 Chronicles 03:10-12
* 1 Kings 04:17
* 2 Chronicles 17:01
* 2 Kings 01:17
* 2 Samuel 08:15-18
* Matthew 01:7-8

#### Word Data:

* Strong's: H3092, G2498

#### Forms Found in the English ULB:

Jehoshaphat, Jehoshaphat's

### Jehu

#### Facts:

Jehu was the name of two men in the Old Testament.

* Jehu son of Hanani was a prophet during the reigns of King Ahab of Israel and King Jehoshaphat of Judah.
* Jehu son (or descendant) of Jehoshaphat was a general in the Israelite army who was anointed king by order of the prophet Elisha.
* King Jehu killed two evil kings, King Joram of Israel and King Ahaziah of Judah.
* King Jehu also killed all the relatives of the former King Ahab and had the evil queen Jezebel killed.
* King Jehu destroyed all the places of Baal worship in Samaria and killed all the prophets of Baal.
* King Jehu served the only true God, Yahweh, and was king over Israel for twenty-eight years.

(See also: Ahab, Ahaziah, Baal, Elisha, Jehoshaphat, Jehu, Jezebel, Joram, Judah, Samaria)

#### Bible References:

* 1 Chronicles 04:35
* 1 Kings 16:02
* 2 Chronicles 19:1-3
* 2 Kings 10:09
* Hosea 01:04

#### Word Data:

* Strong's: H3058

#### Forms Found in the English ULB:

Jehu, Jehu's

### Jephthah

#### Facts:

Jephthah was a warrior from Gilead who served as a judge over Israel.

* In Hebrews 11:32, Jephthah is praised as an important leader who delivered his people from their enemies.
* He rescued the Israelites from the Ammonites and led his people to defeat the Ephraimites.
* Jepthah however, made a foolish, hasty vow to God which resulted in the sacrifice of his daughter.

(See also: Ammon, deliver, Ephraim, judge, vow)

#### Bible References:

* Hebrews 11:32-34
* Judges 11:1-3
* Judges 11:35
* Judges 12:02

#### Word Data:

* Strong's: H3316

#### Forms Found in the English ULB:

Jephthah, Jephthah's

### Jeremiah

#### Facts:

Jeremiah was a prophet of God in the kingdom of Judah. The Old Testament book of Jeremiah contains his prophecies.

* Like most of the prophets, Jeremiah often had to warn the people of Israel that God was going to punish them for their sins.
* Jeremiah prophesied that the Babylonians would capture Jerusalem, making some of the people of Judah angry. So they put him in a deep, dry well and left him there to die. But the king of Judah ordered his servants to rescue Jeremiah from the well.
* Jeremiah wrote that he wished his eyes could be a "fountain of tears," to express his deep sadness over the rebellion and sufferings of his people.

(See also: Babylon, Judah, prophet, rebel, suffer, well)

#### Bible References:

* 2 Chronicles 35:25
* Jeremiah 01:02
* Jeremiah 11:01
* Matthew 02:18
* Matthew 16:13-16
* Matthew 27:10

#### Word Data:

* Strong's: H3414, G2408

#### Forms Found in the English ULB:

Jeremiah, Jeremiah's

### Jericho

#### Facts:

Jericho was a powerful city in the land of Canaan. It was located just west of the Jordan River and just north of the Salt Sea.

* As all Canaanites did, the people of Jericho worshiped false gods.
* Jericho was the first city in the land of Canaan that God told the Israelites to conquer.
* When Joshua led the Israelites against Jericho, God did a great miracle to help them defeat the city.

(See also: Canaan, Jordan River, Joshua, miracle, Salt Sea)

#### Bible References:

* 1 Chronicles 06:78
* Joshua 02:1-3
* Joshua 07:2-3
* Luke 18:35
* Mark 10:46-48
* Matthew 20:29-31
* Numbers 22:1

#### Word Data:

* Strong's: H3405, G2410

#### Forms Found in the English ULB:

Jericho, Jericho's

### Jeroboam

#### Facts:

Jeroboam son of Nebat was the first king of the northern kingdom of Israel around 900-910 BC. Another Jeroboam, son of King Jehoash, ruled over Israel about 120 years later.

* Yahweh gave Jeroboam son of Nebat a prophecy that he would become king after Solomon and that he would rule ten tribes of Israel.
* When Solomon died, the ten northern tribes of Israel rebelled against Solomon's son Rehoboam and instead made Jeroboam their king, leaving Rehoboam as king of only the southern two tribes, Judah and Benjamin.
* Jeroboam became a wicked king who led the people away from worshiping Yahweh and instead set up idols for them to worship. All the other kings of Israel followed Jeroboam's example and were evil like he was.
* Almost 120 years later, another King Jeroboam began ruling the northern kingdom of Israel. This Jeroboam was the son of King Jehoash and was wicked like all the previous kings of Israel had been.
* In spite of the Israelite's wickedness, God had mercy on them and helped this King Jeroboam to gain land and establish boundaries for their territory.

(See also: god, kingdom of Israel, Judah, Solomon)

#### Bible References:

* 1 Chronicles 05:16-17
* 1 Kings 12:02
* 2 Chronicles 09:29
* 2 Kings 03:1-3
* Amos 01:01

#### Word Data:

* Strong's: H3379

#### Forms Found in the English ULB:

Jeroboam, Jeroboam's

### Jerusalem

#### Facts:

Jerusalem was originally an ancient Canaanite city that later became the most important city in Israel. It is located about 34 kilometers west of the Salt Sea and just north of Bethlehem. It is still the capital city of Israel today.

* The name "Jerusalem" is first mentioned in the book of Joshua. Other Old Testament names for this city include "Salem" "city of Jebus," and "Zion." Both "Jerusalem" and "Salem," have the root meaning of "peace."
* Jerusalem was originally a Jebusite fortress called "Zion" which King David captured and made into his capital city.
* It was in Jerusalem that David's son Solomon built the first temple in Jerusalem, on Mount Moriah, which was the mountain where Abraham had offered his son Isaac to God. The temple was rebuilt there after it was destroyed by the Babylonians.
* Because the temple was in Jerusalem, the major Jewish festivals were celebrated there.
* People normally referred to going "up" to Jerusalem since it is located in the mountains.

(See also: Babylon, Christ, David, Jebus, Jesus, Solomon, temple, Zion)

#### Bible References:

* Galatians 04:26-27
* John 02:13
* Luke 04:9-11
* Luke 13:05
* Mark 03:7-8
* Mark 03:20-22
* Matthew 03:06
* Matthew 04:23-25
* Matthew 20:17

#### Word Data:

* Strong's: H3389, H3390, G2414, G2415, G2419

#### Forms Found in the English ULB:

Jerusalem, Jerusalem's

### Jesse

#### Facts:

Jesse was the father of King David and the grandson of Ruth and Boaz.

* Jesse was from the tribe of Judah.
* He was an "Ephrathite," which means he was from the town of Ephrathah (Bethlehem).
* The prophet Isaiah prophesied about a "shoot" or "branch" that would come from the "root of Jesse" and bear fruit. This refers to Jesus, who was a descendant of Jesse.

(See also: Bethlehem, Boaz, descendant, fruit, Jesus, king, prophet, Ruth, twelve tribes of Israel)

#### Bible References:

* 1 Chronicles 02:12
* 1 Kings 12:16
* 1 Samuel 16:1
* Luke 03:32
* Matthew 01:4-6

#### Word Data:

* Strong's: H3448, G2421

#### Forms Found in the English ULB:

Jesse, Jesse's

### Jesus

#### Related Ideas:

the Lord Jesus

#### Facts:

Jesus is God's Son. The name "Jesus" means "Yahweh saves."

* In a miraculous way, the Holy Spirit caused the eternal Son of God to be born as a human being. His mother was told by an angel to call him "Jesus" because he was destined to save people from their sins.
* Jesus did many miracles that revealed that he is God and that he is the Christ, or the Messiah.

#### Translation Suggestions:

* In many languages "Jesus" is spelled in a way that keeps the sounds or spelling as close to the original as possible. For example, "Jesu," "Jezus," "Yesus", and "Hesu" are some of the ways that this name is translated into different languages.
* Also consider how this names are spelled in a nearby local or national language.

(See also: Christ, God, God the Father, high priest, kingdom of God, Mary, Savior, Son of God)

#### Bible References:

* 1 Corinthians 06:11
* 1 John 02:02
* 1 John 04:15
* 1 Timothy 01:02
* 2 Peter 01:02
* 2 Thessalonians 02:15
* 2 Timothy 01:10
* Acts 02:23
* Acts 05:30
* Acts 10:36
* Hebrews 09:14
* Hebrews 10:22
* Luke 24:20
* Matthew 01:21
* Matthew 04:03
* Philippians 02:05
* Philippians 02:10
* Philippians 04:21-23
* Revelation 01:06

#### Word Data:

* Strong's: G2424

#### Forms Found in the English ULB:

Jesus, the Lord Jesus

### Jethro

#### Facts:

The names "Jethro" and "Reuel" both refer to the father of Moses' wife, Zipporah. There were also two other men named "Reuel" in the Old Testament.

* When Moses was a shepherd in the land of Midian, he married the daughter of a Midianite man named Reuel.
* Later on Reuel is referred to as "Jethro, the priest of Midian." It could be that "Reuel" was his clan name.
* When God spoke to Moses from a flaming bush, Moses was tending Jethro's sheep
* Some time later, after God had rescued the Israelites from Egypt, Jethro came out to the Israelites in the wilderness and gave Moses good advice about judging the affairs of the people.
* He believed in God when he heard about all the miracles God had done for the Israelites in Egypt.
* One of Esau's sons was named Reuel.
* Another man named Reuel is mentioned in the genealogy of the Israelites who returned to resettle in Judah after their captivity in Babylon had ended.

(See also: captive, clan, desert, Egypt, Esau, miracle, Moses, desert)

#### Bible References:

* 1 Chronicles 01:34-37
* Exodus 02:18-20
* Exodus 03:1-3
* Exodus 18:03
* Numbers 10:29

#### Word Data:

* Strong's: H3503, H7467

#### Forms Found in the English ULB:

Jethro, Reuel

### Jew

#### Related Ideas:

Jewish, person of Judah

#### Facts:

Jews are people who are descendants of Abraham's grandson Jacob. The word "Jew" comes from the word "Judah."

* People began to call the Israelites "Jews" after they returned to Judah from their exile in Babylon.
* Jesus the Messiah was Jewish. However, the Jewish religious leaders rejected Jesus and demanded that he be killed.
* Often the phrase "the Jews" refers to the leaders of the Jews, not all the Jewish people. In those contexts, some translations add "leaders of" to make this clear.

(See also: Abraham, Jacob, Israel, Babylon, Jewish authorities)

#### Bible References:

* Acts 02:05
* Acts 10:28
* Acts 14:5-7
* Colossians 03:11
* John 02:14
* Matthew 28:15

#### Word Data:

* Strong's: H3054, H3061, H3062, H3064, H3066, G2450, G2451, G2452, G2453

#### Forms Found in the English ULB:

Jew, Jewish, Jews, Jews', a person of Judah, the language of Judah, the people of Judah

### Jewish authorities

#### Related Ideas:

Jewish leader

#### Definitions:

The term "Jewish leader" or "Jewish authority" refers to religious leaders such as the priests and teachers of God's laws. They also had the authority to make judgments about non-religious matters as well.

* The Jewish leaders were the high priests, chief priests, and scribes (teachers of God's laws).
* Two main groups of Jewish leaders were the Pharisees and Saduccees.
* Seventy Jewish leaders met together in the Jewish Council in Jerusalem to make judgments about matters of law.
* Many Jewish leaders were proud and thought they were righteous. They were jealous of Jesus and wanted to harm him. They claimed to know God but did not obey him.
* Often the phrase "the Jews" referred to the Jewish leaders, especially in contexts where they were angry at Jesus and were trying to trick or harm him.
* These terms could also be translated as "Jewish rulers" or "men who ruled over the Jewish people" or "Jewish religious leaders."

(See also: Jew, chief priests, council, high priest, Pharisee, priest, Sadducee, scribe)

#### Bible References:

* Exodus 16:22-23
* John 02:19
* John 05:10-11
* John 05:16
* Luke 19:47-48

#### Word Data:

* Strong's: G2453

#### Forms Found in the English ULB:

Jewish authorities, Jewish leader

### Jezebel

#### Facts:

Jezebel was the wicked wife of King Ahab of Israel.

* Jezebel influenced Ahab and the rest of Israel to worship idols.
* She also killed many of God's prophets.
* Jezebel caused an innocent man named Naboth to be killed so that Ahab could steal Naboth's vineyard.
* Jezebel was finally killed due to all the evil things she had done. Elijah prophesied about how she would die and it happened exactly as he had predicted.

(See also: Ahab, Elijah, god)

#### Bible References:

* 1 Kings 16:31-33
* 1 Kings 19:1-3
* 2 Kings 09:07
* 2 Kings 09:31
* Revelation 02:20

#### Word Data:

* Strong's: H348, G2403

#### Forms Found in the English ULB:

Jezebel, Jezebel's

### Jezreel

Related Words:

Jezreelite

#### Facts:

Jezreel was an important Israelite city in the territory of the Issachar tribe, located southwest of the Salt Sea. A Jezreelite is a person from this city.

* The city of Jezreel is one of the western points in the Plain of Megiddo, which is also called the "Valley of Jezreel."
* Several kings of Israel had their palaces in the city of Jezreel.
* Naboth's vineyard was located near King Ahab's palace in Jezreel. The prophet Elijah prophesied against Ahab there.
* Ahab's evil wife Jezebel was killed in Jezreel.
* Many other significant events happened in this city, including several battles.

(See also: Ahab, Elijah, Issachar, Jezebel, palace, Salt Sea)

#### Bible References:

* 1 Kings 04:12
* 1 Samuel 25:43-44
* 2 Kings 08:28-29
* 2 Samuel 02:1-3
* Judges 06:33

#### Word Data:

* Strong's: H3157, H3158, H3159

#### Forms Found in the English ULB:

Jezreel, Jezreelite

### Joab

#### Facts:

Joab was an important military leader for King David throughout David's entire reign.

* Before David became king, Joab had already been one of his loyal followers.
* Later, during David's reign as king over Israel, Joab became the commander of King David's army.
* Joab was also King David's nephew, since his mother was one of David's sisters.
* When David's son Absalom betrayed him by trying to take over his kingship, Joab killed Absalom in order to protect the king.
* Joab was a very aggressive fighter and killed many people who were enemies of Israel.

(See also: Absalom, David)

#### Bible References:

* 1 Chronicles 02:16-17
* 1 Kings 01:07
* 1 Samuel 26:6-8
* 2 Samuel 02:18
* Nehemiah 07:11

#### Word Data:

* Strong's: H3097

#### Forms Found in the English ULB:

Joab, Joab's

### Joash

#### Facts:

Joash was the name of several men in the Old Testament.

* One Joash was the father of the Israelite deliverer Gideon.
* Another man named Joash was a descendant of Jacob's youngest son, Benjamin.
* The most well-known Joash became king of Judah at the age of seven. He was the son of Ahaziah, king of Judah, who had been murdered.
* When Joash was a very young child, his aunt saved him from being killed by hiding him away until he was old enough to be crowned king.
* King Joash was a good king who at first obeyed God. But he did not remove the high places, and the Israelites started worshiping idols again.
* King Joash ruled Judah during some of the years that King Jehoash was ruling Israel. They were two distinct kings.

(See also: Ahaziah, altar, Benjamin, god, Gideon, high place, god)

#### Bible References:

* 1 Chronicles 03:10-12
* 2 Chronicles 18:25-27
* 2 Kings 11:03
* Amos 01:01
* Judges 06:11-12

#### Word Data:

* Strong's: H3101, H3135

#### Forms Found in the English ULB:

Joash, Joash's

### Job

#### Facts:

Job was a man who is described in the Bible as blameless and righteous before God. He is best known for persevering in his faith in God through times of terrible suffering.

* Job lived in the land of Uz, which was located somewhere east of the land of Canaan, possibly near the region of the Edomites.
* It is thought that he lived during the time of Esau and Jacob because one of Job's friends was a "Temanite," which was a people group named after Esau's grandson.
* The Old Testament book of Job tells about how Job and others responded to his suffering. It also gives God's viewpoint as the sovereign creator and ruler of the universe.
* After all the disasters, God eventually healed Job and gave him more children and wealth.
* The book of Job says that he was very old when he died.

(See also: Abraham, Esau, [flood](../other/flood.md), JacobNoah, people group)

#### Bible References:

* Ezekiel 14:12-14
* James 05:9-11
* Job 01:01
* Job 03:05

#### Word Data:

* Strong's: H347, G2492

#### Forms Found in the English ULB:

Job, Job's

### Joel

#### Facts:

Joel was a prophet who probably lived during the reign of King Joash of Judah. There were also several other men in the Old Testament named Joel.

* The book of Joel is one of twelve short prophetic books in the last section of the Old Testament.
* The only personal information we have about the prophet Joel is that his father's name was Pethuel.
* In his sermon at Pentecost, the apostle Peter quoted from the book of Joel.

(See also: Joash, Judah, Pentecost)

#### Bible References:

* 1 Chronicles 06:33-35
* 1 Samuel 08:1-3
* Acts 02:16
* Ezra 10:43
* Joel 01:02

#### Word Data:

* Strong's: H3100, G2493

#### Forms Found in the English ULB:

Joel, Joel's

### John Mark

#### Facts:

John Mark, also known as "Mark," was one of the men who traveled with Paul on his missionary journeys. He is most likely the author of the Gospel of Mark.

* John Mark accompanied his cousin Barnabas and Paul on their first missionary journey.
* When Peter was put in prison in Jerusalem, the believers there were praying for him at John Mark's mother's house.
* Mark was not an apostle, but was taught by both Paul and Peter and worked together with them in ministry.

(See also: Barnabas, Paul)

#### Bible References:

* 2 Timothy 04:11-13
* Acts 12:24-25
* Acts 13:05
* Acts 13:13
* Acts 15:36-38
* Acts 15:39-41
* Colossians 04:10-11

#### Word Data:

* Strong's: G2491, G3138

#### Forms Found in the English ULB:

John Mark, John ... Mark, Mark

### John the Baptist

#### Facts:

John was the son of Zechariah and Elizabeth. Since "John" was a common name, he is often called "John the Baptist" to distinguish him from the other people named John, such as the Apostle John.

* John was the prophet whom God sent to prepare people to believe in and follow the Messiah.
* John told people to confess their sins, turn to God, and stop sinning, so that they would be ready to receive the Messiah.
* John baptized many people in water as a sign that they were sorry for their sins and were turning away from them.
* John was called "John the Baptist" because he baptized many people.

(See also: baptize, [Zechariah (NT)](../names/zechariahnt.md))

#### Bible References:

* John 03:22-24
* Luke 01:11-13
* Luke 01:62-63
* Luke 03:7
* Luke 03:15-16
* Luke 07:27-28
* Matthew 03:13
* Matthew 11:14

#### Word Data:

* Strong's: G910 G2491

#### Forms Found in the English ULB:

John the Baptist, Baptist, John the Baptist, John's

### John the apostle

#### Facts:

John was one of Jesus' twelve apostles and one of Jesus' closest friends.

* John and his brother James were sons of a fisherman named Zebedee.
* In the gospel that he wrote about Jesus' life, John referred to himself as "the disciple whom Jesus loved." This seems to indicate that John was an especially close friend of Jesus.
* The apostle John wrote five New Testament books: the gospel of John, the Revelation of Jesus Christ, and three letters written to other believers.
* Note that the apostle John was a different person than John the Baptist.

(See also: apostle, reveal, [James (son of Zebedee)](../names/jamessonofzebedee.md), [John (the Baptist)](../names/johnthebaptist.md), Zebedee)

#### Bible References:

* Galatians 02:9-10
* John 01:19-21
* Mark 03:17-19
* Matthew 04:21-22
* Revelation 01:1-3

#### Word Data:

* Strong's: G2491

#### Forms Found in the English ULB:

John

### Jonah

#### Facts:

Jonah was a Hebrew prophet in the Old Testament.

* The book of Jonah tells the story of what happened when God sent Jonah to preach to the people of Nineveh.
* Jonah refused to go to Nineveh and instead got on a ship headed for a Tarshish.
* God caused a huge storm to overwhelm that ship.
* He told the men sailing the ship that he wasrunning away from God, and he suggested that they throw him into the sea. When they did the storm stopped.
* Jonah was swallowed by a huge fish, and he was inside the belly of that fish for three days and nights.
* After that, Jonah went to Nineveh and preached to the people there, and they turned from their sins.

(See also: disobey, Nineveh, turn)

#### Bible References:

* Jonah 01:03
* Luke 11:30
* Matthew 12:39
* Matthew 16:04

#### Word Data:

* Strong's: H3124, G2495

#### Forms Found in the English ULB:

Jonah, Jonah's

### Jonathan

#### Facts:

Jonathan was the name of at least ten men in the Old Testament. The name means "Yahweh has given."

* David's best friend, Jonathan, is the most well-known Jonathan in the Bible with this name. This Jonathan was King Saul's oldest son.
* Other Jonathans mentioned in the Old Testament include a descendant of Moses; a nephew of King David; several priests, including a son of Abiathar; and an Old Testament scribe in whose house the prophet Jeremiah was imprisoned.

(See also: Abiathar, David, Moses, Jeremiah, priest, [Saul (OT)](../names/saul.md), scribe)

#### Bible References:

* 1 Kings 01:41-42
* 1 Samuel 14:1
* 1 Samuel 20:02
* 2 Samuel 01:3-5

#### Word Data:

* Strong's: H3083, H3129

#### Forms Found in the English ULB:

Jonathan, Jonathan's

### Joppa

#### Facts:

In Bible times, the city of Joppa was an important commercial seaport located on the Mediterranean Sea, south of the Plain of Sharon.

* The ancient site of Joppa is the location of the present-day city of Jaffa, which is now part of the city of Tel Aviv.
* In the Old Testament, Joppa was the city where Jonah got on a boat that was going to Tarshish.
* In the New Testament, a Christian woman named Tabitha died in Joppa, and Peter brought her back to life.

(See also: the sea, Jerusalem, Sharon, Tarshish)

#### Bible References:

* Acts 09:37
* Acts 10:08
* Acts 11:4-6
* Acts 11:11
* Jonah 01:03

#### Word Data:

* Strong's: H3305, G2445

#### Forms Found in the English ULB:

Joppa

### Joram

#### Facts:

Joram son of Ahab was a king of Israel. He was also sometimes referred to as "Jehoram."

* King Joram of Israel reigned at the same time as King Jehoram of Judah.
* Joram was an evil king who worshiped false gods and caused Israel to sin.
* King Joram of Israel also reigned during the time of the prophets Elijah and Obadiah.
* Another man named Joram was the son of King Tou of Hamath when David was king.

(See also: Ahab, David, Elijah, Hamath, Jehoram, kingdom of Israel, Judah, Obadiah, prophet)

#### Bible References:

* 1 Chronicles 03:10-12
* 2 Chronicles 22:4-5
* 2 Kings 01:17
* 2 Kings 08:16

#### Word Data:

* Strong's: H3088, H3141, G2496

#### Forms Found in the English ULB:

Joram, Joram's

### Jordan River

#### Facts:

The Jordan River is a river that flows from north to south, and forms the eastern boundary of the land that was called Canaan.

* Today, the Jordan River separates the countries of Israel and Jordan. Israel is on the west side of the river, and Jordan is on the east side of the river.
* The Jordan River flows through the Sea of Galilee and then empties into the Dead Sea.
* When Joshua led the Israelites into Canaan, they had to cross the Jordan River. It was too deep to cross normally, but God miraculously stopped the river from flowing so they could walk across the river bed.
* Often in the Bible the Jordan River is referred to as "the Jordan."

(See also: Canaan, Salt Sea, Sea of Galilee)

#### Bible References:

* Genesis 32:9-10
* John 01:26-28
* John 03:25-26
* Luke 03:3
* Matthew 03:06
* Matthew 03:13-15
* Matthew 04:14-16
* Matthew 19:1-2

#### Word Data:

* Strong's: H3383, G2446

#### Forms Found in the English ULB:

Jordan River, Jordan

### Joseph (New Testament)

#### Facts:

In the New Testament, one of the men named Joseph was Mary's husband. This Joseph was the husband of Jesus' mother Mary. Joseph raised Jesus as if Jesus were his son. Joseph was a righteous man who worked as a carpenter.

* Joseph became engaged to a Jewish girl named Mary, while they were engaged God chose her to become the mother of Jesus the Messiah.
* An angel told Joseph that the Holy Spirit had miraculously caused Mary to be pregnant, and that Mary's baby was the Son of God.
* After Jesus was born, an angel warned Joseph to take the baby and Mary to Egypt in order to escape from Herod.
* Joseph and his family later lived in the city of Nazareth of Galilee, where he earned a living doing carpentry work.

(See also: Christ, Galilee, Jesus, Nazareth, Son of God, virgin)

#### Bible References:

* John 01:43-45
* Luke 01:26-29
* Luke 02:4-5
* Luke 02:15-16
* Matthew 01:18-19
* Matthew 01:24-25
* Matthew 02:19-21
* Matthew 13:54-56

#### Word Data:

* Strong's: G2500, G2501

#### Forms Found in the English ULB:

Joseph

### Joseph (Old Testament)

#### Facts:

In the Old Testament, Joseph was the eleventh son of Jacob and the first son of his mother Rachel.

* Joseph was his father's favorite son.
* His brothers were jealous of him and sold him into slavery.
* While in Egypt, Joseph was falsely accused and put into prison.
* In spite of his difficulties, Joseph remained faithful to God.
* God brought him to the second highest place of power in Egypt and used him to save people in a time when there was little food. The people of Egypt, as well as his own family, were kept from starving.

(See also: Egypt, Jacob)

#### Bible References:

* Genesis 30:22-24
* Genesis 33:1-3
* Genesis 37:1-2
* Genesis 37:23-24
* Genesis 41:55-57
* John 04:4-5

#### Word Data:

* Strong's: H3084, G2501

#### Forms Found in the English ULB:

Joseph, Joseph's

### Joshua

#### Facts:

There were several Israelite men named Joshua in the Bible. The most well-known is Joshua son of Nun who was Moses' helper and who later became an important leader of God's people.

* Joshua was one of the twelve spies whom Moses sent to explore the Promised Land.
* Along with Caleb, Joshua urged the Israelite people to obey God's command to enter the Promised Land and defeat the Canaanites.
* Many years later, after Moses died, God appointed Joshua to lead the people of Israel into the Promised Land.
* In the first and most famous battle against the Canaanites, Joshua led the Israelites to defeat the city of Jericho.
* The Old Testament book of Joshua tells how Joshua led the Israelites in taking control of the Promised Land and how he assigned each tribe of Israel a part of the land to live on.
* Joshua son of Jozadak is mentioned in the books of Haggai and Zechariah; he was a high priest who helped rebuild the walls of Jerusalem.
* There are several other men named Joshua mentioned in the genealogies and elsewhere in the Bible.

(See also: Canaan, Haggai, Jericho, Moses, Promised Land, [Zechariah (OT)](../names/zechariahot.md))

#### Bible References:

* 1 Chronicles 07:25-27
* Deuteronomy 03:21
* Exodus 17:10
* Joshua 01:03
* Numbers 27:19

#### Word Data:

* Strong's: H1954, H3091, G2424

#### Forms Found in the English ULB:

Joshua, Joshua's

### Josiah

#### Facts:

Josiah was a godly king who reigned over the kingdom of Judah for thirty-one years. He led the people of Judah to repent and worship Yahweh.

* After his father King Amon was killed, Josiah became king over Judah at eight years of age.
* In the eighteenth year of his reign, King Josiah ordered Hilkiah the high priest to rebuild the temple of the Lord. While this was being done, the books of the Law were found.
* When the books of the Law were read to Josiah, he was grieved at how his people were disobeying God. He ordered that all the places of idol worship be destroyed and that the priests of the false gods be killed.
* He also ordered the people to start celebrating the Passover feast again.

(See also: god, Judah, law, Passover, temple)

#### Bible References:

* 1 Chronicles 03:13-14
* 2 Chronicles 33:24-25
* 2 Chronicles 34:03
* Jeremiah 01:03
* Matthew 01:11

#### Word Data:

* Strong's: H2977, G2502

#### Forms Found in the English ULB:

Josiah, Josiah's

### Jotham

#### Facts:

In the Old Testament, there were three men with the name Jotham.

* One man named Jotham was the youngest son of Gideon. Jotham helped defeat his older brother Abimelech, who had killed all the rest of their brothers.
* Another man named Jotham was a king over Judah for sixteen years following the death of his father Uzziah (Azariah).
* Like his father, King Jotham obeyed God and was a good king.
* However, by not removing the places of idol worship he caused the people of Judah to later turn away from God again.
* Jotham is also one of the ancestors listed in the genealogy of Jesus Christ in the book of Matthew.

(See also: Abimelek, Ahaz, Gideon, Uzziah)

#### Bible References:

* 2 Chronicles 26:21
* 2 Kings 15:05
* Isaiah 01:1
* Judges 09:5-6

#### Word Data:

* Strong's: H3147

#### Forms Found in the English ULB:

Jotham, Jotham's

### Judah

#### Facts:

Judah was one of Jacob's older sons. His mother was Leah. His descendants were called the "tribe of Judah."

* It was Judah who told his brothers to sell their younger brother Joseph as a slave instead of leaving him to die in a deep pit.
* King David and all the kings after him were descendants of Judah. Jesus, too, was a descendant of Judah.
* When Solomon's reign ended and the nation of Israel divided, the kingdom of Judah was the southern kingdom.
* In the New Testament book of Revelation, Jesus is called the "Lion of Judah."
* The words "Jew" and "Judea" come from the name "Judah."

(See also: Jacob, Jew, Judah, Judea, twelve tribes of Israel)

#### Bible References:

* 1 Chronicles 02:1-2
* 1 Kings 01:09
* Genesis 29:35
* Genesis 38:02
* Luke 03:33
* Ruth 01:02

#### Word Data:

* Strong's: H3061, H3063

#### Forms Found in the English ULB:

Judah, Judah's

### Judah

#### Facts:

The tribe of Judah was the largest of the twelve tribes of Israel. The kingdom of Judah was made up of the tribes of Judah and Benjamin.

* After King Solomon died, the nation of Israel was divided into two kingdoms: Israel and Judah. The kingdom of Judah was the southern kingdom, located west of the Salt Sea.
* The capital city of the kingdom of Judah was Jerusalem.
* Eight kings of Judah obeyed Yahweh and led the people to worship him. The other kings of Judah were evil and led the people to worship idols.
* Over 120 years after Assyria defeated Israel (the northern kingdom), Judah was conquered by the nation of Babylon. The Babylonians destroyed the city and the temple, and took most of the people of Judah to Babylon as captives.

(See also: Judah, Salt Sea)

#### Bible References:

* 1 Samuel 30:26-28
* 2 Samuel 12:08
* Hosea 05:14
* Jeremiah 07:33
* Judges 01:16-17

#### Word Data:

* Strong's: H4438, H3063, G2455

#### Forms Found in the English ULB:

Judah, kingdom of Judah, language of Judah

### Judaism

#### Definition:

The term "Judaism" refers to the religion practiced by the Jews.

* The word “Judaism” only appears in the New Testament, since the term did not exist before that time.
* Judaism includes all the Old Testament laws and instructions that God gave to the Israelites to obey. It also includes the customs and traditions that have been added to the Jewish religion over time.
* When translating, the term "Jewish religion" or "religion of the Jews" can be used in both the Old and New Testaments.
* When translating the word “Judaism”, the term “Jewish religion” or “religion of the Jews” can be used.

(See also: Jew, law of Moses)

#### Bible References:

* Galatians 01:13
* Galatians 01:14

#### Word Data:

* Strong's: G2454

#### Forms Found in the English ULB:

Judaism

### Judas Iscariot

#### Related Words

Judas son of Simon Iscariot

#### Facts:

Judas Iscariot was one of Jesus' apostles. He was the one who betrayed Jesus to the Jewish leaders.

* The name "Iscariot" may mean "from Kerioth," perhaps indicating that Judas grew up in that city.
* Judas Iscariot managed the apostles' money and regularly stole some of it to use for himself.
* Judas betrayed Jesus by telling the religious leaders where Jesus was so they could arrest him.
* After the religious leaders condemned Jesus to die, Judas regretted that he had betrayed Jesus, so he gave the betrayal money back to the Jewish leaders and then killed himself.
* Another apostle was also named Judas, as was one of Jesus' brothers. Jesus' brother was also known as "Jude."

(See also: apostle, betray, Jewish authorities, Judas son of James)

#### Bible References:

* Luke 06:14-16
* Luke 22:47-48
* Mark 03:19
* Mark 14:10-11
* Matthew 26:23-25

#### Word Data:

* Strong's: G2455, G2469

#### Forms Found in the English ULB:

Judas ... Iscariot

### Judas son of James

#### Facts:

Judas son of James was one of Jesus' twelve apostles. Note that he was not the same man as Judas Iscariot.

* Often in the Bible, men with the same name were distinguished by mentioning whose son they were. Here, Judas was identified as the "son of James."
* Another man named Judas was Jesus' brother. He was also known as "Jude."
* The New Testament book called "Jude" was probably written by Jesus' brother Judas, since the author identified himself as the "brother of James." James was another brother of Jesus.
* It is also possible that the book of Jude was written by Jesus' disciple, Judas, the son of James.

(See also: Judas Iscariot, son, the twelve)

#### Bible References:

* Acts 01:12-14
* Luke 06:14-16

#### Word Data:

* Strong's: G2455

#### Forms Found in the English ULB:

Judas son of James

### Judea

#### Facts:

The term "Judea" refers to an area of land in ancient Israel. It is sometimes used in a narrow sense and other times in a broad sense.

* Sometimes "Judea" is used in a narrow sense to refer only to the province located in the southern part of ancient Israel just west of the Dead Sea. Some translations call this province "Judah."
* Other times "Judea" has a broad sense and refers to all the provinces of ancient Israel, including Galilee, Samaria, Perea, Idumea and Judea (Judah).
* If translators want to make the distinction clear, the broad sense of Judea could be translated as "Judea Country" and the narrow sense could be translated as "Judea Province," or "Judah Province" since this is the part of ancient Israel where the tribe of Judah had originally lived.

(See also: Galilee, Edom, Judah, Judah, Samaria)

#### Bible References:

* 1 Thessalonians 02:14
* Acts 02:09
* Acts 09:32
* Acts 12:19
* John 03:22-24
* Luke 01:05
* Luke 04:44
* Luke 05:17
* Mark 10:1-4
* Matthew 02:01
* Matthew 02:05
* Matthew 02:22-23
* Matthew 03:1-3
* Matthew 19:01

#### Word Data:

* Strong's: G2453

#### Forms Found in the English ULB:

Judea

### Kadesh

#### Facts:

The names Kadesh, Kadesh-Barnea, and Meribah Kadesh all refer to an important city in Israel's history which was located in the southern part of Israel, near the region of Edom.

* The city of Kadesh was an oasis, a place where there was water and fertile soil in the middle of a desert named Zin.
* Moses sent twelve spies into the land of Canaan from Kadesh Barnea.
* Israel also encamped at Kadesh during the wandering in the wilderness.
* Kadesh Barnea was where Miriam died.
* It was at Meribah Kadesh where Moses disobeyed God and hit a rock to get water for the Israelites, instead of speaking to it as God had told him to do.
* The name "kadesh" comes from the Hebrew word meaning "holy" or "set apart."

(See also: desert, Edom, holy)

#### Bible References:

* Ezekiel 48:28
* Genesis 14:7-9
* Genesis 16:14
* Genesis 20:1-3
* Joshua 10:40-41
* Numbers 20:1

#### Word Data:

* Strong's: H4809, H6946, H6947

#### Forms Found in the English ULB:

Kadesh, Kadesh-Barnea, Meribah Kadesh

### Kedar

#### Facts:

Kedar was Ishmael's second son. It was also an important city, which was probably named after the man.

* The city of Kedar is located in the northern part of Arabia near the southern border of Palestine. In Bible times, it was known for its greatness and beauty.
* The descendants of Kedar formed a large people group that is also called "Kedar."
* The phrase "dark tents of Kedar" refers to the black goathair tents the people of Kedar lived in.
* These people raised sheep and goats. They also used camels for transporting things.
* In the Bible, the phrase "the glory of Kedar" refers to the greatness of that city and its people.

(See also: Arabia, goat, Ishmael, sacrifice)

#### Bible References:

* Song of Solomon 01:05

#### Word Data:

* Strong's: H6938

#### Forms Found in the English ULB:

Kedar

### Kedesh

#### Facts:

Kedesh was a Canaanite city that was taken over by the Israelites when they entered the land of Canaan.

* This city was located in the northern part of Israel, in the portion of land that was given to the tribe of Naphtali.
* Kedesh was one of the cities that was chosen as a place where the Levite priests could live, since they did not have any land of their own.
* It was also set apart as a "city of refuge."

(See also: Canaan, Hebron, Levi, Naphtali, priest, refuge, Shechem, twelve tribes of Israel)

#### Bible References:

* 1 Chronicles 06:72
* Joshua 19:37
* Judges 04:10

#### Word Data:

* Strong's: H6943

#### Forms Found in the English ULB:

Kedesh

### Kerethites

#### Facts:

The Kerethites were a people group who were probably part of the Philistines. Some versions write this name as "Cherethites."

* The "Kerethites and Pelethites" were a special group of soldiers from King David's army who were especially devoted to him as his bodyguards.
* Benaiah, son of Jehoiada, a member of David's administrative corps, was the leader of the Kerethites and Pelethites.
* The Kerethites remained with David when he had to flee Jerusalem because of Absalom's revolt.

(See also: Absalom, Benaiah, David, Philistines)

#### Bible References:

* Zephaniah 02:05

#### Word Data:

* Strong's: H3774

#### Forms Found in the English ULB:

Kerethites

### Kidron Valley

#### Facts:

The Kidron Valley is a deep valley just outside the city of Jerusalem, between its eastern wall and the Mount of Olives.

* The valley is over 1,000 meters deep and about 32 kilometers long.
* When King David was fleeing from his son Absalom, he went through the Kidron Valley to get to the Mount of Olives.
* King Josiah and King Asa of Judah ordered that the high places and altars of false gods be smashed and burned; the ashes were thrown into the Kidron Valley.
* During the reign of King Hezekiah, the Kidron Valley was where the priests threw everything impure that they removed from the temple.
* The evil queen Athaliah was killed in this valley because of the wicked things she had done.

(See also: Absalom, Asa, Athaliah, David, god, Hezekiah, high place, Josiah, Judah, Mount of Olives)

#### Bible References:

* John 18:01

#### Word Data:

* Strong's: H5674, H6939, G2748, G5493

#### Forms Found in the English ULB:

Kidron Valley, Kidron

### King of the Jews

#### Definition:

The term "King of the Jews" is a title that refers to Jesus, the Messiah.

* The first time the Bible records this title is when it was used by the wise men who traveled to Bethlehem looking for the baby who was "King of the Jews."
* The angel revealed to Mary that her son, a descendant of King David, would be a king whose reign would last forever.
* Before Jesus was crucified, Roman soldiers mockingly called Jesus "King of the Jews." This title was also written on a piece of wood and nailed to the top of Jesus' cross.
* Jesus truly is the King of the Jews and the king over all creation.

#### Translation Suggestions:

* The term "King of the Jews" could also be translated as "king over the Jews" or "king who rules over the Jews" or "supreme ruler of the Jews."
* Check to see how the phrase "king of" is translated in other places in the translation.

(See also: descendant, Jew, Jesus, king, kingdom, kingdom of God, wise men)

#### Bible References:

* Luke 23:03
* Luke 23:38
* Matthew 02:02
* Matthew 27:11
* Matthew 27:35-37

#### Word Data:

* Strong's: G935, G2453

#### Forms Found in the English ULB:

King of the Jews, king of the Jews

### Korah

#### Facts:

Korah was the name of three men in the Old Testament.

* One of the sons of Esau was named Korah. He became a leader in his community.
* Korah was also a descendant of Levi and so served in the tabernacle as a priest. He became jealous of Moses and Aaron and led a group of men to rebel against them.
* A third man named Korah is listed as a descendant of Judah.

(See also: Aaron, authority, Caleb, descendant, Esau, Judah, priest)

#### Bible References:

* 1 Chronicles 01:34-37
* Numbers 16:1-3
* Numbers 16:25-27
* Psalm 042:1-2

#### Word Data:

* Strong's: H7141

#### Forms Found in the English ULB:

Korah, Korahite, Korahites

### Laban

#### Facts:

In the Old Testament, Laban was the uncle and father-in-law of Jacob.

* Jacob lived with Laban's household in Padan Aram and managed his sheep and goats as a condition of marriage to Laban's daughters.
* Jacob's preference was for Laban's daughter Rachel to be his wife.
* Laban deceived Jacob and made him marry his oldest daughter Leah first before giving Rachel to him as his wife.

(See also: Jacob, Nahor, Leah, Rachel)

#### Bible References:

* Genesis 24:30
* Genesis 24:50
* Genesis 27:43
* Genesis 28:1-2
* Genesis 29:05
* Genesis 29:13
* Genesis 30:26
* Genesis 46:16-18

#### Word Data:

* Strong's: H3837

#### Forms Found in the English ULB:

Laban, Laban's

### Lamech

#### Facts:

Lamech was the name of two men mentioned in the book of Genesis.

* The first Lamech mentioned was a descendant of Cain. He boasted to his two wives that he had killed a man for injuring him.
* The second Lamech was a descendant of Seth. He was also the father of Noah.

(See also: Cain, Noah, Seth)

#### Bible References:

* Genesis 04:18-19
* Genesis 04:24
* Genesis 05:25
* Genesis 05:29
* Genesis 05:31
* Luke 03:36

#### Word Data:

* Strong's: H3929, G2984

#### Forms Found in the English ULB:

Lamech, Lamech's

### Lazarus

#### Facts:

Lazarus and his sisters, Mary and Martha, were special friends of Jesus. Jesus often stayed with them in their home in Bethany.

* Lazarus is best known for the fact that Jesus raised him from the dead after he had been buried in a tomb for several days.
* The Jewish leaders were angry at Jesus and jealous that he had done this miracle, and they tried to find a way to kill both Jesus and Lazarus.
* Jesus also told a parable about a poor beggar and a rich man in which the beggar was named "Lazarus."

(See also: beg, Jewish authorities, Martha, Mary, raise)

#### Bible References:

* John 11:11
* John 12:1-3
* Luke 16:21

#### Word Data:

* Strong's: G2976

#### Forms Found in the English ULB:

Lazarus, Lazarus'

### Leah

#### Facts:

Leah was one of Jacob's wives. She was the mother of ten of Jacob's sons and their descendants were ten of the twelve tribes of Israel.

* Leah's father was Laban, who was the brother of Jacob's mother Rebekah.
* Jacob didn't love Leah as much as he loved his other wife, Rachel, but God abundantly blessed Leah by giving her many children.
* Leah's son Judah was an ancestor of King David and Jesus.

(See also: Jacob, Judah, Laban, Rachel, Rebekah, twelve tribes of Israel)

#### Bible References:

* Genesis 29:17
* Genesis 29:28
* Genesis 31:06
* Ruth 04:11

#### Word Data:

* Strong's: H3812

#### Forms Found in the English ULB:

Leah, Leah's

### Lebanon

#### Facts:

Lebanon is a beautiful mountainous region located along the coast of the Mediterranean Sea, north of Israel. In Bible times this region was thickly wooded with fir trees, such as cedar and cypress.

* King Solomon sent workers to Lebanon to harvest cedar trees for use in building God's temple.
* Ancient Lebanon was inhabited by Phoenician people, who were skilled builders of ships that were used for a successful trading industry.
* The cities of Tyre and Sidon were located in Lebanon. It was in these cities that a valuable purple dye was first used.

(See also: cedar, cypress, fir, Phoenicia)

#### Bible References:

* 1 Kings 04:32-34
* 2 Chronicles 02:8-10
* Deuteronomy 01:7-8
* Psalms 029:3-5
* Zechariah 10:8-10

#### Word Data:

* Strong's: H3844

#### Forms Found in the English ULB:

Lebanon

### Levi

#### Facts:

Levi was one of the twelve sons of Jacob, or Israel. The term "Levite" refers to a person who is a member of the Israelite tribe whose ancestor was Levi.

* The Levites were responsible for taking care of the temple and conducting religious rituals, including offering sacrifices and prayers.
* All Jewish priests were Levites, descended from Levi and part of the tribe of Levi. (Not all Levites were priests, however.)
* The Levite priests were set apart and dedicated for the special work of serving God in the temple.
* Two other men named "Levi" were ancestors of Jesus, and their names are in the genealogy in the gospel of Luke.
* Jesus' disciple Matthew was also called Levi.

(See also: Matthew, priest, sacrifice, temple, twelve tribes of Israel)

#### Bible References:

* 1 Chronicles 02:1-2
* 1 Kings 08:3-5
* Acts 04:36-37
* Genesis 29:34
* John 01:19-21
* Luke 10:32

#### Word Data:

* Strong's: H3878, H3879, H3881, G3017, G3018, G3019, G3020

#### Forms Found in the English ULB:

Levi, Levite, Levites, Levitical, Levi's, Levite's, Levites'

### Leviathan

#### Facts:

The term "Leviathan" refers to a very large, extinct animal mentioned in the earliest writings of the Old Testament, the books of Job, Psalms, and Isaiah.

* Leviathan is described as a large, snake-like creature, strong and fierce and able to make the water around it "boil." The descriptions of it were similar to that of a dinosaur.
* Isaiah the prophet refered to Leviathan as "the gliding serpent".
* Job wrote from firsthand knowledge of Leviathan, so the animal was most likely alive during his lifetime.

(See also: Isaiah, Job, serpent)

#### Bible References:

* Job 03:08
* Psalms 104:25-26

#### Word Data:

* Strong's: H3882

#### Forms Found in the English ULB:

Leviathan

### Lord Yahweh

#### Related Ideas:

Yahweh God

#### Facts:

In the Old Testament, "Lord Yahweh" is frequently used to refer to the one true God.

* The term "Lord" is a divine title and "Yahweh" is God's personal name.
* "Yahweh" is also often combined with the term "God" to form "Yahweh God."

#### Translation Suggestions:

* If some form of "Yahweh" is used for the translation of God's personal name, the terms "Lord Yahweh" and "Yahweh God" can be translated literally. Also consider how the term "Lord" is translated in other contexts when referring to God.
* Some languages put titles after the name and would translate this as "Yahweh Lord." Consider what is natural in the project language: should the title "Lord" come before or after "Yahweh"?
* "Yahweh God" could also be rendered as "God who is called Yahweh" or "God who is the Living One" or "I am, who is God."
* If the translation follows the tradition of rendering "Yahweh" as "Lord" or "LORD," the term "Lord Yahweh" could be translated as "Lord God" or "God who is the Lord." Other possible translations could be, "Master LORD" or "God the LORD."
* The term "Lord Yahweh" *should not* be rendered as "Lord LORD" because readers may not notice the difference in letter size that has traditionally been used to distinguish these two words and it would look very strange.

(See also: God, lord, lord, Yahweh)

#### Bible References:

* 1 Corinthians 04:3-4
* 2 Samuel 07:21-23
* Deuteronomy 03:23-25
* Ezekiel 39:25-27
* Ezekiel 45:18
* Jeremiah 44:26
* Judges 06:22
* Micah 01:2-4

#### Word Data:

* Strong's: H136, H3068

#### Forms Found in the English ULB:

Lord Yahweh, Yahweh God

### Lord's Supper

#### Definition:

The term "Lord's Supper" was used by the apostle Paul to refer to the Passover meal that Jesus ate with his disciples on the night he was arrested by the Jewish leaders.

* During this meal, Jesus broke the Passover bread into pieces and called it his body, which would soon be beaten and killed.
* He called the cup of wine his blood, which would soon be spilled out as he died as a sacrifice for sin.
* Jesus commanded that as often as his followers shared this meal together, they should remember his death and resurrection.
* In his letter to the Corinthians, the apostle Paul also further established the Lord's Supper as a regular practice for believers in Jesus.
* Churches today often use the term "communion" to refer to the Lord's Supper. The term "Last Supper" is also sometimes used.

#### Translation Suggestions:

* This term could also be translated as "the Lord's meal" or "the meal of our Lord Jesus" or "the meal in memory of the Lord Jesus."

(See also: Passover)

#### Bible References:

* 1 Corinthians 11:20
* 1 Corinthians 11:25-26

#### Word Data:

* Strong's: G1173, G2960

#### Forms Found in the English ULB:

Lord's Supper

### Lot

#### Facts:

Lot was Abraham's nephew.

* He was the son of Abraham's brother Haran.
* Lot traveled with Abraham to the land of Canaan and settled in the city of Sodom.
* Lot was the ancestor of the Moabites and Ammonites.
* When enemy kings attacked Sodom and captured Lot, Abraham came with several hundred men to rescue Lot and recover his belongings.
* The people living in the city of Sodom were very wicked, so God destroyed that city. But he first told Lot and his family to leave the city so that that they could escape.

(See also: Abraham, Ammon, Haran, Moab, Sodom)

#### Bible References:

* 2 Peter 02:08
* Genesis 11:27-28
* Genesis 12:4-5

#### Word Data:

* Strong's: H3876, G3091

#### Forms Found in the English ULB:

Lot, Lot's

### Luke

#### Facts:

Luke wrote two books of the New Testament: the gospel of Luke and the book of Acts.

* In his letter to the Colossians, Paul refers to Luke as a doctor. Paul also mentions Luke in two of his other letters.
* It is thought that Luke was a Greek and a Gentile who came to know Christ. In his gospel, Luke includes several accounts that highlight Jesus' love for all peoples, both Jews and Gentiles.
* Luke accompanied Paul on two of his missionary journeys and helped him in his work.
* In some early church writings, it is said that Luke was born in the city of Antioch in Syria.

(See also: Antioch, Paul, Syria)

#### Bible References:

* 2 Timothy 04:11-13
* Colossians 04:12-14
* Philemon 01:24

#### Word Data:

* Strong's: G3065

#### Forms Found in the English ULB:

Luke, Luke's

### Lystra

#### Facts:

Lystra was a city in ancient Asia Minor that Paul visited on one of his missionary journeys. It was located in the region of Lycaonia, which is now in the modern-day country of Turkey.

* Paul and his companions escaped to Derbe and Lystra when they were threatened by the Jews in Iconium.
* In Lystra, Paul met Timothy, who became a fellow evangelist and church planter.
* After Paul healed a crippled man in Lystra, the people there tried to worship Paul and Barnabas as gods, but the apostles rebuked them and stopped them from doing that.

(See also: evangelist, Iconium, Timothy)

#### Bible References:

* 2 Timothy 03:10-13
* Acts 14:06
* Acts 14:08
* Acts 14:21-22

#### Word Data:

* Strong's: G3082

#### Forms Found in the English ULB:

Lystra

### Maakah

#### Facts:

Maakah (or Maacah) was one of the sons of Abraham's brother Nahor. Other people in the Old Testament also had this name.

* The city of Maakah or Beth Maakah was located in the far north of Israel, in the region occupied by the tribe of Naphtali.
* It was an important city and was attacked by enemies on several occasions.
* Maakah was the name of several women, including the mother of David's son Absalom.
* King Asa removed his grandmother Maacah from being queen because she had promoted Asherah worship.

(See also: Asa, Asherah, Nahor, Naphtali, twelve tribes of Israel)

#### Bible References:

#### Word Data:

* Strong's: H4601

#### Forms Found in the English ULB:

Maakah, Maakah's

### Macedonia

#### Related Words

Macedonian

#### Facts:

In New Testament times, Macedonia was a Roman province located just north of ancient Greece.

* Some important Macedonian cities mentioned in the Bible were Berea, Philippi and Thessalonica.
* Through a vision, God told Paul to preach the gospel to the people in Macedonia.
* Paul and his coworkers went to Macedonia and taught the people there about Jesus and helped the new believers to grow in their faith.
* In the Bible there are letters that Paul wrote to the believers in the Macedonian cities of Philippi and Thessalonica.

(See also: believe, Berea, faith, good news, Greece, Philippi, Thessalonica)

#### Bible References:

* 1 Thessalonians 01:6-7
* 1 Thessalonians 04:10
* 1 Timothy 01:3-4
* Acts 16:10
* Acts 20:1-3
* Philippians 04:14-17

#### Word Data:

* Strong's: G3109, G3110

#### Forms Found in the English ULB:

Macedonia, Macedonians

### Maker

#### Facts:

In general, a "maker" is someone who creates or makes things.

* In the Bible, the term "Maker" is sometimes used as a name or title for Yahweh, because he created everything.
* Usually this term is combined with "his" or "my" or "your."

#### Translation Suggestions:

* The term "Maker" can be translated as "the Creator" or "God who creates" or "the One who made everything."
* The phrase "his Maker" could also be translated as "the One who created him" or "God, who created him."
* The phrases "your Maker" and "my Maker" could be translated in a similar way.

(See also: create, Yahweh)

#### Bible References:

* Hosea 08:13-14

#### Word Data:

* Strong's: H3335, H6213, H6466

#### Forms Found in the English ULB:

formed, make, Maker, makes, made

### Malachi

#### Facts:

Malachi was one of God's prophets to the kingdom of Judah. He lived around 500 years before Christ was on earth.

* Malachi prophesied during the period when Israel's temple was being rebuilt after returning from the Babylonian captivity.
* Ezra and Nehemiah lived around the same time as Malachi.
* The book of Malachi is the last book of the Old Testament.
* Like all the Old Testament prophets, Malachi urged the people to repent of their sins and to turn back to worshiping Yahweh.

(See also: Babylon, captive, Ezra, Judah, Nehemiah, prophet, repent, turn)

#### Bible References:

* Malachi 01:01

#### Word Data:

* Strong's: H4401

#### Forms Found in the English ULB:

Malachi, Malachi's

### Manasseh

#### Facts:

There were five men by the name of Manasseh in the Old Testament:

* Manasseh was the name of Joseph's firstborn son.
* Both Manasseh and his younger brother Ephraim were adopted by Joseph's father, Jacob which gave their descendants the privilege of being among the twelve tribes of Israel.
* The descendants of Manasseh formed one of the tribes of Israel.

The tribe of Manasseh was often called the "half-tribe of Manasseh" because only part of the tribe settled in the land of Canaan, on the west side of the Jordan River. The other part of the tribe settled on the east side of the Jordan. Members of the tribe are called "Manassites."

One of the kings of Judah was also named Manasseh.

* King Manasseh was an evil king who sacrificed his own children as burnt offerings to false gods.
* God punished King Manasseh by allowing him to be captured by an enemy army. Manasseh turned back to God and destroyed the altars where idols were worshiped.
* Two men named Manasseh lived during the time of Ezra. These men were required to divorce their pagan wives, who had influenced them to worship false gods.
* One other Manasseh was the grandfather of some Danites who were priests for false gods.

(See also: altar, Dan, Ephraim, Ezra, god, Jacob, Judah, pagan, twelve tribes of Israel)

#### Bible References:

* 2 Chronicles 15:09
* Deuteronomy 03:12-13
* Genesis 41:51
* Genesis 48:1-2
* Judges 01:27-28

#### Word Data:

* Strong's: H4519, H4520, G3128

#### Forms Found in the English ULB:

Manasseh, Manassites, Manasseh's

### Martha

#### Facts:

Martha was a woman from Bethany who followed Jesus.

* Martha had a sister named Mary and a brother named Lazarus, who also followed Jesus.
* One time when Jesus was visiting them in their home, Martha was distracted by meal preparation while her sister Mary sat and listened to Jesus teach.
* When Lazarus died, Martha told Jesus that she believed that Jesus is the Christ, the Son of God.

(See also: Lazarus, [Mary (sister of Martha)](../names/marysisterofmartha.md))

#### Bible References:

* John 11:02
* John 12:1-3
* Luke 10:39

#### Word Data:

* Strong's: G3136

#### Forms Found in the English ULB:

Martha, Martha's

### Mary

#### Facts:

Mary was a young woman living in the city of Nazareth who was pledged to be married to a man named Joseph. God chose Mary to be the mother of Jesus the Messiah, the Son of God.

* The Holy Spirit miraculously caused Mary to become pregnant while she was a virgin.
* An angel told Mary that the baby to be born to her was the Son of God and that she must name him Jesus.
* Mary loved God and praised him for being gracious to her.
* Joseph married Mary, but she remained a virgin until after the baby was born.
* Mary thought deeply about the amazing things that the shepherds and wise men said about the baby Jesus.
* Mary and Joseph took the baby Jesus to be dedicated at the temple. Later they took him to Egypt to escape King Herod's plot to kill the baby. Eventually they moved back to Nazareth.
* When Jesus was an adult, Mary was with him when he changed water to wine at a wedding in Cana.
* The gospels also mention that Mary was at the cross when Jesus was dying. He told his disciple John to take care of her like his own mother.

(See also: Cana, Egypt, Herod the Great, Jesus, [Joseph (NT)](../names/josephnt.md), Son of God, virgin)

#### Bible References:

* John 02:04
* John 02:12
* Luke 01:29
* Luke 01:35
* Mark 06:03
* Matthew 01:16
* Matthew 01:19

#### Word Data:

* Strong's: G3137

#### Forms Found in the English ULB:

Mary, the mother of Jesus

### Mary Magdalene

#### Facts:

Mary Magdalene was one of several women who believed in Jesus and followed him in his ministry. She was known as the one whom Jesus had healed from seven demons who had controlled her.

* Mary Magdalene and some other women helped support Jesus and his apostles by giving to them.
* She is also mentioned as one of the women who were the first to see Jesus after he rose from the dead.
* As Mary Magdalene stood outside the empty tomb, she saw Jesus standing there and he told her to go tell the other disciples that he was alive again.

(See also: demon, demon-possessed)

#### Bible References:

* Luke 08:1-3
* Luke 24:8-10
* Mark 15:39-41
* Matthew 27:54-56

#### Word Data:

* Strong's: G3094, G3137

#### Forms Found in the English ULB:

Mary ... Magdalene

### Mary sister of Martha

#### Facts:

Mary was a women from Bethany who followed Jesus.

* Mary had a sister named Martha and a brother named Lazarus who also followed Jesus.
* One time Jesus said that Mary had chosen what was best when she chose to listen to him teach rather than being anxious about preparing him a meal as Martha was.
* Jesus brought Mary's brother Lazarus back to life.
* Sometime after that, while Jesus was eating in someone's home in Bethany, Mary poured expensive perfume on his feet in order to worship him.
* Jesus praised her for doing this and said that she was preparing his body for burial.

(See also: Bethany, frankincense, Lazarus, Martha)

#### Bible References:

* John 11:1-2
* John 12:1-3
* Luke 10:38-39

#### Word Data:

* Strong's: G3137

#### Forms Found in the English ULB:

Mary

### Matthew

#### Facts:

Matthew was one of the twelve men that Jesus chose to be his apostles. He was also known as Levi son of Alphaeus.

* Levi (Matthew) was a tax-collector from Capernaum before he met Jesus.
* Matthew wrote the gospel that bears his name.
* There are several other men named Levi in the Bible.

(See also: apostle, Levi, tax)

#### Bible References:

* Luke 05:27
* Luke 06:14-16
* Mark 02:14
* Mark 03:17-19
* Matthew 09:09
* Matthew 10:03

#### Word Data:

* Strong's: G3017, G3156

#### Forms Found in the English ULB:

Matthew, Levi

### Media

#### Facts:

Media was an ancient empire located east of Assyria and Babylonia, and north of Elam and Persia. The Medes were the people who lived in the empire of Media.

* The first ancestor of the Medes was Madai, a descendant of Japheth.
* The Media empire covered parts of what are present-day Turkey, Iran, Syria, Iraq and Afghanistan.
* The Medes were closely associated with the Persians and the two empires joined forces to conquer the Babylonian empire.
* Babylonia was invaded by Darius the Mede during the time that the prophet Daniel was living there.

(See also: Assyria, Babylon, Cyrus, Daniel, Darius, Elam, Persia)

#### Bible References:

* 2 Kings 17:06
* Acts 02:09
* Daniel 05:28
* Esther 01:3-4
* Ezra 06:1-2

#### Word Data:

* Strong's: H4074, H4075, H4076, H4077, G3370

#### Forms Found in the English ULB:

Madai, Mede, Medes, Media

### Melchizedek

#### Facts:

During the time when Abram lived, Melchizedek was the king of the city of Salem (later "Jerusalem")

* Melchizedek's name means "king of righteousness" and his title "king of Salem" means "king of peace."
* He was also called a "priest of God Most High."
* Melchizedek is first mentioned in the Bible when he served Abram bread and wine after Abram rescued his nephew Lot from powerful kings. Abram gave Melchizedek one-tenth of the plunder from his victory.
* In the New Testament, Melchizedek is described as someone who had no father or mother. He was called a priest and king who will reign forever.
* The New Testament also says that Jesus is a priest according to the priestly "order of Melchizedek." Jesus was not descended from Levi as the Israelite priests were. His priesthood is directly from God, as Melchizedek's was.
* Based on these descriptions of him in the Bible, Melchizedek was a human priest who was also chosen by God to represent or point forward to Jesus, the eternal king of peace and righteousness and our great high priest.

(See also: Abraham, eternity, high priest, Jerusalem, Levi, priest, righteous)

#### Bible References:

* Genesis 14:18
* Hebrews 06:20
* Hebrews 07:17
* Psalm 110:4

#### Word Data:

* Strong's: H4442, G3198

#### Forms Found in the English ULB:

Melchizedek, Melchizedek's

### Memphis

#### Facts:

Memphis was an ancient capital city in Egypt, along the Nile River.

* Memphis was located in Lower Egypt, just south of the Nile River delta, where the soil was very fertile and crops were plentiful.
* Its fertile soil and important location between Upper and Lower Egypt caused Memphis to become a major city of trade and commerce.

(See also: Egypt, Nile River)

#### Bible References:

* Hosea 09:06

#### Word Data:

* Strong's: H4644, H5297

#### Forms Found in the English ULB:

Memphis

### Meshech

#### Facts:

Meshech is the name of two men in the Old Testament.

* One Meshech was a son of Japheth.
* The other Meshech was a grandson of Shem.
* Meshech was also the name of a region of land, which was probably named after one of these men.
* The region of Meshech may have been located in part of what is now the country of Turkey.

(See also: Japheth, Noah, Shem)

#### Bible References:

* 1 Chronicles 01:5-7
* Ezekiel 27:12-13
* Genesis 10:2-5
* Psalms 120:05

#### Word Data:

* Strong's: H4851, H4902

#### Forms Found in the English ULB:

Meshech

### Mesopotamia

Related Words:

Aram Naharaim

#### Facts:

Mesopotamia is the area of land between the Tigris and Euphrates Rivers. Its location is in the region of the modern day country of Iraq.

* In the Old Testament, this region was also called "Aram Naharaim."
* The word "Mesopotamia" means "between rivers." The phrase "Aram Naharaim" means "Aram of two rivers."
* Abraham lived in the Mesopotamian cities of Ur and Haran before moving on to the land of Canaan.
* Babylon was another important city in Mesopotamia.
* The region called "Chaldea" was also part of Mesopotamia.

(See also: Aram, Babylon, Chaldeans, Euphrates)

#### Bible References:

* Acts 02:09
* Acts 07:1-3
* Genesis 24:10-11

#### Word Data:

* Strong's: H763, G3318

#### Forms Found in the English ULB:

Mesopotamia, Aram Naharaim

### Micah

#### Facts:

Micah was a prophet of Judah around 700 years before Christ, when the prophet Isaiah was also ministering to Judah. Another man named Micah lived during the time of the judges.

* The book of Micah is near the end of the Old Testament.
* Micah prophesied about the destruction of Samaria by the Assyrians.
* Micah rebuked the people of Judah for disobeying God and warned them that their enemies would attack them.
* His prophecy ends with a message of hope in God, who is faithful and saves his people.
* In the book of Judges, the story is told of a man named Micah living in Ephraim who made an idol out of silver. A young Levite priest who came to live with him stole the idol and other things, and took off with a group of Danites. Eventually the Danites and the priest settled in the city of Laish and they set up that same silver idol to worship.

(See also: Assyria, Dan, Ephraim, god, Isaiah, Judah, judge, Levi, priest, prophet, Samaria, silver)

#### Bible References:

* Jeremiah 26:18-19
* Micah 01:1
* Micah 06:02

#### Word Data:

* Strong's: H4318

#### Forms Found in the English ULB:

Micah, Micah's

### Michael

#### Facts:

Michael is the chief of all God's holy, obedient angels. He is the only angel who is specifically referred to as the "archangel" of God.

* The term "archangel" literally means "chief angel" or "ruling angel."
* Michael is a warrior who fights against God's enemies and protects God's people.
* He led the Israelites in fighting against the Persian army. In the end times he will lead the armies of Israel in the final battle against the forces of evil, as foretold in Daniel.
* There are also several men in the Bible with the name Michael. Several men are identified as being the "son of Michael"

(See also: angel, Daniel, messenger, Persia)

#### Bible References:

* Daniel 10:13
* Daniel 10:21
* Ezra 08:08
* Revelation 12:7-9

#### Word Data:

* Strong's: H4317, G3413

#### Forms Found in the English ULB:

Michael, Michael's

### Midian

#### Related Words

Midianite

#### Facts:

Midian was a son of Abraham and his wife Keturah. Midian was also the name of a people group and region located in the northern Arabian Desert to the south of the land of Canaan. The people of that group were called "Midianites."

* When Moses first left Egypt, he went to the region of Midian where he met the daughters of Jethro and helped them water their flocks. Later Moses married one of Jethro's daughters.
* Joseph was taken to Egypt by a group of Midianite slave traders.
* Many years later the Midianites attacked and raided the Israelites in the land of Canaan. Gideon led the Israelites in defeating them.
* Many of the modern-day Arabian tribes are descendants of this group.

(See also Arabia, Egypt, flock, Gideon, Jethro, Moses)

#### Bible References:

* Acts 07:30
* Exodus 02:16
* Genesis 25:1-4
* Genesis 36:34-36
* Genesis 37:28
* Judges 07:1

#### Word Data:

* Strong's: H4080, H4084, H4092

#### Forms Found in the English ULB:

Midian, Midianite, Midianites, Midian's

### Miriam

#### Facts:

Miriam was the older sister of Aaron and Moses.

* When she was young, Miriam was instructed by her mother to watch over her baby brother Moses who was in a basket among the reeds of the Nile River. When the pharaoh's daughter found the baby and needed someone to take care of him for her, Miriam brought her mother to do it.
* Miriam led the Israelites in a dance of joy and thanksgiving after they had escaped from the Egyptians by crossing the Red Sea.
* Years later as the Israelites were wandering in the desert, Miram and Aaron began speaking badly about Moses because he had married a Cushite woman.
* Because of her rebellion in speaking against Moses, God caused Miriam to become sick with leprosy. But later God healed her when Moses interceded for her.

(See also: Aaron, Cush, intercede, Moses, Nile River, Pharaoh, rebel)

#### Bible References:

* 1 Chronicles 06:1-3
* Deuteronomy 24:8-9
* Micah 06:04
* Numbers 12:02
* Numbers 20:1

#### Word Data:

* Strong's: H4813

#### Forms Found in the English ULB:

Miriam, Miriam's

### Mishael

#### Facts:

Mishael is the name of three men in the Old Testament.

* One man named Mishael was a cousin of Aaron. When two of Aaron's sons were killed by God after they offered incense in a way that did not follow what God had told them to do, Mishael and his brother were given the task of carrying the dead bodies outside the Israelite camp.
* Another man named Mishael stood beside Ezra when he publicly read the rediscovered law.
* During the time when the people of Israel were in exile in Babylon, a young man named Mishael was also captured and forced to live in Babylon. The Babylonians gave him the name, "Meshach." He, along with his companions, Azariah (Shadrach) and Hananiah (Abednego), refused to worship the king's statue and were thrown into a fiery furnace.

(See also: Aaron, Azariah, Babylon, Daniel, Hananiah)

#### Bible References:

* Daniel 01:6-7
* Daniel 02:17-18

#### Word Data:

* Strong's: H4332, H4333

#### Forms Found in the English ULB:

Mishael, Mishael's

### Mizpah

#### Facts:

Mizpah is the name of several towns mentioned in the Old Testament. It means, "look-out point" or "watchtower."

* When David was being pursued by Saul, he left his parents in Mizpah, under the protection of the king of Moab.
* One city called Mizpah was located on the border between the kingdoms of Judah and Israel. It was a major military center.

(See also: David, Judah, kingdom of Israel, Moab, [Saul (OT)](../names/saul.md))

#### Bible References:

* 1 Kings 15:20-22
* 1 Samuel 07:5-6
* 1 Samuel 07:10-11
* Jeremiah 40:5-6
* Judges 10:17-18

#### Word Data:

* Strong's: H4708, H4709

#### Forms Found in the English ULB:

Mizpah

### Moab

#### Facts:

Moab was the son of Lot's elder daughter. Moab also became the name of the land where Moab and his family lived. The term "Moabite" refers to a person who is descended from Moab or who lives in the country of Moab.

* The country of Moab was located east of the Salt Sea.
* Moab was southeast from the town of Bethlehem where Naomi's family lived.
* The people in Bethlehem called Ruth a "Moabitess" because she was a woman from the country of Moab. This term could also be translated as "Moabite woman" or "woman from Moab."

(See also: Bethlehem, Judea, Lot, Ruth, Salt Sea)

#### Bible References:

* Genesis 19:37
* Genesis 36:34-36
* Ruth 01:1-2
* Ruth 01:22

#### Word Data:

* Strong's: H4124, H4125

#### Forms Found in the English ULB:

Moab, Moabite, Moabites, Moabitess, Moab's

### Molech

#### Facts:

Molech was the name of one of the false gods that the Canaanites worshiped. Other spellings are "Moloch" and "Molek."

* People who worshiped Molech sacrificed their children to him by means of fire.
* Some of the Israelites also worshiped Molech instead of the one true God, Yahweh. They followed the evil practices of Molech worshipers, including sacrificing their children.

(See also: Canaan, evil, god, God, god, sacrifice, true, worship, Yahweh)

#### Bible References:

* 1 Kings 11:07
* 2 Kings 23:10
* Acts 07:43
* Jeremiah 32:33-35
* Leviticus 18:21

#### Word Data:

* Strong's: H4428, H4432, G3434

#### Forms Found in the English ULB:

Molech

### Mordecai

#### Facts:

Mordecai was a Jewish man living in the country of Persia. He was the guardian of his cousin Esther, who later became the wife of the Persian king, Xerxes.

* While working at the royal palace, Mordecai overheard men plotting together to kill King Xerxes. He reported this and the king's life was saved.
* Some time later, Mordecai also found out about a plan to kill all the Jews in the kingdom of Persia. He advised Esther to appeal to the king to save her people.

(See also: Xerxes, Babylon, Esther, Persia)

#### Bible References:

* Esther 02:06
* Esther 03:06
* Esther 08:02
* Esther 10:02

#### Word Data:

* Strong's: H4782

#### Forms Found in the English ULB:

Mordecai, Mordecai's

### Moses

#### Facts:

Moses was a prophet and leader of the Israelite people for over 40 years.

* When Moses was a baby, Moses' parents put him in a basket in the reeds of the Nile River to hide him from the Egyptian Pharaoh. Moses' sister Miriam watched over him there. Moses' life was spared when the pharaoh's daughter found him and took him to the palace to raise him as her son.
* God chose Moses to free the Israelites from slavery in Egypt and to lead them to the Promised Land.
* After the Israelites' escape from Egypt and while they were wandering in the desert, God gave Moses two stone tablets with the Ten Commandments written on them.
* Near the end of his life, Moses saw the Promised Land, but didn't get to live in it because he disobeyed God.

(See also: Miriam, Promised Land, Ten Commandments)

#### Bible References:

* Acts 07:21
* Acts 07:30
* Exodus 02:10
* Exodus 09:01
* Matthew 17:04
* Romans 05:14

#### Word Data:

* Strong's: H4872, H4873, G3475

#### Forms Found in the English ULB:

Moses, Moses'

### Most High

#### Facts:

The term "Most High" is a title for God. It refers to his greatness or authority.

* The meaning of this term is similar to the meaning of "Sovereign" or "Supreme."
* The word "high" in this title does not refer to physical height or distance. It refers to greatness.

#### Translation Suggestions:

* This term can also be translated as "Most High God" or "Most Supreme being" or "God Most High" or "Greatest One" or "Supreme One" or "God, who is Greater than all."
* If a word like "high" is used, make sure it does not refer to being physically high or tall.

(See also: God)

#### Bible References:

* Acts 07:47-50
* Acts 16:16-18
* Daniel 04:17-18
* Deuteronomy 32:7-8
* Genesis 14:17-18
* Hebrews 07:1-3
* Hosea 07:16
* Lamentations 03:35
* Luke 01:32

#### Word Data:

* Strong's: H5945, G5310

#### Forms Found in the English ULB:

Most High

### Mount of Olives

#### Facts:

The Mount of Olives is a mountain or large hill located near the east side of the city of Jerusalem. It is about 787 meters high.

* In the Old Testament, this mountain is sometimes referred to as "the mountain that is east of Jerusalem."
* The New Testament records several occasions when Jesus and his disciples went to the Mount of Olives to pray and rest.
* Jesus was arrested in the Garden of Gethsemane, which is located on the Mount of Olives.
* This could also be translated as "Olive Hill" or "Olive Tree Mountain."

(See also: Gethsemane, olive)

#### Bible References:

* Luke 19:29
* Luke 19:37
* Mark 13:03
* Matthew 21:1-3
* Matthew 24:3-5
* Matthew 26:30

#### Word Data:

* Strong's: H2132, G3735, G1636

#### Forms Found in the English ULB:

Mount of Olives, mountain that is called Olives

### Naaman

#### Facts:

In the Old Testament, Naaman was the commander of the army of the king of Aram.

* Naaman had a terrible skin disease called leprosy that could not be cured.
* A Jewish slave in Naaman's household told him to go ask the prophet Elisha to heal him.
* Elisha told Naaman to wash seven times in the Jordan River. When Naaman obeyed, God healed him of his disease.
* As a result, Naaman came to believe in the only true God, Yahweh.
* Two other men named Naaman were descendants of Jacob's son Benjamin.

(See also: Aram, Jordan River, leper, prophet)

#### Bible References:

* 1 Chronicles 08:6-7
* 2 Kings 05:01
* Luke 04:27

#### Word Data:

* Strong's: H5283, G3497

#### Forms Found in the English ULB:

Naaman, Naaman's

### Nahor

#### Facts:

Nahor was the name of two relatives of Abraham, his grandfather and his brother.

* Abraham's brother Nahor was the grandfather of Isaac's wife Rebekah.
* The phrase "city of Nahor" could mean "the city named Nahor" or "the city where Nahor had lived" or "Nahor's city."

(See also: Abraham, Rebekah)

#### Bible References:

* 1 Chronicles 01:24-27
* Genesis 31:53
* Joshua 24:02
* Luke 03:34

#### Word Data:

* Strong's: H5152, G3493

#### Forms Found in the English ULB:

Nahor, Nahor's

### Nahum

#### Facts:

Nahum was a prophet who preached during the time when the evil King Manasseh was ruling over Judah.

* Nahum was from the town of Elkosh, which was about 20 miles from Jerusalem.
* The Old Testament book of Nahum records his prophecies about the destruction of the Assyrian city of Nineveh.

(See also: Assyria, Manasseh, prophet, Nineveh)

#### Bible References:

* Nahum 01:1

#### Word Data:

* Strong's: H5151, G3486

#### Forms Found in the English ULB:

Nahum, Nahum's

### Naphtali

#### Facts:

Naphtali was the sixth son of Jacob. His descendants formed the tribe of Naphtali, which was one of the twelve tribes of Israel.

* Sometimes the name Naphtali was used to refer to the land where the tribe lived.
* The land of Naphtali was located in the northern part of Israel, next to the tribes of Dan and Asher. its eastern border was on the western shoreline of the Sea of Kinnereth.
* This tribe was mentioned in both the Old and New Testaments of the Bible.

(See also: Asher, Dan, Jacob, Sea of Galilee, twelve tribes of Israel)

#### Bible References:

* 1 Kings 04:15
* Deuteronomy 27:13-14
* Ezekiel 48:1-3
* Genesis 30:08
* Judges 01:33
* Matthew 04:13

#### Word Data:

* Strong's: H5321, G3508

#### Forms Found in the English ULB:

Naphtali, Naphtali's

### Nathan

#### Facts:

Nathan was a faithful prophet of God who lived while David was king over Israel.

* God sent Nathan to confront David after David sinned grievously against Uriah.
* Nathan rebuked David in spite of the fact that David was the king.
* David repented of his sin after Nathan confronted him.

(See also: David, faithful, prophet, Uriah)

#### Bible References:

* 1 Chronicles 17:1-2
* 2 Chronicles 09:29
* 2 Samuel 12:1-3
* Psalm 051:01

#### Word Data:

* Strong's: H5416, G3481

#### Forms Found in the English ULB:

Nathan, Nathan's

### Nazareth

#### Facts:

Nazareth is a town in the region of Galilee in northern Israel. It is about 100 kilometers north of Jerusalem, and it took about three to five days to travel on foot.

* Joseph and Mary were from Nazareth, and this is where they raised Jesus. That is why Jesus was known as "the Nazarene."
* Many of the Jews living in Nazareth did not respect Jesus' teaching because he had grown up among them, and they thought he was just an ordinary person.
* Once, when Jesus was teaching in Nazareths synagogue, the Jews there tried to kill him because he claimed to be the Messiah and had rebuked them for rejecting him.
* The remark Nathaniel made when he heard that Jesus was from Nazareth indicated that this city was not thought of very highly.

(See also: Christ, Galilee, [Joseph (NT)](../names/josephnt.md), Mary)

#### Bible References:

* Acts 26:9-11
* John 01:43-45
* Luke 01:26-29
* Mark 16:5-7
* Matthew 02:23
* Matthew 21:9-11
* Matthew 26:71-72

#### Word Data:

* Strong's: G3478, G3479, G3480

#### Forms Found in the English ULB:

Nazareth, Nazarene

### Nazirite

#### Related Ideas:

Nazirite vow

#### Facts:

The term "Nazirite" refers to a person who has taken a "Nazirite vow." Mostly men took this vow, but women could also take it.

* A person who took the Nazirite vow agreed to not have any food or drink made from grapes for period that had been agreed upon for the fulfillment of the vow. During this period he was also not to get his hair cut and not go near a dead body.
* When the required length of time had passed, and the vow had been fulfilled, the Nazirite would go to the priest and provide an offering. This would include the cutting and burning of his hair. All other restrictions would also be removed.
* Samson is a well-known man in the Old Testament who was under the Nazirite vow.
* The angel announcing John the Baptist's birth told Zechariah that his son would not drink strong drink, which may indicate that John was under the Nazirite vow.
* According to a passage in the book of Acts the apostle Paul may also have at one time taken this vow, according to one passage in the book of Acts.

(See also: [John (the Baptist)](../names/johnthebaptist.md), sacrifice, Samson, vow, [Zechariah (OT)](../names/zechariahot.md))

#### Bible References:

* Acts 18:18-19
* Amos 02:11-12
* Judges 13:05
* Numbers 06:1-4

#### Word Data:

* Strong's: H5139

#### Forms Found in the English ULB:

Nazirite, Nazirite vow, Nazirites

### Nebuchadnezzar

#### Facts:

Nebuchadnezzar was a king of the Babylonian Empire whose powerful army conquered many people groups and nations.

* Under Nebuchadnezzar's leadership, the Babylonian army attacked and conquered the kingdom of Judah, and took most of the people of Judah to Babylon as captives. The captives were forced to live there for a period of 70 years known as the "Babylonian Exile.
* One of the exiles, Daniel, interpreted some of King Nebuchadnezzar's dreams.
* Three other captured Israelites, Hananiah, Mishael, and Azariah, were thrown into a fiery furnace when they refused to bow down to a gigantic gold statue that Nebuchadnezzar had made.
* King Nebuchadnezzar was very arrogant and worshiped false gods. When he conquered Judah, he stole many gold and silver objects from the temple in Jerusalem.
* Because Nebuchadnezzar was proud and refused to turn away from worshiping false gods, Yahweh caused him to be destitute for seven years, living like an animal. After the seven years, God restored Nebuchadnezzar when he humbled himself and praised the one true God, Yahweh.

(See also: arrogant, Azariah, Babylon, Hananiah, Mishael)

#### Bible References:

* 1 Chronicles 06:15
* 2 Kings 25:1-3
* Daniel 01:02
* Daniel 04:04
* Ezekiel 26:08

#### Word Data:

* Strong's: H5019, H5020

#### Forms Found in the English ULB:

Nebuchadnezzar, Nebuchadnezzar's

### Negev

#### Facts:

The Negev is a desert region in the southern part of Israel, southwest of the Salt Sea.

* The original word means "the South," and some English versions translate it this way.
* It could be that the "South" is not located where the Negev Desert is today.
* When Abraham lived in the city of Kadesh, he was in the Negev or southern region.
* Isaac was living in the Negev when Rebekah traveled to meet him and become his wife.
* The Jewish tribes of Judah and Simeon lived in this southern region.
* The largest city in the Negev region was Beersheba.

(See also: Abraham, Beersheba, Israel, Judah, Kadesh, Salt Sea, Simeon)

#### Bible References:

* Genesis 12:09
* Genesis 20:1-3
* Genesis 24:62
* Joshua 03:14-16
* Numbers 13:17-20

#### Word Data:

* Strong's: H5045, H6160

#### Forms Found in the English ULB:

Negev

### Nehemiah

#### Facts:

Nehemiah was an Israelite forced to move to the Babylonian empire when the people of Israel and Judah were taken captive by the Babylonians.

* While he was the cupbearer to the Persian king, Artaxerxes, Nehemiah asked the king for permission to return to Jerusalem.
* Nehemiah led the Israelites in rebuilding the walls of Jerusalem which had been destroyed by the Babylonians.
* For twelve years Nehemiah was the governor of Jerusalem before returning to the king's palace.
* The Old Testament book of Nehemiah tells the story of Nehemiah's work in rebuilding the walls and his governing of the people in Jerusalem.
* There were also other men named Nehemiah in the Old Testament. Usually the name of the father was added, to distinguish which Nehemiah was being talked about.

(See also: Artaxerxes, Babylon, Jerusalem, son)

#### Bible References:

* Ezra 02:1-2
* Nehemiah 01:02
* Nehemiah 10:03
* Nehemiah 12:46

#### Word Data:

* Strong's: H5166

#### Forms Found in the English ULB:

Nehemiah, Nehemiah's

### Nile River

#### Related Words:

River of Egypt

#### Facts:

The Nile is a very long and wide river in northeastern Africa. It is especially well known as the main river of Egypt.

* The Nile River flows north through Egypt and into the Mediterranean Sea.
* Crops grow well in the fertile land on either side of the Nile River.
* Most Egyptians live near the Nile River since it is an important source of water for food crops.
* The Israelites lived in the land of Goshen, which was very fertile because it was located along the Nile River.
* When Moses was a baby, his parents placed him in a basket among the reeds of the Nile to hide him from Pharaoh's men.

(See also: Egypt, Goshen, Moses)

#### Bible References:

* Amos 08:08
* Genesis 41:1-3
* Jeremiah 46:08

#### Word Data:

* Strong's: H216, H2975, H4714, H5104

#### Forms Found in the English ULB:

Nile River, River of Egypt, the Nile

### Nineveh

#### Facts:

Nineveh was the capital city of Assyria. A "Ninevite" was a person who lived in Nineveh.

* God sent the prophet Jonah to warn the Ninevites to turn from their wicked ways. The people repented and God did not destroy them.
* The Assyrians later stopped serving God. They conquered the kingdom of Israel and carried the people away to Nineveh.

(See also: Assyria, Jonah, repent, turn)

#### Bible References:

* Genesis 10:11-14
* Jonah 01:03
* Jonah 03:03
* Luke 11:32
* Matthew 12:41

#### Word Data:

* Strong's: H5210, G3535, G3536

#### Forms Found in the English ULB:

Nineveh, Ninevite, Ninevites

### Noah

#### Facts:

Noah was a man who lived over 4,000 years ago, at the time when God sent a worldwide flood to destroy all the evil people in the world. God told Noah to build a gigantic ark in which he and his family could live while the flood waters covered the earth.

* Noah was a righteous man who obeyed God in everything.
* When God told Noah how to build the gigantic ark, Noah built it exactly the way God told him to.
* Inside the ark, Noah and his family were kept safe, and later their children and grandchildren filled the earth with people again.
* Everyone born since the time of the flood is a descendant of Noah.

(See also: descendant, ark)

#### Bible References:

* Genesis 05:30-31
* Genesis 05:32
* Genesis 06:08
* Genesis 08:01
* Hebrews 11:7
* Matthew 24:37

#### Word Data:

* Strong's: H5146, G3575

#### Forms Found in the English ULB:

Noah, Noah's

### Obadiah

#### Facts:

Obadiah was an Old Testament prophet who prophesied against the people of Edom, who were the descendants of Esau. There were also many other men named Obadiah in the Old Testament.

* The book of Obadiah is the shortest book in the Old Testament and tells a prophecy that Obadiah received through a vision from God.
* It is not clear when Obadiah lived and prophesied. It may have been during the paeriods that Jehoram, Ahaziah, Joash, and Athaliah, reigned in Judah. The prophets Daniel, Ezekiel, and Jeremiah would also have been prophesying during part of this time.
* Obadiah may also have lived at a later time period, during the reign of King Zedekiah and the Babylonian captivity.
* Other men named Obadiah included a descendant of Saul, a Gadite who became one of David's men, a palace administrator for King Ahab, an official of King Jehoshaphat, a man who helped with repairs to the temple during the time of King Josiah, and a Levite who was also a gatekeeper during the time of Nehemiah.
* It could be that the writer of the book of Obadiah was one of these men.

(See also: Ahab, Babylon, David, Edom, Esau, Ezekiel, Daniel, Gad, Jehoshaphat, Josiah, Levi, [Saul (OT)](../names/saul.md), Zedekiah)

#### Bible References:

* 1 Chronicles 03:21
* 1 Chronicles 08:38-40
* Ezra 08:8-11
* Obadiah 01:02

#### Word Data:

* Strong's: H5662

#### Forms Found in the English ULB:

Obadiah, Obadiah's

### Omri

#### Facts:

Omri was an army commander who became the sixth king of Israel.

* King Omri reigned for 12 years in the city of Tirzah.
* Like all the kings of Israel before him, Omri was a very evil king who led the people of Israel into more idol worship.
* Omri was also the father of King Ahab.

(See also: Ahab, Israel, Jeroboam, Tirzah)

#### Bible References:

* 2 Chronicles 22:1-3

#### Word Data:

* Strong's: H6018

#### Forms Found in the English ULB:

Omri, Omri's

### Paddan Aram

#### Facts:

Paddan Aram was the name of a region where Abraham's family lived before moving to the land of Canaan. It means "plain of Aram."

* When Abraham left Haran in Paddan Aram to travel to the land of Canaan, most of the rest of his family stayed behind in Haran.
* Many years later, Abraham's servant went to Paddan Aram to find a wife for Isaac among his relatives there and found Rebekah, grand-daughter of Bethuel.
* Isaac and Rebekah's son Jacob also traveled to Paddan Aram and married two daughters of Rebekah's brother Laban who was living in Haran.
* Aram, Paddan-Aram, and Aram-Nahariam were all part of the same region that is now where the modern-day country of Syria is located.

(See also: Abraham, Aram, Bethuel, Canaan, Haran, Jacob, Laban, Rebekah, Syria)

#### Bible References:

* Genesis 28:02
* Genesis 35:09
* Genesis 46:12-15

#### Word Data:

* Strong's: H6307

#### Forms Found in the English ULB:

Paddan Aram, Paddan

### Paran

#### Facts:

Paran was a desert or wilderness area east of Egypt and south of the land of Canaan. There was also a Mount Paran, which may have been another name for Mount Sinai.

* The slave Hagar and her son Ishmael went to live in the wilderness of Paran after Sarah ordered Abraham to send them away.
* When Moses led the Israelites out of Egypt, they passed through the wilderness of Paran.
* It was from Kadesh-Barnea in the wilderness of Paran that Moses sent twelve men to spy out the land of Canaan and bring back a report.
* The wilderness of Zin was north of Paran and the wilderness of Sin was south of Paran.

(See also: Canaan, desert, Egypt, Kadesh, Sinai)

#### Bible References:

* 1 Kings 11:18
* 1 Samuel 25:1
* Genesis 21:19-21
* Numbers 10:11-13
* Numbers 13:3-4

#### Word Data:

* Strong's: H364, H6290

#### Forms Found in the English ULB:

Paran

### Passover

#### Facts:

The "Passover" is the name of a religious festival that the Jews celebrate every year, to remember how God rescued their ancestors, the Israelites, from slavery in Egypt.

* The name of this festival comes from the fact that God "passed over" the houses of the Israelites and did not kill their sons when he killed the firstborn sons of the Egyptians.
* The Passover celebration includes a special meal of a perfect lamb that they have killed and roasted, as well as bread made without yeast. These foods remind them of the meal that the Israelites ate the night before they escaped from Egypt.
* God told the Israelites to eat this meal every year in order to remember and celebrate how God "passed over" their houses and how he set them free from slavery in Egypt.

#### Translation Suggestions:

* The term "Passover" could be translated by combining the words "pass" and "over" or another combination of words that has this meaning.
* It is helpful if the name of this festival has a clear connection to the words used to explain what the angel of the Lord did in passing by the houses of the Israelites and sparing their sons.

#### Bible References:

* 1 Corinthians 05:07
* 2 Chronicles 30:13-15
* 2 Kings 23:23
* Deuteronomy 16:02
* Exodus 12:26-28
* Ezra 06:21-22
* John 13:01
* Joshua 05:10-11
* Leviticus 23:4-6
* Numbers 09:03

#### Word Data:

* Strong's: H6453, G3957

#### Forms Found in the English ULB:

Passover

### Paul

#### Related Words

Saul

#### Facts:

Paul was a leader of the early church who was sent by Jesus to take the good news to many other people groups.

* Paul was a Jew who was born in the Roman city of Tarsus, and was therefore also a Roman citizen.
* Paul was originally called by his Jewish name, Saul.
* Saul became a Jewish religious leader and arrested Jews who became Christians because he thought they were dishonoring God by believing in Jesus.
* Jesus revealed himself to Saul in a blinding light and told him to stop hurting Christians.
* Saul believed in Jesus and began teaching his fellow Jews about him.
* Later, God sent Saul to teach non-Jewish people about Jesus and started churches in different cities and provinces of the Roman empire. At this time he started being called by the Roman name "Paul."
* Paul also wrote letters to encourage and teach Christians in the churches in these cities. Several of these letters are in the New Testament.

(See also: Christian, Jewish authorities, Rome)

#### Bible References:

* 1 Corinthians 01:03
* Acts 08:03
* Acts 09:26
* Acts 13:10
* Galatians 01:01
* Philemon 01:08

#### Word Data:

* Strong's: G3972, G4569

#### Forms Found in the English ULB:

Paul, Saul, Paul's

### Pentecost

#### Related Ideas:

Festival of Weeks

#### Facts:

The "Festival of Weeks" was a Jewish festival that took place fifty days after Passover. It was later referred to as "Pentecost."

* The Feast of Weeks was seven weeks (fifty days) after the Feast of Firstfruits. In the New Testament times, this festival was called "Pentecost" which has "fifty" as part of its meaning.
* The Festival of Weeks was held to celebrate the beginning of the grain harvest. It was also a time to remember when God first gave the Law to the Israelites on the tablets of stone given to Moses.
* In the New Testament, the Day of Pentecost is especially significant because it was when the believers of Jesus received the Holy Spirit in a new way.

(See also: festival, firstfruit, harvest, Holy Spirit, raise)

#### Bible References:

* 2 Chronicles 08:12-13
* Acts 02:01
* Acts 20:15-16
* Deuteronomy 16:16-17
* Numbers 28:26

#### Word Data:

* Strong's: H2282, H7620, G4005

#### Forms Found in the English ULB:

Festival of Weeks, Pentecost

### Peor

#### Related Words

Baal Peor, Beth Peor, Mount Peor

#### Facts:

The terms "Peor" and "Mount Peor" refer to a mountain located northeast of the Salt Sea, in the region of Moab.

* The name "Beth Peor" was the name of a city, probably located on that mountain or near it. This was where Moses died after God showed him the Promised Land.
* "Baal Peor" was a false god of the Moabites that they worshiped at Mount Peor. The Israelites also started worshiping this idol and God punished them for it.

(See also: Baal, god, Moab, Salt Sea, worship)

#### Bible References:

* Numbers 23:28-30
* Numbers 31:16-17
* Psalms 106:28-29

#### Word Data:

* Strong's: H1047, H1187, H6465

#### Forms Found in the English ULB:

Baal Peor, Beth Peor, Mount Peor, Peor,

### Perizzite

#### Facts:

​The Perizzites were one of several people groups in the land of Canaan. Little is known about this group as to who their ancestors were or what part of Canaan they lived in.

* The Perizzites are mentioned most frequently in the Old Testament Book of Judges, where it is recorded that the Perizzites intermarried with the Israelites and influenced them to worship false gods.
* Note that the clan of Perez, called the "Perezites," was a different people group from the Perizzites. It may be necessary to spell the names very differently to make this clear.

(See also: Canaan, god)

#### Bible References:

* 1 Kings 09:20-21
* 2 Chronicles 08:7-8
* Exodus 03:16-18
* Genesis 13:07
* Joshua 03:9-11

#### Word Data:

* Strong's: H6522

#### Forms Found in the English ULB:

Perizzite, Perizzites

### Persia

#### Facts:

Persia was a country that also became a powerful empire founded by Cyrus the Great in 550 BC. The country of Persia was located southeast of Babylonia and Assyria in a region that is now the modern-day country of Iran.

* The people of Persia were called "Persians."
* Under King Cyrus' decree, the Jews were freed from their captivity in Babylon and allowed to go home, and the temple in Jerusalem was rebuilt, with funds provided by the Persian Empire.
* King Artaxerxes was the ruler of the Persian Empire when Ezra and Nehemiah went back to Jerusalem to rebuild the walls of Jerusalem.
* Esther became a queen of the Persian empire when she married King Xerxes.

(See also: Xerxes, Artaxerxes, Assyria, Babylon, Cyrus, Esther, Ezra, Nehemiah)

#### Bible References:

* 2 Chronicles 36:20
* Daniel 10:13
* Esther 01:3-4
* Ezekiel 27:10

#### Word Data:

* Strong's: H6539, H6540, H6542, H6543

#### Forms Found in the English ULB:

Persia, Persian, Persians

### Peter

#### Related Words:

Cephas, Simon

#### Facts:

Peter was one of Jesus' twelve apostles. He was an important leader of the early Church.

* Before Jesus called him to be his disciple, Peter's name was Simon.
* Later, Jesus also named him "Cephas," which means "stone" or "rock" in the Aramaic language. The name Peter also means "stone" or "rock" in the Greek language.
* God worked through Peter to heal people and to preach the good news about Jesus.
* Two books in the New Testament are letters that Peter wrote to encourage and teach fellow believers.

(See also: disciple, apostle)

#### Bible References:

* Acts 08:25
* Galatians 02:6-8
* Galatians 02:12
* Luke 22:58
* Mark 03:16
* Matthew 04:18-20
* Matthew 08:14
* Matthew 14:30
* Matthew 26:33-35

#### Word Data:

* Strong's: G2786, G4074, G4613, G4826

#### Forms Found in the English ULB:

Peter, Simon Peter, Cephas, Simon son of Jonah, Simon, Simon's

### Pharaoh

#### Facts:

In ancient times, the kings who ruled over the country of Egypt were called pharaohs.

* Altogether, over 300 pharaohs ruled Egypt for more than 2,000 years.
* These Egyptians kings were very powerful and wealthy.
* Several of these pharaohs are mentioned in the Bible.
* Often this title is used as a name rather than as a title. In these cases, it is capitalized and written as "Pharaoh."

(See also: Egypt, king)

#### Bible References:

* Acts 07:9-10
* Acts 07:13
* Acts 07:21
* Genesis 12:15
* Genesis 40:07
* Genesis 41:25

#### Word Data:

* Strong's: H4428, H4714, H6547, G5328

#### Forms Found in the English ULB:

Pharaoh, king of Egypt, Pharaoh's

### Pharisee

#### Facts:

The Pharisees were an important, powerful group of Jewish religious leaders in Jesus' time.

* Many of them were middle class businessmen and some of them were also priests.
* Of all the Jewish leaders, the Pharisees were the most strict in obeying the Laws of Moses and other Jewish laws and traditions.
* They were very concerned about keeping the Jewish people separated from the influence of the Gentiles around them. The name "Pharisee" comes from the word to "separate."
* The Pharisees believed in life after death; they also believed in the existence of angels and other spiritual beings.
* The Pharisees and Sadducees actively opposed Jesus and the early Christians.

(See also: council, Jewish authorities, law of Moses, Sadducee)

#### Bible References:

* Acts 26:04
* John 03:1-2
* Luke 11:44
* Matthew 03:07
* Matthew 05:20
* Matthew 09:11
* Matthew 12:02
* Matthew 12:38
* Philippians 03:05

#### Word Data:

* Strong's: G5330

#### Forms Found in the English ULB:

Pharisee, Pharisees

### Philip

#### Facts:

In the early Christian church in Jerusalem, Philip was one of seven leaders chosen to care for the poor and needy Christians, especially the widows.

* God used Philip to share the gospel with people in many different towns in the provinces of Judea and Galilee, including an Ethiopian man he met on the desert road to Gaza from Jerusalem.
* Years later Philip was living in Caesarea when Paul and his companions stayed at his house on their way back to Jerusalem.
* Most Bible scholars think that Philip the evangelist was not the same man as Jesus' apostle by that name. Some languages may prefer to use slightly different spellings for the names of these two men to make it clear they are different men.

(See also: Philip)

#### Bible References:

* Acts 06:5-6
* Acts 08:06
* Acts 08:13
* Acts 08:31
* Acts 08:36
* Acts 08:40

#### Word Data:

* Strong's: G5376

#### Forms Found in the English ULB:

Philip, Philip the evangelist

### Philip

#### Facts:

Philip the apostle was one of the original twelve disciples of Jesus. He was from the town of Bethsaida.

* Philip brought Nathanael to meet Jesus.
* Jesus questioned Philip about how to provide food for a crowd of over 5,000 people.
* At the last Passover supper that Jesus ate with his disciples, he talked to them about God, his Father. Philip asked Jesus to show them the Father.
* Some languages may prefer to spell this Philip's name in a different way from the other Philip (the evangelist) to avoid confusion.

(See also: Philip)

#### Bible References:

* Acts 01:14
* John 01:44
* John 06:06
* Luke 06:14
* Mark 03:17-19

#### Word Data:

* Strong's: G5376

#### Forms Found in the English ULB:

Philip, Philip the apostle, the apostle Philip

### Philippi

#### Related Words

Philippians

#### Facts:

Philippi was a major city and Roman colony located in Macedonia in the northern part of ancient Greece. The people of Philippi were called "Philippians."

* Paul and Silas traveled to Philippi to preach about Jesus to the people there.
* While in Philippi, Paul and Silas were arrested, but God miraculously freed them.
* The New Testament book of Philippians is a letter that the apostle Paul wrote to the Christians in the church at Philippi.
* Note that this is a different city from Caesarea Philippi which was located in northeastern Israel near Mount Hermon.

(See also: Caesarea, Christian, church, Macedonia, Paul, Silas)

#### Bible References:

* 1 Thessalonians 02:1-2
* Acts 16:11
* Matthew 16:13-16
* Philippians 01:01

#### Word Data:

* Strong's: G5374, G5375

#### Forms Found in the English ULB:

Philippi, Philippians

### Philistia

#### Facts:

Philistia is the name of a large region in the land of Canaan, located along the coast of the Mediterranean Sea.

* The region was located along the very fertile coastal plain reaching from Joppa in the north to Gaza in the south. It was about 64 km long and 16 km wide.
* Philistia was occupied by the "Philistines," a powerful people group who were frequent enemies of the Israelites.

(See also: Philistines, Gaza, Joppa)

#### Bible References:

* 1 Chronicles 10:9-10
* Joel 03:04
* Psalms 060:8-9

#### Word Data:

* Strong's: H776, H6429, H6430

#### Forms Found in the English ULB:

Philistia

### Philistines

#### Facts:

The Philistines were a people group who occupied a region known as Philistia​ along the coast of the Mediterranean Sea. Their name means "people of the sea."

* There were five main Philistine cities: Ashdod, Ashkelon, Ekron, Gath, and Gaza.
* The city of Ashdod was in the northern part of Philistia, and the city of Gaza was in the southern part.
* The Philistines are probably best known for the many years they were at war against the Israelites.
* The judge Samson was a famous warrior against the Philistines, using supernatural strength from God.
* King David often led battles against the Philistines, including the time as a youth when he defeated the Philistine warrior, Goliath.

(See also: Ashdod, Ashkelon, David, Ekron, Gath, Gaza, Goliath, Salt Sea)

#### Bible References:

* 1 Chronicles 18:9-11
* 1 Samuel 13:04
* 2 Chronicles 09:25-26
* Genesis 10:11-14
* Psalm 056:1-2

#### Word Data:

* Strong's: H6429, H6430

#### Forms Found in the English ULB:

Philistines, Philistine, Philistines', Philistine's

### Phinehas

#### Facts:

Phineas was the name of two men in the Old Testament.

* One of Aaron's grandsons was a priest named Phinehas, who strongly opposed the worship of false gods in Israel.
* Phineas saved the Israelites from a plague that Yahweh had sent to punish them for marrying Midianite women and worshiping their false gods.
* On several occasions Phinehas went with the Israelite army to destroy the Midianites.
* The other Phinehas mentioned in the Old Testament was one of the evil sons of Eli the priest during the time of the prophet Samuel.
* Phinehas and his brother Hophni were both killed when the Philistines attacked Israel and stole the Ark of the Covenant.

(See also: ark of the covenant, Jordan River, Midian, Philistines, Samuel)

#### Bible References:

* 1 Samuel 04:04
* Ezra 08:02
* Joshua 22:13-14
* Numbers 25:6-7

#### Word Data:

* Strong's: H6372

#### Forms Found in the English ULB:

Phinehas, Phinehas'

### Phoenicia

#### Facts:

In ancient times, Phoenicia was a wealthy nation located in Canaan along the coast of the Mediterranean Sea, north of Israel.

* Phoenicia occupied an area of land that was in the western region of what is the present-day country of Lebanon.
* In New Testament times, the capital of Phoenicia was Tyre. Another important Phoenician city was Sidon. Phoenicia was near Syria, so people from that area were called "Syrophoenician."
* Phoenicians were well-known for their woodworking skills using their country's plentiful cedar trees, for their production of a costly purple dye, and for their ability to travel and trade by sea. They were also highly skilled boat builders.
* One of the earliest alphabets was created by the Phoenician people. Their alphabet was widely used because of their contact with many people groups through trading.

(See also: cedar, purple, Sidon, Tyre)

#### Bible References:

* Acts 11:19-21
* Acts 15:3-4
* Acts 21:02
* Isaiah 23:10-12

#### Word Data:

* Strong's: H3667, G4949, G5403

#### Forms Found in the English ULB:

Phoenicia, Syrophoenician

### Pilate

#### Facts:

Pilate was the governor of the Roman province of Judea who sentenced Jesus to death.

* Because Pilate was the governor, he had the authority to put criminals to death.
* The Jewish religious leaders wanted Pilate to crucify Jesus, so they lied and said that Jesus was a criminal.
* Pilate realized that Jesus was not guilty, but he was afraid of the crowd and wanted to please them, so he ordered his soldiers to crucify Jesus.

(See also: crucify, governor, guilt, Judea, Rome)

#### Bible References:

* Acts 04:27-28
* Acts 13:28
* Luke 23:02
* Mark 15:02
* Matthew 27:13
* Matthew 27:58

#### Word Data:

* Strong's: G4091, G4194

#### Forms Found in the English ULB:

Pilate, Pontius Pilate

### Pontus

#### Facts:

Pontus was a Roman province during the time of the Roman Empire and the early Church. It was located along the southern coast of the Black Sea, in the northern part of what is now the country of Turkey.

* As recorded in the book of Acts, people from the province of Pontus were in Jerusalem when the Holy Spirit first came to the apostles on the Day of Pentecost.
* A believer named Aquila was from Pontus.
* When Peter was writing to Christians who were scattered into different regions, Pontus was one of the regions he mentioned.

(See also: Aquila, Pentecost)

#### Bible References:

* 1 Peter 01:1-2
* Acts 02:09

#### Word Data:

* Strong's: G4193, G4195

#### Forms Found in the English ULB:

Pontus

### Potiphar

#### Facts:

Potiphar was an important official for the pharaoh of Egypt during the time that Joseph was sold as a slave to some Ishmaelites.

* Potiphar bought Joseph from the Ishmaelites and appointed him to be in charge of his household.
* When Joseph was falsely accused of doing wrong, Potiphar had Joseph put in prison.

(See also: Egypt, [Joseph (OT)](../names/josephot.md), Pharaoh)

#### Bible References:

* Genesis 37:34-36
* Genesis 39:02
* Genesis 39:14

#### Word Data:

* Strong's: H6318

#### Forms Found in the English ULB:

Potiphar, Potiphar's

### Priscilla

#### Facts:

Priscilla and her husband Aquila were Jewish Christians who worked with the apostle Paul in his missionary work. She was also known as Prisca.

* Priscilla and Aquila had left Rome because the emperor had forced the Christians to leave there.
* Paul met Aquila and Priscilla in Corinth. They were tentmakers and Paul joined them in this work.
* When Paul left Corinth to go to Syria, Priscilla and Aquila went with him.
* From Syria, the three of them went to Ephesus. When Paul left Ephesus, Priscilla and Aquila stayed behind and continued the work of preaching the gospel there.
* They especially taught a man named Apollos in Ephesus who believed in Jesus and was a gifted speaker and teacher.

(See also: believe, Christian, Corinth, Ephesus, Paul, Rome, Syria)

#### Bible References:

* 1 Corinthians 16:19-20
* 2 Timothy 04:19-22
* Acts 18:01
* Acts 18:24

#### Word Data:

* Strong's:

#### Forms Found in the English ULB:

Priscilla, Prisca

### Promised Land

#### Related Ideas:

Beautiful Land

#### Facts:

The term "Promised Land" only occurs in the Bible stories, not the Bible text. It is an alternate way of referring to the land of Canaan which God had promised to give to Abraham and his descendants.

* When Abram was living in the city of Ur, God commanded him to go live in the land of Canaan. He and his descendants, the Israelites, lived there for many years.
* When a severe famine caused there to be no food in Canaan, the Israelites moved to Egypt.
* Four hundred years later, God rescued the Israelites from slavery in Egypt and brought them back to Canaan again, the land God had promised to give them.

#### Translation Suggestions:

* The term "Promised Land" can be translated as the "land that God said he would give to Abraham" or "land that God promised to Abraham" or "land God promised to his people" or "land of Canaan."
* In the Bible text, this term occurs as some form of "the land God promised."

(See also: Canaan, promise)

#### Bible References:

* Genesis 12:7
* Numbers 14:30
* Deuteronomy 8:1
* Hebrews 11:9

#### Word Data:

* Strong's: H776, H3068, H5414, H6643, H7650, G1093

#### Forms Found in the English ULB:

Beautiful Land, Promised Land

### Rabbah

#### Facts:

Rabbah was the most important city of the Ammonite people.

* In battles against the Ammonites, the Israelites often attacked Rabbah.
* Israel's King David captured Rabbah as one of his last conquests.
* The modern-day city Amman Jordan is now where Rabbah used to be located.

(See also: Ammon, David)

#### Bible References:

* 1 Chronicles 20:1
* 2 Samuel 12:26
* Deuteronomy 03:11
* Ezekiel 25:3-5
* Jeremiah 49:1-2

#### Word Data:

* Strong's: H7237

#### Forms Found in the English ULB:

Rabbah

### Rabbi

#### Related Ideas:

Rabboni

#### Definition:

The term "Rabbi" literally means "my master" or "my teacher."

* It was a title of respect that was used to address a man who was a Jewish religious teacher, especially a teacher of God's laws.
* Both John the Baptist and Jesus were sometimes called "Rabbi" by their disciples.

#### Translation Suggestions:

* Ways to translate this term could include "My Master" or "My Teacher" or "Honorable Teacher" or "Religious Teacher." Some languages may capitalize a greeting like this, while others may not.
* The project language may also have a special way that teachers are normally addressed.
* Make sure the translation of this term does not indicate that Jesus was a schoolteacher.
* Also consider how "Rabbi" is translated in a Bible translation in a related language or a national language.

See:

(See also: teacher)

#### Bible References:

* John 01:49-51
* John 06:24-25
* Mark 14:43-46
* Matthew 23:8-10

#### Word Data:

* Strong's: G4461

#### Forms Found in the English ULB:

Rabbi, Rabboni

### Rachel

#### Facts:

Rachel was one of Jacob's wives. She and her sister Leah were the daughters of Laban, Jacob's uncle.

* Rachel was the mother of Joseph and Benjamin, whose descendants became two of the tribes of Israel.
* For many years, Rachel was not able to have any children. Then God enabled her to give birth to Joseph.
* Years later, as she gave birth to Benjamin, Rachel died, and Jacob buried her near Bethlehem.

(See also: Bethlehem, Jacob, Laban, Leah, [Joseph (OT)](../names/josephot.md), twelve tribes of Israel)

#### Bible References:

* Genesis 29:06
* Genesis 29:19-20
* Genesis 29:30
* Genesis 31:06
* Genesis 33:1-3
* Matthew 02:18

#### Word Data:

* Strong's: H7354, G4478

#### Forms Found in the English ULB:

Rachel, Rachel's

### Rahab

#### Facts:

Rahab was a woman who lived in Jericho when Israel attacked the city. She was a prostitute.

* Rahab hid the two Israelites who came to spy on Jericho before the Israelites attacked it. She helped the spies escape back to the Israelite camp.
* Rahab became a believer in Yahweh.
* She and her family were spared when Jericho was destroyed. Then Rahab and her family lived with the Israelites.

(See also: Israel, Jericho, prostitute)

#### Bible References:

* Hebrews 11:29-31
* James 02:25
* Joshua 02:21
* Joshua 06:17-19
* Matthew 01:05

#### Word Data:

* Strong's: H7343, G4460

#### Forms Found in the English ULB:

Rahab

### Ramah

#### Facts:

Ramah was an ancient Israelite city located about 8 km from Jerusalem. It was in the region where the tribe of Benjamin lived.

* Ramah was where Rachel died after giving birth to Benjamin.
* When the Israelites were taken captive to Babylon, they were first brought to Ramah before being moved to Babylon.
* Ramah was the home of Samuel's mother and father.

(See also: Benjamin, twelve tribes of Israel)

#### Bible References:

* 1 Chronicles 27:27
* 1 Samuel 02:11
* 2 Chronicles 16:1
* Jeremiah 31:15
* Joshua 18:25-28
* Matthew 02:17-18

#### Word Data:

* Strong's: H7414, G4471

#### Forms Found in the English ULB:

Ramah

### Ramoth

#### Facts:

Ramoth was an important city in the mountains of Gilead near the Jordan River. It was also called Ramoth Gilead.

* Ramoth belonged to the Israelite tribe of Gad and was designated as a city of refuge.
* King Ahab of Israel and King Jehoshaphat of Judah waged war against the king of Aram at Ramoth. Ahab was killed in that battle.
* Sometime later, King Ahaziah and King Joram tried to take the city of Ramoth from the king of Aram.
* Ramoth Gilead was where Jehu was anointed king over Israel.

(See also: Ahab, Ahaziah, Aram, Gad, Jehoshaphat, Jehu, Joram, Jordan River, Judah, refuge)

#### Bible References:

* 1 Chronicles 06:73
* 1 Kings 22:03
* 2 Chronicles 18:03
* 2 Kings 08:28-29

#### Word Data:

* Strong's: H7216, H7418, H7433

#### Forms Found in the English ULB:

Ramoth

### Rebekah

#### Facts:

Rebekah was a grand-daughter of Abraham's brother Nahor.

* God chose Rebekah to be the wife of Abraham's son Isaac.
* Rebekah left the region of Aram Naharaim where she lived and went with Abraham's servant to the region of the Negev where Isaac was living.
* For a long time Rebekah did not have any children, but finally God blessed her with twin boys, Esau and Jacob.

(See also: Abraham, Aram, Esau, Isaac, Jacob, Nahor, Negev)

#### Bible References:

* Genesis 24:15
* Genesis 24:45
* Genesis 24:56
* Genesis 24:64
* Genesis 25:28
* Genesis 26:08

#### Word Data:

* Strong's: H7259

#### Forms Found in the English ULB:

Rebekah, Rebekah's

### Rehoboam

#### Facts:

Rehoboam was one of the sons of King Solomon, and he became the king of the nation of Israel after Solomon died.

* At the beginning of his reign, Rehoboam was severe with his people, so ten of the tribes of Israel rebelled against him and formed the "kingdom of Israel" in the north.
* Rehoboam continued as king of the southern kingdom of Judah, which consisted of the remaining two tribes, Judah and Benjamin.
* Rehoboam was a wicked king who did not obey Yahweh, but worshiped false gods.

(See also: kingdom of Israel, Judah, Solomon)

#### Bible References:

* 1 Chronicles 03:10
* 1 Kings 11:41-43
* 1 Kings 14:21
* Matthew 01:07

#### Word Data:

* Strong's: H7346, G4497

#### Forms Found in the English ULB:

Rehoboam, Rehoboam's

### Reuben

#### Facts:

Reuben was the firstborn son of Jacob. His mother was Leah. Reuben's descendants were called Reubenites. \* When his brothers were planning to kill their younger brother Joseph, Reuben spared Joseph's life by telling them to put him into a pit instead. \* Reuben came back later to rescue Joseph, but the other brothers had sold him as a slave to merchants passing by. \* Reuben's descendants became one of the twelve tribes of Israel.

(See also: Jacob, [Joseph (OT)](../names/josephot.md), Leah, twelve tribes of Israel)

#### Bible References:

* Genesis 29:32
* Genesis 35:21-22
* Genesis 42:22
* Genesis 42:37

#### Word Data:

* Strong's: H7205, H7206, G4502

#### Forms Found in the English ULB:

Reuben, Reubenites, Reubenite, Reuben's

### Rimmon

#### Facts:

Rimmon was the name of a man and of several places mentioned in the Bible. It was also the name of a false god.

* A man named Rimmon was a Benjamite from the city of Beeroth in Zebulun. This man's sons murdered Ishbosheth, the crippled son of Jonathan.
* Rimmon was a town in the southern part of Judah, in the region occupied by the tribe of Benjamin.
* The "rock of Rimmon" was a place of safety where the Benjamites went to escape from being killed in a battle.
* Rimmon Perez was an unknown location in the Judean wilderness.
* The Syrian commander Naaman spoke of the temple of the false god Rimmon, where the king of Syria worshiped.

(See also: Benjamin, Judea, Naaman, Syria, Zebulun)

#### Bible References:

* 2 Kings 05:18
* 2 Samuel 04:5-7
* Judges 20:45-46
* Judges 21:13-15

#### Word Data:

* Strong's: H7417

#### Forms Found in the English ULB:

Rimmon, Rimmon's

### Rome

#### Facts:

In New Testament times, the city of Rome was the center of the Roman Empire. It is now the capital city of the modern-day country of Italy.

* The Roman Empire ruled over all the regions around the Mediterranean Sea, including Israel.
* The term "Roman" referred to anything relating to the regions that the government in Rome controlled, including Roman citizens and Roman officials.
* The apostle Paul was taken to the city of Rome as a prisoner because he preached the good news about Jesus.
* The New Testament book of "Romans" is a letter that Paul wrote to the Christians in Rome.

(See also: good news, the sea, Pilate, Paul)

#### Bible References:

* 2 Timothy 01:15-18
* Acts 22:25
* Acts 28:14
* John 11:48

#### Word Data:

* Strong's: G4514, G4516

#### Forms Found in the English ULB:

Rome, Roman, Romans

### Ruth

#### Facts:

Ruth was a Moabite woman who lived during the time when judges were leading Israel. She married an Israelite man in Moab after he had moved there with his family because of a famine during the time when judges were leading Israel.

* Ruth's husband died, and some time after that she left Moab to travel with her mother-in-law Naomi, who was returning to her hometown, Bethlehem in Israel.
* Ruth was loyal to Naomi and worked hard to provide food for her.
* She also committed herself to serving the one true God of Israel.
* Ruth married an Israelite man named Boaz and gave birth to a son who became the grandfather of King David. Because King David was an ancestor of Jesus Christ so was Ruth.

(See also: Bethlehem, Boaz, David, judge])

#### Bible References:

* Matthew 01:05
* Ruth 01:3-5
* Ruth 03:09
* Ruth 04:06

#### Word Data:

* Strong's: H7327, G4503

#### Forms Found in the English ULB:

Ruth, Ruth's

### Sabbath

#### Definition:

The term "Sabbath" refers to the seventh day of the week, which God commanded the Israelites to set apart as a day of rest and doing no work.

* After God finished creating the world in six days, he rested on the seventh day. In the same way, God commanded the Israelites to set aside the seventh day as a special day to rest and worship him.
* The command to "keep the Sabbath holy" is one of the ten commandments that God wrote on the stone tablets that he gave Moses for the Israelites.
* Following the Jewish system of counting days, the Sabbath begins on Friday at sundown and lasts until Saturday at sundown.
* Sometimes in the Bible the Sabbath is called "Sabbath day" rather than only the Sabbath.

#### Translation Suggestions:

* This could also be translated as "resting day" or "day for resting" or "day of not working" or "God's day of rest."
* Some translations capitalize this term to show that it is a special day, as in "Sabbath Day" or "Resting Day."
* Consider how this term is translated in a local or national language.

(See also: rest)

#### Bible References:

* 2 Chronicles 31:2-3
* Acts 13:26-27
* Exodus 31:14
* Isaiah 56:6-7
* Lamentations 02:06
* Leviticus 19:03
* Luke 13:14
* Mark 02:27
* Matthew 12:02
* Nehemiah 10:32-33

#### Word Data:

* Strong's: H7676, H7677, G4315, G4521

#### Forms Found in the English ULB:

Sabbath, Sabbaths

### Sadducee

#### Definition:

The Sadducees were a political group of Jewish priests during the time of Jesus Christ. They supported Roman rule and did not believe in the resurrection.

* Many Sadducees were wealthy, upper-class Jews who held powerful leadership positions such as chief priest and high priest.
* The duties of the Sadducees included taking care of the temple complex and priestly tasks such as offering sacrifices.
* The Sadducees and the Pharisees strongly influenced the Roman leaders to crucify Jesus.
* Jesus spoke against these two religious groups because of their selfishness and hypocrisy.

(See also: chief priests, council, high priest, hypocrite, Jewish authorities, Pharisee, priest)

#### Bible References:

* Acts 04:03
* Acts 05:17-18
* Luke 20:27
* Matthew 03:07
* Matthew 16:01

#### Word Data:

* Strong's: G4523

#### Forms Found in the English ULB:

Sadducee, Sadducees

### Salt Sea

#### Facts:

The Salt Sea (also called the Dead Sea) is a lake in the Jordan River Valley. The Jordan River flows into the sea.

* In Bible times, Israel was west of the sea, and Moab was east of the sea.
* Because it is smaller than most seas, it could be called "Salt Lake."
* This sea has such a high concentration of minerals (or "salts") that nothing can live in its waters. Its lack of plants and animals is the cause of the name "Dead Sea."
* In the Old Testament, this sea is also called the "Sea of Arabah" and the "Sea of Negev" because of its location near the regions of Arabah and Negev.

(See also: Ammon, Arabah, , Jordan River, Moab, Negev)

#### Bible References:

* 2 Chronicles 20:1-2
* Deuteronomy 03:17
* Joshua 03:14-16
* Numbers 34:1-3

#### Word Data:

* Strong's: H3220, H4417

#### Forms Found in the English ULB:

Salt Sea, Dead Sea

### Samaria

#### Facts:

Samaria was the name of a city and its surrounding region in the northern part of Israel. The Plain of Sharon is west of this region, and the Jordan River is east of this region. The people of Samaria were called Samaritans.

* In the Old Testament, Samaria was the capital city of the northern kingdom of Israel. Later the region surrounding it was also called Samaria.
* When the Assyrians conquered the northern kingdom of Israel, they captured the city of Samaria and forced most of the northern Israelites to leave the region, moving them far away to different cities in Assyria.
* The Assyrians also brought many foreigners into the region of Samaria to replace the Israelites who had been moved.
* Some of the Israelites who remained in that region married the foreigners who had moved there, and their descendants were called Samaritans.
* The Jews despised the Samaritans because they were only partly Jewish and because their ancestors had worshiped pagan gods.
* In New Testament times, the region of Galilee was north of Samaria, and the region of Judea was south of Samaria.

(See also: Assyria, Galilee, Judea, Sharon, kingdom of Israel)

#### Bible References:

* Acts 08:1-3
* Acts 08:05
* John 04:4-5
* Luke 09:51-53
* Luke 10:33

#### Word Data:

* Strong's: H8111, H8115, H8118, G4540, G4541, G4542

#### Forms Found in the English ULB:

Samaria, Samaria's, Samaritan, Samaritans

### Samson

#### Facts:

Samson was one of the judges, or deliverers, of Israel. He was from the tribe of Dan.

* God gave Samson superhuman strength, which he used to fight against Israel's enemies, the Philistines.
* Samson was put under a vow to never cut his hair and to never drink wine or any other fermented drink. As long as he kept this vow, God continued to give him strength.
* He finally broke his vow and allowed his hair to be cut, enabling the Philistines to capture him.
* While Samson was in captivity, God enabled him to regain his strength and gave him the opportunity to destroy the temple of the false god Dagon, along with many Philistines.

(See also: deliver, Philistines, twelve tribes of Israel)

#### Bible References:

* Hebrews 11:32-34
* Judges 13:25
* Judges 16:02
* Judges 16:31

#### Word Data:

* Strong's: H8123, G4546

#### Forms Found in the English ULB:

Samson, Samson's

### Samuel

#### Facts:

Samuel was a prophet and the last judge of Israel. He anointed both Saul and David as kings over Israel.

* Samuel was born to Elkanah and Hannah in the town of Ramah.
* Hannah had been barren, so she had prayed earnestly that God would give her a son. Samuel was the answer to that prayer.
* Hannah promised that if, in answer to her desperate prayer that God would give her a male child, her request was granted, she would dedicate her son to Yahweh.
* To fulfill her promise to God, when Samuel was a young boy, Hannah sent him to live with and help Eli the priest in the temple.
* God raised up Samuel to be a great prophet.

(See also: Hannah, judge, prophet, Yahweh)

#### Bible References:

* 1 Samuel 01:19
* 1 Samuel 09:24
* 1 Samuel 12:17
* Acts 03:24
* Acts 13:20
* Hebrews 11:32-34

#### Word Data:

* Strong's: H8050, G4545

#### Forms Found in the English ULB:

Samuel, Samuel's

### Sarah

#### Facts:

* Sarah was Abraham's wife.
* Her name was originally "Sarai," but God changed it to "Sarah."
* Sarah gave birth to Isaac, the son God had promised to give her and Abraham.

(See also: Abraham, Isaac)

#### Bible References:

* Genesis 11:30
* Genesis 11:31
* Genesis 17:15
* Genesis 25:9-11

#### Word Data:

* Strong's: H8283, H8297, G4564

#### Forms Found in the English ULB:

Sarah, Sarah's, Sarai

### Satan

#### Related Ideas:

devil, evil one

#### Facts:

Although the devil is a spirit being that God created, he rebelled against God and became God's enemy. The devil is also called "Satan" and "the evil one."

* The devil hates God and all that God created because he wants to take the place of God and be worshiped as God.
* Satan tempts people to rebel against God.
* God sent his Son, Jesus, to rescue people from Satan's control.
* The name "Satan" means "adversary" or "enemy."
* The word "devil" means "accuser."

#### Translation Suggestions:

* The word "devil" could also be translated as "the accuser" or "the evil one" or "the king of evil spirits" or "the chief evil spirit."
* "Satan" could be translated as "Opponent" or "Adversary" or some other name that shows that he is the devil.
* These terms should be translated differently from demon and evil spirit.
* Consider how these terms are translated in a local or national language.

(See also: demon, evil, kingdom of God, tempt)

#### Bible References:

* 1 John 03:08
* 1 Thessalonians 02:17-20
* 1 Timothy 05:15
* Acts 13:10
* Job 01:08
* Mark 08:33
* Zechariah 03:01

#### Word Data:

* Strong's: H7854, G1140, G1228, G4190, G4566, G4567

#### Forms Found in the English ULB:

Satan, devil, devil's, evil one

### Saul

#### Facts:

Saul was an Israelite man whom God chose to become the first king of Israel.

* Saul was tall and handsome, and a powerful soldier. He was the kind of man that the Israelites wanted to be their king.
* Although he served God at first, Saul later became proud and disobeyed God. As a result, God appointed David to take Saul's place as king and allowed Saul to be killed in battle.
* In the New Testament, there was a Jew named Saul who was also known as Paul and who became an apostle of Jesus Christ.

(See also: king)

#### Bible References:

* 1 Chronicles 10:1-3
* 1 Samuel 09:01
* 2 Samuel 01:1-2
* Acts 13:22
* Psalm 018:1

#### Word Data:

* Strong's: H7586, G4549

#### Forms Found in the English ULB:

Saul, Saul's

### Savior

#### Definitions:

The term "savior" refers to a person who saves or rescues others from danger. It can also refer to someone who gives strength to others or provides for them.

* In the Old Testament, God is referred to as Israel's Savior because he often rescued them from their enemies, gave them strength, and provided them with what they needed to live.
* In the New Testament, "Savior" is used as a description or title for Jesus Christ because he saves people from being eternally punished for their sin. He also saves them from being controlled by their sin.

#### Translation Suggestions:

* If possible, "Savior" should be translated with a word that is related to the words "save" and "salvation."
* Ways to translate this term could include "the One who saves" or "God, who saves" or "who delivers from danger" or "who rescues from enemies" or "Jesus, the one who rescues (people) from sin."

(See also: deliver, Jesus, save, save)

#### Bible References:

* 1 Timothy 04:10
* 2 Peter 02:20
* Acts 05:29-32
* Isaiah 60:15-16
* Luke 01:47
* Psalms 106:19-21

#### Word Data:

* Strong's: H3467, G4990

#### Forms Found in the English ULB:

Savior, savior

### Sea of Galilee

#### Facts:

The "Sea of Galilee" is a lake in eastern Israel. It was also referred to as the "Sea of Tiberias" and the "lake of Gennesaret." In the Old Testament it was called the "Sea of Kinnereth."

* The water of this lake flows south through the Jordan River down to the Salt Sea.
* Capernaum, Bethsaida, Gennesaret, and Tiberias were some of the towns located on the Sea of Galilee during New Testament times.
* Many events of Jesus' life took place on or near the Sea of Galilee.
* This term could also be translated as "lake in the region of Galilee" or "Lake Galilee" or "lake near Tiberias (Gennesaret)."

(See also: Capernaum, Galilee, Jordan River, Salt Sea)

#### Bible References:

* John 06:1-3
* Luke 05:01
* Mark 01:16-18
* Matthew 04:12-13
* Matthew 04:18-20
* Matthew 08:18-20
* Matthew 13:1-2
* Matthew 15:29-31

#### Word Data:

* Strong's: H3220, H3672, G1056, G1082, G2281, G3041, G5085

#### Forms Found in the English ULB:

Sea of Galilee, Sea of Kinnereth, lake of Gennesaret, Sea of Tiberias, Kinnereth

### Sea of Reeds

#### Facts:

The "Sea of Reeds" was the name of a body of water located between Egypt and Arabia. It is now called the "Red Sea."

* The Red Sea is long and narrow. It is larger than a lake or river, but much smaller than an ocean.
* The Israelites had to cross the Red Sea when they were fleeing from Egypt. God performed a miracle and caused the waters of the sea to divide so that the people could walk across on dry land.
* The land of Canaan was north of this sea.
* This could also be translated as "Reed Sea."

(See also: Arabia**.** Canaan, Egypt)

#### Bible References:

* Acts 07:35-37
* Exodus 13:17-18
* Joshua 04:22-24
* Numbers 14:23-25

#### Word Data:

* Strong's: H3220, H5488, G2063, G2281

#### Forms Found in the English ULB:

Sea of Reeds, Red Sea

### Sennacherib

#### Facts:

Sennacherib was a powerful king of Assyria who caused Nineveh to become a rich, important city.

* King Sennacherib is known for his wars against Babylon and the kingdom of Judah.
* He was a very arrogant king and he ridiculed Yahweh.
* Sennacherib attacked Jerusalem during the time of King Hezekiah.
* Yahweh caused Sennacherib's army to be destroyed.
* The Old Testament books of Kings and Chronicles record some of the events of Sennacherib's reign.

(See also: Assyria, Babylon, Hezekiah, Judah, mock, Nineveh)

#### Bible References:

* 2 Chronicles 32:1
* 2 Chronicles 32:16-17
* 2 Kings 18:13

#### Word Data:

* Strong's: H5576

#### Forms Found in the English ULB:

Sennacherib, Sennacherib's

### Seth

#### Facts:

In the book of Genesis, Seth was the third son of Adam and Eve.

* Eve said that Seth was given to her in place of her son Abel, who was murdered by his brother Cain.
* Noah was one of Seth's descendants, so everyone who has lived since the time of the Flood is also a descendant of Seth.
* Seth and his family were the first people to "call on the name of the Lord."

(See also: Abel, Cain, call, descendant, father, [flood](../other/flood.md), Noah)

#### Bible References:

* 1 Chronicles 01:01
* Luke 03:36-38
* Numbers 24:17

#### Word Data:

* Strong's: H8352, G4589

#### Forms Found in the English ULB:

Seth, Seth's

### Sharon

#### Related Words

Lasharon

#### Facts:

Sharon was the name of a flat, fertile area of land along the coast of the Mediterranean Sea, south of Mount Carmel. It is also known as the "Plain of Sharon."

* Several cities mentioned in the Bible were located on the Plain of Sharon, including Joppa, Lydda, and Caesarea.
* This could be translated as "the plain called Sharon" or "Sharon Plain."
* People who lived in the region of Sharon were called "Sharonites."
* "Lasharon" is probably another name for "Sharon."

(See also: Caesarea, Carmel, Joppa, the sea)

#### Bible References:

* 1 Chronicles 05:16-17
* Acts 09:35
* Isaiah 33:9

#### Word Data:

* Strong's: H8289, H8290

#### Forms Found in the English ULB:

Sharon, Plain of Sharon, Lasharon

### Sheba

#### Facts:

In ancient times, Sheba was an ancient civilization or region of land that was located somewhere in southern Arabia. The people of Sheba were called Sabeans.

* The region or country of Sheba was probably located near what are now the present-day countries of Yemen and Ethiopia.
* Its inhabitants were probably descendants of Ham.
* The Queen of Sheba came to visit King Solomon when she heard the fame of his riches and wisdom.
* There were also several men named "Sheba" listed in genealogies in the Old Testament. It is possible that the name of the region of Sheba came from one of these men.
* The city of Beersheba was shortened to Sheba one time in the Old Testament.

(See also: Arabia, Beersheba, Ethiopia, Solomon)

#### Bible References:

* 1 Chronicles 01:8-10
* 1 Kings 10:1-2
* Isaiah 60:6-7
* Psalms 072:10

#### Word Data:

* Strong's: H7614

#### Forms Found in the English ULB:

Sheba, Sabeans

### Shechem

#### Facts:

Shechem was a town in Canaan located about 40 miles north of Jerusalem. Shechem was also the name of a man in the Old Testament.

* The town of Shechem was where Jacob settled after being reconciled to his brother Esau.
* Jacob bought land from the sons of Hamor the Hivite in Shechem. This land later became his family burial ground and the place where his sons buried him.
* Hamor's son Shechem raped Jacob's daughter Dinah, resulting in Jacob's sons killing all the men in the town of Shechem.

(Translation suggestions: Hamor

(See also: Canaan, Esau, Hamor, Hivite, Jacob)

#### Bible References:

* Acts 07:14-16
* Genesis 12:6-7
* Genesis 33:19
* Genesis 37:13

#### Word Data:

* Strong's: H7928, H7930

#### Forms Found in the English ULB:

Shechem, Shechem's

### Shem

#### Facts:

Shem was one of Noah's three sons, all of whom went with him into the ark during the worldwide flood described in the book of Genesis.

* Shem was the ancestor of Abraham and his descendants.
* The descendants of Shem were known as "Semites"; they spoke "Semitic" languages such as Hebrew and Arabic.
* The Bible indicates that Shem lived nearly 600 years.

(See also: Abraham, Arabia, ark, [flood](../other/flood.md), Noah)

#### Bible References:

* Genesis 05:32
* Genesis 06:10
* Genesis 07:13-14
* Genesis 10:1
* Genesis 10:31
* Genesis 11:10
* Luke 03:36-38

#### Word Data:

* Strong's: H8035, G4590

#### Forms Found in the English ULB:

Shem, Shem's

### Shiloh

#### Facts:

Shiloh was a walled Canaanite city that was conquered by the Israelites under the leadership of Joshua.

* The city of Shiloh was located west of the Jordan River and northeast of the city of Bethel.
* During the time that Joshua was leading Israel, the city of Shiloh was a meeting place for the people of Israel.
* The twelve tribes of Israel met together at Shiloh to hear Joshua tell them which portion of the land of Canaan had been assigned to each of them.
* Before any temple was built in Jerusalem, Shiloh was the place where the Israelites came to sacrifice to God.
* When Samuel was a young boy, his mother Hannah took him to live in Shiloh to be trained by the priest Eli to serve Yahweh.

(See also: Bethel, dedicate, Hannah, Jerusalem, Jordan River, priest, sacrifice, Samuel, temple)

#### Bible References:

* 1 Kings 02:26-27
* 1 Samuel 01:9-10
* Joshua 18:1-2
* Judges 18:30-31

#### Word Data:

* Strong's: H7886, H7887

#### Forms Found in the English ULB:

Shiloh

### Shimei

#### Facts:

Shimei was the name of several men in the Old Testament. The descendants of Shimei were called Shemeites.

* Shimei son of Gera was a Benjamite who cursed King David and threw stones at him as he was fleeing Jerusalem to escape being killed by his son Absalom.
* There were also several Levite priests in the Old Testament who were named Shimei.

(See also: Absalom, Benjamin, Levi, priest)

#### Bible References:

* 1 Chronicles 06:17
* 1 Kings 01:08
* 2 Samuel 16:13
* Zechariah 12:12-14

#### Word Data:

* Strong's: H8096, H8097

#### Forms Found in the English ULB:

Shimei, Shimeites, Shimei's

### Shinar

#### Facts:

Shinar was the name of a plain or region in southern Mesopotamia.

* Shinar later became known as "Chaldea" and then, "Babylonia."
* Ancient peoples living in the city of Babel in the Plain of Shinar built a tall tower to try to make themselves great.
* Generations later, the Jewish patriarch Abraham lived in the city of Ur in this region, which by that time was called "Chaldea."

(See also: Abraham, Babel, Babylon, Chaldeans, Mesopotamia, patriarch, Ur)

#### Bible References:

* Genesis 10:8-10
* Genesis 14:01
* Genesis 14:7-9
* Isaiah 11:10-11
* Zechariah 05:11

#### Word Data:

* Strong's: H8152

#### Forms Found in the English ULB:

Shinar

### Sidon

#### Facts:

Sidon was the oldest son of Canaan. There is also a Canaanite city called Sidon, probably named after Canaan's son.

* The city of Sidon was located northwest of Israel on the coast of the Mediterranean Sea in a region that is part of the present-day country of Lebanon.
* The "Sidonians" were a Phoenician people group who lived in ancient Sidon and the region surrounding it.
* In the Bible, Sidon is closely associated with the city of Tyre, and both cities were known for their wealth and for immoral behavior of their people.

(See also: Canaan, Noah, Phoenicia, the sea, Tyre)

#### Bible References:

* Acts 12:20
* Acts 27:3-6
* Genesis 10:15-18
* Genesis 10:19
* Mark 03:7-8
* Matthew 11:22
* Matthew 15:22

#### Word Data:

* Strong's: H6721, H6722, G4605, G4606

#### Forms Found in the English ULB:

Sidon, Sidonians

### Silas

#### Facts:

Silas was a leader among the believers in Jerusalem. He was also known as Silvanus.

* The elders of the church in Jerusalem appointed Silas to go with Paul and Barnabas to take a letter to the city of Antioch.
* Silas later traveled with Paul to other cities to teach people about Jesus.
* Paul and Silas were put in jail in the city of Philippi. They sang praises to God while they were there and God released them from the jail. The jailer became a Christian as a result of their testimony.

(See also: Antioch, Barnabas, Jerusalem, Paul, Philippi, prison, testimony)

#### Bible References:

* 1 Peter 05:12
* 1 Thessalonians 01:1
* 2 Thessalonians 01:01
* Acts 15:22

#### Word Data:

* Strong's: G4609, G4610

#### Forms Found in the English ULB:

Silas, Silvanus

### Simeon

#### Facts:

In the Bible, there were several men named Simeon.

* In the Old Testament, the second son of Jacob (Israel) was named Simeon. His mother was Leah. His descendants became one of the twelve tribes of Israel. They were the Simeonites.
* The tribe of Simeon occupied part of the southernmost territory in the promised land of Canaan. Its land was entirely surrounded by the land that belonged to Judah.
* When Joseph and Mary brought the baby Jesus to the temple in Jerusalem to dedicate him to God, an elderly man named Simeon praised God for allowing him to see the Messiah.

(See also: Canaan, Christ, dedicate, Jacob, Judah, temple)

#### Bible References:

* Genesis 29:33
* Genesis 34:25
* Genesis 42:35-36
* Genesis 43:21-23
* Luke 02:25

#### Word Data:

* Strong's: H8095, H8099, G4826

#### Forms Found in the English ULB:

Simeon, Simeon's, Simeonites

### Simon the Zealot

#### Facts:

Simon the Zealot was one of Jesus' twelve disciples.

* Simon is mentioned three times in the listing of Jesus' disciples, but little else is known about him.
* Simon was one of the Eleven who met to pray together in Jerusalem after Jesus went back up into heaven.
* The term "zealot" may mean that Simon was a member of "the Zealots," a Jewish religious party that was very zealous in upholding the Law of Moses while strongly opposing the Roman government.
* Or, "zealot" may simply mean "the zealous one," referring to Simon's religious zeal.

(See also: apostle, disciple, the twelve)

#### Bible References:

* Acts 01:12-14
* Luke 06:14-16
* Mark 03:17-19

#### Word Data:

* Strong's: G2208, G2581, G4613

#### Forms Found in the English ULB:

Simon the Zealot, Simon ... Zealot

### Sinai

#### Facts:

Mount Sinai is a mountain that was probably located in the southern part of what is now called the Sinai Peninsula. It was also known as "Mount Horeb."

* Mount Sinai is part of a large, rocky desert.
* The Israelites came to Mount Sinai as they were traveling from Egypt to the Promised Land.
* God gave Moses the Ten Commandments on Mount Sinai.

(See also: desert, Egypt, Horeb, Promised Land, Ten Commandments)

#### Bible References:

* Acts 07:29-30
* Exodus 16:1-3
* Galatians 04:24
* Leviticus 27:34
* Numbers 01:17-19

#### Word Data:

* Strong's: H5514, G3735, G4614

#### Forms Found in the English ULB:

Sinai, Mount Sinai

### Sodom

#### Facts:

Sodom was a city in the southern part of Canaan where Abraham's nephew Lot lived with his wife and children.

* The land of the region surrounding Sodom was very well watered and fertile, so Lot chose to live there when he first settled in Canaan.
* The exact location of this city is not known because Sodom and the nearby city of Gomorrah were completely destroyed by God as punishment for the evil things the people there were doing.
* The most significant sin that the people of Sodom and Gomorrah were practicing was homosexuality.

(See also: Canaan, Gomorrah)

#### Bible References:

* Genesis 10:19
* Genesis 13:12
* Matthew 10:15
* Matthew 11:24

#### Word Data:

* Strong's: H5467, G4670

#### Forms Found in the English ULB:

Sodom

### Solomon

#### Facts:

Solomon was one of King David's sons. His mother was Bathsheba.

* When Solomon became king, God told him to ask for anything he wanted. So Solomon asked for wisdom to rule the people justly and well. God was pleased with Solomon's request and gave him both wisdom and much wealth.
* Solomon is also well known for having a magnificent temple built in Jerusalem.
* Although Solomon ruled wisely in the first years of his reign, later on he foolishly married many foreign women and started worshiping their gods.
* Because of Solomon's unfaithfulness, after his death God divided the Israelites into two kingdoms, Israel and Judah. These kingdoms often fought against each other.

(See also: Bathsheba, David, Israel, Judah, kingdom of Israel, temple)

#### Bible References:

* Acts 07:47-50
* Luke 12:27
* Matthew 01:7-8
* Matthew 06:29
* Matthew 12:42

#### Word Data:

* Strong's: H8010, G4672

#### Forms Found in the English ULB:

Solomon, Solomon's, King Solomon, King Solomon's

### Son of God

#### Related Ideas:

the Son

#### Facts:

The term "Son of God" refers to Jesus, the Word of God, who came into the world as a human being. He is also often referred to as "the Son."

* Unlike anyone else, God the Father, the Son of God, and the Holy Spirit are all one God.
* God the Father, God the Son, and God the Holy Spirit are all fully and equally God.
* The Son of God has the same character as God the Father.

Because Jesus is God's Son, he loves and obeys his Father, and his Father loves him.

#### Translation Suggestions:

* For the term "Son of God," it is best to translate "Son" with the same word the language would naturally use to refer to a human son.
* Make sure the word used to translate "son" fits with the word used to translate "father" and that these words are the most natural ones used to express a true father-son relationship in the project language.
* Using a capital letter to begin "Son" may help show that this is talking about God.
* The phrase "the Son" is a shortened form of "the Son of God," especially when it occurs in the same context as "the Father."

(See also: Christ, father, God, God the Father, Holy Spirit, Jesus, son, sons of God)

#### Bible References:

* 1 John 04:10
* Acts 09:20
* Colossians 01:17
* Galatians 02:20
* Hebrews 04:14
* John 03:18
* Luke 10:22
* Matthew 11:27
* Revelation 02:18
* Romans 08:29

#### Word Data:

* Strong's: H426, H430, H1121, H1247, G2316, G5207

#### Forms Found in the English ULB:

Son of God, the Son

### Son of Man

#### Related Ideas:

mankind, son of man

#### Definition:

The title "Son of Man" was used by Jesus to refer to himself. He often used this term instead of saying "I" or "me."

* In the Bible, "son of man" could be a way of referring to or addressing a man. It could also mean "human being."
* Throughout the Old Testament book of Ezekiel, God frequently addressed Ezekiel as "son of man." For example he said, "You, son of man, must prophesy."
* The prophet Daniel saw a vision of a "son of man" coming with the clouds, which is a reference to the coming Messiah.
* Jesus also said that the Son of Man will be coming back someday on the clouds.
* These references to the Son of Man coming on the clouds reveal that Jesus the Messiah is God.

#### Translation Suggestions:

* When Jesus uses the term "Son of Man" it could be translated as "the One who became a human being" or "the Man from heaven."
* Some translators occasionally include "I" or "me" with this title (as in "I, the Son of Man") to make it clear that Jesus was talking about himself.
* Check to make sure that the translation of this term does not give a wrong meaning (such as referring to an illegitimate son or giving the wrong impression that Jesus was only a human being).
* When used to refer to a person, "son of man" could also be translated as "you, a human being" or "you, man" or "human being" or "man."

(See also: heaven, son, Son of God, Yahweh)

#### Bible References:

* Acts 07:56
* Daniel 07:14
* Ezekiel 43:6-8
* John 03:12-13
* Luke 06:05
* Mark 02:10
* Matthew 13:37
* Psalms 080:17-18
* Revelation 14:14

#### Word Data:

* Strong's: H120, H606, H1121, H1247, G444, G5207

#### Forms Found in the English ULB:

Son of Man, mankind, son of man

### Stephen

#### Facts:

Stephen is most remembered as the first Christian martyr, that is, the first person to be killed because of his faith in Jesus. The facts about his life and death are recorded in the book of Acts.

* Stephen was appointed by the early Church in Jerusalem to serve the Christians as a deacon by providing food for widows and other Christians in need.
* Certain Jews falsely accused Stephen of speaking against God and against the laws of Moses.
* Stephen boldly spoke the truth about Jesus the Messiah, beginning with the history of God's dealings with the people of Israel.
* The Jewish leaders were furious and executed Stephen by stoning him to death outside the city.
* His execution was witnessed by Saul of Tarsus, who later became the apostle Paul.
* Stephen is also well-known for his last words before he died, "Lord, please do not hold this sin against them," which showed the love he had for others.

(See also: appoint, deacon, Jerusalem, Paul, stone, true)

#### Bible References:

* Acts 06:05
* Acts 06:09
* Acts 06:10-11
* Acts 06:12
* Acts 07:59
* Acts 11:19
* Acts 22:20

#### Word Data:

* Strong's: G4736

#### Forms Found in the English ULB:

Stephen, Stephen's

### Sukkoth

#### Facts:

Sukkoth was the name of two Old Testament cities. The word "sukkoth" (some English versions say "succoth" or "Succoth") means "shelters."

* The first city called Sukkoth was located on the east side of the Jordan River.
* Jacob stayed at Sukkoth with his family and flocks, building shelters for them there.
* Hundreds of years later, Gideon and his exhausted men stopped at Sukkoth as they were chasing the Midanites, but the people there refused to give them any food.
* The second Sukkoth was located on the northern border of Egypt and was a place where the Israelites stopped after they crossed the Red Sea as they were escaping from slavery in Egypt.

#### Bible References:

* 1 Kings 07:46
* Exodus 12:37-40
* Joshua 13:27-28
* Judges 08:4-5

#### Word Data:

* Strong's: H5523, H5524

#### Forms Found in the English ULB:

Sukkoth

### Syria

#### Facts:

Syria is a country located northeast of Israel. During the time of the New Testament, it was a province under the rule of the Roman Empire.

* In the Old Testament time period, the Syrians were strong military enemies of the Israelites.
* Naaman was a commander of the Syrian army who was cured of leprosy by the prophet Elisha.
* Many inhabitants of Syria are descendants of Aram, who was descended from Noah's son Shem.
* Damascus, the capital city of Syria, was mentioned many times in the Bible.
* Saul went to the city of Damascus with plans to persecute Christians there, but Jesus stopped him.

(See also: Aram, commander, Damascus, descendant, Elisha, leper, Naaman, persecute, prophet)

#### Bible References:

* Acts 15:23
* Acts 15:41
* Acts 20:03
* Galatians 01:21-24
* Matthew 04:23-25

#### Word Data:

* Strong's: H758, G4947, G4948

#### Forms Found in the English ULB:

Syria, Syrian

### Tamar

#### Facts:

Tamar was the name of several women in the Old Testament. It was also the name of several cities or other places in the Old Testament.

* Tamar was the daughter-in-law of Judah. She gave birth to Perez who was an ancestor of Jesus Christ.
* One of King David's daughters was named Tamar; she was the sister of Absalom. Her half-brother Amnon raped her and left her desolate.
* Absalom also had a daughter named Tamar.
* A city called "Hazezon Tamar" was the same as the city of Engedi on the western shore of the Salt Sea.
* There was also a place called "Baal Tamar," and general references to a place called "Tamar" which may have been different from the cities.

(See also: Absalom, father, Amnon, David, father, Judah, Salt Sea)

#### Bible References:

* 1 Chronicles 02:04
* 2 Samuel 13:02
* 2 Samuel 14:25-27
* Genesis 38:6-7
* Genesis 38:24
* Matthew 01:1-3

#### Word Data:

* Strong's: H1193, H2688, H8559

#### Forms Found in the English ULB:

Tamar, Tamar's

### Tarshish

#### Facts:

Tarshish was the name of two men in the Old Testament. It was also the name of a city.

* One of Japheth's grandsons was named Tarshish.
* Tarshish was also the name of one of the wise men of King Ahashuerus.
* The city of Tarshish was a very prosperous port city, whose ships carried valuable products to buy, sell, or trade.
* This city was associated with Tyre and is thought to have been a Phoenician city that was somewhat distant from Israel, perhaps on the southern coast of Spain.
* The phrase "ship of Tarshish" refers to a ship capable of sailing long distances across the sea. To "go to Tarshish" was to go anywhere far across the sea.

The Old Testament prophet Jonah boarded a ship bound for the city of Tarshish instead of obeying God's command to go preach to Nineveh.

The phrase "ship of Tarshish" can be translated "seaworthy ship" or "oceangoing ship." The phrase "go to Tarshish" can be translated "go across the sea" or "go far away."

(See also: Esther, Japheth, Jonah, Nineveh, Phoenicia, wise men)

#### Bible References:

* Genesis 10:2-5
* Isaiah 02:16
* Jeremiah 10:09
* Jonah 01:03
* Psalms 048:07

#### Word Data:

* Strong's: H8659

#### Forms Found in the English ULB:

Tarshish

### Tarsus

#### Facts:

Tarsus was a prosperous city in the Roman province of Cilicia, in what is now south central Turkey.

* Tarsus was located along a major river and near the Mediterranean Sea, so it was part of an important trade route.
* At one time it was the capital of Cilicia.
* In the New Testament, Tarsus was best known as the hometown of Paul the apostle.

(See also: Cilicia, Paul, province, the sea)

#### Bible References:

* Acts 09:11
* Acts 09:30
* Acts 11:25

#### Word Data:

* Strong's: G5018, G5019

#### Forms Found in the English ULB:

Tarsus

### Ten Commandments

#### Definitions:

The "Ten Commandments" were commands that God gave to Moses on Mount Sinai while the Israelites were living in the desert on their way to the land of Canaan. God wrote these commands on two large slabs of stone.

* God gave the Israelites many commands to obey, but the Ten Commandments were special commands to help the Israelites love and worship God and love other people.
* These commandments were also part of God's covenant with his people. By obeying what God had commanded them to do, the people of Israel would show that they loved God and belonged to him.
* The stone slabs with the commandments written on them were kept in the Ark of the Covenant, which was located in the most holy place of the tabernacle and later, the temple.

(See also: ark of the covenant, command, covenant, desert, law of Moses, obey, Sinai, worship)

#### Bible References:

* Deuteronomy 04:13-14
* Deuteronomy 10:3-4
* Exodus 34:27-28
* Luke 18:18-21

#### Word Data:

* Strong's: H1697, H6235

#### Forms Found in the English ULB:

Ten Commandments

### Terah

#### Facts:

Terah was a descendant of Noah's son Shem. He was the father of Abram, Nahor and Haran.

* Terah left his home in Ur in order to go to the land of Canaan with his son Abram, his nephew Lot, and Abram's wife Sarai.
* On the way to Canaan, Terah and his family lived for years in the city of Haran in Mesopotamia. Terah died in Haran at the age of 205.

(See also: Abraham, Canaan, Haran, Lot, Mesopotamia, Nahor, Sarah, Shem, Ur)

#### Bible References:

Genesis 11:31-32

* 1 Chronicles 01:24-27
* Luke 03:33-35

#### Word Data:

* Strong's: H8646, G2291

#### Forms Found in the English ULB:

Terah, Terah's

### Thessalonica

#### Facts:

In New Testament times, Thessalonica was the capital city of Macedonia in the ancient Roman empire. The people living in that city were called the "Thessalonians."

* The city of Thessalonica was an important seaport and was also located along a major road that connected Rome to the eastern part of the Roman empire.
* Paul, along with Silas and Timothy, visited Thessalonica on his second missionary journey and as a result, a church was established there. Later, Paul also visited this city on his third missionary journey.
* Paul wrote two letters to the Christians in Thessalonica. These letters (1 Thessalonians and 2 Thessalonians) are included in the New Testament.

(See also: Macedonia, Paul, Rome)

#### Bible References:

* 1 Thessalonians 01:1
* 2 Thessalonians 01:01
* 2 Timothy 04:9-10
* Acts 17:01
* Philippians 04:14-17

#### Word Data:

* Strong's: G2331, G2332

#### Forms Found in the English ULB:

Thessalonica, Thessalonian, Thessalonians

### Thomas

#### Facts:

Thomas was one of twelve men whom Jesus chose to be his disciples and later, apostles. He was also known as "Didymus," which means "twin."

* Near the end of Jesus' life, he told his disciples that he was going away to be with the Father and would prepare a place for them to be with him. Thomas asked Jesus how they could know the way to get there when they didn't even know where he was going.
* After Jesus died and came back to life, Thomas said he would not believe that Jesus was really alive again unless he could see and feel the scars where Jesus had been wounded.

(See also: apostle, disciple, God the Father, the twelve)

#### Bible References:

* Acts 01:12-14
* John 11:15-16
* Luke 06:14-16
* Mark 03:17-19
* Matthew 10:2-4

#### Word Data:

* Strong's: G2381

#### Forms Found in the English ULB:

Thomas, Thomas'

### Timothy

#### Facts:

Timothy was a young man from Lystra. He later joined Paul on several missionary trips and helped shepherd new communities of believers.

* Timothy's father was a Greek, but both his grandmother Lois and his mother Eunice were Jews and believers in Christ.
* The elders and Paul formally appointed Timothy for the ministry by placing their hands on him and praying for him.
* Two books in the New Testament (I Timothy and 2 Timothy) are letters written by Paul that provide guidance to Timothy as a young leader of local churches.

(See also: appoint, believe, church, Greek, minister)

#### Bible References:

* 1 Thessalonians 03:02
* 1 Timothy 01:02
* Acts 16:03
* Colossians 01:01
* Philemon 01:01
* Philippians 01:01
* Philippians 02:19

#### Word Data:

* Strong's: G5095

#### Forms Found in the English ULB:

Timothy, Timothy's

### Tirzah

#### Facts:

Tirzah was an important Canaanite city that was conquered by the Israelites. It was also the name of a daughter of Gilead, a descendant of Manasseh.

* The city Tirzah was located in the region occupied by the tribe of Manasseh. It is thought that the city was about 10 miles north of the city of Shechem.
* Years later, Tirzah became a temporary capital city of the northern kingdom of Israel, during the reigns of four kings of Israel.
* Tirzah was also the name of one of Manasseh's granddaughters. They asked to be given a portion of the land since their father had died and he had no sons to inherit it as would normally be the custom.

(See also: Canaan, inherit, kingdom of Israel, Manasseh, Shechem)

#### Bible References:

* Numbers 27:1
* Numbers 36:11
* Song of Solomon 06:4

#### Word Data:

* Strong's: H8656

#### Forms Found in the English ULB:

Tirzah

### Titus

#### Facts:

Titus was a Gentile. He was trained by Paul to be a leader in the early churches.

* A letter written to Titus by Paul is one of the books of the New Testament.
* In this letter Paul instructed Titus to appoint elders for the churches on the island of Crete.
* In some of his other letters to Christians, Paul mentions Titus as someone who encouraged him and brought him joy.

(See also: appoint, believe, church, circumcise, Crete, elder, courage, instruct, minister)

#### Bible References:

* 2 Timothy 04:10
* Galatians 02:1-2
* Galatians 02:3-5
* Titus 01:04

#### Word Data:

* Strong's: G5103

#### Forms Found in the English ULB:

Titus, Titus'

### Troas

#### Facts:

The city of Troas was a seaport located on the northwest coast of the ancient Roman province of Asia.

* Paul visited Troas at least three times during his trips to different regions to preach the gospel.
* On one occasion in Troas, Paul preached long into the night and a young man named Eutychus fell asleep while he was listening. Because he had been sitting in an open window, Eutychus fell down a long way and died. Through God's power, Paul raised this young man back to life.
* When Paul was in Rome, he asked Timothy to bring him his scrolls and his cloak, which he had left behind in Troas.

(See also: Asia, preach, province, raise, Rome, scroll, Timothy)

#### Bible References:

* 2 Corinthians 02:13
* 2 Timothy 04:11-13
* Acts 16:08
* Acts 20:05

#### Word Data:

* Strong's: G5174

#### Forms Found in the English ULB:

Troas

### Tubal

#### Facts:

There were several men in the Old Testament who had the name "Tubal."

* One man named Tubal was one of the sons of Japheth.
* A man named "Tubal-Cain" was a son of Lamech and descendant of Cain.
* Tubal was also the name of a people group mentioned by the prophets Isaiah and Ezekiel.

(See also: Cain, descendant, Ezekiel, Isaiah, Japheth, Lamech, people group, prophet)

#### Bible References:

* 1 Chronicles 01:05
* Ezekiel 27:12-13
* Genesis 10:2-5

#### Word Data:

* Strong's: H8422, H8423

#### Forms Found in the English ULB:

Tubal

### Tychicus

#### Facts:

Tychicus was one of Paul's fellow ministers of the gospel.

* Tychicus accompanied Paul on at least one of his missionary journeys to Asia.
* Paul described him as "beloved" and "faithful."
* Tychicus carried Paul's letters to Ephesus and Colosse.

(See also: Asia, beloved, Colossae, Ephesus, faithful, good news, minister)

#### Bible References:

* 2 Timothy 04:11-13
* Colossians 04:09
* Titus 03:12

#### Word Data:

* Strong's: G5190

#### Forms Found in the English ULB:

Tychicus, Tychicus'

### Tyre

#### Facts:

Tyre was an ancient Canaanite city located on the coast of the Mediterranean Sea in a region that is now part of the modern-day country of Lebanon. Its people were called "Tyrians."

* Part of the city was located on an island in the sea, about one kilometer from the mainland.
* Because of its location and its valuable natural resources, such as cedar trees, Tyre had a prosperous trading industry and was very wealthy.
* King Hiram of Tyre sent wood from cedar trees and skilled laborers to help build a palace for King David.
* Years later, Hiram also sent King Solomon wood and skilled laborers to help build the temple. Solomon paid him with large amounts of wheat and olive oil.
* Tyre was often associated with the nearby ancient city of Sidon. These were the most important cities of the region of Canaan called Phoenicia.

(See also: Canaan, cedar, Israel, the sea, Phoenicia, Sidon)

#### Bible References:

* Acts 12:20
* Mark 03:7-8
* Matthew 11:22
* Matthew 15:22

#### Word Data:

* Strong's: H6865, H6876, G5183, G5184

#### Forms Found in the English ULB:

Tyre, Tyrians

### Ur

#### Facts:

Ur was an important city along the Euphrates River in the ancient region of Chaldea, which was part of Mesopotamia. This region was located in what is now the modern-day country of Iraq.

* Abraham was from the city of Ur and it was from there that God called him to leave to go to the land of Canaan.
* Haran, the brother of Abraham and father of Lot, died in Ur. This was probably a factor that influenced Lot to leave Ur with Abraham.

(See also: Abraham, Canaan, Chaldeans, Euphrates, Haran, Lot, Mesopotamia)

#### Bible References:

* Genesis 11:27-28
* Genesis 11:31

#### Word Data:

* Strong's: H218

#### Forms Found in the English ULB:

Ur

### Uriah

#### Facts:

Uriah was a righteous man and one of King David's best soldiers. He is often referred to as "Uriah the Hittite."

* Uriah had a very beautiful wife named Bathsheba.
* David committed adultery with Uriah's wife, and she became pregnant with David's child.
* To cover up this sin, David caused Uriah to be killed in battle. Then David married Bathsheba.
* Another man named Uriah was a priest during the time of King Ahaz.

(See also: Ahaz, Bathsheba, David, Hittite)

#### Bible References:

* 1 Kings 15:05
* 2 Samuel 11:03
* 2 Samuel 11:26-27
* Nehemiah 03:04

#### Word Data:

* Strong's: H223, G3774

#### Forms Found in the English ULB:

Uriah, Uriah's

### Uzziah

#### Facts:

Uzziah became king of Judah at the age of 16 and reigned 52 years, which was an unusually long reign. Uzziah was also known as "Azariah."

* King Uzziah was well-known for his organized and skilled military. He had towers built to protect the city and had specially-designed weapons of war mounted on them to hurl arrows and large stones.
* As long as Uzziah served the Lord, he prospered. Toward the end of his reign, however, he became proud and he disobeyed the Lord by burning incense in the temple, which only the priest was permitted to do.
* Because of this sin, Uzziah became sick with leprosy and had to live separately from other people until the end of his reign.

(See also: Azariah, Judah, king, leper, reign, watchtower)

#### Bible References:

* 2 Kings 14:21
* Amos 01:01
* Hosea 01:01
* Isaiah 06:1-2
* Matthew 01:7-8

#### Word Data:

* Strong's: H5818

#### Forms Found in the English ULB:

Uzziah, Uzziah's

### Vashti

#### Facts:

In the Old Testament book of Esther, Vashti was the wife of Xerxes, king of Persia.

* King Xerxes sent Queen Vashti away when she refused to obey his order to come to his dinner party and show off her beauty to his drunken guests.
* As a result, a search went out for a new queen and eventually Esther was chosen to be the king's new wife.

(See also: Xerxes, Esther, Persia)

#### Bible References:

* Esther 01:9-11
* Esther 02:1-2
* Esther 02:17-18

#### Word Data:

* Strong's: H2060

#### Forms Found in the English ULB:

Vashti, Vashti's

### Xerxes

#### Related Words:

Ahasuerus

#### Facts:

Xerxes was a king who ruled over the ancient kingdom of Persia for twenty years.

* This was during the time the exiled Jews were living in Babylonia, which had come under Persian rule.
* Another name for this king may have been Ahasuerus, and this is the name used in many translations.
* After sending away his queen in a fit of anger, King Xerxes later chose a Jewish woman named Esther to be his new wife and queen.

(See also: Babylon, Esther, Ethiopia, exile, Persia)

#### Bible References:

* Daniel 09:01
* Esther 10:1-2
* Ezra 04:7-8

#### Word Data:

* Strong's: H325

#### Forms Found in the English ULB:

Ahasuerus, Ahasuerus', Xerxes

### Yahweh

#### Related Ideas:

Yah

#### Facts:

The term "Yahweh" is God's personal name that he revealed when he spoke to Moses at the burning bush.

* The name "Yahweh" comes from the word that means to "be" or to "exist."
* The name "Yah" is short for "Yahweh."
* Possible meanings of "Yahweh" include, "he is" or "I am" or "the one who causes to be."
* This name reveals that God has always lived and will continue to live forever. It also means that he is always present.
* Following tradition, many Bible versions use the term "LORD" or "the LORD" to represent "Yahweh." This tradition resulted from the fact that historically, the Jewish people became afraid of mispronouncing Yahweh's name and started saying "Lord" every time the term "Yahweh" appeared in the text. Modern Bibles write "LORD" with all capital letters to show respect for God's personal name and to distinguish it from "Lord" which is a different Hebrew word.
* The ULB and UDB texts always translate this term as, "Yahweh," as it literally occurs in the Hebrew text of the Old Testament.
* The term "Yahweh" does not ever occur in the original text of the New Testament; only the Greek term for "Lord" is used, even in quotes from the Old Testament.
* In the Old Testament, God sometimes referred to himself as "I, Yahweh" and sometimes he referred to himself simply as "Yahweh." When he referred to himself simply as "Yahweh," the ULB and UDB add the pronoun "I" or "me" to show the reader that God was speaking about himself.

#### Translation Suggestions:

* "Yahweh" could be translated by a word or phrase that means "I am" or "living one" or "the one who is" or "he who is alive."
* This term could also be written in a way that is similar to how "Yahweh" is spelled.
* Some church denominations prefer not to use the term "Yahweh" and instead use the traditional rendering, "LORD." An important consideration is that this may be confusing when read aloud because it will sound the same as the title "Lord." Some languages may have an affix or other grammatical marker that could be added to distinguish "LORD" as a name (Yahweh) from "Lord" as a title.
* It is best if possible to keep the name Yahweh where it literally occurs in the text, but some translations may decide to use only a pronoun in some places, to make the text more natural and clear.
* When Yahweh referred to himself as Yahweh, you can make it clear that Yahweh was speaking by introducing the quote with something like, "This is what Yahweh says."

(See also: God, lord, lord, Moses, reveal)

#### Bible References:

* 1 Kings 21:20
* 1 Samuel 16:07
* Daniel 09:03
* Ezekiel 17:24
* Genesis 02:04
* Genesis 04:3-5
* Genesis 28:13
* Hosea 11:12
* Isaiah 10:04
* Isaiah 38:08
* Job 12:10
* Joshua 01:09
* Lamentations 01:05
* Leviticus 25:35
* Malachi 03:04
* Micah 02:05
* Micah 06:05
* Numbers 08:11
* Psalm 124:03
* Ruth 01:21
* Zechariah 14:5

#### Word Data:

* Strong's: H3050, H3068, H3069

#### Forms Found in the English ULB:

Yah, Yahweh, Yahweh's

### Yahweh of hosts

#### Related Ideas:

God of hosts, Lord of hosts, Lord of multitudes

#### Definition:

The terms "Yahweh of hosts" and "God of hosts" are titles that express God's authority over the thousands of angels who obey him.

* The term "host" or "hosts" is a word that refers to a large number of something, such as an army of people or the massive number of stars. It can also refer to all the many spirit beings, including evil spirits. The context makes it clear what is being referred to.
* Phrases similar to "host of the heavens" refer to all the stars, planets and other heavenly bodies.
* In the New Testament, the phrase, "Lord of hosts" means the same as "Yahweh of hosts" but it cannot be translated that way since the Hebrew word "Yahweh" is not used in the New Testament.

#### Translation Suggestions:

* Ways to translate "Yahweh of hosts" could include, "Yahweh, who rules all the angels" or "Yahweh, the ruler over armies of angels" or "Yahweh, the ruler of all creation."
* The phrase "of hosts" in the terms "God of hosts" and "Lord of hosts" would be translated the same way as in the phrase "Yahweh of hosts" above.
* Certain churches do not accept the literal term "Yahweh" and prefer to use the capitalized word, "LORD" instead, following the tradition of many Bible versions. For these churches, a translation of the term "LORD of hosts" would be used in the Old Testament for "Yahweh of hosts."

(See also: angel, authority, God, lord, lord, Lord Yahweh Yahweh)

#### Bible References:

* Zechariah 13:02

#### Word Data:

* Strong's: H3068, H6635, G2962, G4519

#### Forms Found in the English ULB:

God of hosts, Lord of hosts, Lord of multitudes, Yahweh of hosts, the Lord of hosts

### Zacchaeus

#### Facts:

Zacchaeus was a tax collector from Jericho who climbed a tree in order to be able to see Jesus who was surrounded by a large crowd of people.

* Zacchaeus was completely changed when he believed in Jesus.
* He repented of his sin of cheating people and promised to give half his possessions to the poor.
* He also promised that he would pay people back four times the amount that he had overcharged them for their taxes.

(See also: believe, promise, repent, sin, tax, tax)

#### Bible References:

* Luke 19:02
* Luke 19:06

#### Word Data:

* Strong's: G2195

#### Forms Found in the English ULB:

Zacchaeus, Zacchaeus'

### Zadok

#### Facts:

Zadok was the name of an important high priest in Israel during the reign of King David.

* When Absalom rebelled against King David, Zadok supported David and helped bring the ark of the covenant back into Jerusalem.
* Years later, he also took part in the ceremony to anoint David's son Solomon as king.
* Two different men by the name of Zadok helped rebuild the walls of Jerusalem during Nehemiah's time.
* Zadok was also the name of King Jotham's grandfather.

(See also: ark of the covenant, David, Jotham, Nehemiah, reign, Solomon)

#### Bible References:

* 1 Chronicles 24:1-3
* 1 Kings 01:26-27
* 2 Samuel 15:24-26
* Matthew 01:12-14

#### Word Data:

* Strong's: H6659, G4524

#### Forms Found in the English ULB:

Zadok, Zadok's

### Zebedee

#### Facts:

Zebedee was a fisherman from Galilee who is known because of his sons, James and John, who were Jesus' disciples. They are often identified in the New Testament as the "sons of Zebedee."

* Zebedee's sons were also fishermen and worked with him to catch fish.
* James and John quit their fishing work with their father Zebedee and left to go follow Jesus.

(See also: disciple, fishermen, [James (son of Zebedee)](../names/jamessonofzebedee.md), [John (the apostle)](../names/johntheapostle.md))

#### Bible References:

* John 21:1-3
* Luke 05:8-11
* Mark 01:19-20
* Matthew 04:21-22
* Matthew 20:20
* Matthew 26:36-38

#### Word Data:

* Strong's: G2199

#### Forms Found in the English ULB:

Zebedee, Zebedee's

### Zebulun

#### Facts:

Zebulun was the last son born to Jacob and Leah and is the name of one of the twelve tribes of Israel. His descendants were called Zebulunites.

* The Israelite tribe of Zebulun was given the land directly west of the Salt Sea.
* Sometimes the name "Zebulun" is also used to refer to the land where this Israelite tribe lived.

(See also: Jacob, Leah, Salt Sea, twelve tribes of Israel)

#### Bible References:

* Exodus 01:1-5
* Genesis 30:20
* Isaiah 09:01
* Judges 04:10
* Matthew 04:13
* Matthew 04:16

#### Word Data:

* Strong's: H2074, H2075, G2194

#### Forms Found in the English ULB:

Zebulun, Zebulunite, Zebulunites, Zebulun's

### Zechariah (New Testament)

#### Facts:

In the New Testament, Zechariah was a Jewish priest who became the father of John the Baptist.

* Zechariah loved God and obeyed him.
* For many years Zechariah and his wife, Elizabeth, prayed earnestly to have a child, but did not have one. Then when they were very old, God answered their prayers and gave them a son.
* Zechariah prophesied that his son John would be the prophet who would announce and prepare the way for the Messiah.

(See also: Christ, Elizabeth, prophet)

#### Bible References:

* Luke 01:5-7
* Luke 01:21-23
* Luke 01:39-41
* Luke 03:1-2

#### Word Data:

* Strong's: G2197

#### Forms Found in the English ULB:

Zechariah

### Zechariah (Old Testament)

#### Facts:

Zechariah was a prophet who prophesied during the reign of King Darius I of Persia. The Old Testament book of Zechariah contains his prophecies, which urged the returning exiles to rebuild the temple.

* The prophet Zechariah lived during the same time period as Ezra, Nehemiah, Zerrubbabel and Haggai. He was also mentioned by Jesus as the last of the prophets who were murdered during Old Testament times.
* Another man named Zechariah was a gatekeeper at the temple during the time of David.
* One of King Jehoshaphat's sons who was named Zechariah was murdered by his brother Jehoram.
* Zechariah was the name of a priest who was stoned by the people of Israel when he rebuked them for their idol worship.
* King Zechariah was the son of Jeroboam and he reigned over Israel for only six months before being murdered.

(See also: Darius, Ezra, Jehoshaphat, Jeroboam, Nehemiah, Zerubbabel)

#### Bible References:

* Ezra 05:1-2
* Matthew 23:34-36
* Zechariah 01:1-3

#### Word Data:

* Strong's: H2148

#### Forms Found in the English ULB:

Zechariah, Zechariah's

### Zedekiah

#### Facts:

Zedekiah, son of Josiah, was the last king of Judah (597-587 B.C.). There are also several other men named Zedekiah in the Old Testament.

* King Nebuchadnezzar made Zedekiah king of Judah after capturing King Jehoiachin and taking him away to Babylon. Zedekiah later rebelled and as a result Nebuchadnezzar captured him and destroyed all of Jerusalem.
* Zedekiah, son of Kenaanah, was a false prophet during the time of King Ahab of Israel.
* A man named Zedekiah was one of those who signed an agreement to the Lord during the time of Nehemiah.

(See also: Ahab, Babylon, Ezekiel, kingdom of Israel, Jehoiachin, Jeremiah, Josiah, Judah, Nebuchadnezzar, Nehemiah)

#### Bible References:

* 1 Chronicles 03:15-16
* Jeremiah 37:1-2
* Jeremiah 39:02

#### Word Data:

* Strong's: H6667

#### Forms Found in the English ULB:

Zedekiah, Zedekiah's

### Zephaniah

#### Facts:

Zephaniah, son of Cushi, was a prophet who lived in Jerusalem and prophesied during the reign of King Josiah. He lived during the same time period as Jeremiah.

* He rebuked the people of Judah for worshipping false gods. His prophecies are written in the book of Zephaniah in the Old Testament.
* There were several other men in the Old Testament named Zephaniah, most of whom were priests.

(See also: Jeremiah, Josiah, priest)

#### Bible References:

* 2 Kings 25:18
* Jeremiah 52:24-25
* Zechariah 06:9-11
* Zephaniah 01:03

#### Word Data:

* Strong's: H6846

#### Forms Found in the English ULB:

Zephaniah, Zephaniah's

### Zerubbabel

#### Facts:

Zerubbabel was the name of two Israelite men in the Old Testament.

* One of these was a descendant of Jehoiakim and Zedekiah.
* A different Zerubbabel, son of Shealtiel, was the head of the tribe of Judah during the time of Ezra and Nehemiah, when Cyrus king of Persia released the Israelites from their captivity in Babylon.
* Zerubbabel and the high priest Joshua were among those who helped rebuild the temple and altar of God.

(See also: Babylon, captive, Cyrus, Ezra, high priest, Jehoiakim, Joshua, Judah, Nehemiah, Persia, Zedekiah)

#### Bible References:

* 1 Chronicles 03:19-21
* Ezra 02:1-2
* Ezra 03:8-9
* Luke 03:27-29
* Matthew 01:12

#### Word Data:

* Strong's: H2216, H2217, G2216

#### Forms Found in the English ULB:

Zerubbabel, Zerubbabel's

### Zion

#### Related Ideas:

Mount Zion

#### Definition:

Originally, the term "Zion" or "Mount Zion" referred to a stronghold or fortress that King David captured from the Jebusites. Both these terms became other ways of referring to Jerusalem.

* Mount Zion and Mount Moriah were two of the hills that the city of Jerusalem was located on. Later, "Zion" and "Mount Zion" became used as general terms to refer to both of these mountains and to the city of Jerusalem. Sometimes they also referred to the temple that was located in Jerusalem.
* David named Zion, or Jerusalem, the "City of David." This is different from David's hometown, Bethlehem, which was also called the City of David.
* The term "Zion" is used in other figurative ways, to refer to Israel or to God's spiritual kingdom or to the new, heavenly Jerusalem that God will create.

(See also: Abraham, David, Jerusalem, Bethlehem, Jebus)

#### Bible References:

* 1 Chronicles 11:05
* Amos 01:02
* Jeremiah 51:35
* Psalm 076:1-3
* Romans 11:26

#### Word Data:

* Strong's: H6726, G4622

#### Forms Found in the English ULB:

Mount Zion, Zion

### Zoar

#### Facts:

Zoar was a small city where Lot fled when God destroyed Sodom and Gomorrah.

* It was formerly known as "Bela" but was renamed "Zoar" when Lot asked God to spare this "small" city.
* Zoar is thought to have been located in the plain of the Jordan River or at the southern end of the Dead Sea.

(See also: Lot, Sodom, Gomorrah)

#### Bible References:

* Deuteronomy 34:1-3
* Genesis 13:10-11
* Genesis 14:1-2
* Genesis 19:22
* Genesis 19:23

#### Word Data:

* Strong's: H6820

#### Forms Found in the English ULB:

Zoar

### abomination

#### Related Ideas:

abominable, abominably, disgusting, foul

#### Definition:

The term "abomination" is used to refer to something that causes disgust or extreme dislike.

* The Egyptians considered the Hebrew people to be an "abomination." This means that the Egyptians disliked the Hebrews and didn't want to associate with them or be near them.
* Some of the things that the Bible calls "an abomination to Yahweh" include lying, pride, sacrificing humans, worship of idols, murder, and sexual sins such as adultery and homosexual acts.
* In teaching his disciples about the end times, Jesus referred to a prophecy by the prophet Daniel about an "abomination of desolation" that would be set up as a rebellion against God, defiling his place of worship.

#### Translation Suggestions:

* The term "abomination" could also be translated by "something God hates" or "something disgusting" or "disgusting practice" or "very evil action."
* Depending on the context, ways to translate the phrase "is an abomination to" could include "is greatly hated by" or "is disgusting to" or "is totally unacceptable to" or "causes deep disgust."
* The phrase "abomination of desolation" could be translated as "defiling object that causes people to be greatly harmed" or "disgusting thing that causes great sorrow."

(See also: adultery, desecrate, desolate, god, sacrifice)

#### Bible References:

* Ezra 09:1-2
* Genesis 46:34
* Isaiah 01:13
* Matthew 24:15
* Proverbs 26:25

#### Word Data:

* Strong's: H6292, H8251, H8262, H8263, H8441, H8581, G946

#### Forms Found in the English ULB:

abominable, abomination, abominations, committed ... abominably, disgusting practices, disgusting thing, disgusting things, foul, foul thing

### abyss

#### Related Ideas:

bottomless pit

#### Definition:

The term "abyss" refers to a very large, deep hole or chasm that has no bottom.

* In the Bible, "the abyss" is a place of punishment.
* For example, when Jesus commanded evil spirits to come out of a man, they begged him not to send them to the abyss.
* The word "abyss" could also be translated as "bottomless pit" or "deep chasm."
* This term should be translated differently from "hades," "sheol," or "hell."

(See Also: Hades, hell, punish)

#### Bible References:

* Luke 08:30-31
* Romans 10:07

#### Word Data:

* Strong's: G12, G5421

#### Forms Found in the English ULB:

abyss, bottomless pit

### acacia

#### Definition:

The term "acacia" is the name of a common shrub or tree growing in the land of Canaan in ancient times; it is still plentiful in that region today.

* The orange-brown wood of the acacia tree is very hard and durable, making it a useful material for building things.
* This wood is highly resistant to decay because it is so very dense that it keeps out water, and it has natural preservatives that keep insects from destroying it.
* In the Bible, acacia wood was used to build the tabernacle and the ark of the covenant.

(See also: ark of the covenant, tabernacle)

#### Bible References:

* Deuteronomy 10:3-4
* Exodus 25:3-7
* Exodus 38:6-7
* Isaiah 41:19-20

#### Word Data:

* Strong's: H7848

#### Forms Found in the English ULB:

acacia

### accuse

#### Related Ideas:

accusation, accuser

#### Definition:

The terms "accuse" and "accusation" refer to blaming someone for doing something wrong. A person who accuses others is an "accuser."

* A false accusation is when a charge against someone is not true, as when Jesus was falsely accused of wrongdoing by the leaders of the Jews.
* In the New Testament book of Revelation, Satan is called "the accuser."

#### Bible References:

* Acts 19:40
* Hosea 04:04
* Jeremiah 02:9-11
* Luke 06:6-8
* Romans 08:33

#### Word Data:

* Strong's: H2778, H3198, H6818, G1458, G2649, G2723, G2724

#### Forms Found in the English ULB:

accusation, accusations, accuse, accused, accuser, accusers, accuses, accusing

### acknowledge

#### Related Ideas:

admit

#### Definitions:

The term "acknowledge" means to give proper recognition to something or someone.

* To acknowledge God also involves acting in a way that shows that what he says is true.
* People who acknowledge God will show it by obeying him, which brings glory to his name.
* To acknowledge something means to believe that it is true, with actions and words that confirm that.

#### Translation Suggestions:

* In the context of acknowledging that something is true, "acknowledge" could be translated as "admit" or "declare" or "confess to be true" or "believe."
* When referring to acknowledging a person, this term could be translated as "accept" or "recognize the value of" or "tell others that (the person) is faithful."
* In the context of acknowledging God, this could be translated as "believe and obey God" or "declare who God is" or "tell other people about how great God is" or "confess that what God says and does is true."

(See also: obey, glory, save)

#### Bible References:

* Daniel 11:38-39
* Jeremiah 09:4-6
* Job 34:26-28
* Leviticus 22:32
* Psalm 029:1-2

#### Word Data:

* Strong's: H3045, H3046, H5046, H5234, H6942, G1492, G1921, G3140, G3670

#### Forms Found in the English ULB:

acknowledge, acknowledged, acknowledges, admit, admitted

### acquit

#### Related Ideas:

admit someone was right

#### Definition:

The term "acquit" means to formally declare someone to be not guilty of an unlawful or immoral behavior he was accused of.

* This term is sometimes used in the Bible to talk about forgiving sinners.
* Often the context is about wrongly acquitting people who are wicked and rebel against God.
* This could be translated as "declare innocent" or "judge to be not guilty."

(See also: forgive, guilt, sin)

#### Bible References:

* Deuteronomy 25:1-2
* Exodus 21:28
* Exodus 23:07
* Isaiah 05:23
* Job 10:12-14

#### Word Data:

* Strong's: H5352, H5355, H6403, H6663

#### Forms Found in the English ULB:

acquit, acquits, acquitted, admit that ... right, declare ... not guilty

### administration

#### Related Ideas:

administer, administrator

#### Definitions:

The terms "administration" and "administrator" refer to managing or governing of people of a country to help it function in an orderly way.

* Daniel and three other Jewish young men were appointed to be administrators, or government officials, over certain parts of Babylon.
* In the New Testament, administration is one of the gifts of the Holy Spirit.
* A person who has the spiritual gift of administration is able to lead and govern people as well as supervise the maintenance of buildings and other property.
* The word "administration" can also refer to the work done by an administrator.

#### Translation Suggestions

* Depending on the context, some ways to translate "administrator" could include "governor" or "organizer" or "manager" or "ruler" or "government official."
* The term "administration" could be translated as "governing" or "management" or "leadership." or "organization."
* Expressions such as "in charge of" or "taking care of" or "keeping order" could possibly be part of the translation of these terms.

(See also: Babylon, Daniel, gift, governor, Hananiah, Mishael, Azariah)

#### Bible References:

* 1 Chronicles 18:14
* Daniel 06:1-3
* Esther 09:3-5

#### Word Data:

* Strong's: H5532, H5608, H5632, H5673, H6213, H7860, G1247, G2941, G3622

#### Forms Found in the English ULB:

administered, administering, administration, administrator, administrators

### admonish

#### Related Ideas:

reprove, scold, strictly warn, warn

#### Definition:

The term "admonish" means to firmly warn or advise someone.

* Usually "admonish" means to teach someone the correct way to do something or to advise someone not to do something.
* In the body of Christ, believers are taught to admonish each other to avoid sin and to live holy lives.
* The word "admonish" could be translated as "encourage not to sin" or "urge someone to not sin."
* To "scold" is to angrily tell someone that what he is doing is wrong.
* To "reprove" is to scold someone, usually but not always gently.

#### Bible References:

* Nehemiah 09:30

#### Word Data:

* Strong's: H2094, H3198, H4148, H5715, H5749, G1651, G1690, G3559, G3560, G3867, G5537

#### Forms Found in the English ULB:

aware, reprove, reproved, reproves, scolded, strictly warned, warn, warned, warning, warnings

### adopt

#### Related Ideas:

adoption

#### Definition:

The terms "adopt" and "adoption" refer to the process of someone legally becoming the child of people who are not his biological parents.

* The Bible uses "adoption" and "adopt" in a figurative way to describe how God causes people to be part of his family, making them his spiritual sons and daughters.
* As adopted children, God makes believers to be co-heirs with Jesus Christ, giving them all of the privileges of sons and daughters of God.

#### Translation Suggestions:

* This term could be translated with a term that the language of translation uses to describe this special parent-child relationship. Make sure it is understood that this has a figurative or spiritual meaning.
* The phrase "experience adoption as sons" could be translated as "be adopted by God as his children" or "become God's (spiritual) children."
* To "wait for the adoption of sons" could be translated as "look forward to becoming God's children" or "wait expectantly for God to receive as children."
* The phrase "adopt them" could be translated as "receive them as his own children" or "make them his own (spiritual) children."

(See also: heir, inherit, spirit)

#### Bible References:

* Ephesians 01:5
* Galatians 04:3-5
* Romans 08:14-15
* Romans 08:23
* Romans 09:04

#### Word Data:

* Strong's: G5206

#### Forms Found in the English ULB:

adopt, adopted, adoption

### adultery

#### Related Ideas:

adulterer, adulteress, adulterous, immoral woman

#### Definition:

The term "adultery" refers to a sin that occurs when a married person has sexual relations with someone who is not that person's spouse. Both of them are guilty of adultery. The term "adulterous" describes this kind of behavior or any person who commits this sin.

* The term "adulterer" refers generally to any person who commits adultery.
* Sometimes the term "adulteress" is used to specify that it was a woman who committed adultery.
* Adultery breaks the promises that a husband and wife made to each other in their covenant of marriage.
* God commanded the Israelites to not commit adultery.
* The term "adulterous" is often used in a figurative sense to describe the people of Israel as being unfaithful to God, especially when they worshiped false gods.

#### Translation Suggestions:

* If the target language does not have one word that means "adultery," this term could be translated with a phrase such as "having sexual relations with someone else's wife" or "being intimate with another person's spouse."
* Some languages may have an indirect way of talking about adultery, such as "sleeping with someone else's spouse" or "being unfaithful to one's wife."
* When "adulterous" is used in a figurative sense, it is best to translate it literally in order to communicate God's view of his disobedient people as being compared to an unfaithful spouse. If this does not communicate accurately in the target language, the figurative use of "adulterous" could be translated as "unfaithful" or "immoral" or "like an unfaithful spouse."

(See also: commit, covenant, sexual immorality, faithful)

#### Bible References:

* Exodus 20:14
* Hosea 04:1-2
* Luke 16:18
* Matthew 05:28
* Matthew 12:39
* Revelation 02:22

#### Word Data:

* Strong's: H2114, H5003, H5004, H5237, G3428, G3429, G3430, G3431, G3432

#### Forms Found in the English ULB:

adulterer, adulterers, adulteress, adulteresses, adulteries, adulterous, adultery, immoral woman

### adversary

#### Related Ideas:

enemy, hostile, hostility, opponent, oppose, opposition

#### Definition:

An "adversary" is a person or group who is opposed to someone or something. The term "enemy" has a similar meaning.

* Your adversary can be a person who tries to oppose you or harm you.
* When two nations fight, each can be called an "adversary" of the other.
* In the Bible, the devil is referred to as an "adversary" and an "enemy."
* Adversary may be translated as "opponent" or "enemy," but it suggests a stronger form of opposition.
* Someone who is "hostile" wants to fight other people. Such a person has "hostile intent" or acts with "hostility."

#### Bible References:

* 1 Timothy 05:14
* Isaiah 09:11
* Job 06:23
* Lamentations 04:12
* Luke 12:59
* Matthew 13:25

#### Word Data:

* Strong's: H340, H341, H6146, H6862, H6887, H6965, H7379, H7790, H7854, H8130, H8324, G476, G480, G485, G498, G2189, G2190, G5227

#### Forms Found in the English ULB:

adversaries, adversary, enemies, enemies', enemy, enemy's, hostile, hostilities, hostility, opponent, opponents, oppose, opposed, opposes, opposition

### afflict

#### Related Ideas:

affliction, difficulty

#### Definition:

The term "afflict" means to cause someone distress or suffering. An "affliction" is the disease, emotional grief, or other disaster that results from this.

* God afflicted his people with sickness or other hardships in order to cause them to repent of their sins and turn back to him.
* God caused afflictions or plagues to come on the people of Egypt because their king refused to obey God.
* To "be afflicted with" means to be suffering some kind of distress, such as a disease, persecution, or emotional grief.

#### Translation Suggestions:

* To afflict someone could be translated as "cause someone to experience troubles" or "cause someone to suffer" or "cause suffering to come."
* In certain contexts "afflict" could be translated as "happen to" or "come to" or "bring suffering."
* A phrase like "afflict someone with leprosy" could be translated as "cause someone to be sick with leprosy."
* When a disease or disaster is sent to "afflict" people or animals, this could be translated as "cause suffering to."
* Depending on the context, the term "affliction" could be translated as "calamity" or "sickness" or "suffering" or "great distress."
* The phrase "afflicted with" could also be translated as "suffering from" or "sick with."

(See also: leper, plague, suffer)

#### Bible References:

* 2 Thessalonians 01:06
* Amos 05:12
* Colossians 01:24
* Exodus 22:22-24
* Genesis 12:17-20
* Genesis 15:12-13
* Genesis 29:32

#### Word Data:

* Strong's: H205, H3013, H3905, H3906, H5221, H6031, H6039, H6040, H6041, H6862, H6869, H6887, H7451, H7489, G1453, G2346, G2347, G2852, G3804, G4912

#### Forms Found in the English ULB:

afflict, afflicted, afflicting, affliction, afflictions, difficulties

### age

#### Related Ideas:

aged, from ancient times, old age

#### Definition:

The term "age" refers to the length of time a person has lived. The term "aged" describes a person who is very old. The term "age" is also used to refer generally to a time period.

* Jesus refers to "this age" as the present time when evil, sin, and disobedience fill the earth.
* There will be a future age when righteousness will reign over a new heaven and a new earth.
* Other words used to express an extended period of time include "era" and "season."
* The phrase "ancient times" refers to times long ago.

#### Translation Suggestions:

* Depending on the context, the term "age" could also be translated as "era" or "number of years old" or "time period" or "time."
* The phrase "at a very old age" could be translated as "when he was very old" or "when he had lived a very long time."
* The phrase "this present evil age" means "during this time right now when people are very evil."

#### Bible References:

* 1 Chronicles 29:28
* 1 Corinthians 02:07
* Hebrews 06:05
* Job 05:26

#### Word Data:

* Strong's: H5769, H7872, G165, G166, G1074

#### Forms Found in the English ULB:

age, aged, ages, from ancient times, old age

### alarm

#### Related Ideas:

sound an alarm

#### Definitions:

An alarm is something that warns people about something that could harm them. To "be alarmed" is to be very worried and frightened about something dangerous or threatening.

* King Jehoshapat was alarmed when he heard that the Moabites were planning to attack the kingdom of Judah.
* Jesus told his disciples not to be alarmed when they hear about disasters happening in the last days.
* The expression "sound an alarm" means to give a warning. In ancient times, a person could sound an alarm by making a noise.

#### Translation Suggestions

* To "alarm someone" means to "cause someone to worry" or to "worry someone."
* To "be alarmed" could be translated as "be worried" or "be frightened" or "be very concerned."
* The expression "sound an alarm" could be translated by "publicly warn" or "announce that danger is coming" or "blow a trumpet to warn about danger."

(See also: Jehoshaphat, Moab)

#### Bible References:

* Daniel 11:44-45
* Jeremiah 04:19-20
* Numbers 10:9

#### Word Data:

* Strong's: H2648, H7321, H8643

#### Forms Found in the English ULB:

alarm, alarms, sound ... alarm

### alms

#### Related Ideas:

merciful deeds for the poor

#### Definition:

The term "alms" refers to money, food, or other things that are given to help poor people.

* Often the giving of alms was seen by people as something that their religion required them to do in order to be righteous.
* Jesus said that giving alms should not be done publicly for the purpose of getting other people to notice.
* This term could be translated as "money" or "gifts to poor people" or "help for the poor."

#### Bible References:

* Acts 03:1-3
* Matthew 06:01
* Matthew 06:03

#### Word Data:

* Strong's: G1654

#### Forms Found in the English ULB:

alms, merciful deeds ... for the poor

### altar

#### Definition:

An altar was a raised structure on which the Israelites burned animals and grains as offerings to God.

* During Bible times, simple altars were often made by forming a mound of packed-down dirt or by carefully placing large stones to form a stable pile.
* Some special box-shaped altars were made of wood overlaid with metals such as gold, brass, or bronze.
* Other people groups living near the Israelites also built altars to offer sacrifices to their gods.

(See also: altar of incense, god, grain offering, sacrifice)

#### Bible References:

* Genesis 08:20
* Genesis 22:09
* James 02:21
* Luke 11:49-51
* Matthew 05:23
* Matthew 23:19

#### Word Data:

* Strong's: H741, H2025, H4056, H4196, G1041, G2379

#### Forms Found in the English ULB:

altar, altars

### altar of incense

#### Related Ideas:

incense altar

#### Definitions:

The altar of incense was a piece of furniture on which a priest would burn incense as an offering to God. It was also called the golden altar.

* The altar of incense was made of wood, and its top and sides were covered with gold. It was about a half meter long, a half meter wide, and one meter tall.
* At first it was kept in the tabernacle. Then it was kept in the temple.
* Every morning and evening a priest would burn incense on it.
* This can also be translated as "altar for burning incense" or "golden altar" or "incense burner" or "incense table."

(See also: incense)

#### Bible References:

* Luke 01:11-13

#### Word Data:

* Strong's: H4196, H4729, H6999, H7004, G2368, G2379

#### Forms Found in the English ULB:

altar of incense, altars for incense, incense altar, incense altars

### amazed

#### Related Ideas:

amazement, appalled, astonished, astounded, incomprehensible, marvel, marvelous, perplexed, remarkable, surprised, wonder, wonderful

#### Definition:

Some of these terms mean to be very surprised because of something very unusual that happened. Many of these terms are positive and express that the people were happy about what had happened. Usually the event that caused the wonder and amazement was a miracle, something only God could do.

* The words "amazed," "astonished," and "astounded" describe someone who is very surprised because of something very unusual that happened.
* The word "appalled" describes someone who is amazed or horrified by something that is bad or evil.
* The word "perplexed" describes someone who is to be amazed and troubled, not knowing what to think or how to act.
* People "marvel" and "wonder" when they are surprised by something very unusual.
* "Amazement" and "wonder" are what people feel when they are amazed.

Some of these terms describe things that are very unusual and surprise people. \* The words "amazing", "astonishing," "marvelous," "remarkable," and "wonderful" describe things that are very unusual and surprise people. \* The word "appalling" describes something that is very bad and causes people to be amazed or horrified. \* The word "incomprehensible" describes something that is so great that people cannot ever understand it. \* A "wonder" is an extraordinary and surprising thing that happens.

#### Translation Suggestions

* Some of these words are translations of Greek expressions that mean "struck with amazement" or "standing outside of (oneself)." These expressions show how very surprised or shocked the person was feeling. Other languages might also have ways to express this.
* Other ways to translate these words could be "extremely surprised" or "very shocked."

(See also: miracle, sign)

#### Bible References:

* Acts 08:9-11
* Acts 09:20-22
* Galatians 01:06
* Mark 02:10-12
* Matthew 07:28
* Matthew 15:29-31
* Matthew 19:25

#### Word Data:

* Strong's: H226, H852, H926, H943, H2865, H3820, H4159, H6313, H6381, H6382, H6383, H6395, H8047, H8074, H8429, H8539, H8540, H8541, G639, G1411, G1568, G1569, G1605, G1611, G1839, G2284, G2285, G2296, G2297, G2298, G4023, G4592, G5059

#### Forms Found in the English ULB:

amazed, amazement, amazing events, amazing things, appalled, appalling, astonish, astonished, astonishing, astounded, incomprehensible, marvel, marveled, marveling, marvelous, marvelous things, perplexed, remarkable, surprised, wonder, wonderful, wondering, wonders

### ambassador

#### Related Ideas:

envoy, representative

#### Definition:

An ambassador is a person who is chosen to officially represent his country in relating to foreign nations. The word is also used in a figurative sense and is sometimes translated more generally as "representative."

* An ambassador or representative gives people messages from the person or government that sent him.
* The more general term "representative" refers to someone who has been given the authority to act and speak on behalf of the person he is representing.
* The apostle Paul taught that Christians are Christ's "ambassadors" or "representatives" since they represent Christ in this world and teach others his message.
* Depending on the context, this term could be translated as "official representative" or "appointed messenger" or "chosen representative" or "God's appointed representative."
* A "delegation of ambassadors" could be translated as "some official messengers" or "group of appointed representatives" or "official party of people to speak for all people."
* An "envoy" is anyone whom another person person sends to represent him.

(See also: messenger)

#### Bible References:

* Ephesians 06:20
* Luke 14:31-33
* Luke 19:13-15

#### Word Data:

* Strong's: H3887, H4136, H4397, H6735, G4243

#### Forms Found in the English ULB:

ambassador, ambassadors, envoy, representative, representatives

### amen

#### Related Ideas:

let it be so

#### Definition:

The term "amen" is a word used to emphasize or call attention to what a person has said. It is often used at the end of a prayer. Sometimes it is translated as "truly."

* When used at the end of a prayer, "amen" communicates agreement with the prayer or expresses a desire that the prayer be fulfilled.
* In his teaching, Jesus used "amen" to emphasize the truth of what he said. He often followed that by "and I say to you" to introduce another teaching that related to the previous teaching.
* When Jesus uses "amen" this way, some English versions (and the ULB) translate this as "verily" or "truly."

#### Translation Suggestions:

* Consider whether the target language has a special word or phrase that is used to emphasize something that has been said.
* When used at the end of a prayer or to confirm something, "amen" could be translated as "let it be so" or "may this happen" or "that is true."
* When Jesus says, "truly I tell you," this could also be translated as "Yes, I tell you sincerely" or "That is true, and I also tell you."
* The phrase "truly, truly I tell you" could be translated as "I tell you this very sincerely" or "I tell you this very earnestly" or "what I am telling you is true."

(See also: fulfill, true)

#### Bible References:

* Deuteronomy 27:15
* John 05:19
* Jude 01:24-25
* Matthew 26:33-35
* Philemon 01:23-25
* Revelation 22:20-21

#### Word Data:

* Strong's: H543, G281

#### Forms Found in the English ULB:

amen, let it be so

### angel

#### Related Ideas:

archangel

#### Definition:

An angel is a powerful spirit being whom God created. Angels exist to serve God by doing whatever he tells them to do. The term "archangel" refers to the angel who rules or leads all the other angels.

* The word "angel" literally means "messenger."
* The term "archangel" literally means "chief messenger." The only angel referred to in the Bible as an "archangel" is Michael.
* In the Bible, angels gave messages to people from God. These messages included instructions about what God wanted the people to do.
* Angels also told people about events that were going to happen in the future or events that had already happened.
* Angels have God's authority as his representatives and sometimes in the Bible they spoke as if God himself was speaking.
* Other ways that angels serve God are by protecting and strengthening people.
* A special phrase, "angel of Yahweh," has more than one possible meaning: 1) It may mean "angel who represents Yahweh" or "messenger who serves Yahweh." 2) It may refer to Yahweh himself, who looked like an angel as he talked to a person. Either one of these meanings would explain the angel's use of "I" as if Yahweh himself was talking.

#### Translation Suggestions:

* Ways to translate "angel" could include "messenger from God" or "God's heavenly servant" or "God's spirit messenger."
* The term "archangel" could be translated as "chief angel" or "head ruling angel" or "leader of the angels."
* Also consider how these terms are translated in a national language or another local language.
* The phrase "angel of Yahweh" should be translated using the words for "angel" and "Yahweh." This will allow for different interpretations of that phrase. Possible translations could include "angel from Yahweh" or "angel sent by Yahweh" or "Yahweh, who looked like an angel."

(See also: chief, head, messenger, Michael, ruler, servant)

#### Bible References:

* 2 Samuel 24:16
* Acts 10:3-6
* Acts 12:23
* Colossians 02:18-19
* Genesis 48:16
* Luke 02:13
* Mark 08:38
* Matthew 13:50
* Revelation 01:20
* Zechariah 01:09

#### Word Data:

* Strong's: H47, H4397, G32, G743, G2465

#### Forms Found in the English ULB:

angel, angels, archangel

### anger

#### Related Ideas:

angry, indignant, indignation, quick-tempered

#### Definition:

To "be angry" or to "have anger" means to be very displeased, irritated, and upset about something or against someone.

* When people get angry, they are often sinful and selfish, but sometimes they have righteous anger against injustice or oppression.
* God's anger (also called "wrath") expresses his strong displeasure regarding sin.
* The phrase "provoke to anger" means "cause to be angry."
* A "quick-tempered" person becomes angry quickly and easily.
* To be "indignant" is to grieve to the point of anger or to be angry because someone has been arrogant.

(See also: wrath)

#### Bible References:

* Ephesians 04:26
* Exodus 32:11
* Isaiah 57:16-17
* John 06:52-53
* Mark 10:14
* Matthew 26:08
* Psalms 018:08

#### Word Data:

* Strong's: H599, H639, H1149, H1984, H2152, H2194, H2195, H2198, H2534, H2734, H2740, H2787, H3179, H3707, H3708, H3824, H4751, H4843, H5674, H5678, H6225, H7107, H7110, H7266, H7307, H7852, G23, G1758, G2371, G2372, G3164, G3709, G3710, G3711, G3947, G3949, G3950, G4360, G5520

#### Forms Found in the English ULB:

anger, anger burned, angered, angry, burning anger, indignant, indignation, quick-tempered

### anguish

#### Related Ideas:

anxious, pain

#### Definition:

The term "anguish" refers to severe pain or distress.

* Anguish can be physical or emotional pain or distress.
* Often people who are in extreme anguish will show it in their face and behaviors.
* For example, a person in severe pain or anguish might grit his teeth or cry out.
* The term "anguish" could also be translated as "emotional distress" or "deep sorrow" or "severe pain."

#### Bible References:

* Jeremiah 06:24
* Jeremiah 19:09
* Job 15:24
* Luke 16:24
* Psalms 116:3-4

#### Word Data:

* Strong's: H2342, H2470, H2479, H3510, H3708, H4164, H4689, H4691, H5100, H6695, H6862, H6869, H7267, H7581, G928, G3600, G4928

#### Forms Found in the English ULB:

anguish, inflicts pain, pain, severe pain

### anoint

#### Related Ideas:

perfume, sons of fresh olive oil

#### Definition:

The term "anoint" means to rub or pour oil on a person or object. Sometimes the oil was mixed with spices, giving it a sweet, perfumed smell. The term is also used figuratively to refer to the Holy Spirit choosing and empowering someone.

* In the Old Testament, priests, kings, and prophets were anointed with oil to set them apart for special service to God.
* Objects such as altars or the tabernacle were also anointed with oil to show that they were to be used to worship and glorify God.
* In the New Testament, sick people were anointed with oil for their healing.
* The New Testament records two times that Jesus was anointed with perfumed oil by a woman, as an act of worship. One time Jesus commented that in doing this she was preparing him for his future burial.
* After Jesus died, his friends prepared his body for burial by anointing it with oils and spices.
* The titles "Messiah" (Hebrew) and "Christ" (Greek) mean "the Anointed (One)."
* Jesus the Messiah is the one who was chosen and anointed as a Prophet, High Priest, and King.

#### Translation Suggestions:

* Depending on the context, the term "anoint" could be translated as "pour oil on" or "put oil on" or "consecrate by pouring perfumed oil on."
* To "be anointed" could be translated as "be consecrated with oil." or "be appointed" or "be consecrated."
* In some contexts the term "anoint" could be translated as "appoint."
* A phrase like "the anointed priest," could be translated as "the priest who was consecrated with oil" or "the priest who was set apart by the pouring on of oil."

(See also: Christ, consecrate, high priest, King of the Jews, priest, prophet )

#### Bible References:

* 1 John 02:20
* 1 John 02:27
* 1 Samuel 16:2-3
* Acts 04:27-28
* Amos 06:5-6
* Exodus 29:5-7
* James 05:13-15

#### Word Data:

* Strong's: H1101, H1878, H3323, H4473, H4886, H4888, H4899, H5480, G218, G1472, G3462, G3464, G5545, G5548

#### Forms Found in the English ULB:

anoint, anointed, anointing, perfume, sons of fresh olive oil

### antichrist

#### Definition:

The term "antichrist" refers to a person or teaching that is against Jesus Christ and his work. There are many antichrists in the world.

* The apostle John wrote that a person is the antichrist if he deceives people by saying that Jesus is not the Messiah or if he denies that Jesus is both God and human.
* The Bible also teaches that there is a general spirit of antichrist in the world which opposes Jesus' work.

#### Translation Suggestions:

* Other ways to translate this term could include a word or phrase that means "Christ-opposer" or "enemy of Christ" or "person who is against Christ."
* The phrase "spirit of the antichrist" could also be translated as "spirit that is against Christ" or "(someone) teaching lies about Christ" or "attitude of believing lies about Christ" or "spirit that teaches lies about Christ."
* Also consider how this term is translated in a Bible translation in a local or national language.

(See also: Christ, reveal, tribulation)

#### Bible References:

* 1 John 02:18
* 1 John 04:03
* 2 John 01:07

#### Word Data:

* Strong's: G500

#### Forms Found in the English ULB:

antichrist, antichrists

### apostle

#### Related Ideas:

apostleship

#### Definition:

The "apostles" were men sent by Jesus to preach about God and his kingdom. The term "apostleship" refers to the position and authority of those who were chosen as apostles.

* The word "apostle" means "someone who is sent out for a special purpose." The apostle has the same authority as the one who sent him.
* Jesus' twelve closest disciples became the first apostles. Other men, such as Paul and James, also became apostles.
* By God's power, the apostles were able to boldly preach the gospel and heal people, and were able to force demons to come out of people.

#### Translation Suggestions:

* The word "apostle" can also be translated with a word or phrase that means "someone who is sent out" or "sent-out one" or "person who is called to go out and preach God's message to people."
* It is important to translate the terms "apostle" and "disciple" in different ways.
* Also consider how this term was translated in a Bible translation in a local or national language.

(See also: authority, disciple, [James (son of Zebedee)](../names/jamessonofzebedee.md), Paul, the twelve)

#### Bible References:

* Jude 01:17-19
* Luke 09:12-14

#### Word Data:

* Strong's: G651, G652, G2491, G5376, G5570

#### Forms Found in the English ULB:

apostle, apostles, apostles', apostleship

### appoint

#### Related Ideas:

appointment, direct, predetermine, put in place, reserve, select, set in place, set over, set up, set under

#### Definition:

The terms "appoint" and "appointed" refer to choosing someone to fulfill a specific task or role.

* To "be appointed" can also refer to being "chosen" to receive something, as in "appointed to eternal life." That people were "appointed to eternal life" means they were chosen to receive eternal life.
* The phrase "appointed time" refers to God's "chosen time" or "planned time" for something to happen.
* The word "appoint" may also mean to "command" or "assign" someone to do something.
* To "predetermine" something is to decide beforehand that it will happen and make sure that it happens.

#### Translation Suggestions:

* Depending on the context, ways to translate "appoint" could include "choose" or "assign" or "formally choose" or "designate."
* The term "appointed" could be translated as "assigned" or "planned" or "specifically chose."
* The phrase "be appointed" could also be translated as "be chosen."

#### Bible References:

* 1 Samuel 08:11
* Acts 03:20
* Acts 06:02
* Acts 13:48
* Genesis 41:33-34
* Numbers 03:9-10

#### Word Data:

* Strong's: H561, H977, H2163, H2706, H2708, H3198, H3245, H3259, H4150, H4152, H4483, H4487, H4662, H5258, H5414, H5975, H6485, H6680, H6942, H6966, H7760, H7761, H7896, G322, G606, G2525, G2749, G2820, G3724, G4296, G4384, G4400, G4929, G5021, G5083, G5087

#### Forms Found in the English ULB:

appoint, appointed, appointed by lot, appointment, appoints, area ... reserved, directed, predetermined, put ... in place, reserved, selected, selects, set ... in place, set ... over, set ... up, set under

### archer

#### Definition:

The term "archer" refers to a man who is skilled at using a bow and arrow as a weapon.

* In the Bible, an archer is usually a soldier who uses a bow and arrow to fight in an army.
* Archers were an important part of the Assyrian military force.
* Some languages might have a term for this, such as "bow-man."

(See also: Assyria)

#### Bible References:

* 1 Samuel 31:1-3
* 2 Chronicles 35:23-24
* Genesis 21:20
* Isaiah 21:16-17
* Job 16:13
* Proverbs 26:9-10

#### Word Data:

* Strong's: H1167, H1869, H2671, H3384, H7199, H7228

#### Forms Found in the English ULB:

archer, archers

### ark

#### Related Ideas:

chest

#### Definition:

The term "ark" literally refers to a rectangular wooden box that is made to hold or protect something. An ark can be large or small, depending on what it is being used for.

* In the English Bible, the word "ark" is first used to refer to the very large, rectangular, wooden boat that Noah built to escape the worldwide flood. The ark had a flat bottom, a roof, and walls.
* Ways to translate this term could include "very large boat" or "barge" or "cargo ship" or "large, box-shaped boat."
* The Hebrew word that is used to refer to this huge boat is the same word used for the basket or box that held baby Moses when his mother put him in the Nile River to hide him. In that case it is usually translated as "basket."
* In the phrase "ark of the covenant," a different Hebrew word is used for "ark." This could be translated as "box" or "chest" or "container."
* When choosing a term to translate "ark," it is important in each context to consider what size it is and what it is being used for.

(See also: ark of the covenant, basket)

#### Bible References:

* 1 Peter 03:20
* Exodus 16:33-36
* Exodus 30:06
* Genesis 08:4-5
* Luke 17:27
* Matthew 24:37-39

#### Word Data:

* Strong's: H727, H8392, G2787

#### Forms Found in the English ULB:

ark, chest

### ark of the covenant

#### Related Ideas:

ark of Yahweh, ark of the covenant decrees, ark of the covenant of Yahweh

#### Definition:

These terms refer to a special wooden chest, overlaid with gold, that contained the two stone tablets on which the Ten Commandments were written. It also contained Aaron's staff and a jar of manna.

* The term "ark" here could be translated as "box" or "chest" or "container."
* The objects in this chest reminded the Israelites of God's covenant with them.
* The ark of the covenant was located in the "most holy place."
* God's presence was above the ark of the covenant in the most holy place of the tabernacle, where he spoke to Moses on behalf of the Israelites.
* During the time that the ark of the covenant was in the most holy place of the temple, the high priest was the only one who could approach the ark, once a year on the Day of Atonement.
* Many English versions translate the term "covenant decrees" literally as "testimony." This refers to the fact that the Ten Commandments were a testimony or witness to God's covenant with his people. It is also translated as "covenant law."

(See also: ark, covenant, atonement, holy place, testimony)

#### Bible References:

* 1 Samuel 06:15
* Exodus 25:10-11
* Hebrews 09:05
* Judges 20:27
* Numbers 07:89
* Revelation 11:19

#### Word Data:

* Strong's: H727, H1285, H3068, H5715

#### Forms Found in the English ULB:

ark of Yahweh, ark of the covenant, ark of the covenant decrees, ark of the covenant of Yahweh

### armor

#### Related Ideas:

armory, body armor, weapon

#### Definition:

The term "armor" refers to the equipment a soldier uses to fight in a battle and protect himself from enemy attacks. It is also used in a figurative way to refer to spiritual armor.

* Parts of a soldier's armor include a helmet, a shield, a breastplate, leg coverings, and a sword.
* Using the term figuratively, the apostle Paul compares physical armor to spiritual armor that God gives the believer to help him fight spiritual battles.
* The spiritual armor God gives his people to fight against sin and Satan includes truth, righteousness, the gospel of peace, faith, salvation, and the Holy Spirit.
* This could be translated with a term that means "soldier gear" or "protective battle clothing" or "protective covering" or "weapons."

(See also: faith, Holy Spirit, peace, save, spirit)

#### Bible References:

* 1 Samuel 31:9-10
* 2 Samuel 20:8
* Ephesians 06:11
* Jeremiah 51:3-4
* Luke 11:22
* Nehemiah 04:15-16

#### Word Data:

* Strong's: H2290, H2488, H3627, H4055, H5402, H8302, G3696, G3833

#### Forms Found in the English ULB:

armor, armory, body armor, weapon, weapons

### arrogant

#### Related Ideas:

arrogance, arrogantly, pomp

#### Definition:

The term "arrogant" means proud, usually in an obvious, outward way.

* An arrogant person will often boast about himself.
* A person who is arrogant usually thinks that other people are not as important or talented as he is.
* People who do not honor God and who are in rebellion against him are arrogant because they do not acknowledge how great God is.
* To act "arrogantly" or "in arrogance" is to act as an arrogant person.
* "Pomp" is arrogant, vain glory, a magnificent show.

(See also: acknowledge, boast, proud)

#### Bible References:

* 1 Corinthians 04:18
* 2 Peter 02:18
* Ezekiel 16:49
* Proverbs 16:05
* Psalm 056:1-2

#### Word Data:

* Strong's: H1346, H1347, H2086, H2087, H2102, H2103, H3093, H5678, H6075, H6277, H7292, G212, G5244, G5450

#### Forms Found in the English ULB:

arrogance, arrogant, arrogant speech, arrogantly, pomp

### ash

#### Related Ideas:

powder

#### Definitions:

The term "ash" or "ashes" refers to the grey powdery substance that is left behind after wood is burned. It is sometimes used figuratively to refer to something that is worthless or useless.

* In the Bible sometimes the word "dust" is used when speaking about ashes. It can also refer to the fine, loose dirt that can form on dry ground.
* An "ash heap" is a pile of ashes.
* In ancient times, sitting in ashes was a sign of mourning or grieving.
* When grieving, it was the custom to wear rough, scratchy sackcloth and sit in ashes or sprinkle the ashes on the head.
* Putting ashes on the head was also a sign of humiliation or embarrassment.
* Striving for something worthless, is said to be like "feeding on ashes."
* When translating "ashes," use the word in the project language that refers to the burned-up remains after wood has burned.
* Note that an "ash tree" is a completely different term.

(See also: fire, sackcloth)

#### Bible References:

* 1 Kings 20:10
* Jeremiah 06:26
* Psalms 102:09
* Psalms 113:07

#### Word Data:

* Strong's: H80, H665, H6083, H6368, H7834, G2868, G4700, G5077, G5522

#### Forms Found in the English ULB:

ash, ashes, powder

### asleep

#### Related Ideas:

sleep, sleeper

#### Definition:

These terms can have figurative meanings relating to death.

* To "sleep" or "be asleep" can be a metaphor meaning to "be dead."
* The expression "fall asleep" means start sleeping, or, figuratively, die.
* To "sleep with one’s fathers" means to die, as one’s ancestors have, or to be dead, as one's ancestors are.
* To "lie down" with others who have died means to die, as they have died, or to be dead, as they are dead.
* The word "lie" often appears in connection with the idea of sleep. This "lie" refers to lying down on a bed or other sleeping place, not to saying things that are untrue.

The phrases "lie with" and "sleep with," when referring to what a man and a woman do together, is a euphemism for them having sexual relations.

#### Translation Suggestions:

* To "fall asleep" could be translated as to "suddenly become asleep" or to "start sleeping" or to "die," depending on its meaning.
* Note: It is especially important to keep the figurative expression in contexts where the audience did not understand the meaning. For example, when Jesus told his disciples that Lazarus had "fallen asleep" they thought he meant that Lazarus was just sleeping naturally. In this context, it would not make sense to translate this as "he died."
* Some project languages may have a different expression for death or dying which could be used if the expressions "sleep" and "asleep" do not make sense.

#### Bible References:

* 1 Kings 18:27-29
* 1 Thessalonians 04:14
* Acts 07:60
* Daniel 12:02
* Psalms 044:23
* Romans 13:11

#### Word Data:

* Strong's: H1957, H3462, H3463, H7290, H7901, H8139, H8142, H8153, H8639, G879, G1852, G1853, G2518, G2837, G5258

#### Forms Found in the English ULB:

asleep, fallen asleep, fell asleep, sleep, lay down, lies down, sleeper, sleeping, sleeps, slept

### assembly

#### Related Ideas:

assemble together, bring together, call together, come together, community, congregation, crowd, gather, gathering, group, meet, meeting

#### Definition:

The term "assembly" usually refers to a group of people who come together to discuss problems, give advice, and make decisions.

* An assembly can be a group that is organized in an official and somewhat permanent way, or it can be a group of people who come together temporarily for a specific purpose or occasion.
* In the Old Testament there was a special kind of assembly called a "sacred assembly" in which the people of Israel would gather to worship Yahweh.
* Sometimes the term "assembly" referred to the Israelites in general, as a group.
* A large gathering of enemy soldiers was sometimes also referred to as an "assembly." This could be translated as "army."
* In the New Testament, an assembly of 70 Jewish leaders in major cities such as Jerusalem would meet to judge legal matters and to settle disputes between people. This assembly was known as the "Sanhedrin" or the "Council."

#### Translation Suggestions

* Depending on the context, "assembly" could also be translated as "special gathering" or "congregation" or "council" or "army" or "large group."
* When the term "assembly" refers generally to the Israelites as a whole, it could also be translated as "community" or "people of Israel."
* The phrase, "all the assembly" could be translated as "all the people" or "the whole group of Israelites" or "everyone."

(See also: council)

#### Bible References:

* 1 Kings 08:14
* Acts 07:38
* Ezra 10:12-13
* Hebrews 12:22-24
* Leviticus 04:20-21
* Nehemiah 08:1-3

#### Word Data:

* Strong's: H622, H1481, H2199, H3259, H4150, H4186, H4744, H5475, H5712, H6116, H6908, H6950, H6951, H6952, H7125, G1218, G1577, G3831, G4863, G4864, G4871, G4905

#### Forms Found in the English ULB:

assemble, assembled, assembled together, assemblies, assembling, assembly, bring ... together, brought ... together, called ... together, came together, come together, comes together, community, community's, congregation, crowd, gather, gather ... together, gathered, gathered ... together, gathering, gathers, group, joyful assembly, meet, meeting, meetings, met

### assign

#### Related Ideas:

assignment, portion, reassign

#### Definitions:

The term "assign" or "assigned" refers to appointing someone to do a specific task or designating something to be provided to one or more people.

* The prophet Samuel foretold that King Saul would "assign" the best young men of Israel to serve in the military.
* Moses "assigned" to each of the twelve tribes of Israel a portion of the land of Canaan for them to live on.
* Under the Old Testament law, certain tribes of Israel were assigned to serve as priests, artists, singers and builders.
* Depending on the context, "assign" could be translated as "give" or "appoint" or "choose for the task of."
* The term "assigned" could be translated as "appointed" or "given the task."

(See also: appoint, Samuel, [Saul (OT)](../names/saul.md))

#### Bible References:

* 1 Chronicles 06:48
* Daniel 12:13
* Jeremiah 43:11
* Joshua 18:02
* Numbers 04:27-28
* Psalms 078:55

#### Word Data:

* Strong's: H1486, H2505, H2506, H2706, H3335, H4487, H4864, H4888, H4941, H5157, H5307, H5344, H5414, H5596, H5975, H6485, H7760, G3307

#### Forms Found in the English ULB:

assign, assigned, assigned portion, assigning, assignment, assignments, given ... portion, place assigned, portion, portions, reassign

### astray

#### Related Ideas:

draw away, make a mistake, mislead, mistaken, wander

#### Definition:

The terms "stray" and "go astray" mean to disobey God's will. People who are "led astray" have allowed other people or circumstances to influence them to disobey God.

* The word "astray" gives a picture of leaving a clear path or a place of safety to go down a wrong and dangerous path.
* Sheep who leave the pasture of their shepherd have "strayed." God compares sinful people to sheep who have left him and "gone astray."
* To "draw away" someone or "mislead" someone is to lead him astray.

#### Translation Suggestions:

* The phrase "go astray" could be translated as "go away from God" or "take a wrong path away from God's will" or "stop obeying God" or "live in a way that goes away from God."
* To "lead someone astray" could be translated as "cause someone to disobey God" or "influence someone to stop obeying God" or "cause someone to follow you down a wrong path."

(See also: disobey, shepherd)

#### Bible References:

* 1 John 03:07
* 2 Timothy 03:13
* Exodus 23:4-5
* Ezekiel 48:10-12
* Matthew 18:13
* Matthew 24:05
* Psalms 058:03
* Psalms 119:110

#### Word Data:

* Strong's: H5074, H5080, H7683, H7686, H8582, G1294, G4105, G5351

#### Forms Found in the English ULB:

astray, drawn away, go astray, goes astray, gone astray, lead ... astray, leads ... astray, led ... astray, made ... mistake, mislead, misleading, misleads, misled, mistaken, stray, strayed, straying, strays, wander, went astray

### atonement

#### Related Ideas:

atone

#### Definition:

The terms "atone" and "atonement" refer to how God provided a sacrifice to pay for people's sins and to appease his wrath for sin.

* In Old Testament times, God allowed temporary atonement to be made for the sins of the Israelites by the offering of a blood sacrifice, which involved killing an animal.
* As recorded in the New Testament, Christ's death on the cross is the only true and permanent atonement for sin.
* When Jesus died, he took the punishment that people deserve because of their sin. He paid the atonement price with his sacrificial death.

#### Translation Suggestions:

* The term "atone" could be translated by a word or phrase that means "pay for" or "provide payment for" or "cause someone's sins to be forgiven" or "make amends for a crime."
* Ways to translate "atonement" could include "payment" or "sacrifice to pay for sin" or "providing the means of forgiveness."
* Make sure the translation of this term does not refer to payment of money.

(See also: atonement lid, forgive, propitiation, reconcile, redeem)

#### Bible References:

* Ezekiel 43:25-27
* Ezekiel 45:18-20
* Leviticus 04:20
* Numbers 05:08
* Numbers 28:22

#### Word Data:

* Strong's: H3722, H3725

#### Forms Found in the English ULB:

atone, atoned, atonement, atones

### atonement lid

#### Definition:

The "atonement lid" was a slab of gold that was used to cover the top of the ark of the covenant. In many English translations, it is also referred to as an "atonement cover."

* The atonement lid was about 115 centimeters in length and 70 centimeters in width.
* Above the atonement lid were two gold cherubim with their wings touching.
* Yahweh said that he would meet with the Israelites above the atonement lid, under the outstretched wings of the cherubim. Only the high priest was permitted to meet with Yahweh in this way, as the representative of the people.
* Sometimes this atonement lid has been referred to as a "mercy seat" because it communicates God's mercy in coming down to redeem sinful human beings.

#### Translation Suggestions:

* Other ways to translate this term could include "ark covering where God promises to redeem" or "place where God atones" or "lid of ark where God forgives and restores."
* Can also mean "place of propitiation."
* Compare this term with how you translated "atonement," "propitiation," and "redemption."

(See also: ark of the covenant, atonement, cherubim, propitiation, redeem)

#### Bible References:

* Exodus 25:17
* Exodus 30:06
* Exodus 40:17-20
* Leviticus 16:1-2
* Numbers 07:89

#### Word Data:

* Strong's: H3727, G2435

#### Forms Found in the English ULB:

atonement lid

### authority

#### Related Ideas:

authority to judge, place in charge, put in charge, right

#### Definition:

The term "authority" refers to the power of influence and control that someone has over someone else.

* Kings and other governing rulers have authority over the people they are ruling.
* The word "authorities" can refer to people, governments, or organizations that have authority over others.
* The word "authorities" can also refer to spirit beings who have power over people who have not submitted themselves to God’s authority.
* Masters have authority over their servants or slaves. Parents have authority over their children.
* Governments have the authority or right to make laws that govern their citizens.

#### Translation Suggestions:

* The term "authority" can also be translated as "control" or "right" or "qualifications."
* Sometimes "authority" is used with the meaning of "power."
* When "authorities" is used to refer to people or organizations who rule people, it could also be translated as "leaders" or "rulers" or "powers."
* The phrase "by his own authority" could also be translated as, "with his own right to lead" or "based on his own qualifications."
* The expression, "under authority" could be translated as, "responsible to obey" or "having to obey others' commands."

(See also: citizen, command, obey, power, ruler)

#### Bible References:

* Colossians 02:10
* Esther 09:29
* Genesis 41:35
* Jonah 03:6-7
* Luke 12:05
* Luke 20:1-2
* Mark 01:22
* Matthew 08:09
* Matthew 28:19
* Titus 03:01

#### Word Data:

* Strong's: H2940, H4475, H4910, H4915, H6486, H6666, H6680, H7980, H7990, H8633, G831, G1413, G1849, G1850, G2003, G2525, G2715, G2917, G2963, G5247

#### Forms Found in the English ULB:

authorities, authority, authority to judge, places ... in charge, put ... in charge, puts ... in charge, right, was ... in charge, were ... in charge

### avenge

#### Related Ideas:

avenger, revenge, see justice done, vengeance, vengefully

#### Definition:

To "avenge" or "take revenge" or "execute vengeance" is to punish someone in order to pay him back for the harm he did. The act of avenging or taking revenge is "vengeance."

* Usually "avenge" implies an intent to see justice done or to right a wrong.
* When referring to people, the expression "take revenge" or "get revenge" usually involves wanting to get back at the person who did the harm.
* When God "takes vengeance" or "executes vengeance," he is acting in righteousness because he is punishing sin and rebellion.

#### Translation Suggestions:

* The expression to "avenge" could also be translated as to "right a wrong" or to "get justice for."
* When referring to human beings, to "take revenge" could be translated as "pay back" or "hurt in order to punish" or "get back at."
* Depending on the context, "vengeance" could be translated as "punishment" or "punishment of sin" or "payment for wrongs done." If a word meaning "retaliation" is used, this would apply to human beings only.
* When God says, "take my vengeance," this could be translated by "punish them for wrongs done against me" or "cause bad things to happen because they have sinned against me."
* When referring to God's vengeance, make sure it is clear that God is right in his punishment of sin.

(See also: punish, justice, righteous)

#### Bible References:

* 1 Samuel 24:12-13
* Ezekiel 25:15
* Isaiah 47:3-5
* Leviticus 19:17-18
* Psalms 018:47
* Romans 12:19

#### Word Data:

* Strong's: H1350, H3467, H5352, H5358, H5359, H5360, H8199, G1556, G1557, G1558, G3709

#### Forms Found in the English ULB:

avenge, avenged, avenger, avenges, avenging, have revenge, revenge, see ... justice ... done, vengeance, vengefully

### awe

#### Related Ideas:

awesome

#### Definition:

The term "awe" refers to the sense of amazement and deep respect that comes from seeing something great, powerful, and magnificent.

* The term "awesome" describes someone or something that inspires a feeling of awe.
* The visions of the glory of God seen by the prophet Ezekiel were "awesome" or "awe-inspiring."
* Typical human responses showing awe of God's presence include: fear, bowing or kneeling down, covering the face, and trembling.

(See also: fear, glory)

#### Bible References:

* 1 Chronicles 17:21
* Genesis 28:16-17
* Hebrews 12:28
* Psalm 022:23
* Psalms 147:4-5

#### Word Data:

* Strong's: H366, H1481, H2865, H3372, H6206, H6342, H7227, G2124

#### Forms Found in the English ULB:

awe, awesome, awesome deeds

### ax

#### Definition:

An ax is tool used for cutting or chopping trees or wood.

* An ax usually has a long wooden handle with a large metal blade attached to the end.
* If your culture has a tool that is similar to an ax, the name of that tool could be used to translate "ax."
* Other ways to translate this term could include "tree-cutting tool" or "wooden tool with blade" or "long-handled wood-chopping tool."
* In one Old Testament event, the blade of an ax fell into a river, so it is best if the tool that is described has a blade that can come loose from the wooden handle.

#### Bible References:

* 1 Kings 06:7-8
* 2 Kings 06:05
* Judges 09:48-49
* Luke 03:9
* Matthew 03:10
* Psalm 035:03

#### Word Data:

* Strong's: H1631, H2719, H7134, G513

#### Forms Found in the English ULB:

ax, axes

### banquet

#### Definition:

A banquet is large, formal meal that usually includes several food courses.

* In ancient times, kings often served banquet meals to entertain political leaders and other important guests.
* This could also be translated as, "elaborate meal" or "important feast" or "multi-course meal."

#### Bible References:

* Daniel 05:10
* Isaiah 05:11-12
* Jeremiah 16:08
* Luke 05:29-32
* Song of Solomon 02:3-4

#### Word Data:

* Strong's: H4960, H4961, H8354, G1173, G1403

#### Forms Found in the English ULB:

banquet

### baptize

#### Related Ideas:

baptism

#### Definition:

In the New Testament, the terms "baptize" and "baptism" usually refer to ritually bathing a Christian with water to show that he has been cleansed from sin and has been united with Christ.

* Besides water baptism, the Bible talks about being "baptized with the Holy Spirit" and "baptized with fire."
* The term "baptism" is also used in the Bible to refer to going through great suffering.

#### Translation Suggestions:

* Christians have different views about how a person should be baptized with water. It is probably best to translate this term in a general way that allows for different ways of applying the water.
* Depending on the context, the term "baptize" could be translated as "purify," "pour out on," "plunge (or dip) into," "wash," or "spiritually cleanse." For example, "baptize you with water" could be translated as, "plunge you into water."
* The term "baptism" could be translated as "purification," "a pouring out," "a dipping," "a cleansing," or "a spiritual washing."
* When it refers to suffering, "baptism" could also be translated as "a time of terrible suffering" or "a cleansing through severe suffering."
* Also consider how this term is translated in a Bible translation in a local or national language.

(See also: [John (the Baptist)](../names/johnthebaptist.md), repent, Holy Spirit)

#### Bible References:

* Acts 02:38
* Acts 08:36
* Acts 09:18
* Acts 10:48
* Luke 03:16
* Matthew 03:14
* Matthew 28:18-19

#### Word Data:

* Strong's: G907

#### Forms Found in the English ULB:

baptism, baptize, baptized, baptizing

### barley

#### Definition:

The term "barley" refers to a kind of grain that is used to make bread.

* The barley plant has a long stalk with a head at the top where the seeds or grains grow.
* Barley does well in warmer weather so it is often harvested in spring or summer.
* When barley is threshed, the edible seeds are separated from the worthless chaff.
* Barley grain is ground up into flour, which is then mixed with water or oil to make bread.
* If barley is not known, this could be translated as "grain called barley" or "barley grain."

(See also: grain, thresh, wheat)

#### Bible References:

* 1 Chronicles 11:12-14
* Job 31:40
* Judges 07:14
* Numbers 05:15
* Revelation 06:06

#### Word Data:

* Strong's: H8184, G2915, G2916

#### Forms Found in the English ULB:

barley

### barren

#### Related Ideas:

dried, faded, salt land, withered

#### Definition:

To be "barren" means to not be fertile or fruitful.

* Soil or land that is barren is not able to produce any plants.
* A woman who is barren is one who is physically unable to conceive or bear a child.

#### Translation Suggestions:

* When "barren" is used to refer to land, it could be translated as "not fertile" or "unfruitful" or "without plants."
* When it is referring to a barren woman, it could be translated as "childless" or "not able to bear children" or "unable to conceive a child."
* "Salt land" is barren because nothing can grow in salty soil.

#### Bible References:

* 1 Samuel 02:5
* Galatians 04:27
* Genesis 11:30
* Job 03:07

#### Word Data:

* Strong's: H535, H1565, H2717, H3001, H4420, H5034, H6115, H6135, H6723, H7921, G692, G4723

#### Forms Found in the English ULB:

barren, dried, dry, fade, fades, fading, salt land, wither, withered, withers

### basket

#### Related Ideas:

basketful, cage

#### Definition:

The term "basket" refers to a container made of woven material.

* In biblical times, baskets were probably woven with strong plant materials, such as wood from peeled tree branches or twigs.
* A basket could be coated with a waterproof substance so that it could float.
* When Moses was a baby, his mother made a waterproof basket to put him in and floated it among the reeds of the Nile River.
* The word translated as "basket" in that story is the same word that is translated as "ark" referring to the boat that Noah built. The common meaning of its use in these two contexts may be "floating container."
* A "cage" is a container in which people keep animals.

(See also: ark, Moses, Nile River, Noah)

#### Bible References:

* 2 Corinthians 11:33
* Acts 09:25
* Amos 08:01
* John 06:13-15
* Judges 06:19-20
* Matthew 14:20

#### Word Data:

* Strong's: H374, H1731, H1736, H2935, H3619, H5536, H8392, G2894, G3426, G4553, G4711

#### Forms Found in the English ULB:

basket, basketfuls, baskets, cage

### bear

#### Related Ideas:

bearer, bear with, birth, carry, childbirth, support, sustain, tolerate

#### Definitions:

The term "bear" literally means "carry" something. There are also many figurative uses of this term.

* When speaking of a woman who will bear a child, this means "give birth to" a child.
* To "bear a burden" means to "experience difficult things." These difficult things could include physical or emotional suffering.
* To "bear with" someone means to be patient with them and their faults.
* A common expression in the Bible is "bear fruit," which means "produce fruit" or "have fruit."
* The expression "bear witness" means "testify" or "report what one has seen or experienced."
* The statement that "a son will not bear the iniquity of his father" means that he "will not be held responsible for" or "will not be punished for" his father's sins.
* In general, this term could be translated as "carry" or "be responsible for" or "produce" or "have" or "endure," depending on the context.

(See also: burden, Elisha, endure, fruit, iniquity, report, sheep, strength, testimony, testimony)

#### Bible References:

* Lamentations 03:27

#### Word Data:

* Strong's: H2032, H2232, H3201, H3205, H3211, H4138, H4853, H5375, H5445, H5449, H5582, H6030, H6403, H6509, H6779, H7617, G142, G430, G941, G1080, G1627, G2592, G3140, G4722, G4828, G5041, G5088, G5342, G5409, G5576

#### Forms Found in the English ULB:

bear, bearer, bearing, bearing with, bears, birth, bore, born, borne, carried, carry, carrying, childbirth, gave birth, give birth, given birth, gives birth, has ... borne, have ... borne, support, supported, supports, sustain, sustains, tolerate

### bear

#### Definition:

A bear is a large, four-legged furry animal with dark brown or black hair, with sharp teeth and claws. Bears were common in Israel during Bible times.

* These animals live in forests and mountain areas; they eat fish, insects, and plants.
* In the Old Testament, the bear is used as a symbol of strength.
* While tending sheep, the shepherd David fought a bear and defeated it.
* Two bears came out of the forest and attacked a group of youths who had mocked the prophet Elisha.

(See also: David, Elisha)

#### Bible References:

#### Word Data:

* Strong's: H1677, G715

#### Forms Found in the English ULB:

bear, bears

### beast

#### Related Ideas:

animal

#### Definitions:

In the Bible, the term "beast" is often just another way of saying "animal."

* A wild beast is a type of animal that lives freely in the forest or fields and has not been trained by people.
* A domestic beast is an animal that lives with people and is kept for food or for performing work, such as plowing fields. Often the term "livestock" is used to refer to this kind of animal.
* The Old Testament book of Daniel and the New Testament book of Revelation describe visions which have beasts that represent evil powers and authorities that oppose God.
* Some of these beasts are described as having strange features, such as several heads and many horns. They often have power and authority, indicating that they may represent countries, nations, or other political powers.
* Ways to translate this could include "creature" or "created thing" or "animal" or "wild animal," depending on the context.

(See also: authority, Daniel, livestock, nation, power, reveal, Beelzebul)

#### Bible References:

* 1 Corinthians 15:32
* 1 Samuel 17:44
* 2 Chronicles 25:18
* Jeremiah 16:1-4
* Leviticus 07:21
* Psalms 049:12-13

#### Word Data:

* Strong's: H338, H929, H1165, H2123, H2416, H2423, H2874, H4806, G2226, G2341, G2342, G2934, G4968, G5074

#### Forms Found in the English ULB:

animal, animal's, animals, beast, beast's, beasts

### beg

#### Related Ideas:

ask, beggar, needy

#### Definition:

The term "beg" means to urgently ask someone for something. It often refers to asking for money, but it is also commonly used to refer to pleading for something.

* Often people beg or plead when they strongly need something, but don't know if the other person will give them what they ask for.
* A "beggar" is someone who regularly sits or stands in a public place to ask people for money.
* Depending on the context, this term could be translated as, "plead" or "urgently ask" or "demand money" or "regularly ask for money."

(See also: plead)

#### Bible References:

* Luke 16:20
* Mark 06:56
* Matthew 14:36
* Psalm 045:12-13

#### Word Data:

* Strong's: H34, H577, H1245, H6035, H7592, G154, G1189, G1871, G2065, G3726, G3870, G4319, G4434

#### Forms Found in the English ULB:

ask, asking, asks, beg, beggar, begged, begging, needy

### believe

#### Related Ideas:

be persuaded, belief, believer, have faith, persuade, persuasive

#### Definition:

The terms "believe" and "believe in" are closely related, but have slightly different meanings:

* believe
* To believe something is to accept or trust that it is true.
* To believe someone is to acknowledge that what that person has said is true.
* To persuade someone is to get that person to believe that something is true.
* believe in
* To "believe in" someone means to "trust in" that person. It means to trust that the person is who he says he is, that he always speaks the truth, and that he will do what he has promised to do.
* When a person truly believes in something, he will act in such a way that shows that belief.
* The phrase "have faith in" usually has the same meaning as "believe in."
* To "believe in Jesus" means to believe that he is the Son of God, that he is God himself who also became human and who died as a sacrifice to pay for our sins. It means to trust him as Savior and live in a way that honors him.

In the Bible, the term "believer" refers to someone who believes in and relies on Jesus Christ as Savior.

* The term "believer" literally means "person who believes."
* The term "Christian" eventually came to be the main title for believers because it indicates that they believe in Christ and obey his teachings.

The term "unbelief" refers to not believing something or someone.

* In the Bible, "unbelief" refers to not believing in or not trusting in Jesus as one's Savior.
* A person who does not believe in Jesus is called an "unbeliever."

#### Translation Suggestions:

Translating "believe" and "believe in":  
\* To "believe" could be translated as to "know to be true" or "know to be right." \* To "believe in" could be translated as "trust completely" or "trust and obey" or "completely rely on and follow."

Translating "believer":  
\* Some translations may prefer to say "believer in Jesus" or "believer in Christ." \* This term could also be translated by a word or phrase that means "person who trusts in Jesus" or "someone who knows Jesus and lives for him." \* Other ways to translate "believer" could be "follower of Jesus" or "person who knows and obeys Jesus." \* The term "believer" is a general term for any believer in Christ, while "disciple" and "apostle" were used more specifically for people who knew Jesus while he was alive. It is best to translate these terms in different ways, in order to keep them distinct.

Translating "unbelief" and "unbeliever": \* Other ways to translate "unbelief" could include "lack of faith" or "not believing." \* The term "unbeliever" could be translated as "person who does not believe in Jesus" or "someone who does not trust in Jesus as Savior."

(See also: believe, apostle, Christian, disciple, faith, trust)

#### Bible References:

* Genesis 15:06
* Genesis 45:26
* Job 09:16-18
* Habakkuk 01:5-7
* Mark 06:4-6
* Mark 01:14-15
* Luke 09:41
* John 01:12
* Acts 06:05
* Acts 09:42
* Acts 28:23-24
* Romans 03:03
* 1 Corinthians 06:01
* 1 Corinthians 09:05
* 2 Corinthians 06:15
* Hebrews 03:12
* 1 John 03:23

#### Word Data:

* Strong's: H539, H3948, H6601, G544, G569, G3982, G4100, G4102, G4103

#### Forms Found in the English ULB:

am persuaded, belief, believe, believed, believer, believers, believes, believing, has faith, persuade, persuaded, persuading, persuasiveness, were persuaded

### beloved

#### Related Ideas:

dear, lovely, treasured

#### Definition:

The term "beloved" is an expression of affection that describes someone who is loved and dear to someone else.

* The term "beloved" literally means "loved (one)" or "(who is) loved."
* God refers to Jesus as his "beloved Son."
* In their letters to Christian churches, the apostles frequently address their fellow believers as "beloved."
* Something or someone who is "lovely" attracts the love and good desires of others.

#### Translation Suggestions:

* This term could also be translated as "loved" or "loved one" or "well-loved," or "very dear."
* In the context of talking about a close friend, this could be translated as "my dear friend" or "my close friend." In English it is natural to say "my dear friend, Paul" or "Paul, who is my dear friend." Other languages may find it more natural to order this in a different way.
* Note that the word "beloved" comes from the word for God's love, which is unconditional, unselfish, and sacrificial.

(See also: love)

#### Bible References:

* 1 Corinthians 04:14
* 1 John 03:02
* 1 John 04:07
* Mark 01:11
* Mark 12:06
* Revelation 20:09
* Romans 16:08
* Song of Solomon 01:14

#### Word Data:

* Strong's: H157, H1730, H2532, H3033, H3039, H4261, G25, G26, G27, G5207

#### Forms Found in the English ULB:

beloved, dear, lovely, treasured

### betray

#### Related Ideas:

betrayal, betrayer, give over, hand over, traitor, treacherous, treacherously, treachery, turn over

#### Definition:

The term "betray" means to act in a way that deceives a person and allows other people to harm that person. A "betrayer" is a person who betrays a friend who was trusting him.

* Judas was "the betrayer" because he told the Jewish leaders how to capture Jesus.
* The betrayal by Judas was especially evil because he was an apostle of Jesus who received money in exchange for giving the Jewish leaders information that would result in Jesus' unjust death.
* "Betrayal" and "treachery" are two words for what happens when one person betrays another.

#### Translation Suggestions:

* Depending on the context, the term "betray" could be translated as "deceive and cause harm to" or "turn over to the enemy" or "treat treacherously."
* The term "betrayer" could be translated as "person who betrays" or "double dealer" or "traitor."

(See also: Judas Iscariot, Jewish authorities, apostle)

#### Bible References:

* Acts 07:52
* John 06:64
* John 13:22
* Matthew 10:04
* Matthew 26:22

#### Word Data:

* Strong's: H898, H4042, H4603, H4604, H4820, H5462, H7411, G1560, G3860, G4273, G5483

#### Forms Found in the English ULB:

betray, betrayal, betrayed, betrayer, betrayers, betraying, betrays, give ... over, given ... over, hand ... over, handed ... over, traitor, traitors, treacherous, treacherously, treachery, turn ... over

### bind

#### Related Ideas:

bond, bound, chain, fetter, put in bonds, put on, restrain, tie, wrap

#### Definition:

The term "bind" means to tie something or fasten it securely. Something that is tied or joined together is called a "bond." The term "bound" is the past tense of this term.

* To be "bound" means to have something tied or wrapped around something else.
* In a figurative sense, a person can be "bound" to a vow, which means he is "required to fulfill" what he promised to do.
* The term "bonds" refers to anything that binds, confines, or imprisons someone. It usually refers to physical chains, fetters or ropes that keep a person from being free to move.
* In Bible times, bonds such as ropes or chains were used to attach prisoners to the wall or floor of a stone prison.
* The term "bind" can also be used to talk about wrapping cloth around a wound to help it heal.
* A dead person would be "bound" with cloth in preparation for burial.
* The term "bond" is used figuratively to refer to something, such as sin, that controls or enslaves someone.
* A bond can also be a close relationship between people in which they support each other emotionally, spiritually and physically. This applies to the bond of marriage.
* For example, a husband and wife are "bound" or tied to each other. It is a bond that God does not want broken.
* The term "bind" can also refer to forbidding an activity.

#### Translation Suggestions:

* The term "bind" could also be translated as "tie" or "tie up" or "wrap (around)."
* Figuratively, it could be translated as to "restrain" or to "prevent" or to "keep from (something)."
* A special use of "bind" in Matthew 16 and 18 means "forbid" or "not permit."
* The term "bonds" could be translated as "chains" or "ropes" or "shackles."
* Figuratively the term "bond" could be translated as "knot" or "connection" or "close relationship."
* The phrase "bond of peace" means "being in harmony, which brings people in closer relationship to each other" or "the tying together that peace brings."
* To "bind up" could be translated as "wrap around" or "put a bandage on."
* To "bind" oneself with a vow could be translated as "promise to fulfill a vow" or "commit to fulfill a vow."
* Depending on the context, the term "bound" could also be translated as "tied" or "tied up" or "chained" or "obligated (to fulfill)" or "required to do."

(See also: fulfill, peace, prison, servant, vow)

#### Bible References:

* Leviticus 08:07
* Matthew 16:19

#### Word Data:

* Strong's: H247, H481, H612, H615, H631, H632, H640, H2296, H3729, H4147, H5178, H6029, H6123, H6887, H7194, H7405, H7576, H8244, G254, G1195, G1198, G1199, G1210, G1249, G1402, G2611, G3784, G4019, G4029, G4886, G4887

#### Forms Found in the English ULB:

bind, binding, bond, bonds, bound, chain, chained, chains, fetters, is bound, put ... in bonds, puts on, restrain, tie, tie up, tied, tied up, tying, wrapped

### birthright

#### Definition:

The term "birthright" in the Bible refers to the honor, family name, and physical wealth that was normally given to the firstborn son in a family.

* The birthright of the firstborn son included a double portion of the father's inheritance.
* A king's firstborn son was normally given the birthright to rule after his father died.
* Esau sold his birthright to his younger brother Jacob. Because of this, Jacob inherited the blessing of the firstborn instead of Esau.
* The birthright also included the honor of having the family descendants traced through the firstborn son's line.

#### Translation Suggestions:

* Possible ways to translate "birthright" could include, "rights and wealth of the firstborn son" or "family honor" or "privilege and inheritance of the firstborn."

(See also: firstborn, inherit, descendant)

#### Bible References:

* 1 Chronicles 05:01
* Genesis 25:34
* Genesis 43:33
* Hebrews 12:14-17

#### Word Data:

* Strong's: H1062, G4415

#### Forms Found in the English ULB:

birthright

### blameless

#### Related Ideas:

blamelessly, faultless, without blame

#### Definition:

The term "blameless" literally means "without blame." It is used to refer to a person who obeys God wholeheartedly, but it does not mean that the person is sinless.

* Abraham and Noah were considered blameless before God.
* A person who has a reputation for being "blameless" behaves in a way that honors God.
* According to one verse, a person who is blameless is "one who fears God and turns away from evil."

#### Translation Suggestions:

* This could also be translated as "with no fault to his character" or "completely obedient to God" or "avoiding sin" or "keeping away from evil."

#### Bible References:

* 1 Thessalonians 02:10
* 1 Thessalonians 03:11-13
* 2 Peter 03:14
* Colossians 01:22
* Genesis 17:1-2
* Philippians 02:15
* Philippians 03:06

#### Word Data:

* Strong's: H1368, H2135, H2136, H8535, H8549, G273, G274, G298, G299, G410, G423, G677

#### Forms Found in the English ULB:

blameless, blamelessly, faultless, without blame

### blasphemy

#### Related Ideas:

blaspheme, blasphemer, blasphemous, insult, revile, taunt

#### Definition:

In the Bible, the term "blasphemy" refers to speaking in a way that shows a deep disrespect for God or people. To "blaspheme" or "insult" or "revile" someone is to speak against that person so that others think something false or bad about him.

* Most often, to blaspheme God means to slander or insult him by saying things that are not true about him or by behaving in an immoral way that dishonors him.
* It is blasphemy for a human being to claim to be God or to claim that there is a God other than the one true God.
* Some English versions translate this term as "slander" when it refers to blaspheming people.

#### Translation Suggestions:

* To "blaspheme" can be translated as to "say evil things against" or to "dishonor God" or to "slander."
* Ways to translate "blasphemy" could include "speaking wrongly about others" or "slander" or "spreading false rumors."

(See also: dishonor, slander)

#### Bible References:

* 1 Timothy 01:12-14
* Acts 06:11
* Acts 26:9-11
* James 02:5-7
* John 10:32-33
* Luke 12:10
* Mark 14:64
* Matthew 12:31
* Matthew 26:65
* Psalms 074:10

#### Word Data:

* Strong's: H1421, H1442, H2778, H3639, H5006, H5007, H5344, G987, G988, G989, G3059, G3680, G5196

#### Forms Found in the English ULB:

blaspheme, blasphemed, blasphemer, blasphemers, blasphemes, blasphemies, blaspheming, blasphemous, blasphemy, insult, insulted, insulting, insults, revile, reviled, reviling

### blemish

#### Related Ideas:

defect, unblemished

#### Definitions:

The term "blemish" refers to a physical defect or imperfection on an animal or person. It can also refer to spiritual imperfections and faults in people.

* For certain sacrifices, God instructed the Israelites to offer an animal with no blemishes or defects.
* This is a picture of how Jesus Christ was the perfect sacrifice, without any sin.
* Believers in Christ have been cleansed from their sin by his blood and are considered to be without blemish.
* Ways to translate this term could include "defect" or "imperfection" or "sin," depending on the context.
* Something that is "unblemished" does not have any blemishes or defects.

(See also: believe, clean, sacrifice, sin)

#### Bible References:

* 1 Peter 01:19
* 2 Peter 02:13
* Deuteronomy 15:19-21
* Numbers 06:13-15
* Song of Solomon 04:07

#### Word Data:

* Strong's: H3971, H8400, H8549, G299, G3470

#### Forms Found in the English ULB:

blemish, blemishes, defect, unblemished

### bless

#### Related Ideas:

happier, happy

#### Definition:

To "bless" someone or something means to cause good and beneficial things to happen to the person or thing that is being blessed.

* Blessing someone also means expressing a desire for positive and beneficial things to happen to that person.
* In Bible times, a father would often pronounce a formal blessing on his children.
* When people "bless" God or express a desire that God be blessed, this means they are praising him.
* The term "bless" is sometimes used for consecrating food before it is eaten, or for thanking and praising God for the food.

#### Translation Suggestions:

* To "bless" could also be translated as to "provide abundantly for" or to "be very kind and favorable toward."
* "God has brought great blessing to" could be translated as "God has given many good things to" or "God has provided abundantly for" or "God has caused many good things to happen to".
* "He is blessed" could be translated as "he will greatly benefit" or "he will experience good things" or "God will cause him to flourish."
* "Blessed is the person who" could be translated as "How good it is for the person who."
* Expressions like "blessed be the Lord" could be translated as "May the Lord be praised" or "Praise the Lord" or "I praise the Lord."
* In the context of blessing food, this could be translated as "thanked God for the food" or "praised God for giving them food" or "consecrated the food by praising God for it."

(See also: praise)

#### Bible References:

* 1 Corinthians 10:16
* Acts 13:34
* Ephesians 01:03
* Genesis 14:20
* Isaiah 44:03
* James 01:25
* Luke 06:20
* Matthew 26:26
* Nehemiah 09:05
* Romans 04:09

#### Word Data:

* Strong's: H833, H835, H8055, H1288, H1293, G1757, G2127, G2128, G2129, G3106, G3107, G3108, G3741

#### Forms Found in the English ULB:

bless, blessed, blesses, blessing, blessings, happier, happy

### blood

#### Related Ideas:

bleeding

#### Definition:

The term "blood" refers to the red liquid that comes out of a person's skin when there is an injury or wound. Blood brings life-giving nutrients to a person's entire body.

* Blood symbolizes life and when it is shed or poured out, it symbolizes the loss of life, or death.
* When people made sacrifices to God, they killed an animal and poured its blood on the altar. This symbolized the sacrifice of the animal's life to pay for people's sins.
* Through his death on the cross, Jesus' blood symbolically cleanses people from their sins and pays for the punishment they deserve for those sins.
* The expression "flesh and blood" refers to human beings.
* The expression "own flesh and blood" refers to people who are biologically related.

#### Translation Suggestions:

* This term should be translated with the term that is used for blood in the target language.
* The expression "flesh and blood" could be translated as "people" or "human beings."
* Depending on the context, the expression "my own flesh and blood" could be translated as "my own family" or "my own relatives" or "my own people."
* If there is an expression in the target language that is used with this meaning, that expression could be used to translate "flesh and blood."

(See also: flesh)

#### Bible References:

* 1 John 01:07
* 1 Samuel 14:32
* Acts 02:20
* Acts 05:28
* Colossians 01:20
* Galatians 01:16
* Genesis 04:11
* Psalms 016:4
* Psalms 105:28-30

#### Word Data:

* Strong's: H1818, H5332, G129, G130, G131

#### Forms Found in the English ULB:

bleeding, blood

### bloodshed

#### Related Ideas:

bloodguilt

#### Definition:

The term "bloodshed" refers to the death of human beings due to murder, war, or some other violent act.

* This term literally means "shedding of blood," which refers to when blood comes out of a person's body from an open wound.
* The term "bloodshed" is often used to refer to widespread killing of people.
* It is also used as a general reference to the sin of murder.
* "Bloodguilt" is guilt for bloodshed.

#### Translation Suggestions:

* "The bloodshed" could be translated as "the killing of people" or "the many people who were killed."
* "Through bloodshed" could also be translated as, "by killing people."
* "Innocent bloodshed" could be translated as "killing innocent people."
* "Bloodshed follows bloodshed" could be translated as "they keep killing people" or "the killing of people goes on and on" or "they have killed many people and continue to do that" or "people keep killing other people."
* Another figurative use, "bloodshed will pursue you," could be translated as "your people will continue to experience bloodshed" or "your people will keep being killed" or "your people will continue to be at war with other nations and people will keep dying."

(See also: blood slaughter)

#### Bible References:

* 1 Chronicles 22:6-8
* Genesis 09:5-7
* Hebrews 09:21-22
* Isaiah 26:21
* Matthew 23:29-31

#### Word Data:

* Strong's: H1818

#### Forms Found in the English ULB:

bloodguilt, bloodshed

### blot out

#### Related Ideas:

wipe out, wipe away

#### Definition:

The terms "blot out" and "wipe out" are expressions that mean to completely remove or destroy something or someone.

* These expressions can be used in a positive sense, as when God "blots out" sins by forgiving them and choosing not to remember them.
* It is also often used in a negative sense, as when God "blots out" or "wipes out" a people group, destroying them because of their sin.
* The Bible talks about a person's name being "blotted out" or "wiped out" of God's Book of Life, which means that the person will not receive eternal life.

#### Translation Suggestions:

* Depending on the context, these expressions could be translated as "get rid of" or "remove" or "completely destroy" or "completely remove."
* When referring to blotting someone's name out of the Book of Life, this could be translated as "removed from" or "erased."

#### Bible References:

* Deuteronomy 29:20
* Exodus 32:30-32
* Genesis 07:23
* Psalm 051:01

#### Word Data:

* Strong's: H4229, H8045, G1813

#### Forms Found in the English ULB:

blot out, blots out, blotted out, wipe ... out, wipe away, wiped out, wipes out

### boast

#### Related Ideas:

boastful

#### Definition:

The term "boast" means to talk proudly about something or someone. Often it means to brag about oneself.

* Someone who is "boastful" talks about himself in a proud way.
* God rebuked the Israelites for "boasting in" their idols. They arrogantly worshiped false gods instead of the true God.
* The Bible also talks about people boasting in such things as their wealth, their strength, their fruitful fields, and their laws. This means that they were proud about these things and did not acknowledge that God is the one who provided these things.
* God urged the Israelites to instead "boast" or be proud about the fact that they know him.
* The apostle Paul also talks about boasting in the Lord, which means being glad and thankful to God for all he has done for them.

#### Translation Suggestions:

* Other ways to translate "boast" could include "brag" or "talk proudly" or "be proud."
* The term "boastful" could be translated by a word or phrase that means "full of prideful talk" or "prideful" or "talking proudly about oneself."
* In the context of boasting in or about knowing God, this could be translated as "take pride in" or "exalt in" or "be very glad about" or "give thanks to God about."
* Some languages have two words for "pride": one that is negative, with the meaning of being arrogant, and the other that is positive, with the meaning of taking pride in one's work, family, or country.

#### Translation Suggestions:

(See also: proud)

#### Bible References:

* 1 Kings 20:11
* 2 Timothy 03:1-4
* James 03:14
* James 04:15-17
* Psalms 044:08

#### Word Data:

* Strong's: H1984, H3235, H6286, G212, G213, G1461, G2620, G2744, G2745, G2746, G3166

#### Forms Found in the English ULB:

boast, boasted, boastful, boasting, boasts, reason for boasting

### body

#### Related Ideas:

bodily, body of Christ, carcass, corpse

#### Definition:

The term "body" literally refers to the physical body of a person or animal. This term is also used figuratively to refer to an object or whole group that has individual members.

* Often the term "body" refers to a dead person. Sometimes this is referred to as a "dead body" or a "corpse." The dead body of an animal is called a "carcass."
* When Jesus said to the disciples at his last Passover meal, "This (bread) is my body," he was referring to his physical body that would be "broken" (killed) to pay for their sins.
* In the Bible, Christians as a group are referred to as the "body of Christ." Just as a physical body has many parts, the "body of Christ" has many individual members. Each individual believer has a special function in the body of Christ to help the whole group work together to serve God and bring him glory.
* Jesus is also referred to as the "head" (leader) of the "body" of his believers. Just as a person's head tells his body what to do, so Jesus is the one who guides and directs Christians as members of his "body."

#### Translation Suggestions:

* The best way to translate this term would be with the word that is most commonly used to refer to a physical body in the project language. Make sure that the word used is not an offensive term.
* When referring collectively to believers, for some languages it may be more natural and accurate to say "spiritual body of Christ."
* When Jesus says, "This is my body," it is best to translate this literally, with a note to explain it if needed.
* Some languages may have a separate word when referring to a dead body, such as "corpse" for a person or "carcass" for an animal. Make sure the word used to translate this makes sense in the context and is acceptable.

(See also: head, spirit)

#### Bible References:

* 1 Chronicles 10:12
* 1 Corinthians 05:05
* Ephesians 04:04
* Judges 14:08
* Numbers 06:6-8
* Psalm 031:09
* Romans 12:05

#### Word Data:

* Strong's: H990, H1320, H1472, H1480, H1655, H3409, H4191, H5038, H5315, H6297, H7607, G4430, G4561, G4954, G4983

#### Forms Found in the English ULB:

bodies, bodily, body, carcass, carcasses, corpse, corpses

### bold

#### Related Ideas:

boldly, boldness, emboldened

#### Definition:

These terms all refer to having courage and confidence to speak the truth and do the right thing even when it is difficult or dangerous.

* A "bold" person is not afraid to say and do what is good and right, including defending people who are being mistreated. This could be translated as "courageous" or "fearless."
* In the New Testament, the disciples continued to "boldly" preach about Christ in public places, in spite of the danger of being put in jail or killed. This could be translated as "confidently" or "with strong courage" or "courageously."
* The "boldness" of these early disciples in speaking the good news of Christ's redeeming death on the cross resulted in the gospel being spread throughout Israel and nearby countries and finally, to the rest of the world. "Boldness" could also be translated as "confident courage."

(See also: confidence, good news, redeem)

#### Bible References:

* 1 John 02:28
* 1 Thessalonians 02:1-2
* 2 Corinthians 03:12-13
* Acts 04:13

#### Word Data:

* Strong's: H982, H5797, G662, G2292, G3618, G3954, G3955, G5111, G5112

#### Forms Found in the English ULB:

bold, boldly, boldness, emboldened

### born again

#### Related Ideas:

born from God, born from him, new birth

#### Definition:

The term "born again" was first used by Jesus to describe what it means for God to change a person from being dead spiritually to being alive spiritually. The terms "born of God" and "born of the Spirit" also refer to a person being given new spiritual life.

* All humans are born spiritually dead and are given a "new birth" when they accept Jesus Christ as their Savior.
* At the moment of the spiritual new birth, God's Holy Spirit begins to live in the new believer and empowers him to produce good spiritual fruit in his life.
* It is God's work to cause a person to be born again and become his child.
* Jesus uses the metaphor of being born again to speak of the time when he returns and rules over the earth.

#### Translation Suggestions:

* Other ways to translate "born again" could include "born anew" or "born spiritually."
* It is best to translate this term literally and use the normal word in the language that would be used for being born.
* The term "new birth" might be translated as "spiritual birth."
* The phrase "born of God" could be translated as "caused by God to have new life like a newborn baby" or "given new life by God."
* In the same way, "born of the Spirit" could be translated as "given new life by the Holy Spirit" or "empowered by the Holy Spirit to become God's child" or "caused by the Spirit to have new life like a newborn baby."

(See also: Holy Spirit, save)

#### Bible References:

* 1 John 03:09
* 1 Peter 01:03
* 1 Peter 01:23
* John 03:04
* John 03:07
* Titus 03:05

#### Word Data:

* Strong's: G313, G509, G1080, G3824

#### Forms Found in the English ULB:

born again, born from God, born from him, born of God, new birth

### bow

#### Related Ideas:

bend, bend the knee, bow down, fall down before, kneel

#### Note

For the weapon called a bow, click here.

#### Definition:

To bow means to bend over to humbly express respect and honor toward someone. To "bow down" means to bend over or kneel down very low, often with face and hands toward the ground.

* Other expressions include "bow the knee" (meaning to kneel) and "bow the head" (meaning to bend the head forward in humble respect or in sorrow).
* Bowing down can also be a sign of distress or mourning. Someone who is "bowed down" has been brought to a low position of humility.
* Often a person will bow in the presence of someone who is of higher status or greater importance, such as kings and other rulers.
* Bowing down before God is an expression of worship to him.
* In the Bible, people bowed down to Jesus when they realized from his miracles and teaching that he had come from God.
* The Bible says that when Jesus comes back someday, everyone will bow the knee to worship him.

#### Translation Suggestions:

* Depending on the context, this term could be translated with a word or phrase that means "bend forward" or "bend the head" or "kneel."
* The term "bow down" could be translated as "kneel down" or "prostrate oneself."
* Some languages will have more than one way of translating this term, depending on the context.

(See also: humble, worship)

#### Bible References:

* 2 Kings 05:18
* Exodus 20:05
* Genesis 24:26
* Genesis 44:14
* Isaiah 44:19
* Luke 24:05
* Matthew 02:11
* Revelation 03:09

#### Word Data:

* Strong's: H86, H1288, H3721, H3766, H5753, H5791, H6915, H7743, H7812, H7817, G1120, G2578, G2827, G4098, G4352, G4364

#### Forms Found in the English ULB:

are bent, bend, bend the knee, bow, bow down, bowed, bowed ... down, bowed ... down ... before, bowing, bowing down, bows, bows down, fall down, fell, fell down, has ... bent, have ... bent, kneel, kneeling, knelt, will bend

### bow and arrow

#### Note

For the verb bow, click here.

#### Definition:

This is a type of weapon that consists of shooting arrows from a stringed bow. In Bible times it was used for fighting against enemies and for killing animals for food.

* The bow is made out of wood, bone, metal, or other hard material, such as a deer's antler. It has a curved shape and is strung tightly with a string, cord, or vine.
* An arrow is a thin shaft with a sharp, pointed head on one end. In ancient times, the arrows could be made of a variety of materials such as wood, bone, stone, or metal.
* Bows and arrows are commonly used by hunters and warriors.
* The term "arrow" is also sometimes used figuratively in the Bible to refer to enemy attacks or divine judgment.

#### Bible References:

* Genesis 21:16
* Habakkuk 03:9-10
* Job 29:20-22
* Lamentations 02:04
* Psalms 058:6-8

#### Word Data:

* Strong's: H1121, H2671, H7189, H7198, G5115

#### Forms Found in the English ULB:

a bow, arrow, arrows, bow and arrow, bows, bows and arrows, the bow

### bread

#### Related Ideas:

food, loaf of bread

#### Definition:

Bread is a food made from flour mixed with water and oil to form a dough. The dough is then shaped into a loaf and baked.

* When the term "loaf" occurs by itself, it means "loaf of bread."
* Bread dough is usually made with something that makes it rise, such as yeast.
* Bread can also be made without yeast so that it does not rise. In the Bible this is called "unleavened bread" and was used for the Jews' passover meal.
* Since bread was the main food for many people in biblical times, this term is also used in the Bible to refer to food in general.
* The term "bread of the presence" referred to twelve loaves of bread that were placed on a golden table in the tabernacle or temple building as a sacrifice to God. These loaves represented the twelve tribes of Israel and were only for the priests to eat. This could be translated as "bread showing that God lived among them."
* The figurative term "bread from heaven" referred to the special white food called "manna" that God provided for the Israelites when they were wandering through the desert.
* Jesus also called himself the "bread that came down from heaven" and the "bread of life."
* When Jesus and his disciples were eating the Passover meal together before his death, he compared the unleavened Passover bread to his body which would be wounded and killed on a cross.
* Many times the term "bread" can be translated more generally as "food."

(See also: Passover, tabernacle, temple, unleavened bread, yeast)

#### Bible References:

* Acts 02:46
* Acts 27:35
* Exodus 16:15
* Luke 09:13
* Mark 06:38
* Matthew 04:04
* Matthew 11:18

#### Word Data:

* Strong's: H2557, H3899, H4635, H4682, G106, G740, G4286

#### Forms Found in the English ULB:

bread, food, loaf of ... bread, loaves, loaves of ... bread

### breastplate

#### Related Ideas:

breastpiece

#### Definition:

The term "breastplate" refers to a piece of armor covering the front of the chest to protect a soldier during battle. The term "breastpiece" refers to a special piece of clothing that the Israelite high priest wore over the front part of his chest.

* A "breastplate" used by a soldier could be made of wood, metal, or animal skin. It was made to prevent arrows, spears, or swords from piercing the chest of the soldier.
* The "breastpiece" worn by the Israelite high priest was made of cloth and had valuable gems attached to it. The priest wore this when he was performing his duties of service to God in the temple.
* Other ways to translate the term "breastplate" could include "metal protective chest covering" or "armor piece protecting the chest."
* The term "breastpiece" could be translated with a word that means "priestly clothing covering the chest" or "priestly garment piece" or "front piece of priest's clothing."

(See also: armor, high priest, pierce, priest, temple, warrior)

#### Bible References:

* 1 Thessalonians 05:08
* Exodus 39:14-16
* Isaiah 59:17
* Revelation 09:7-9

#### Word Data:

* Strong's: H2833 , H8302, G2382

#### Forms Found in the English ULB:

breastpiece, breastplate, breastplates

### breath

#### Related Ideas:

breathe

#### Definition:

In the Bible, the terms "breathe" and "breath" are often used figuratively to refer to giving life or having life.

* The Bible teaches that God "breathed into" Adam the breath of life. It was at that point that Adam became a living soul.
* When Jesus breathed on the disciples and told them to "receive the Spirit," he was probably literally breathing out air onto them to symbolize the Holy Spirit coming to them.
* Sometimes the terms "breathing" and "breathing out" are used to refer to speaking.
* The figurative expression "breath of God" or "breath of Yahweh" often refers to God's wrath being poured out on rebellious or godless nations. It communicates his power.

#### Translation Suggestions

* The expression "breathed his last" is a figurative way of saying "he died." It could also be translated as "he took his last breath" or "he stopped breathing and died" or "he breathed in air one last time."
* Describing the Scriptures as "God-breathed" means that God spoke or inspired the words of the Scriptures which human authors then wrote down. It is probably best, if possible, to translate "God-breathed" somewhat literally since it is difficult to communicate the exact meaning of this.
* If a literal translation of "God-breathed" is not acceptable, other ways to translate this could include "inspired by God" or "authored by God" or "spoken by God." It could also be said that "God breathed out the words of Scripture."
* The expressions "put breath in" or "breathe life into" or "gives breath to" could be translated as "cause to breathe" or "make alive again" or "enable them to live and breathe" or "give life to."
* If possible, it is best to translate "breath of God" with the literal word that is used for "breath" in the language. If God cannot be said to have "breath," this could be translated as "God's power" or "God's speech."
* The expression "catch my breath" or "get my breath" could be translated as "relax in order to breathe more slowly" or "stop running in order to breathe normally."
* The expression "is only a breath" means "lasts a very short time."
* Similarly the expression "man is a single breath" means "people live a very short time" or "the lives of human beings are very short, like a single breath" or "compared to God, the life of a person seems as short as the time it takes to breathe in one breath of air."

(See also: Adam, Paul, word of God, life)

#### Bible References:

* 1 Kings 17:17
* Ecclesiastes 08:08
* Job 04:09
* Revelation 11:11
* Revelation 13:15

#### Word Data:

* Strong's: H3307, H5301, H5396, H5397, H7307, G1720, G4157

#### Forms Found in the English ULB:

breath, breathe, breathed, breathes, breathing

### bribe

#### Related Ideas:

bribery, payoff

#### Definition:

To "bribe" means to give someone something of value, such as money, to influence that person to do something dishonest.

* The soldiers who guarded Jesus' empty tomb were bribed with money to lie about what happened.
* Sometimes a government official will be bribed to overlook a crime or to vote a certain way.
* The Bible forbids giving or taking bribes.
* The term, "bribe" could be translated as, "dishonest payment" or "payment for lying" or "price for breaking the rules."
* To "bribe" could be translated with a word or phrase that means, to "pay to influence (someone)" or to "pay to have a dishonest favor done" or to "pay for a favor."

#### Bible References:

* 1 Samuel 08:1-3
* Ecclesiastes 07:7
* Isaiah 01:23
* Micah 03:9-11
* Proverbs 15:27-28

#### Word Data:

* Strong's: H3724, H4979, H7809, H7810, H7936, H7966, H8021, H8641, G5260

#### Forms Found in the English ULB:

bribe, bribed, bribery, bribes, payoffs

### bride

#### Related Ideas:

bridal

#### Definition:

A bride is the woman in a wedding ceremony who is getting married to her husband, the bridegroom.

* The term "bride" is used as a metaphor for believers in Jesus, the Church.
* Jesus is metaphorically called the "bridegroom" for the Church.

(See also: bridegroom, church)

#### Bible References:

* Exodus 22:16
* Isaiah 62:5
* Joel 02:16

#### Word Data:

* Strong's: H3618, G3565

#### Forms Found in the English ULB:

bridal, bride, brides

### bridegroom

#### Definition:

In a marriage ceremony, the bridegroom is the man who will marry the bride.

* In the Jewish culture during Bible times, the ceremony was centered around the bridegroom coming to get his bride.
* In the Bible, Jesus is figuratively called the "Bridegroom" who will someday come for his "Bride," the Church.
* Jesus compared his disciples to the friends of the bridegroom who celebrate while the bridegroom is with them, but who will be sad when he is gone.

(See also: bride)

#### Bible References:

* Isaiah 62:5
* Joel 02:15-16
* John 03:30
* Luke 05:35
* Mark 02:19
* Mark 02:20
* Matthew 09:15

#### Word Data:

* Strong's: H2860, G3566

#### Forms Found in the English ULB:

bridegroom, bridegrooms

### bronze

#### Definition:

The term "bronze" refers to a kind of metal that is made from melting together the metals copper and tin. It has a dark brown color, slightly red.

* Bronze resists water corrosion and is a good conductor of heat.
* In ancient times, bronze was used for making tools, weapons, artwork, altars, cooking pots, and soldiers' armor, among other things.
* Many building materials for the tabernacle and temple were made of bronze.
* Idols of false gods were also often made of bronze metal.
* Bronze objects were made by first melting the bronze metal into a liquid and then pouring it into molds. This process was called "casting."

(See also: armor, tabernacle, temple)

#### Bible References:

* 1 Kings 07:16
* 1 Samuel 17:37-38
* Daniel 02:44-45
* Exodus 25:3-7
* Revelation 01:15

#### Word Data:

* Strong's: H5153, H5154, H5174, H5178, G5470, G5474, G5475

#### Forms Found in the English ULB:

bronze

### brother

#### Related Ideas:

brotherhood

#### Definition:

The term "brother" usually refers to a male person who shares at least one biological parent with another person.

* In the Old Testament, the term "brothers" is also used as a general reference to relatives, such as members of the same tribe, clan, or people group.
* In the New Testament, the apostles often used "brothers" to refer to fellow Christians, including both men and women, since all believers in Christ are members of one spiritual family, with God as their heavenly Father.
* A few times in the New Testament, the apostles used the term "sister" when referring specifically to a fellow Christian who was a woman, or to emphasize that both men and women are being included. For example, James emphasizes that he is talking about all believers when he refers to "a brother or sister who is in need of food or clothing."

#### Translation Suggestions:

* It is best to translate this term with the literal word that is used in the target language to refer to a natural or biological brother, unless this would give wrong meaning.
* In the Old Testament especially, when "brothers" is used very generally to refer to members of the same family, clan, or people group, possible translations could include "relatives" or "clan members" or "fellow Israelites."
* In the context of referring to a fellow believer in Christ, this term could be translated as "brother in Christ" or "spiritual brother."
* If both males and females are being referred to and "brother" would give a wrong meaning, then a more general kinship term could be used that would include both males and females.
* Other ways to translate this term so that it refers to both male and female believers could be "fellow believers" or "Christian brothers and sisters."
* Make sure to check the context to determine whether only men are being referred to, or whether both men and women are included.

(See also: apostle, God the Father, sister, spirit)

#### Bible References:

* Acts 07:26
* Genesis 29:10
* Leviticus 19:17
* Nehemiah 03:01
* Philippians 04:21
* Revelation 01:09

#### Word Data:

* Strong's: H251, H252, H264, H1730, H2993, H7453, G80, G81, G2385, G2500, G4613, G5360, G5569

#### Forms Found in the English ULB:

brother, brother's, brotherhood, brothers, brothers'

### burden

#### Related Ideas:

burdensome, heavy, load

#### Definition:

A burden is a heavy load. It literally refers to a physical load such as a work animal would carry. The term "burden" also has several figurative meanings:

* A burden can refer to a difficult duty or important responsibility that a person has to do. He is said to be "bearing" or "carrying" a "heavy burden."
* A cruel leader may put difficult burdens on the people he is ruling, for example by forcing them to pay large amounts of taxes.
* A person who does not want to be a burden to someone does not want to cause that other person any trouble.
* The guilt of a person's sin is a burden to him.
* The "burden of the Lord" is a figurative way of referring to a "message from God," usually an important or unpleasant one, that a prophet must deliver to God's people.
* The term "burden" can be translated by "responsibility" or "duty" or "heavy load" or "message," depending on the context.

#### Bible References:

* 2 Thessalonians 03:6-9
* Galatians 06:1-2
* Galatians 06:03
* Genesis 49:15
* Matthew 11:30
* Matthew 23:04

#### Word Data:

* Strong's: H2960, H3053, H4614, H4853, H4864, H4931, H5445, H5447, H5448, H5449, H6006, H6231, G4, G916, G922, G1912, G2347, G2599, G2655, G5413

#### Forms Found in the English ULB:

burden, burdened, burdens, burdensome, heavy, load, loaded, loaded up, loads

### burnt offering

#### Related Ideas:

offering by fire

#### Definition:

A "burnt offering" was a type of sacrifice to God that was burnt up by fire on an altar. It was offered to make atonement for the sins of the people. This was also called an "offering by fire."

* Animals used for this offering were usually sheep or goats, but oxen and birds were also used.
* Except for the skin, the entire animal was burned up in this offering. The skin or hide was given to the priest.
* God commanded the Jewish people to offer burnt offerings two times every day.

(See also: altar, atonement, cow, priest, sacrifice)

#### Bible References:

* Exodus 40:5-7
* Genesis 08:20
* Genesis 22:1-3
* Leviticus 03:05
* Mark 12:33

#### Word Data:

* Strong's: H801, H5930, H7133, G3646

#### Forms Found in the English ULB:

burnt offering, burnt offerings, offering by fire, offering made by fire

### bury

#### Related Ideas:

burial

#### Definition:

The term "bury" usually refers to putting a dead body into a hole or other burial place. The term "burial" is the act of burying something or can be used to describe a place used to bury something.

* Often people bury a dead body by placing it into a deep hole in the ground and then covering it with dirt.
* Sometimes the dead body is placed in a box-like structure, such as a coffin, before burying it.
* In Bible times, dead people were often buried in a cave or similar place. After Jesus died, his body was wrapped in cloths and placed in a stone tomb that was sealed with a large boulder.
* The terms "burial place" or "burial room" or "burial chamber" or "burial cave" are all ways to refer to a place where a dead body is buried.
* Other things can also be buried, such as when Achan buried silver and other things that he had stolen from Jericho.
* The phrase "buried his face" usually means "covered his face with his hands."
* Sometimes the word "hide" can mean "bury" as when Achan hid things in the ground that he had stolen from Jericho. This meant he buried them in the ground.

(See also:Jericho, tomb)

#### Bible References:

* 2 Kings 09:9-10
* Genesis 35:4-5
* Jeremiah 25:33
* Luke 16:22
* Matthew 27:07
* Psalm 079:1-3

#### Word Data:

* Strong's: H6900, H6912, H6913, G1779, G1780, G2290, G4916, G5027

#### Forms Found in the English ULB:

burial, buried, buries, bury, burying

### call

#### Related Ideas:

appeal to, invite, summon

#### Definition:

The terms "call to" and "call out" mean to say something loudly to someone who is not nearby. To "call" someone means to summon that person. There are also some other meanings.

* To "call out" to someone means to shout or speak loudly to someone far away. It can also mean to ask someone for help, especially God.
* Often in the Bible, "call" has a meaning of "summon" or "command to come" or "request to come."
* God calls people to come to him and be his people. This is their "calling."
* When God "calls" people, it means that God has appointed or chosen people to be his children, to be his servants and proclaimers of his message of salvation through Jesus.
* This term is also used in the context of naming someone. For example, "His name is called John," means, "He is named John" or "His name is John."
* To be "called by the name of" means that someone is given the name of someone else. God says that he has called his people by his name.
* A different expression, "I have called you by name" means that God has specifically chosen that person.
* To appeal to someone is to ask someone to do something.
* To invite someone is to ask them to do something that they might like to do.

#### Translation Suggestions:

* The term "call" could be translated by a word that means "summon," which includes the idea of being intentional or purposeful in calling.
* The expression "call out to you" could be translated as "ask you for help" or "pray to you urgently."
* When the Bible says that God has "called" us to be his servants, this could be translated as, "specially chose us" or "appointed us" to be his servants.
* "You must call his name" can also be translated as, "you must name him."
* "His name is called" could also be translated as, "his name is" or "he is named."
* To "call out" could be translated as, "say loudly" or "shout" or "say with a loud voice." Make sure the translation of this does not sound like the person is angry.
* The expression "your calling" could be translated as "your purpose" or "God's purpose for you" or "God's special work for you."
* To "call on the name of the Lord" could be translated as "seek the Lord and depend on him" or "trust in the Lord and obey him."
* To "call on" an official is to tell him to do what he is supposed to do as part of his job.
* To "call for" something could be translated by "demand" or "ask for" or "command."
* The expression "you are called by my name" could be translated as, "I have given you my name, showing that you belong to me."
* When God says, "I have called you by name," this could be translated as, "I know you and have chosen you."

(See also: pray)

#### Bible References:

* 1 Kings 18:24
* 1 Thessalonians 04:07
* 2 Timothy 01:09
* Ephesians 04:01
* Galatians 01:15
* Matthew 02:15
* Philippians 03:14

#### Word Data:

* Strong's: H2199, H3259, H4744, H6817, H7121, H7123, H7769, H7773, G154, G1528, G1793, G1941, G1951, G2028, G2046, G2564, G2821, G2822, G2840, G2919, G3004, G3106, G3333, G3343, G3603, G3686, G3687, G3870, G4341, G4377, G4779, G4867, G5455, G5537, G5581

#### Forms Found in the English ULB:

appeal to, appealed to, appealing to, call, called, called on, called out, calling, calling out, calls, calls out, invite, invited, summon, summoned, summoning

### camel

#### Definition:

A camel is a large, four legged animal with one or two humps on its back.

* In Bible times, the camel was the largest animal found in Israel and the surrounding regions.
* The camel was used mainly for carrying people and burdens.
* Some people groups also used camels for food but not the Israelites because God said that camels were unclean and were not to be eaten.
* Camels were valuable because they could move swiftly in the sand and could live without food and water for several weeks at a time.

(See also: burden, clean)

#### Bible References:

* 1 Chronicles 05:21
* 2 Chronicles 09:1-2
* Exodus 09:1-4
* Mark 10:25
* Matthew 03:04
* Matthew 19:23-24

#### Word Data:

* Strong's: H1581, G2574

#### Forms Found in the English ULB:

camel, camel's, camels, camels'

### captive

#### Related Ideas:

captivate, captivity, captor, capture, catch

#### Definition:

The terms "captive" and "captivity" refer to capturing people and forcing them to live somewhere they do not want to live, such as in a foreign country.

* The Israelites from the kingdom of Judah were held captive in the kingdom of Babylonia for 70 years.
* Captives are often required to work for the people or nation that captured them.
* Daniel and Nehemiah were Israelite captives who worked for the Babylonian king.
* The expression to "take captive" is another way of talking about capturing someone.
* The expression, "carry you away captive" could also be translated as, "force you to live as captives" or "take you away to another country as prisoners."
* In a figurative sense, the apostle Paul tells Christians to "take captive" every thought and make it obedient to Christ.
* He also talks about how a person can be "taken captive" by sin, which means he is "controlled by" sin.
* A "captor" is a person who captures another person or takes him captive.

#### Translation Suggestions

* Depending on the context, to be "held captive" could also be translated by, "not allowed to be free" or "kept in prison" or "forced to live in a foreign country."
* The expression, "led captive" or "taken captive" could be translated as, "captured" or "imprisoned" or "forced to go to a foreign land."
* The term "captives" could also be translated as, "people who were captured" or "enslaved people."
* Depending on the context, "captivity" could also be translated as, "imprisonment" or "exile" or "forced stay in a foreign country."

(See also: Babylon, exile, prison, seize)

#### Bible References:

* 2 Corinthians 10:05
* Isaiah 20:04
* Jeremiah 43:03
* Luke 04:18

#### Word Data:

* Strong's: H270, H631, H1123, H1473, H1540, H1546, H1547, H3920, H3947, H7617, H7622, H7628, H7633, H7686, G161, G162, G163, G164, G2221, G4084

#### Forms Found in the English ULB:

captivate, captivated, captive, captives, captivity, captor, captors, capture, captured, captures, carried away captive, catch, caught, held captive, taken ... captive

### cast out

#### Related Ideas:

banish, cast off, compel to go, drive out, force out, outcast, put outside, throw out

#### Definition:

To "cast out" or "drive out" someone or something means to force that person or thing to go away.

* The term "cast" means the same thing as "throw." To cast a net means to throw the net into the water.
* In a figurative sense, "cast out" or "cast away" someone can mean to reject that person and send him away.
* To "banish" someone is to force them to stay far away.
* An "outcast" is someone whom other people have rejected and forced him to go live somewhere else.

#### Translation Suggestions:

* Depending on the context, other ways to translate this could include, "force out" or "send away" or "get rid of."
* To "cast out demons" could be translated as "cause the demons to leave" or "drive the evil spirits out" or "expel the demons" or "command the demon to come out."

(See also: demon, demon-possessed, lots)

#### Bible References:

* Acts 07:17-19
* Mark 03:13-16
* Mark 09:29
* Matthew 07:21-23
* Matthew 09:32-34
* Matthew 12:24
* Matthew 17:19-21

#### Word Data:

* Strong's: H1272, H1644, H1920, H3423, H5080, H7843, H7971, H7993, G1544

#### Forms Found in the English ULB:

banish, banished, cast ... off, cast ... out, casting out, compelled ... to go, drive, drive ... away, drive ... out, driven, driven ... away, driven ... out, drives ... away, drives ... out, driving ... out, drove ... out, force ... out, forced ... out, forcing ... out, outcast, outcasts, put ... outside, threw ... out, throw ... out, throwing out, thrown, thrown out

### caught up

#### Related Ideas:

catch up with

#### Definition:

The term "caught up" often refers to God taking a person up to heaven in a sudden, miraculous way.

* The phrase "caught up with" refers to coming up to someone after hurrying to reach him. A term with a similar meaning is "overtake."
* The apostle Paul talked about being "caught up" to the third heaven. This could also be translated as "taken up."
* Paul said that when Christ comes back, Christians will be "caught up" together to meet him in the air.
* The figurative expression, "my sins have caught up with me" could be translated as, "I am receiving the consequences of my sin" or "because of my sin I am suffering" or "my sin is causing me trouble."

(see: miracle, overtake, suffer, trouble)

#### Bible References:

* 2 Corinthians 12:1-2
* Acts 08:39-40

#### Word Data:

* Strong's: H1692, G726

#### Forms Found in the English ULB:

catch up with, caught up, caught up with

### cedar

#### Related Ideas:

cedarwood

#### Definition:

The term "cedar" refers to a large fir tree which normally has reddish-brown wood. Like other firs, it has cones and needle-like leaves.

* The Old Testament often mentions cedar trees in connection with Lebanon, where they grew plentifully.
* Cedar wood was used in the construction of the Jerusalem temple.
* It was also used for sacrifices and purification offerings.

(See also: fir, pure, sacrifice, temple)

#### Bible References:

* 1 Chronicles 14:1-2
* 1 Kings 07:1-2
* Isaiah 02:13
* Zechariah 11:02

#### Word Data:

* Strong's: H730

#### Forms Found in the English ULB:

cedar, cedars, cedarwood

### census

#### Related Ideas:

register

#### Definition:

The term "census" refers to a formal counting of the number of people in a nation or empire.

* The Old Testament records different times when God ordered that the men of Israel be counted, such as when the Israelites first left Egypt and then again just before they entered Canaan.
* Often the purpose of a census was in order to know how many people should be paying taxes.
* For example, one time in Exodus the Israelite men were counted so that each one would pay a half shekel for taking care of the temple.
* When Jesus was a baby, the Roman government did a census to count all the people who lived throughout their empire, to require them to pay taxes.

#### Translation Suggestions

* Possible ways to translate this term could include, "name counting" or "list of names" or "enrollment."
* The phrase "take a census" could be translated as "register people's names" or "enroll people" or "write down people's names."

(See also: nation, Rome)

#### Bible References:

* Acts 05:37
* Exodus 30:12
* Exodus 38:26
* Luke 02:03
* Numbers 04:1-4

#### Word Data:

* Strong's: H1538, H3789, H4662, H5674, H6485, H7218, G582, G583

#### Forms Found in the English ULB:

census, register, registered

### centurion

#### Definition:

A centurion was a Roman army officer who had a group of 100 soldiers under his command.

* This could also be translated with a term that means, "leader of a hundred men" or "army leader" or "officer in charge of a hundred."
* One Roman centurion came to Jesus to request healing for his servant.
* The centurion in charge of Jesus' crucifixion was amazed when he witnessed how Jesus died.
* God sent a centurion to Peter so that Peter could explain to him the good news about Jesus.

(See also: Rome)

#### Bible References:

* Acts 10:01
* Acts 27:01
* Acts 27:42-44
* Luke 07:04
* Luke 23:47
* Mark 15:39
* Matthew 08:07
* Matthew 27:54

#### Word Data:

* Strong's: G1543, G2760

#### Forms Found in the English ULB:

centurion, centurions

### chaff

#### Related Ideas:

straw

#### Definition:

Chaff is a dry protective covering of a grain seed. The chaff is not good for food, so people separate it from the seed and throw it away.

* Often, the chaff is separated from the seed by throwing the heads of grain up into the air. The wind blows the chaff away and the seed falls on the ground. This process is called "winnowing."
* In the Bible, this term is also used figuratively to refer to evil people and evil, worthless things.
* "Straw" is the stalk of the grain left after the the seed has been taken away.

(See also: grain, wheat, winnow)

#### Bible References:

* Daniel 02:35
* Job 21:18
* Luke 03:17
* Matthew 03:12

#### Word Data:

* Strong's: H2842, H4671, H5784, H8401, G892

#### Forms Found in the English ULB:

chaff, straw

### chariot

#### Related Ideas:

charioteer

#### Definition:

In ancient times, chariots were lightweight, two-wheeled carts that were pulled by horses.

* People would sit or stand in chariots, using them for war or travel.
* In war, an army that had chariots had a great advantage of speed and mobility over an army that did not have chariots.
* The ancient Egyptians and Romans were well-known for their use of horses and chariots.
* A "charioteer" was a person who drove a chariot.

(See also: Egypt, Rome)

#### Bible References:

* 1 Kings 09:22
* 2 Chronicles 18:28-30
* Acts 08:29
* Acts 08:38
* Daniel 11:40-41
* Exodus 14:25
* Genesis 41:43

#### Word Data:

* Strong's: H2021, H4817, H4818, H7393, H7395, H7398, G716, G4480

#### Forms Found in the English ULB:

chariot, charioteer, charioteers, chariots

### cherubim

#### Related Ideas:

cherub

#### Definition:

The term "cherub," and its plural form "cherubim," refer to a special type of heavenly being that God created. Cherubim have wings and can fly. Ezekiel also called them “living creatures” and described them as having four faces: the faces of a man, a lion, an ox, and an eagle.

* The cherubim display the glory and power of God and seem to be guardians of sacred things.
* After Adam and Eve sinned, God placed cherubim with flaming swords at the east side of the Garden of Eden so that people could no longer get to the tree of life.
* God commanded the Israelites to carve two cherubim facing each other, with their wings touching, over the atonement lid of the ark of the covenant.
* He also told them to weave pictures of the cherubim into the curtains of the tabernacle.
* Cherubim are sometimes thought of as being angels, but the Bible does not clearly state that.

#### Translation Suggestions:

* The term "cherubim" could be translated as "creatures with wings" or "guardians with wings" or "winged spiritual guardians" or "holy, winged guardians."
* A "cherub" should be translated as the singular of cherubim, as in, "creature with wings" or "winged spiritual guardian," for example.
* Make sure that the translation of this term is different from the translation of "angel."
* Also consider how this term is translated or written in a Bible translation in a local or national language.

(See also: angel)

#### Bible References:

* 1 Chronicles 13:06
* 1 Kings 06:23-26
* 2 Samuel 22:11
* Exodus 25:15-18
* Ezekiel 01:05-14
* Ezekiel 09:03
* Ezekiel 10:15
* Genesis 03:22-24

#### Word Data:

* Strong's: H3742, G5502

#### Forms Found in the English ULB:

cherub, cherubim

### chief

#### Related Ideas:

finest, first of all, important, prominent

#### Definition:

The term "chief" refers to the most powerful or most important leader of a particular group.

* Examples of this include, "chief musician," "chief priest," "chief tax collector" and "chief ruler."
* It can also be used for the head of a specific family, as in Genesis 36 where certain men are named as "chiefs" of their family clans. In this context, the term "chief" could also be translated as "leader" or "head father."
* When used to describe a noun, this term could be translated as "leading" or "ruling," as in "leading musician" or "ruling priest."

(See also: chief priests, priest, tax)

#### Bible References:

* Daniel 01:11-13
* Ezekiel 26:15-16
* Luke 19:02
* Psalm 004:1

#### Word Data:

* Strong's: H47, H117, H441, H3629, H5387, H5632, H6496, H7218, H7225, H7227, H7229, H7262, H8269, H8334, G749, G750, G754, G3175, G4410, G4413, G5506

#### Forms Found in the English ULB:

chief, chiefs, finest, first of all, important, most important, prominent

### chief priests

#### Definition:

The chief priests were important Jewish religious leaders during the time that Jesus lived on earth.

* The chief priests were responsible for everything needed for the worship services at the temple. They were also in charge of the money that was given to the temple.
* They were higher in rank and power than the ordinary priests. Only the high priest had more authority.
* The chief priests were some of Jesus' main enemies and they strongly influenced the Roman leaders to arrest and kill him.

#### Translation Suggestions:

* The term "chief priests" could also be translated as "head priests" or "leading priests" or "ruling priests."
* Make sure this term is translated differently from the term "high priest."

(See also: chief, high priest, Jewish authorities, priest)

#### Bible References:

* Acts 09:13-16
* Acts 22:30
* Acts 26:12-14
* Luke 20:01
* Mark 08:31
* Matthew 16:21
* Matthew 26:3-5
* Matthew 26:59
* Matthew 27:41-42

#### Word Data:

* Strong's: H7218, G749

#### Forms Found in the English ULB:

chief priests

### children

#### Related Ideas:

child, childhood, childless

#### Definition:

In the Bible, the term "child" is often used to generally refer to someone who is young in age, including an infant. \* The word "childhood" refers to the time that a person is a child. \* The word "childless" describes a person who has no children. \* The word "children" is the plural form of "child."

The words "child" and "children" also have several figurative uses.

* In the Bible, disciples or followers are sometimes called "children."
* Often the term "children" is used to refer to a person's descendants.
* The phrase "children of" can refer to being characterized by something. Some examples of this would be:
* children of the light
* children of obedience
* children of the devil
* This term can also refer to people who are like spiritual children. For example, "children of God" refers to people who belong to God through faith in Jesus.

#### Translation Suggestions:

* The term "children" could be translated as "descendants" when it is referring to a person's great-grandchildren or great-great-grandchildren, etc.
* Depending on the context, "children of" could be translated as, "people who have the characteristics of" or "people who behave like."
* If possible, the phrase, "children of God" should be translated literally since an important biblical theme is that God is our heavenly Father. A possible translation alternate would be, "people who belong to God" or "God's spiritual children."
* When Jesus calls his disciples "children," this could also be translated as, "dear friends" or "my beloved disciples."
* When Paul and John refer to believers in Jesus as "children," this could also be translated as "dear fellow believers."
* The phrase, "children of the promise" could be translated as, "people who have received what God promised them."

(See also: descendant, promise, son, spirit, believe, beloved)

#### Bible References:

* 1 John 02:28
* 3 John 01:04
* Galatians 04:19
* Genesis 45:11
* Joshua 08:34-35
* Nehemiah 05:05

#### Word Data:

* Strong's: H1069, H1121, H1123, H1129, H1397, H1580, H2029, H2030, H2056, H2145, H2233, H2945, H3173, H3205, H3206, H3243, H3490, H4392, H5288, H5290, H5759, H5953, H6185, H7908, H7909, H7921, G730, G815, G1025, G1064, G3439, G3515, G3516, G3808, G3812, G3813, G3816, G4690, G5040, G5041, G5042, G5043, G5044, G5207, G5388

#### Forms Found in the English ULB:

child, childhood, childless, children

### chronicles

#### Definition:

The term "chronicle" refers to a written record of events over a period of time.

* Two Old Testament books are called "First Book of the Chronicles" and "Second Book of the Chronicles."
* The books called "Chronicles" record part of the history of the Israelite people, beginning with a list of people in every generation since Adam.
* The "First Book of the Chronicles" records the end of King Saul's life and the events of King David's reign.
* The "Second Book of the Chronicles" records the reigns of King Solomon and several other kings, including the building of the temple and the separation of the northern kingdom of Israel from the southern kingdom of Judah.
* The end of 2 Chronicles describes the beginning of the Babylonian exile.

(See also: Babylon, David, exile, kingdom of Israel, Judah, Solomon)

#### Bible References:

* 1 Chronicles 27:24
* 2 Chronicles 33:19
* Esther 10:1-2

#### Word Data:

* Strong's: H1697

#### Forms Found in the English ULB:

chronicles

### church

#### Definition:

In the New Testament, the term "church" refers to a local group of believers in Jesus who regularly met together to pray and hear God's word preached. The term "the Church" often refers to all Christians.

* This term literally refers to a "called out" assembly or congregation of people who meet together for a special purpose.
* When this term is used to refer to all believers everywhere in the whole body of Christ, some Bible translations capitalize the first letter ("Church") to distinguish it from the local church.
* Often the believers in a particular city would meet together in someone's home. These local churches were given the name of the city such as the "church at Ephesus."
* In the Bible, "church" does not refer to a building.

#### Translation Suggestions:

* The term "church" could be translated as a "gathering together" or "assembly" or "congregation" or "ones who meet together."
* The word or phrase that is used to translate this term should also be able to refer to all believers, not just one small group.
* Make sure that the translation of "church" does not just refer to a building.
* The term used to translate "assembly" in the Old Testament could also be used to translate this term.
* Also consider how it is translated in a local or national Bible translation.

(See also: assembly, believe, Christian)

#### Bible References:

* 1 Corinthians 05:12
* 1 Thessalonians 02:14
* 1 Timothy 03:05
* Acts 09:31
* Acts 14:23
* Acts 15:41
* Colossians 04:15
* Ephesians 05:23
* Matthew 16:18
* Philippians 04:15

#### Word Data:

* Strong's: G1577

#### Forms Found in the English ULB:

church, churches

### circumcise

#### Related Ideas:

circumcision, uncircumcision

#### Definition:

The term "circumcise" means to cut off the foreskin of a man or male child. A circumcision ceremony may be performed in connection with this.

* God commanded Abraham to circumcise every male among his family and servants as a sign of God's covenant with them.
* God also commanded Abraham's descendants to continue to do this for every baby boy born into their households.
* The phrase, "circumcision of the heart" refers figuratively to the "cutting away" or removal of sin from a person.
* In a spiritual sense, "the circumcised" refers to people whom God has purified from sin through the blood of Jesus and who are his people.
* The term "uncircumcised" refers to those who have not been circumcised physically. It can also refer figuratively to those who have not been circumcised spiritually, who do not have a relationship with God.

The terms "uncircumcised" and "uncircumcision" refer to a male who has not been physically circumcised. These terms are also used figuratively.

* Egypt was a nation that also required circumcision. So when God talks about Egypt being defeated by the "uncircumcised," he is referring to people whom the Egyptians despised for not being circumcised.

The Bible refers to people who have an "uncircumcised heart" or who are "uncircumcised in heart." This a figurative way of saying that these people are not God's people, and are stubbornly disobedient to him.

If a word for circumcision is used or known in the language, "uncircumcised" could be translated as "not circumcised."

* The expression "the uncircumcision" could be translated as "people who are not circumcised" or "people who do not belong to God," depending on the context.
* Other ways to translate figurative senses of this term could include "not God's people" or "rebellious like those who don't belong to God" or "people who have no sign of belonging to God."
* The expression "uncircumcised in heart" could be translated as "stubbornly rebellious" or "refusing to believe." However, if possible it is best to keep the expression or a similar one since spiritual circumcision is an important concept.

#### Translation Suggestions:

* If the culture of the target language performs circumcisions on males, the word used to refer to this should be used for this term.
* Other ways to translate this term would be, "cut around" or "cut in a circle" or "cut off the foreskin."
* In cultures where circumcision is not known, it may be necessary to explain it in a footnote or glossary.
* Make sure the term used to translate this does not refer to females. It may be necessary to translate this with a word or phrase that includes the meaning of "male."

(See also: Abraham, covenant)

#### Bible References:

* Genesis 17:11
* Genesis 17:14
* Exodus 12:48
* Leviticus 26:41
* Joshua 05:03
* Judges 15:18
* 2 Samuel 01:20
* Jeremiah 09:26
* Ezekiel 32:25
* Acts 10:44-45
* Acts 11:03
* Acts 15:01
* Acts 11:03
* Romans 02:27
* Galatians 05:03
* Ephesians 02:11
* Philippians 03:03
* Colossians 02:11
* Colossians 02:13

#### Word Data:

* Strong's: H4135, H4139, H5243, H6188, H6189, G203, G564, G1986, G4059, G4061

#### Forms Found in the English ULB:

circumcise, circumcised, circumcision, uncircumcised, uncircumcision

### citizen

#### Related Ideas:

citizenship

#### Definition:

A citizen is someone who lives in a specific city, country, or kingdom. It especially refers to someone who is recognized officially as being a legal resident of that place.

* Depending on the context, this could also be translated as "inhabitant" or "official resident."
* A citizen could live in a region that is part of a larger kingdom or empire that is governed by a king, emperor, or other ruler. For example, Paul was a citizen of the Roman Empire, which consisted of many different provinces; Paul lived in one of those provinces.
* In a figurative sense, believers in Jesus are called "citizens" of heaven in the sense that they will live there someday. Like a citizen of a country, Christians belong to God's kingdom.

( See: kingdom, Paul, province, Rome)

#### Bible References:

* Acts 21:39-40
* Isaiah 03:03
* Luke 15:15
* Luke 19:14

#### Word Data:

* Strong's: H6440, G4175, G4177, G4847

#### Forms Found in the English ULB:

citizen, citizens, citizenship

### city of David

#### Facts:

The term "city of David" can refer to the city of Jerusalem, part of Jerusalem, or Bethlehem.

* Jerusalem is where David lived while he ruled Israel.
* Bethlehem is where David was born.

(See also: David, Bethlehem, Jerusalem)

#### Bible References:

* 1 Kings 08:1-2
* 2 Samuel 05:6-7
* Isaiah 22:8-9
* Luke 02:04
* Nehemiah 03:14-15

#### Word Data:

* Strong's: H1732, H5892, G1138, G4172

#### Forms Found in the English ULB:

city of David

### clan

#### Related Ideas:

ancestral clan

#### Definition:

The term "clan" refers to a group of extended family members who come from a common ancestor.

* In the Old Testament, the Israelites were counted according to their clans, or family groups.
* Clans were normally named after their most well-known ancestor.
* Individual people were sometimes referred to by the name of their clan. An example of this is when Moses' father-in-law Jethro is sometimes called by his clan name, Reuel.
* Clan could be translated as "family group" or "extended family" or "relatives."

(See also: family, Jethro, tribe)

#### Bible References:

* 1 Chronicles 06:33-35
* Genesis 10:2-5
* Genesis 36:15-16
* Genesis 36:29-30
* Genesis 36:40
* Joshua 15:20
* Numbers 03:38-39

#### Word Data:

* Strong's: H1, H441, H504, H1004, H4940

#### Forms Found in the English ULB:

ancestral clan, ancestral clans, clan, clans

### clean

#### Related Ideas:

cleanness, cleanse, unclean, uncleanness, wash

#### Definition:

The term "clean" literally means to not have any dirt or stain. In the Bible, words like "clean" and "washed" are often used figuratively to mean, "pure," "holy," "free from sin," or "innocent".

* "Cleanse" is the process of making something "clean." It could also be translated as "wash" or "purify."
* In the Old Testament, God told the Israelites which animals he had specified as ritually "clean" and which ones were "unclean." Only the clean animals were permitted to be used for eating or for sacrifice. In this context, the term "clean" means that the animal was acceptable to God for use as a sacrifice.
* A person who had certain skin diseases would be unclean until the skin was healed enough to no longer be contagious. Instructions for cleansing the skin had to be obeyed in order for that person to be declared "clean" again.
* Sometimes "clean" is used figuratively to refer to moral purity.

In the Bible, the term "unclean" is used figuratively to refer to things that God declared to be unfit for his people to touch, eat, or sacrifice.

* God gave the Israelites instructions about which animals were "clean" and which ones were "unclean." The unclean animals were not permitted to be used for eating or for sacrifice.
* People with certain skin diseases were said to be "unclean" until they were healed.
* If the Israelites touched something "unclean," they themselves would be considered unclean for a certain period of time.
* Obeying God's commands about not touching or eating unclean things kept the Israelites set apart for God's service.
* This physical and ritual uncleanness was also symbolic of moral uncleanness.
* In another figurative sense, "unclean spirit" refers to an evil spirit.

#### Translation Suggestions:

Translating "clean": \* This term could be translated with the common word for "clean" or "pure" (in the sense of being not dirty). \* Other ways to translate this could include, "ritually clean" or "acceptable to God." \* "Cleanse" could be translated by "wash" or "purify." \* Make sure that the words used for "clean" and "cleanse" can also be understood in a figurative sense.

Translating "unclean"" \* The term "unclean" could also be translated as "not clean" or "unfit in God's eyes" or "physically unclean" or "defiled." \* When referring to a demon as an unclean spirit, "unclean" could be translated as "evil" or "defiled." \* The translation of this term should allow for spiritual uncleanness. It should be able to refer to anything that God declared as unfit for touching, eating, or sacrifice.

(See also: defile, demon, holy, sacrifice)

#### Bible References:

* Genesis 07:02
* Genesis 07:08
* Deuteronomy 12:15
* Psalms 051:07
* Proverbs 20:30
* Ezekiel 24:13
* Matthew 23:27
* Luke 05:13
* Acts 08:07
* Acts 10:27-29
* Colossians 03:05
* 1 Thessalonians 04:07
* James 04:08

#### Word Data:

* Strong's: H1249, H1252, H1305, H1351, H2134, H2135, H2141, H2398, H2889, H2890, H2891, H2893, H2930, H2931, H2932, H3722, H5079, H5352, H5355, H5356, H6663, H7137, H8552, H8562, G167, G169, G2511, G2512, G2513, G2514, G2839, G2840

#### Forms Found in the English ULB:

clean, cleaned, cleanness, cleans, cleanse, cleansed, cleanses, cleansing, purge, unclean, uncleanness, wash, washed, washes, washing

### clothed

#### Related Ideas:

cloth, clothe, cover, dressed, garment, put on, unclothed, wardrobe, wear

#### Definition:

When used figuratively in the Bible, "clothed with" means to be endowed or equipped with something. To "clothe" oneself with something means to seek to have a certain character quality.

* In the same way that clothing is outside your body and is visible to all, when you are "clothed" with a certain character quality, others can readily see it. To "clothe yourself with kindness" means to let your actions be so characterized by kindness that it is easily seen by everyone.
* To be "clothed with power from on high" means to have power given to you.
* This term is also used to express negative experiences, such as "clothed with shame" or "clothed with terror."
* All of the clothes a person wears is called his "wardrobe."

#### Translation Suggestions:

* If possible, it is best to keep the literal figure of speech, "clothe yourselves with." Another way to translate this could be "put on" if this refers to putting on clothes.
* If that does not give the correct meaning, other ways to translate "clothed with" could be "showing" or "manifesting" or "filled with" or "having the quality of."
* The term "clothe yourself with" could also be translated as "cover yourself with" or "behave in a way that shows."

#### Bible References:

* Luke 24:49

#### Word Data:

* Strong's: H155, H899, H2290, H3680, H3736, H3801, H3830, H3847, H3848, H4055, H4254, H4374, H5526, H5497, H8008, H8071, H8516, G294, G1463, G1562, G1737, G1742, G1746, G1902, G2066, G2224, G2439, G2440, G4016, G4749, G5409, G5509

#### Forms Found in the English ULB:

cloth, clothe, clothed, clothes, clothing, cover, covered, coverings, coverings for their loins, covers, dressed, garment, garments, put ... on, putting ... on, unclothed, wardrobe, wear, wearing, worn

### comfort

#### Related Ideas:

comforter, console, consolation

#### Definition:

The terms "comfort" and "comforter" refer to helping someone who is suffering physical or emotional pain.

* A person who comforts someone is called a "comforter."
* In the Old Testament, the term "comfort" is used to describe how God is kind and loving to his people and helps them when they are suffering.
* In the New Testament, it says that God will comfort his people through the Holy Spirit. Those who receive the comfort are then enabled to give the same comfort to others who are suffering.
* The expression "comforter of Israel" referred to the Messiah who would come to rescue his people.
* Jesus referred to the Holy Spirit as the "Comforter" who helps believers in Jesus.
* To "appease" someone is to do something that causes that person to no longer be angry about the wrong that someone else has done to him.

#### Translation Suggestions:

* Depending on the context, "comfort" could also be translated as, "ease the pain of" or "help (someone) overcome grief" or "encourage" or "console."
* A phrase such as "our comfort" could be translated as "our encouragement" or "our consoling of (someone)" or "our help in times of grieving."
* The term "comforter" could be translated as "person who comforts" or "someone who helps ease pain" or "person who encourages."
* When the Holy Spirit is called "the Comforter" this could also be translated as "the Encourager" or "the Helper" or "the One who helps and guides."
* The phrase "comforter of Israel" could be translated as, "the Messiah, who comforts Israel."
* An expression like, "they have no comforter" could also be translated as, "No one has comforted them" or "There is no one to encourage or help them."

(See also: courage, Holy Spirit)

#### Bible References:

* 1 Thessalonians 05:8-11
* 2 Corinthians 01:04
* 2 Samuel 10:1-3
* Acts 20:11-12

#### Word Data:

* Strong's: H2505, H5150, H5162, H5165, H5564, H8575, G3870, G3874, G3875, G3888, G3890, G3931

#### Forms Found in the English ULB:

comfort, comforted, comforter, comforters, comforting, comforts, consolation, consolations, consoling, uncomforted

### command

#### Related Ideas:

commandment, forbid, order, requirement, solemn command

#### Definition:

The term to "command" means to order someone to do something. A "command" or "commandment" is what the person was ordered to do.

* Although these terms have basically the same meaning, "commandment" often refers to certain commands of God which are more formal and permanent, such as the "Ten Commandments."
* A command can be positive ("Honor your parents") or negative ("Do not steal").
* To "take command" means to "take control" or "take charge" of something or someone.
* To "forbid" is to command that someone not do something.

#### Translation Suggestions

* It is best to translate this term differently from the term "law." Also compare with the definitions of "decree" and "statute."
* Some translators may prefer to translate "command" and "commandment" with the same word in their language.
* Others may prefer to use a special word for commandment that refers to lasting, formal commands that God has made.

(See decree, statute, law, Ten Commandments)

#### Bible References:

* Luke 01:06
* Matthew 01:24
* Matthew 22:38
* Matthew 28:20
* Numbers 01:17-19
* Romans 07:7-8

#### Word Data:

* Strong's: H560, H565, H1696, H1697, H1881, H2706, H2708, H2710, H2942, H2951, H3027, H3245, H3982, H3983, H4406, H4687, H4931, H5713, H5749, H6346, H6490, H6673, H6680, H7101, H7218, H7227, H7262, H7970, H8269, G1263, G1291, G1296, G1297, G1299, G1690, G1778, G1781, G1785, G2003, G2004, G2008, G2036, G2753, G3056, G3143, G3726, G3852, G3853, G4367, G4487, G5506

#### Forms Found in the English ULB:

command, commanded, commanding, commandment, commandments, commands, forbid, forbidden, forbidding, give ... solemn command, given ... solemn commands, given an order, given orders, order, ordered, orders, requirement, solemn commands

### commander

#### Related Ideas:

captain, leader, military officer, one who leads

#### Definition:

The term "commander" refers to a leader of an army who is responsible for leading and commanding a certain group of soldiers.

* A commander could be in charge of a small group of soldiers or a large group, such as a thousand men.
* This term is also used to refer to Yahweh as the commander of angel armies.
* Other ways to translate "commander" could include, "leader" or "captain" or "officer."
* The term to "command" an army could be translated as to "lead" or to "be in charge of."

(See also: command, ruler, centurion)

#### Bible References:

* 1 Chronicles 11:4-6
* 2 Chronicles 11:11-12
* Daniel 02:14
* Mark 06:21-22
* Proverbs 06:07

#### Word Data:

* Strong's: H117, H1368, H2710, H2951, H1169, G4755, H5057, H5257, H6260, H6346, H7101, H7262, H7218, H7227, H7229, H7860, H7990, H8269, G758, G2233, G4291, G5506

#### Forms Found in the English ULB:

captain, captains, commander, commanders, leader, leaders, leading, military officers, one who leads

### commit

#### Related Ideas:

commitment

#### Definition:

The terms "commit" and "commitment" refer to making a decision or promising to do something.

* A person who promises to do something is also described as being "committed" to doing it.
* To "commit" to someone a certain task means to assign that task to that person. For example, in 2 Corinthians Paul says that God has "committed" (or "given") to us the ministry of helping people be reconciled to God.
* To "commit" something to someone is to give that thing completely to that person.
* To "commit" someone to another person is to put someone either in the care of or under the guard of that other person.
* The terms "commit" and "committed" also often refer to doing a certain wrong action such as "commit a sin" or "commit adultery" or "commit murder."
* The expression "committed to him the task" could also be translated as "gave him the task" or "entrusted to him the task" or "assigned the task to him."
* The term "commitment" could be translated by, "task that was given" or "promise that was made," depending on the context.

(See also: adultery, faithful, promise, sin)

#### Bible References:

* 1 Chronicles 28:07
* 1 Peter 02:21-23
* Jeremiah 02:12-13
* Matthew 13:41
* Psalm 058:02

#### Word Data:

* Strong's: H539, H817, H1361, H1497, H1500, H1540, H1556, H2181, H2388, H2398, H2399, H2403, H4560, H4603, H5003, H5753, H5766, H5771, H6213, H6466, H7683, H7760, H7847, G264, G2038, G2716, G3429, G3431, G3860, G3872, G3908, G4102, G4203

#### Forms Found in the English ULB:

commit, commitment, commits, committed, committing

### companion

#### Related Ideas:

associate, company, fellow worker, friend, partner, private advisor

#### Definitions:

The term "companion" refers to a person who goes with someone else or who is associated with someone else, such as in a friendship or marriage. The term "fellow worker" refers to someone who works with another person.

* Companions go through experiences together, share meals together, and support and encourage each other.
* Depending on the context, this term could also be translated with a word or phrase that means, "friend" or "fellow traveler" or "supporting-person who goes with" or "person who works with."
* The word "company" refers to a person's companions.
* The word "associates" refers to companions who are involved in official activities.

#### Bible References:

* Ezekiel 37:16
* Hebrews 01:09
* Proverbs 02:17
* Psalms 038:11-12

#### Word Data:

* Strong's: H157, H251, H441, H2269, H2270, H2273, H2278, H3674, H3675, H4828, H5712, H6116, H6951, H7474, H7453, H7462, H7464, G2844, G3353, G3657, G4898, G4904

#### Forms Found in the English ULB:

associates, companion, companions, company, fellow worker, fellow workers, friend, friends, keeps company with, partner, partners, private advisor

### compassion

#### Related Ideas:

compassionate, deal gently with, pity, sympathy

#### Definition:

The term "compassion" refers to a feeling of concern for people, especially for those who are suffering. A "compassionate" person cares about other people and helps them.

* The word "compassion" usually includes caring about people in need, as well as taking action to help them.
* The Bible says that God is compassionate, that is, he is full of love and mercy.
* In Paul's letter to the Colossians, he tells them to "clothe themselves with compassion." He is instructing them to care about people and to actively help others who are in need.
* To have "sympathy" for someone is to understand how that person feels and to want to help him.

#### Translation Suggestions:

* The literal meaning of "compassion" is "bowels of mercy." This is an expression that means "mercy" or "pity." Other languages may have their own expression that means this.
* Ways of translating "compassion" could include, "a deep caring for" or "helpful mercy."
* The term "compassionate" could also be translated as, "caring and helpful" or "deeply loving and merciful."

#### Bible References:

* Daniel 01:8-10
* Hosea 13:14
* James 05:9-11
* Jonah 04:1-3
* Mark 01:41
* Romans 09:14-16

#### Word Data:

* Strong's: H2550, H2580, H2603, H5150, H5162, H5164, H7349, H7355, H7356, G1653, G3356, G3627, G4697, G4834, G4835

#### Forms Found in the English ULB:

compassion, compassionate, compassions, deal gently with, pitied, pity, sympathy

### conceive

#### Related Ideas:

conception

#### Definition:

The terms "conceive" and "conception" usually refer to becoming pregnant with a child. It can also be used for animals that become pregnant.

* The phrase "conceive a child" could be translated as, "become pregnant" or some other term that is an acceptable way of referring to this.
* The related term "conception" could be translated as, "beginning of a pregnancy" or "moment of becoming pregnant."
* These terms can also refer to creating something or thinking of something, such as an idea, a plan, or a task. Ways to translate this could include, "think of" or "plan" or "create," depending on the context.
* Sometimes this term can be used figuratively as in, "when sin is conceived" which means "when sin is first thought of" or "at the very start of a sin" or "when a sin first begins."

(See also: create, womb)

#### Bible References:

* Genesis 21:1-4
* Hosea 02:4-5
* Job 15:35
* Luke 01:24-25
* Luke 02:21

#### Word Data:

* Strong's: H2029, H2030, H2032, H2232, H2254, H2803, H3179, G1080, G2602, G2845, G4815

#### Forms Found in the English ULB:

conceive, conceived, conceives, conception

### concubine

#### Definition:

A concubine is a woman who is a secondary wife for a man who already has a wife. Usually a concubine is not legally married to the man.

* In the Old Testament, concubines were often female slaves.
* A concubine could be acquired by purchase, through military conquest, or in payment of a debt.
* For a king, having many concubines was a sign of power.
* The New Testament teaches that the practice of having a concubine is against God's will.

#### Bible References:

* 2 Samuel 03:07
* Genesis 22:24
* Genesis 25:5-6
* Genesis 35:21-22
* Genesis 36:12
* Judges 19:1-2

#### Word Data:

* Strong's: H3904, H6370

#### Forms Found in the English ULB:

concubine, concubines

### condemn

#### Related Ideas:

condemnation, denounce, sentence, sentence of condemnation, sentenced to death

#### Definition:

The terms "condemn" and "condemnation" refer to judging someone for doing something wrong.

* Often the word "condemn" includes punishing that person for what they did wrong.
* Sometimes "condemn" means to falsely accuse someone or to judge someone harshly.
* To "denounce" someone is to say that he is guilty of great evil.
* The term "condemnation" refers to the act of condemning or accusing someone. The word "judgment" means the same as "condemnation."

#### Translation Suggestions:

* Depending on the context, this term could be translated as "harshly judge" or "criticize falsely."
* The phrase "condemn him" could be translated as,"judge that he is guilty" or "state that he must be punished for his sin."
* The term "condemnation" could be translated as, "harsh judging" or "declaring to be guilty" or "punishment of guilt."

(See also: judge, punish)

#### Bible References:

* 1 John 03:20
* Job 09:29
* John 05:24
* Luke 06:37
* Matthew 12:07
* Proverbs 17:15-16
* Psalms 034:22
* Romans 05:16

#### Word Data:

* Strong's: H816, H6600, H7561, H8199, H8381, G843, G1349, H1882, G1935, G2607, G2613, G2631, G2632, G2633, G2917, G2919, G2920

#### Forms Found in the English ULB:

condemn, condemnation, condemned, condemning, condemns, denounce, sentence, sentence of condemnation, sentenced to death

### confess

#### Related Ideas:

confession, profess

#### Definition:

To confess means to admit or assert that something is true. A "confession" is a statement or admission that something is true.

* The term "confess" can refer to boldly stating the truth about God. It can also refer to admitting that we have sinned.
* The Bible says that if people confess their sins to God, he will forgive them.
* James the apostle wrote in his letter that when believers confess their sins to each other, this brings spiritual healing.
* The apostle Paul wrote to the Philippians that someday everyone will confess or declare that Jesus is Lord.
* Paul also said that if people confess that Jesus is Lord and believe that God raised him from the dead, they will be saved.

#### Translation Suggestions:

* Depending on the context, ways to translate "confess" could include, "admit" or "testify" or "declare" or "acknowledge" or "affirm."
* Different ways to translate "confession" could be, "declaration" or "testimony" or "statement about what we believe" or "admitting sin."

(See also: faith, testimony)

#### Bible References:

* 1 John 01:8-10
* 2 John 01:7-8
* James 05:16
* Leviticus 05:5-6
* Matthew 03:4-6
* Nehemiah 01:6-7
* Philippians 02:9-11
* Psalms 038:17-18

#### Word Data:

* Strong's: H3034, H8426, G1843, G3670, G3671

#### Forms Found in the English ULB:

confess, confessed, confesses, confessing, confession, profess

### confidence

#### Related Ideas:

assure, carefree, confident, convinced, fully assured, without fear

#### Definition:

The term "confidence" refers to being sure that something is true or certain to happen.

* In the Bible, the term "hope" often means to wait expectantly for something that is sure to happen. The ULB often translates this as "confidence" or "confidence for the future" or "future confidence" especially when it means to be assured of receiving what God has promised to believers in Jesus.
* Often the term "confidence" refers especially to the certainty that believers in Jesus have that they will someday be with God forever in heaven.
* The phrase, "have confidence in God" means to fully expect to receive and experience what God has promised.
* Being "confident" means believing in God's promises and acting with the assurance that God will do what he has said. This term can also have the meaning of acting boldly and courageously.

#### Translation Suggestions:

* The term "confident" could be translated as "assured" or "very sure."
* The phrase "be confident" could also be translated as "trust completely" or "be completely sure about" or "know for certain."
* The term "confidently" could also be translated as "boldly" or "with certainty."
* Depending on the context, ways to translate "confidence" could include, "complete assurance" or "sure expectation" or "certainty."

(See also: believe, believe, bold, faithful, hope, trust)

#### Bible References:

{{topic>confidence&nocomments}}

#### Word Data:

* Strong's: H982, H983, H986, H3689, H3690, H4009, H7961, G2292, G3954, G3982, G4006, G4135, G5287

#### Forms Found in the English ULB:

assure, carefree, confidence, confident, confidently, convinced, fully assured, source of ... confidence, without fear

### confirm

#### Related Ideas:

carry out, cause someone to believe firmly, confirmation, guarantee

#### Definition:

The terms "confirm" and "confirmation" refer to stating or assuring that something is true or sure or trustworthy.

* In the Old Testament, God tells his people that he will "confirm" his covenant with them. This means he is stating that he will keep the promises he made in that covenant.
* When a king is "confirmed" it means that the decision to make him king has been agreed upon and supported by the people.
* To confirm what someone wrote means to say that what was written is true.
* The "confirmation" of the gospel means teaching people about the good news of Jesus in such a way that it shows that it is true.
* To give an oath "as confirmation" means to solemnly state or swear that something is true or trustworthy.
* Ways to translate "confirm" could include, "state as true" or "prove to be trustworthy" or "agree with" or "assure" or "promise," depending on the context.
* To "carry out" a promise is to do what one has promised to do.

(See also: covenant, oath, trust)

#### Bible References:

* 1 Chronicles 16:15-18
* 2 Corinthians 01:21
* 2 Kings 23:3
* Hebrews 06:16-18

#### Word Data:

* Strong's: H1396, H3045, H3559, H4390, H4672, H5414, H5975, H6213, H6965, G950, G951, G3315, G4741, G4972

#### Forms Found in the English ULB:

carry out, cause ... to believe firmly, confirm, confirmation, confirmed, confirms, guaranteed

### conscience

#### Definition:

The conscience is the part of a person's thinking through which God makes him aware that he is doing something sinful.

* God gave people a conscience to help them know the difference between what is right and what is wrong.
* A person who obeys God is said to have a "pure" or "clear" or "clean" conscience.
* If a person has a "clear conscience" it means that he is not hiding any sin.
* If someone ignores their conscience and no longer feels guilty when he sins, this means his conscience is no longer sensitive to what is wrong. The Bible calls this a "seared" conscience, one that is "branded" as if with a hot iron. Such a conscience is also called "insensitive" and "polluted."
* Possible ways to translate this term could include, "inner moral guide" or "moral thinking."

#### Bible References:

* 1 Timothy 01:19
* 1 Timothy 03:09
* 2 Corinthians 05:11
* 2 Timothy 01:03
* Romans 09:01
* Titus 01:15-16

#### Word Data:

* Strong's: G4893

#### Forms Found in the English ULB:

conscience, consciences

### consecrate

#### Related Ideas:

consecrated portion, consecration

#### Definition:

To consecrate means to dedicate something or someone to serve God. The person or object that is consecrated is considered holy and set apart for God.

* The meaning of this term is similar to "sanctify" or to "make holy," but with the added meaning of formally setting apart someone for service to God.
* Things that were consecrated to God included animals to be sacrificed, the altar of burnt offering, and the tabernacle.
* People who were consecrated to God included the priests, the people of Israel, and the oldest male child.
* Sometimes the word "consecrate" has a meaning that is similar to "purify," especially when it pertains to preparing people or things for God's service so that they will be cleansed and acceptable to him.

#### Translation Suggestions:

* Ways to translate "consecrate" could include, "set apart for God's service" or "purify for service to God."
* Also consider how the terms "holy" and "sanctify" are translated.

(See also: holy, pure, sanctify)

#### Bible References:

* 1 Timothy 04:3-5
* 2 Chronicles 13:8-9
* Ezekiel 44:19

#### Word Data:

* Strong's: H3027, H4390, H4394, H4888, H5144, H5145, H6942, H6944

#### Forms Found in the English ULB:

consecrate, consecrated, consecrated portion, consecrates, consecration

### consume

#### Related Ideas:

swallow

#### Definition:

The term "consume" literally means to use up something. It has several figurative meanings.

* In the Bible, the word "consume" often refers to destroying things or people.
* A fire is said to consume things, which means it destroys them by burning them up.
* God is described as a "consuming fire," which is a description of his anger against sin. His anger results in terrible punishment for sinners who do not repent.
* To consume food means to eat or drink something.
* The phrase, "consume the land" could be translated as "destroy the land."

#### Translation Suggestions

* In the context of consuming the land or people, this term could be translated as "destroy."
* When fire is referred to, "consume" could be translated as "burn up."
* The burning bush that Moses saw "was not consumed" which could be translated as, "did not get burned up" or "did not burn up."
* When referring to eating, "consume" could be translated as "eat" or "devour."
* If someone's strength is "consumed," it means his strength is "used up" or "gone."
* The expression, "God is a consuming fire" could be translated as, "God is like a fire that burns things up" or "God is angry against sin and will destroy sinners like a fire."

(See also: devour, wrath)

#### Bible References:

* 1 Kings 18:38-40
* Deuteronomy 07:16
* Jeremiah 03:23-25
* Job 07:09
* Numbers 11:1-3

#### Word Data:

* Strong's: H398, H1086, H1104, H1105, H1197, H2628, H3615, H3617, H3857, H5595, H7462, H8046, H8552, G355, G2068, G2618, G2654, G2666, G2719, G5315

#### Forms Found in the English ULB:

consume, consumed, consumes, consuming, swallow, swallowed, swallows

### contempt

#### Related Ideas:

contemptible, have no standing, insolence, not worth listening to

#### Definitions:

The term "contempt" refers to a deep disrespect and dishonor that is shown toward something or someone. Something that is greatly dishonorable is called "contemptible."

* A person or behavior that shows open disrespect for God is also called "contemptible" and could be translated as "greatly disrespectful" or "completely dishonorable" or "deserving scorn."
* To "hold in contempt" means to regard someone as having less value or to judge someone as less worthy than oneself.
* The following expressions have a similar meaning: "have contempt for" or "show contempt for" or "be in contempt of" or "treat with contempt." These all mean to "strongly disrespect" or "strongly dishonor" something or someone by what is said and done.
* When King David sinned by committing adultery and murder, God said that David had "shown contempt for" God. It means he had greatly disrespected and dishonored God by doing that.

(See also: dishonor)

#### Bible References:

* Daniel 12:1-2
* Proverbs 15:5-6
* Psalms 031:18

#### Word Data:

* Strong's: H936, H937, H959, H963, H1860, H2195, H2781, H7043, H7589, H5006, G1848

#### Forms Found in the English ULB:

contempt, contemptible, have no standing, insolence, not worth listening to, showed ... contempt

### cornerstone

#### Definition:

The term "cornerstone" refers to a large stone that has been specially cut and placed in the corner of the foundation of a building.

* All the other stones of the building are measured and placed in relation to the cornerstone.
* It is very important for the strength and stability of the whole structure.
* In the New Testament, the Assembly of believers is metaphorically compared to a building which has Jesus Christ as its "cornerstone."
* In the same way that the cornerstone of a building supports and determines the position of the whole building, so Jesus Christ is the cornerstone on which the Assembly of believers is founded and supported.

#### Translation Suggestions:

* The term "cornerstone" could also be translated as "main building stone" or "foundation stone."
* Consider whether the target language has a term for a part of a building's foundation that is the main support. If so, this term could be used.
* Another way to translate this would be, "a foundation stone used for the corner of a building."
* It is important to keep the fact that this is a large stone, used as a solid and secure building material. If stones are not used for constructing buildings, there may be another word that could be used that means "large stone" (such as "boulder") but it should also have the idea of being well-formed and made to fit.

#### Bible References:

* Acts 04:11
* Ephesians 02:20
* Matthew 21:42
* Psalms 118:22

#### Word Data:

* Strong's: H68, H6438, H7218, G204, G1137, G2776, G3037

#### Forms Found in the English ULB:

cornerstone, cornerstones

### corrupt

#### Related Ideas:

corruption, depraved, flawed, incorruptibility, incorruptible

#### Definition:

The terms "corrupt" and "corruption" refer to a state of affairs in which people have become ruined, immoral, or dishonest.

* The term "corrupt" literally means to be "bent" or "broken" morally.
* A person who is corrupt has turned away from truth and is doing things that are dishonest or immoral.
* To corrupt someone means to influence that person to do dishonest and immoral things.

#### Translation Suggestions:

* The term to "corrupt" could be translated as to "influence to do evil" or to "cause to be immoral."
* A corrupt person could be described as a person "who has become immoral" or "who practices evil."
* This term could also be translated as "bad" or "immoral" or "evil."
* The term "corruption" could be translated as "the practice of evil" or "evil" or "immorality."
* Something that cannot be corrupted is "incorruptible" and is characterized as having "incorruptibility."

(See also: evil)

#### Bible References:

* Ezekiel 20:42-44
* Galatians 06:6-8
* Genesis 06:12
* Matthew 12:33-35
* Psalm 014:1

#### Word Data:

* Strong's: H2254, H2610, H3891, H4889, H7843, H7844, G861, G1311, G2704, G3392, G3394, G5351, G5356

#### Forms Found in the English ULB:

corrupt, corrupted, corrupting, corruption, corruptly, corrupts, depraved, flawed, incorruptibility, incorruptible

### corrupt witness

#### Related Ideas:

false report, false testimony, false witness, testify falsely

#### Definition:

The terms "false witness" and "corrupt witness" refer to a person who says untrue things about a person or an event, usually in a formal setting such as a court.

* A "false testimony" or "false report" is the actual lie that is told.
* To "bear false witness" means to lie or give a false report about something.
* The Bible gives several accounts in which false witnesses were hired to lie about someone in order to have that person punished or killed.

#### Translation Suggestions:

* To "bear false witness" or "give a false testimony" could be translated as "testify falsely" or "give a false report about someone" or "speak falsely against someone" or "lie."
* When "false witness" refers to a person, it could be translated as "person who lies" or "one who testifies falsely" or "someone who says things that are not true."

(See also: testimony, true)

#### Bible References:

* Deuteronomy 19:19
* Exodus 20:16
* Matthew 15:18-20
* Matthew 19:18-19
* Proverbs 14:5-6
* Psalms 027:11-12

#### Word Data:

* Strong's: H5707, H6030, H7650, H8267, G1965, G3144, G5571, G5575, G5576, G5577

#### Forms Found in the English ULB:

corrupt witness, false report, false testimony, false witness, false witnesses, testify falsely

### council

#### Definition:

A council is a group of people who meet to discuss, give advice, and make decisions about important matters.

* A council is usually organized in an official and somewhat permanent way for a specific purpose, such as making decisions about legal matters.
* The "Jewish Council" in Jerusalem, also known as the "Sanhedrin," had 70 members, which included Jewish leaders such as chief priests, elders, scribes, Pharisees, and Sadducees who met regularly to decide matters of Jewish law. It was this council of religious leaders who put Jesus on trial and decided that he should be killed.
* There were also smaller Jewish councils in other cities.
* The apostle Paul was brought before a Roman council when he was arrested for teaching the gospel.
* Depending on the context, the word "council" could also be translated as "legal assembly" or "political assembly."
* To be "in council" means to be in a special meeting to decide something.
* Note that this is a different word than "counsel," which means, "advice."

(See also: assembly, counsel, Pharisee, law of Moses, priest, Sadducee, scribe)

#### Bible References:

* Acts 07:57-58
* Acts 24:20
* John 03:02
* Luke 22:68
* Mark 13:09
* Matthew 05:22
* Matthew 26:59

#### Word Data:

* Strong's: H4186, H5475, G1010, G4824, G4892

#### Forms Found in the English ULB:

council, councils

### counsel

#### Related Ideas:

advice, advise, advisor, consultation, consult, counselor

#### Definition:

The terms "counsel" and "advice" have the same meaning and refer to helping someone decide about what to do in a certain situation. A wise "counselor" or "advisor" is someone who gives advice or counsel that will help a person make right choices.

* Kings often have official advisors or counselors to help them decide important matters that affect the people they are ruling.
* Sometimes the advice or counsel that is given is not good. Evil advisors may urge a king to take action or make a decree that will harm him or his people.
* To "consult" someone is to ask him for counsel or advice.
* Note that "counsel" is a different word from "council," which refers to a group of people.

#### Translation Suggestions

* Depending on the context, "advice" or "counsel" could also be translated as "help in deciding" or "warnings" or "exhortations" or "guidance."
* The action, to "counsel" could be translated as to "advise" or to "make suggestions" or to "exhort."

(See also: exhort, Holy Spirit, wise)

#### Bible References:

#### Word Data:

* Strong's: H1697, H1847, H1875, H1884, H1907, H2803, H3245, H3272, H3289, H3982, H4156, H4431, H5475, H5779, H6440, H6485, H6963, H6098, H7194, H7592, H8458, G1011, G1012, G1106, G3540, G3622, G4286, G4823, G4824, G4825

#### Forms Found in the English ULB:

advice, advise, advised, advisor, advisors, consult, consultation, consultations, consulted, counsel, counselor, counselors, counsels, guidance

### courage

#### Related Ideas:

brave, courageous, discourage, discouragement, encourage, encouragement

#### Definitions:

The term "courage" refers to boldly facing or doing something that is difficult, frightening, or dangerous.

* The term, "courageous" describes someone who shows courage, who does the right thing even when feeling afraid or pressured to give up.
* A person shows courage when he faces emotional or physical pain with strength and perseverance.
* The expression "take courage" means, "don't be afraid" or "be assured that things will turn out well."
* When Joshua was preparing to go into the dangerous land of Canaan, Moses exhorted him to be "strong and courageous."
* The term "courageous" could also be translated as "brave" or "unafraid" or "bold."
* Depending on the context, to "have courage" could also be translated as, "be emotionally strong" or "be confident" or "stand firm."
* To "speak with courage" could be translated as, "speak boldly" or "speak without being afraid" or "speak confidently."

The terms "encourage" and encouragement" refer to saying and doing things to cause someone to have comfort, hope, confidence, and courage.

* A similar term is "exhort," which means to urge someone to reject an activity that is wrong and to instead do things that are good and right.
* The apostle Paul and other New Testament writers taught Christians to encourage one another to love and serve others.

The term "discourage" refers to saying and doing things that cause people to lose hope, confidence, and courage and so to have less desire to keep working hard to do what they know they should do.

#### Translation Suggestions

* Depending on the context, ways to translate "encourage" could include "urge" or "comfort" or "say kind things" or "help and support."
* The phrase "give words of encouragement" means "say things that cause other people to feel loved, accepted, and empowered."

(See also: confidence, exhort, fear, strength)

#### Bible References:

* Deuteronomy 01:37-38
* 2 Kings 18:19-21
* 1 Chronicles 17:25
* Matthew 09:20-22
* 1 Corinthians 14:1-4
* 2 Corinthians 07:13
* Acts 05:12-13
* Acts 16:40
* Hebrews 03:12-13
* Hebrews 13:5-6

#### Word Data:

* Strong's: H47, H533, H553, H1368, H2388, H2388, H2428, H3820, H3824, H7307, G2114, G2115, G2174, G2292, G2293, G2294, H2865, G3870, G3874, G3954, G4389, G4837, G5111

#### Forms Found in the English ULB:

brave, bravest, courage, courageous, dare, dared, discourage, discouraged, discouragement, discouraging, encourage, encouraged, encouragement, encouraging, take courage

### court

#### Related Ideas:

courtyard

#### Definition:

The terms "courtyard" and "court" refer to an enclosed area that is open to the sky and surrounded by walls. The term "court" also refers to a place where judges decide legal and criminal matters.

* The tabernacle was surrounded by one courtyard which was enclosed by walls made of thick, cloth curtains.
* The temple complex had three inner courtyards: one for the priests, one for Jewish men, and one for Jewish women.
* These inner courtyards were surrounded by a low stone wall that separated them from an outer courtyard where Gentiles were permitted to worship.
* The courtyard of a house was an open area in the middle of the house.
* The phrase "king's court" can refer to his palace or to a place in his palace where he makes judgments.
* The expression, "courts of Yahweh" is a figurative way of referring to Yahweh's dwelling place or to the place where people go to worship Yahweh.

#### Translation Suggestions:

* The term "courtyard" could be translated as "enclosed space" or "walled-in land" or "temple grounds" or "temple enclosure."
* Sometimes the term "temple" may need to be translated as "temple courtyards" or "temple complex" so that it is clear that the courtyards are being referred to, not the temple building.
* The expression, "courts of Yahweh" could be translated as, "place where Yahweh lives" or "place where Yahweh is worshiped."
* The term used for a king's court could also be used to refer to Yahweh's court.

(See also: Gentile, judge, king, tabernacle, temple)

#### Bible References:

* 2 Kings 20:4-5
* Exodus 27:09
* Jeremiah 19:14-15
* Luke 22:55
* Matthew 26:69-70
* Numbers 03:26
* Psalms 065:4

#### Word Data:

* Strong's: H1508, H2691, H5835, H7339, H8651, G833, G4259

#### Forms Found in the English ULB:

court, courts, courtyard, courtyards

### covenant

#### Related Ideas:

agreed, contract, new covenant, will

#### Definition:

A covenant is a formal, binding agreement between two parties that one or both parties must fulfill.

* This agreement can be between individuals, between groups of people, or between God and people.
* When people make a covenant with each other, they promise that they will do something, and they must do it.
* Examples of human covenants include marriage covenants, business agreements or contracts, and treaties between countries.
* Throughout the Bible, God made several different covenants with his people.
* In some of the covenants, God promised to fulfill his part without conditions. For example, when God established his covenant with mankind promising to never destroy the earth again with a worldwide flood, this promise had no conditions for people to fulfill.
* In other covenants, God promised to fulfill his part only if the people obeyed him and fulfilled their part of the covenant.

The term "new covenant" refers to the commitment or agreement God made with his people through the sacrifice of his Son, Jesus.

* God's "new covenant" was explained in the part of the Bible called the "New Testament."
* This new covenant is in contrast to the "old" or "former" covenant that God had made with the Israelites in Old Testament times.
* The new covenant is better than the old one because it is based on the sacrifice of Jesus, which completely atoned for people's sins forever. The sacrifices made under the old covenant did not do this.
* God writes the new covenant on the hearts of those who become believers in Jesus. This causes them to want to obey God and to begin to live holy lives.
* The new covenant will be completely fulfilled in the end times when God establishes his reign on earth. Everything will once again be very good, as it was when God first created the world.

#### Translation Suggestions:

* Depending on the context, ways to translate this term could include, "binding agreement" or "formal commitment" or "pledge" or "contract."
* Some languages may have different words for covenant depending on whether one party or both parties have made a promise they must keep. If the covenant is one-sided, it could be translated as "promise" or "pledge."

Make sure the translation of this term does not sound like people proposed the covenant. In all cases of covenants between God and people, it was God who initiated the covenant.

The term "new covenant" could be translated as "new formal agreement" or "new pact" or "new contract."

* The word "new" in these expressions has the meaning of "fresh" or "new kind of" or "another."

(See also: covenant, promise)

#### Bible References:

* Genesis 09:12
* Genesis 17:07
* Genesis 31:44
* Exodus 34:10-11
* Joshua 24:24-26
* 2 Samuel 23:5
* 2 Kings 18:11-12
* Mark 14:24
* Luke 01:73
* Luke 22:20
* Acts 07:08
* 1 Corinthians 11:25-26
* 2 Corinthians 03:06
* Galatians 03:17-18
* Hebrews 12:24

#### Word Data:

* Strong's: H1285, H1697, H2319, H2374, G1242, G4934

#### Forms Found in the English ULB:

agreed, contract, covenant, covenants, new covenant, will

### covenant faithfulness

#### Related Ideas:

covenant loyalty, loving kindness, steadfast love, unfailing love

#### Definition:

This term is used to describe God's commitment to fulfill the promises that he made to his people.

* God made promises to the Israelites in formal agreements called "covenants."
* The "covenant faithfulness" or "covenant loyalty" of Yahweh refers to the fact that he keeps his promises to his people.
* God's faithfulness to keep his covenant promises is an expression of his grace toward his people.
* The term "loyalty" is another word that refers to being committed and dependable, to do and say what has been promised, and what will benefit someone else.

#### Translation Suggestions:

* The way this term is translated will also depend on how the terms "covenant" and "faithfulness" are translated.
* Other ways to translate this term could include, "faithful love" or "loyal, committed love" or "loving dependability."

(See also: covenant, faithful, grace, Israel, people of God, promise)

#### Bible References:

* Ezra 03:11
* Numbers 14:18

#### Word Data:

* Strong's: H2617

#### Forms Found in the English ULB:

covenant faithfulness, covenant loyalty, loving kindness, steadfast love, unfailing love

### cow

#### Related Ideas:

bull, calf, cattle, heifer, ox, oxen

#### Definition:

The terms "cow," "bull," "heifer," "ox," and "cattle" all refer to a kind of large, four-legged bovine animal that eats grass.

* The female of this kind of animal is called a "cow," the male is a "bull," and their offspring is a "calf."
* In the Bible, cattle were among the "clean" animals that the people could eat and use for sacrifice. They were primarily raised for their meat and milk.

A "heifer" is an adult female cow that has not yet given birth to a calf.

An "ox" is a type of cattle that is specifically trained to do agricultural work. The plural of this term is "oxen." Usually oxen are male and have been castrated.

* Throughout the Bible, oxen were depicted as animals tied together by a yoke to pull a cart or a plow.
* Having oxen work together under a yoke was such a common occurrence in the Bible that the phrase to "be under a yoke" became a metaphor for hard work and labor.
* A bull is also a male type of cattle, but it has not been castrated and has not been trained as a work animal.

(See also: yoke)

#### Bible References:

* Genesis 15:9-11
* Exodus 24:5-6
* Numbers 19:1-2
* Deuteronomy 21:3-4
* 1 Samuel 01:24-25
* 1 Samuel 15:03
* 1 Samuel 16:2-3
* 1 Kings 01:09
* 2 Chronicles 11:15
* 2 Chronicles 15:10-11
* Matthew 22:4
* Luke 13:15
* Luke 14:05
* Hebrews 09:13

#### Word Data:

* Strong's: H47, H441, H504, H929, H1165, H1241, H4399, H4735, H4806, H5695, H5697, H6499, H6629, H7214, H7716, H7794, H7921, H8450, G1016, G1151, G2353, G2934, G3447, G3448, G5022

#### Forms Found in the English ULB:

bull, bull's, bulls, calf, calves, cattle, cow, cows, fattened calves, heifer, heifer's, ox, oxen

### create

#### Related Ideas:

creation, creator, workmanship

#### Definition:

The term "create" means to make something or to cause something to be. Whatever is created is called a "creation." God is called the "Creator" because he caused everything in the entire universe to come into existence.

* When this term is used to refer to God creating the world, it means he made it out of nothing.
* When human beings "create" something, it means they made it out of things that already existed.
* Sometimes "create" is used in a figurative way to describe something abstract, such as creating peace, or creating a pure heart in someone.
* The term "creation" can refer to the very beginning of the world when God first created everything. It can also be used to refer generally to everything that God created. Sometimes the word "creation" refers more specifically to just the people in the world.
* "Workmanship" is anything that a person makes.

#### Translation Suggestions:

* Some languages may have to directly say that God created the world "out of nothing" to make sure this meaning is clear.
* The phrase, "since the creation of the world" means, "since the time when God created the world."
* A similar phrase, "at the beginning of creation" could be translated as, "when God created the world at the beginning of time," or "when the world was first created."
* To preach the good news to "all creation" means to preach the good news to "all people everywhere on earth."
* The phrase "Let all creation rejoice" means "Let everything that God created rejoice."
* Depending on the context, "create" could be translated as "make" or "cause to be" or "make out of nothing."
* The term "the Creator" could be translated as "the One who created everything" or "God, who made the whole world."
* Phrases like "your Creator" could be translated as "God, who created you."

(See also: God, good news, world)

#### Bible References:

* 1 Corinthians 11:9-10
* 1 Peter 04:17-19
* Colossians 01:15
* Galatians 06:15
* Genesis 01:01
* Genesis 14:19-20

#### Word Data:

* Strong's: H1254, H3335, H4639, H6213, H7069, G2041, G2675, G2936, G2937, G2938, G2939, G5480

#### Forms Found in the English ULB:

create, created, created thing, creates, creation, creator, thing that has been created, workmanship

### creature

#### Definition:

The term "creature" refers to all the living beings that God created, both humans and animals.

* The prophet Ezekiel described seeing "living creatures" in his vision of the glory of God. He did not know what they were, so he gave them this very general label.
* Note that the term "creation" has a different meaning since it includes everything God created, both living and nonliving things (such as land, water, and stars). The term "creature" only includes living things.

#### Translation Suggestions

* Depending on the context, "creature" could be translated as, "being" or "living being" or "created being."
* The plural, "creatures" could be translated as "all living things" or "people and animals" or "animals" or "human beings."

(See also: create)

#### Bible References:

* Daniel 04:10-12
* Ezekiel 01:09
* Joshua 10:28
* Leviticus 11:46-47
* Revelation 19:04

#### Word Data:

* Strong's: H1320, H1321, H1870, H2119, H2416, H4639, H5315, H5971, H8318, H8577, G2226, G2938

#### Forms Found in the English ULB:

creature, creatures

### crime

#### Related Ideas:

criminal

#### Definition:

The term "crime" usually refers to a sin that involves breaking the law of a country or state. The term "criminal" refers to someone who has committed a crime.

* Types of crimes include such things as killing a person or stealing someone's property.
* A criminal is usually captured and kept in some form of captivity such as a prison.
* In Bible times, some criminals became fugitives, wandering from place to place to escape people who wanted to harm them out of revenge for their crime.

(See also: thief)

#### Bible References:

* 2 Timothy 02:09
* Hosea 06:8-9
* Job 31:26-28
* Luke 23:32
* Matthew 27:23-24

#### Word Data:

* Strong's: H2154, H2400, H4639, H5771, H7563, H7564, G2556, G2557, G4467

#### Forms Found in the English ULB:

crime, crimes, criminal, criminals

### cross

#### Definition:

In Bible times, a cross was an upright wooden post stuck into the ground, with a horizontal wooden beam attached to it near the top.

* During the time of the Roman Empire, the Roman government would execute criminals by tying or nailing them to a cross and leaving them there to die.
* Jesus was falsely accused of crimes he did not commit and the Romans put him to death on a cross.
* Note that this is a completely different word from the verb "cross" that means to go over to the other side of something, such as a river or lake.

#### Translation Suggestions:

* This term could be translated using a term in the target language that refers to the shape of a cross.
* Consider describing the cross as something on which people were killed, using phrases such as "execution post" or "tree of death."
* Also consider how this word is translated in a Bible translation in a local or national language.

(See also: crucify, Rome)

#### Bible References:

* 1 Corinthians 01:17
* Colossians 02:15
* Galatians 06:12
* John 19:18
* Luke 09:23
* Luke 23:26
* Matthew 10:38
* Philippians 02:08

#### Word Data:

* Strong's: G4716

#### Forms Found in the English ULB:

cross

### crown

#### Related Ideas:

crest, garland, wreath

#### Definition:

A crown is a decorative, circular headpiece worn on the head of rulers such as kings and queens. The term to "crown" means to put a crown on someone's head; figuratively it means to "honor."

* Crowns are usually made of gold or silver, and are embedded with precious gems such as emeralds and rubies.
* A crown is a symbol of a king's power and wealth.
* By contrast, the crown made of thorn branches that the Roman soldiers placed on Jesus' head was meant to mock him and hurt him.
* If a person is "crowned," this means that a crown was put on his head.
* In ancient times, winners of athletic contests would be awarded a crown made out of olive branches. The apostle Paul mentions this crown in his second letter to Timothy.
* A "crest" is a crown or a piece of metal or expensive wood with a design on it or something else that people recognize as a symbol of the king or another official. A person whom the official wants to honor will wear the "crest" or put it on the animal that he rides or that pulls his chariot.
* A "garland" and "a wreath" are a crown or necklace made of flowers or leaves.

Sometimes "crown" is used figuratively. \* The figurative use of to "crown" means to honor someone. We honor God by obeying him and praising him to others. This is like putting a crown on him and acknowledging that he is King. \* Pauls calls fellow believers his "joy and crown." In this expression, "crown" is used figuratively to mean that Paul has been greatly blessed and honored by how these believers have remained faithful in serving God.

#### Translation Suggestions:

* When used figuratively, "crown" could be translated as "prize" or "honor" or "reward."
* The figurative use of to "crown" could be translated as to "honor" or to "decorate."
* The expression, "he was crowned with glory and honor" could be translated as, "glory and honor were bestowed on him" or "he was given glory and honor" or "he was endowed with glory and honor."

(See also: glory, king, olive)

#### Bible References:

* John 19:03
* Lamentations 05:16
* Matthew 27:29
* Philippians 04:01
* Psalms 021:03
* Revelation 03:11

#### Word Data:

* Strong's: H3803, H3804, H5145, H5849, H5850, H6936, G1238, G4735, G4737

#### Forms Found in the English ULB:

crest, crown, crowned, crowns, garland, wreath

### crucify

#### Related Ideas:

nail him to a cross

#### Definition:

The term "crucify" means to execute someone by attaching him to a cross and leaving him there to suffer and die in great pain.

* The victim was either tied to the cross or nailed to it. Crucified people died from blood loss or from suffocation.
* The ancient Roman Empire frequently used this method of execution to punish and kill people who were terrible criminals or who had rebelled against the authority of their government.
* The Jewish religious leaders asked the Roman governor to order his soldiers to crucify Jesus. The soldiers nailed Jesus to a cross. He suffered there for six hours, and then died.

#### Translation Suggestions:

* The term "crucify" could be translated as, "kill on a cross" or "execute by nailing to a cross."

(See also: cross, Rome)

#### Bible References:

* Acts 02:23
* Galatians 02:20-21
* Luke 23:20-22
* Luke 23:34
* Matthew 20:17-19
* Matthew 27:23-24

#### Word Data:

* Strong's: G388, G4362, G4717, G4957

#### Forms Found in the English ULB:

crucified, crucify, nailing ... to a cross

### cry

#### Related Ideas:

outcry, raised his voice, scream, shout, speak out, speak loudly

#### Definition:

The terms "cry" or "cry out" often mean to say something loudly and urgently. Someone can "cry out" in pain or in distress or in anger.

* The phrase "cry out" also means to shout or call out, often with the intent to ask for help.
* This term could also be translated as "exclaim loudly" or "urgently ask for help," depending on the context.
* An expression such as, "I cry out to you" could be translated as, "I call to you for help" or "I urgently ask you for help."

(See also: call, plead)

#### Bible References:

* Job 27:09
* Mark 05:5-6
* Mark 06:48-50
* Psalm 022:1-2

#### Word Data:

* Strong's: H1058, H2199, H2201, H6030, H6463, H6670, H6682, H6817, H6818, H6873, H6963, H7121, H7123, H7321, H7440, H7442, H7723, H7737, H7768, H7771, H7775, H8643, H8663, G310, G349, G400, G863, G994, G995, G1916, G2019, G2799, G2805, G2896, G2905, G2906, G2929, G4377, G5455

#### Forms Found in the English ULB:

cried, cried for help, cried out, cries, cries of distress, cries out, cry, cry ... for help, cry aloud, cry of distress, cry out, crying, crying out, outcries, outcry, raised ... voice, scream, screams, shout, shout out loud, shouted, shouting, shouting out, shouts, speak out, spoke loudly

### cupbearer

#### Definition:

In Old Testament times, a "cupbearer" was a king's servant who was given the task of bringing the king his cup of wine, usually tasting the wine first to make sure it had not been poisoned.

* The literal meaning of this term is "cup bringer" or "someone who brings the cup."
* A cupbearer was known for being very trustworthy and loyal to his king.
* Because of his trusted position, a cupbearer would often have influence in the decisions the ruler made.
* Nehemiah was the cupbearer for King Artaxerxes of Persia during the time when some of the Israelites were in captivity in Babylon.

(See also: Artaxerxes, Babylon, captive, Persia, Pharaoh)

#### Bible References:

* 1 Kings 10:3-5
* Nehemiah 01:11

#### Word Data:

* Strong's: H8248

#### Forms Found in the English ULB:

cupbearer, cupbearers

### curse

#### Related Ideas:

accursed, speak evil

#### Definition:

The term "curse" means to cause negative things to happen to the person or thing that is being cursed.

* A curse can be a statement that harm will happen to someone or something.
* To curse someone can also be an expression of desire that bad things will happen to them.
* It can also refer to the punishment or other negative things that someone causes to happen to someone.

#### Translation Suggestions:

* This term could be translated as "cause bad things to happen to" or "declare that something bad will happen to" or "swear to cause evil things to happen to."
* In the context of God sending curses on his disobedient people, it could be translated as, "punish by allowing bad things to happen."
* The term "cursed" when used to describe people could be translated as, "(this person) will experience much trouble."
* The phrase "cursed be" could be translated as, "May (this person) experience great difficulties."
* The phrase, "Cursed is the ground" could be translated as, "The soil will not be very fertile."
* "Cursed be the day I was born" could also be translated as, "I am so miserable it would have been better not to be born."
* However, if the target language has the phrase "cursed be" and it has the same meaning, then it is good to keep the same phrase.

(See also: bless)

#### Bible References:

* 1 Samuel 14:24-26
* 2 Peter 02:12-14
* Galatians 03:10
* Galatians 03:14
* Genesis 03:14
* Genesis 03:17
* James 03:10
* Numbers 22:06
* Psalms 109:28

#### Word Data:

* Strong's: H422, H423, H779, H1288, H2194, H2778, H3994, H5344, H6895, H7043, H7045, H7621, G331, G332, G685, G1944, G2551, G2652, G2653, G2671, G2672

#### Forms Found in the English ULB:

accursed, curse, cursed, curses, cursing, speaks evil

### curtain

#### Related Ideas:

covering, screen

#### Definition:

In the Bible, the term "curtain" refers to a very thick, heavy piece of material used in the making of the tabernacle and the temple.

* The tabernacle was built using four layers of curtains for the top and sides. These curtain coverings were made of cloth or animal skins.
* Cloth curtains were also used to form a wall surrounding the tabernacle courtyard. These curtains were made out of "linen" which was a kind of cloth made out of the flax plant.
* In both the tabernacle and temple building, a thick cloth curtain hung between the holy place and the most holy place. It was this curtain that was miraculously torn into two parts when Jesus died.
* The "screens" were curtains hung at the entrance to the courtyard of the tabernacle, at the entrance to the tabernacle, and in front of the ark of the covenant.

#### Translation Suggestions:

* Since modern-day curtains are very different from the curtains used in the Bible, it may be more clear to use a different word or to add words that describe the curtains.
* Depending on the context, ways to translate this term could include, "curtain covering" or "covering" or "piece of thick cloth" or "animal skin covering" or "hanging piece of cloth."

(See also: holy place, tabernacle, temple)

#### Bible References:

* Hebrews 10:20
* Leviticus 04:17
* Luke 23:45
* Matthew 27:51
* Numbers 04:05

#### Word Data:

* Strong's: H1852, H3407, H4539, H6532, H7050, G2665

#### Forms Found in the English ULB:

covering, curtain, curtains, screen, screening

### cut off

#### Related Ideas:

chop down, cut down, cut in two, pluck out, shear, tear off

#### Definition:

The expression "cut off" literally means to use a sharp instrument to remove a part of something. This can refer to, for example, removing a limb from a tree or an arm or leg from a person, or to chopping a tree completely down.

The expression "cut off" is also used to refer to God causing a river to stop flowing.

The metaphor "cut off" refers to people or God separating a person from his nation or community either by driving him away or by killing him.

To "shear" is to cut the hair off of an animal.

To "pluck" is to separate a part of something from the rest by pulling it off or out.

* In the Old Testament, disobeying God's commands resulted in being cut off, or separated, from God's people and from his presence.
* God also said he would "cut off" or destroy the non-Israelite nations, because they did not worship or obey him and were enemies of Israel.

#### Picture of Cut Off From People:

<image: https://content.bibletranslationtools.org/WycliffeAssociates/en\_tw/raw/branch/master/PNGs/c/Cutofffrompeople.png>

#### Translation Suggestions:

* The expression "be cut off" could be translated as "be banished" or "be sent away" or "be separated from" or "be killed" or "be destroyed."
* Depending on the context, to "cut off" could be translated as, to "destroy" or to "send away" or to "separate from" or to "destroy."
* In the context of flowing waters being cut off, this could be translated as "were stopped" or "were caused to stop flowing" or "were divided."

#### Bible References:

* Genesis 17:14
* Judges 21:06
* Proverbs 23:18

#### Word Data:

* Strong's: H1214, H1219, H1438, H1494, H1497, H1504, H1629, H1820, H2686, H3582, H3772, H5243, H5352, H6789, H7088, H7096, H7112, H7113, G609, G851, G1581, G1807

#### Forms Found in the English ULB:

chop ... down, chopped ... down, cut ... down, cut ... off, cut ... out of, cut in two, cut off, cuts ... off, cutting ... off, eliminate, pluck ... out, shear, sheared, tear ... off

### cypress

#### Definition:

The term "cypress" refers to a kind of fir tree that was plentiful in the regions where people lived in Bible times, especially countries bordering the Mediterranean Sea.

* Cyprus and Lebanon are two places that are specifically mentioned in the Bible as having many cypress trees.
* The wood that Noah used to build the ark may have been cypress.
* Because cypress wood is sturdy and long-lasting, it was used by ancient peoples for building boats and other structures.

(See also: ark, Cyprus, fir, Lebanon)

#### Bible References:

* Acts 11:19-21
* Genesis 06:14
* Hosea 14:08
* Isaiah 44:14
* Isaiah 60:13
* Zechariah 11:02

#### Word Data:

* Strong's: H1265, H8645

#### Forms Found in the English ULB:

cypress

### darkness

#### Related Ideas:

dark, darken, gloom

#### Definition:

The terms "darkness" and "gloom" literally means an absence of light. There are also several figurative meanings of these terms:

* As a metaphor, "darkness" means "impurity" or "evil" or "spiritual blindness."
* It also refers to anything related to sin and moral corruption.
* The expression "dominion of darkness" refers to all that is evil and ruled by Satan.
* The term "darkness" can also be used as a metaphor for death.
* People who do not know God are said to be "living in darkness," which means they do not understand or practice righteousness.
* God is light (righteousness) and the darkness (evil) cannot overcome that light.
* The place of punishment for those who reject God is sometimes referred to as "outer darkness."
* The term "gloom" can be used as a metaphor for sadness.

#### Translation Suggestions:

* It is best to translate this term literally, with a word in the project language that refers to the absence of light. This could also be a term that refers to the darkness of a room with no light or to the time of day when there is no light.
* For the figurative uses, it is also important to keep the image of darkness in contrast to light, as a way to describe evil and deception in contrast to goodness and truth.
* Depending on the context, other ways to translate this could be, "darkness of night" (as opposed to "light of day") or "not seeing anything, like at night" or "evil, like a dark place".

(See also: corrupt, dominion, kingdom, light, redeem, righteous)

#### Bible References:

* 1 John 01:06
* 1 John 02:08
* 1 Thessalonians 05:05
* 2 Samuel 22:12
* Colossians 01:13
* Isaiah 05:30
* Jeremiah 13:16
* Joshua 24:7
* Matthew 08:12

#### Word Data:

* Strong's: H652, H653, H2816, H2821, H2822, H2825, H3990, H3991, H4285, H5890, H6205, H6751, H6937, G2217, G4652, G4653, G4654, G4655, G4656

#### Forms Found in the English ULB:

dark, darken, darkened, darker, darkness, gloom, thick darkness, turned dark

### daughter of Zion

#### Definition:

"Daughter of Zion" is a figurative way of referring to the people of Israel. It is usually used in prophecies.

* In the Old Testament, "Zion" is often used as another name for the city of Jerusalem.
* Both "Zion" and "Jerusalem" are also used to refer to Israel.
* The term "Daughter" is a term of endearment or affection. It is a metaphor for the patience and care that God has for his people.

#### Translation Suggestions:

* Ways to translate this could include "my daughter Israel, from Zion" or "people from Zion, who are like a daughter to me" or "Zion, my dear people Israel."
* It is best to keep the term "Zion" in this expression since it is used many times in the Bible. A note could be included in the translation to explain its figurative meaning and prophetic use.
* It is also better to keep the term "Daughter" in the translation of this expression, as long as it is understood correctly.

(See also: Jerusalem, prophet, Zion)

#### Bible References:

* Jeremiah 06:02
* John 12:15
* Matthew 21:05

#### Word Data:

* Strong's: H6726

#### Forms Found in the English ULB:

daughter of Zion

### day

#### Related Ideas:

daily, daytime, morning, today

#### Definition:

The term "day" literally refers to a period of time lasting 24 hours beginning at sundown. It is also used figuratively.

* For the Israelites and the Jews, a day began at sunset of one day and ended at sunset of the next day.
* Sometimes the term "day" is used figuratively to refer to a longer period of time, such as the "day of Yahweh" or "last days."
* Some languages will use a different expression to translate these figurative uses or will translate "day" nonfiguratively.
* Other translations of "day" could include, "time" or "season" or "occasion" or "event," depending on the context.

(See also: judgment day, last day)

#### Bible References:

* Acts 20:06
* Daniel 10:04
* Ezra 06:15
* Ezra 06:19
* Matthew 09:15

#### Word Data:

* Strong's: H3117, H3118, H3119, H6242, G2250, G4594

#### Forms Found in the English ULB:

daily, day, day's, days, days', daytime, morning, today

### day of the Lord

#### Related Ideas:

day of Christ Jesus, day of Jesus Christ, day of Yahweh, day of Yahweh's wrath

#### Description:

The Old Testament term "day of Yahweh" is used to refer to one or more specific times when God would punish people for their sin.

* The New Testament term "day of the Lord" usually refers to the day or time when the Lord Jesus will come back to judge people at the end of time.
* This final, future time of judgment and resurrection is also sometimes referred to as the "last day." This time will begin when the Lord Jesus comes back to judge sinners and will permanently establish his rule.
* The word "day" in these phrases may sometimes refer to a literal day or it may refer to a "time" or "occasion" that is longer than a day.
* Sometimes the punishment is referred to as a "pouring out of God's wrath" upon those who do not believe.

#### Translation Suggestions:

* Depending on the context, other ways to translate "day of Yahweh" could include "time of Yahweh" or "time when Yahweh will punish his enemies" or "time of Yahweh's wrath."
* Other ways to translate "day of the Lord" could include "time of the Lord's judgment" or "time when the Lord Jesus will return to judge people."

(See also: day, judgment day, lord, resurrection, Yahweh)

#### Bible References:

* 1 Corinthians 05:05
* 1 Thessalonians 05:02
* 2 Peter 03:10
* 2 Thessalonians 02:02
* Acts 02:20-21
* Philippians 01:9-11

#### Word Data:

* Strong's: H3068, H3117, G2250, G2962

#### Forms Found in the English ULB:

day of Christ Jesus, day of Jesus Christ, day of Yahweh, day of Yahweh's wrath, day of our Lord Jesus, day of our Lord Jesus Christ, day of the Lord

### deacon

#### Definition:

A deacon is a person who serves in the local church, helping fellow believers with practical needs, such as food or money.

* The word "deacon" is taken directly from a Greek word meaning "servant" or "minister."
* From the time of the early Christians, being a deacon has been a well-defined role and ministry in the Church body.
* For example, in the New Testament, deacons would make sure that whatever money or food that the believers shared would be distributed fairly to the widows among them.
* The term "deacon" could also be translated as "church minister" or "church worker" or "church servant," or some other phrase that shows that the person has been formally appointed to do specific tasks that benefit the local Christian community.

(See also: minister, servant)

#### Bible References:

* 1 Timothy 03:10
* 1 Timothy 03:13
* Philippians 01:01

#### Word Data:

* Strong's: G1249

#### Forms Found in the English ULB:

deacon, deacons

### death

#### Related Ideas:

breathed their last, dead, deadly, deadness, deathly, die, lethal, mortal, stop breathing

#### Definition:

This term is used to refer to both physical and spiritual death. Physically, it refers to when the physical body of a person stops living. Spiritually, it refers to sinners being separated from a holy God because of their sin.

#### 1. Physical death

* To "die" means to stop living. Death is the end of physical life.
* A person's spirit leaves his body when he dies.
* When Adam and Eve sinned, physical death came into the world.
* The expression "put to death" refers to killing or murdering someone, especially when a king or other ruler gives an order for someone to be killed.
* The words "deadly" and "lethal" describe something that causes someone to die.
* Something that is "mortal" can die; it does not live forever.

#### 2. Spiritual death

* Spiritual death is the separation of a person from God.
* Adam died spiritually when he disobeyed God. His relationship with God was broken. He became ashamed and tried to hide from God.
* Every descendant of Adam is a sinner, and is spiritually dead. God makes us spiritually alive again when we have faith in Jesus Christ.

#### Translation Suggestions:

* To translate the words "die," death," and dead," it is usually best to use the everyday, natural word or expression in the target language that refers to death. This is true both when “death” refers to physical death and when it refers to spiritual death.
* In some languages, to "die" may be expressed as to "not live." The term "dead" may be translated as "not alive" or "not having any life" or "not living."
* The expression "the dead" is a nominal adjective that refers to people who have died. Some languages will translate this as "dead people" or "people who have died."
* The expression "put to death" could also be translated as "kill" or "murder" or "execute."

(See also: believe, faith, life, spirit)

#### Bible References:

* 1 Corinthians 15:21
* 1 Thessalonians 4:17
* Acts 10:42
* Acts 14:19
* Colossians 2:15
* Colossians 2:20
* Genesis 2:15-17
* Genesis 34:27
* Matthew 16:28
* Romans 5:10
* Romans 5:12
* Romans 6:10

#### Word Data:

* Strong's: H6, H1478, H1826, H1934, H2491, H4191, H4192, H4193, H4194, H4463, H5038, H5315, H6297, H6757, H7496, H7523, H7819, H8045, H8546, H8552, G336, G337, G520, G599, G615, G622, G1634, G2079, G2253, G2286, G2287, G2288, G2289, G2348, G2837, G2966, G3498, G3499, G3500, G4430, G4880, G4881, G5053, G5054

#### Forms Found in the English ULB:

about to die, breathed ... last, causes ... death, dead, deadly, deadness, death, deathly, deaths, die, die with, died, dies, dying, fatal, lethal, mortal, stop breathing, stops breathing

### deceive

#### Related Ideas:

lie, deal falsely, deceit, deception, deceptive, delusion, entice, error, false, falsehood, flatter, illusion, trick

#### Definition:

The word "deceive" means to cause someone to believe something that is not true.

* The words "deceit" and "deception" can refer to an act or habit of deceiving others or to a message that is not truthful.
* A "deceiver" is someone who causes others to believe something that is not true. For example, Satan is called a "deceiver." The evil spirits that he controls are also deceivers.
* The words “deceitful” and “deceptive” can describe people who deceive others or to messages or actions that are meant to deceive others.
* To “entice” someone is to deceive him into thinking that he will enjoy doing something evil.
* To “defraud” someone is to use deceit to get from him something that he would not give if he knew the truth.
* To “flatter” someone is to praise him falsely so that he will do what the speaker wants him to do.
* To “lie” to someone or to tell a “lie” is not the same as to lie down to go to sleep.

#### Translation Suggestions:

* Depending on the context, “deceive” could be translated as "lie to," "mislead," "trick," or "fool."
* "Deceiver" could be translated as "liar" or "one who misleads" or "someone who deceives."
* Depending on the context, the terms "deception" or "deceit" could be translated with a word or phrase that means "falsehood" or "lying" or "trickery" or "dishonesty."
* The terms "deceptive" or "deceitful" could be translated as "untruthful" or "misleading" or "lying" to describe a person who speaks or acts in a way that causes other people to believe things that are not true.

(See also: true)

#### Bible References:

* 1 John 1:8
* 1 Timothy 2:14
* 2 Thessalonians 2:3-4
* Genesis 3:12-13
* Genesis 31:26-28
* Leviticus 19:11-12
* Matthew 27:64
* Micah 6:11

#### Word Data:

* Strong's: H898, H2048, H2505, H3577, H3584, H3868, H4123, H4604, H4820, H4860, H5230, H5377, H5558, H6121, H6231, H6601, H7411, H7423, H7683, H7686, H7723, H7952, H8267, H8496, H8582, H8591, H8649, G538, G539, G1386, G1387, G1388, G1818, G3884, G4105, G2296, G4106, G4108, G5422, G5423, G5571

#### Forms Found in the English ULB:

a lie, deal falsely, deceit, deceitful, deceitfully, deceitfulness, deceive, deceived, deceiver, deceivers, deceives, deceiving, deception, deceptive, defraud, defrauded, delusion, entice, error, false, falsehood, falsely, flatter, flattering, flatters, flattery, illusions, liar, liars, lies, trick

### declare

#### Related Ideas:

announce, declaration, proclaim, proclamation, pronounce

#### Definition:

The terms "declare" and "declaration" refer to making a formal or public statement, often to emphasize something. To "proclaim" means to announce or declare something publicly and boldly.

* A "declaration" not only emphasizes the importance of what is being proclaimed, but it also calls attention to the one making the declaration.
* For example, in the Old Testament, a message from God is often preceded by "the declaration of Yahweh" or "this is what Yahweh declares." This expression emphasizes that it is Yahweh himself who is saying this. The fact that the message comes from Yahweh shows how important that message is.
* Often in the Bible, "proclaim" means to announce publicly something that God has commanded, or to tell others about God and how great he is.
* In the New Testament, the apostles proclaimed the good news about Jesus to many people in many different cities and regions.
* The term "proclaim" can also be used for decrees made by kings or for denouncing evil in a public way.

#### Translation Suggestions:

* Depending on the context, "declare" could be translated as "proclaim" or "publicly state" or "strongly say" or "emphatically state."
* The term "declaration" could be translated as "statement" or "proclamation."
* The term "proclaim" could be translated as "announce" or "openly preach" or "publicly declare."
* The term "proclamation" could be translated as "announcement" or "public preaching."
* The phrase "this is Yahweh's declaration" could be translated as "this is what Yahweh declares" or "this is what Yahweh says."

(See also: preach)

#### Bible References:

* 1 Chronicles 16:24
* 1 Corinthians 15:31-32
* 1 Samuel 24:17-18
* Amos 02:16
* Ezekiel 05:11-12
* Matthew 07:21-23

#### Word Data:

* Strong's: H262, H816, H874, H1319, H1696, H1697, H2199, H3045, H3745, H4161, H4853, H5002, H5042, H5046, H5608, H6567, H6963, H7121, H7150, H7440, H7561, H7878, H8085, G312, G518, G591, G669, G1229, G1344, G1555, G1718, G1861, G2097, G2511, G2605, G2607, G2782, G2784, G2980, G3004, G3140, G3142, G3670, G3724, G3870, G3955, G4135, G4296, G5335

#### Forms Found in the English ULB:

announce, announced, announces, declaration, declarations, declare, declared, declares, declaring, proclaim, proclaimed, proclaiming, proclaims, proclamation, proclamations, pronounces

### decree

#### Related Ideas:

prohibition

#### Definition:

A decree is a proclamation or law that is publicly declared to all the people.

* God's laws are also called decrees, statutes, or commandments.
* Like laws and commands, decrees must be obeyed.
* An example of a decree by a human ruler was the proclamation by Caesar Augustus that everyone living in the Roman Empire must go back to their hometown in order to be counted in a census.
* To decree something, or to "issue a decree," means to give an order that must be obeyed. This could be translated as to "order" or to "command" or to "formally require" or to "publicly make a law."
* Something that is "decreed" to happen means that this "will definitely happen" or "has been decided upon and will not be changed" or "declared absolutely that this will happen."
* A "prohibition" is a decree that tells people that they cannot do something they would otherwise do.

(See also: command, declare, law, preach)

#### Bible References:

* 1 Chronicles 15:13-15
* 1 Kings 08:57-58
* Acts 17:5-7
* Daniel 02:13
* Esther 01:22
* Luke 02:01

#### Word Data:

* Strong's: H561, H633, H1697, H5715, H1504, H1510, H1881, H1882, H1696, H2706, H2708, H2710, H2711, H2782, H2852, H2941, H2942, H3791, H3983, H4055, H4406, H4687, H4941, H5407, H5713, H6599, H6600, H6680, H7010, H7761, H8421, G1378, G3724

#### Forms Found in the English ULB:

decree, decreed, decrees, prohibition

### dedicate

#### Related Ideas:

dedication, devote

#### Definition:

To dedicate is to set apart or commit something for a special purpose or function.

* David dedicated his gold and silver to the Lord.
* Often the word "dedication" refers to a formal event or ceremony to set apart something for a special purpose.
* The dedication of the altar included offering a sacrifice to God.
* Nehemiah led the Israelites in a dedication of Jerusalem's repaired walls with a renewed promise to serve only Yahweh and to take care of his city. This event included giving thanks to God with musical instruments and singing.
* The term "dedicate" could also be translated as "specially assign a special purpose" or "commit something to be used for a specific use" or "commit someone to do a special task."
* To "devote" something to Yahweh often means to completely destroy it, usually by burning it.

(See also: commit)

#### Bible References:

* 1 Chronicles 15:11-12
* 1 Corinthians 06:9-11
* 1 Kings 07:51
* 1 Timothy 04:05
* 2 Chronicles 02:4-5
* John 17:18-19
* Luke 02:22-24

#### Word Data:

* Strong's: H2596, H2597, H2598, H2763, H2764, H4394, H5144, H6942, H6944, G1456, G5021

#### Forms Found in the English ULB:

dedicate, dedicated, dedicates, dedication, dedication offering, devote, devote ... to destruction, devoted, devoted ... to destruction

### deer

#### Related Ideas:

doe, fawn, gazelle, hind, roebuck, stag

#### Definition:

A deer is a large, graceful, four-legged animal that lives in forests or on mountains. The male animal has large horns or antlers on its head.

* The terms "doe" and "hind" refer to a female deer, and "fawn" is the term for a baby deer.
* The term "buck" refers to a male deer.
* A "roebuck" is the male of the specific variety called "roedeer."
* Deer have strong, thin legs that help them jump high and run fast.
* Their feet have split hooves which help them walk or climb easily on most any terrain.
* A gazelle is like a deer and known for running fast.

#### Bible References:

* 2 Samuel 22:34
* Genesis 49:21
* Job 39:02
* Psalms 018:33
* Song of Solomon 02:7

#### Word Data:

* Strong's: H354, H355, H365, H3180, H3280, H6643, H6646

#### Forms Found in the English ULB:

deer, deer's, doe, does, fawns, gazelle, gazelles, hinds, roebuck, roebucks, stag

### defile

#### Related Ideas:

pollute, pollution, stain

#### Definition:

The terms "defile" and "be defiled" refer to becoming polluted or dirty. Something can be defiled in a physical, moral, or ritual sense.

* God warned the Israelites to not defile themselves by eating or touching things that he had declared as "unclean" and "unholy."
* Certain things such as dead bodies and contagious diseases were declared by God to be unclean and would defile a person if they touched them.
* God commanded the Israelites to avoid sexual sins. These would defile them and make them unacceptable to God.
* There were also certain kinds of bodily processes that defiled a person temporarily until he could become ritually pure again.
* A "stain" is a dirty mark that is hard to clean.
* In the New Testament, Jesus taught that sinful thoughts and actions are what truly defile a person.

#### Translation Suggestions:

* The term "defile" can also be translated as "cause to be unclean" or "cause to be unrighteous" or "cause to be ritually unacceptable."
* To "be defiled" could be translated as "become unclean" or "be caused to be morally unacceptable (to God)" or "become ritually unacceptable."

(See also: clean, clean)

#### Bible References:

* 2 Kings 23:08
* Exodus 20:24-26
* Genesis 34:27
* Genesis 49:04
* Isaiah 43:27-28
* Leviticus 11:43-45
* Mark 07:14-16
* Matthew 15:10

#### Word Data:

* Strong's: H1351, H1352, H1602, H2490, H2491, H2610, H2930, H2931, G2839, G2840, G3392, G3435, G4695

#### Forms Found in the English ULB:

are defiled, be defiled, defile, defiled, defiles, defiling, polluted, pollutes, pollution, stain, stained, was defiled, were defiled

### delight

#### Related Ideas:

delicacy, delicious, delightful, please, pleasant, pleasure

#### Definition:

A "delight" is something that pleases someone greatly or causes much joy.

* To "delight in" something means to "take joy in" or "be happy about" it.
* When something is very agreeable or pleasing it is called "delightful."
* If a persons delight is in something it means that he enjoys it very much.
* The expression "my delight is in the law of Yahweh" could be translated as "the law of Yahweh gives me great joy" or "I love to obey the laws of Yahweh" or "I am happy when I obey Yahweh's commands."
* The phrases "take no delight in" and "have no delight in" could be translated as "not at all pleased by" or "not happy about."
* The phrase "delight himself in" means "he enjoys doing" something or "he is very happy about" something or someone.
* The term "delights" refers to things that a person enjoys. This could be translated as "pleasures" or "things that give joy."
* An expression such as "I delight to do your will" could also be translated as "I enjoy doing your will" or "I am very happy when I obey you."
* The word "delicacies" refers to delicious foods that are very expensive or prepared only on special occasions.
* Food that is "delicious" tastes very good.

#### Bible References:

* Proverbs 08:30
* Psalm 001:02
* Psalms 119:69-70
* Song of Solomon 01:03

#### Word Data:

* Strong's: H1523, H2530, H2531, H2532, H2654, H2655, H2656, H2836, H2895, H2896, H3190, H3955, H4261, H4574, H5276, H5278, H5730, H5965, H6026, H6027, H6148, H7306, H7381, H7522, H8055, H8057, H8173, H8191, H8588, H8597, G2106, G2107

#### Forms Found in the English ULB:

am pleased, delicacies, delicacy, delicious, delight, delighted, delightful, delights, good pleasure, is pleased, pleasant, pleasantness, pleased, pleases, pleasing, pleasure, take ... pleasure, takes ... pleasure, took ... pleasure, very pleased, well pleased

### deliver

#### Related Ideas:

defend, deliverance, deliverer, escape, relieve, rescue, rescuer

#### Definition:

To "deliver" someone means to rescue that person. The term "deliverer" refers to someone who rescues or frees people from slavery, oppression, or other dangers. The term "deliverance" refers to what happens when someone rescues or frees people from slavery, oppression, or other dangers.

* In the Old Testament, God appointed deliverers to protect the Israelites by leading them in battle against other people groups who came to attack them.
* These deliverers were also called "judges" and the Old Testament book of Judges records the time in history when these judges were governing Israel.
* God is also called a "deliverer." Throughout the history of Israel, he delivered or rescued his people from their enemies.
* The term "deliver over to" or "deliver up to" has a very different meaning of handing or turning someone over to an enemy, such as when Judas delivered Jesus over to the Jewish leaders.

#### Translation Suggestions:

* In the context of helping people escape from their enemies, the term "deliver" can be translated as "rescue" or "liberate" or "save."
* When it means to deliver someone over to the enemy, "deliver over" can be translated as "betray to" or "hand over" or "give over."
* The word "deliverer" can also be translated as "rescuer" or "liberator."
* When the term "deliverer" refers to the judges who led Israel, it could also be translated as "governor" or "judge" or "leader."

(See also: judge, save)

#### Bible References:

* 2 Corinthians 01:10
* Acts 07:35
* Galatians 01:04
* Judges 10:12

#### Word Data:

* Strong's: H1350, H2020, H2502, H3205, H3444, H3467, H4042, H4422, H4498, H4672, H5337, H5414, H5437, H5462, H6299, H6403, H6413, H6475, H6561, H7378, H7611, H7725, H7804, H8199, H8668, G325, G525, G629, G1080, G1325, G1659, G1807, G1929, G3086, G3860, G4506, G4991, G5088, G5483

#### Forms Found in the English ULB:

be rescued, defend, defended, deliver, deliverance, delivered, delivered ... over, deliverer, deliverers, delivering, delivers, escape, escaped, permit ... to escape, relieve, rescue, rescued, rescuer, rescues

### demon

#### Related Ideas:

demonic

#### Definition:

All these terms refer to demons, which are spirit beings that oppose God's will.

* God created angels to serve him. When the devil rebelled against God, some of the angels also rebelled and were thrown out of heaven. It is believed that demons and evil spirits are these "fallen angels."
* Sometimes these demons are called "unclean spirits." The term "unclean" means "impure" or "evil" or "unholy."
* Because demons serve the devil, they do evil things. Sometimes they live inside people and control them.
* Demons are more powerful than human beings, but not as powerful as God.

#### Translation Suggestions:

* The term "demon" could also be translated as "evil spirit."
* The term "unclean spirit" could also be translated as "impure spirit" or "corrupt spirit" or "evil spirit."
* Make sure that the word or phrase used to translate this term is different from the term used to refer to the devil.
* Also consider how the term "demon" is translated in a local or national language.

(See also: demon-possessed, Satan, god, god, angel, evil, clean)

#### Bible References:

* James 02:19
* James 03:15
* Luke 04:36
* Mark 03:22
* Matthew 04:24

#### Word Data:

* Strong's: H7307, H7451, H7700, G169, G1139, G1140, G1141, G1142, G4190, G4151

#### Forms Found in the English ULB:

demon, demonic, demons

### demon-possessed

#### Related Ideas:

possessed by a demon

#### Definition:

A person who is demon-possessed has a demon or evil spirit that controls what he does and thinks.

* Often a demon-possessed person will hurt himself or other people because the demon causes him to do that.
* Jesus healed demon-possessed people by commanding the demons to come out of them. This is often called "casting out" demons.

#### Translation Suggestions:

* Other ways to translate this term could include "demon-controlled" or "controlled by an evil spirit" or "having an evil spirit living inside."

(See also: demon)

#### Bible References:

* Mark 01:32
* Matthew 04:24
* Matthew 08:16
* Matthew 08:33

#### Word Data:

* Strong's: G1139

#### Forms Found in the English ULB:

demon-possessed, possessed by a demon, possessed by demons

### descendant

#### Related Ideas:

descend, posterity

#### Definition:

A "descendant" is someone who is a direct blood relative of someone else further back in history.

* For example, Abraham was a descendant of Noah.
* A person's descendants are his children, grandchildren, great-great-grandchildren, and so on. Jacob's descendants were the twelve tribes of Israel.
* The phrase "descended from" is another way of saying "a descendant of" as in "Abraham was descended from Noah." This could also be translated as "from the family line of."
* A person's "posterity" is all of his descendants.

(See also: Abraham, father, Jacob, Noah, twelve tribes of Israel)

#### Bible References:

* 1 Kings 09:4-5
* Acts 13:23
* Deuteronomy 02:20-22
* Genesis 10:1
* Genesis 28:12-13

#### Word Data:

* Strong's: H319, H1004, H1121, H1247, H1755, H2232, H2233, H3205, H3211, H3318, H3409, H4294, H5220, H6631, H6849, H7611, H8435, G1074, G1085, G3624, G4690

#### Forms Found in the English ULB:

clans descended, descend, descendant, descendants, descended, posterity

### desecrate

#### Definition:

The term "desecrate" means to damage or contaminate a sacred place or object in such a way that it is unacceptable for use in worship.

* Often desecrating something involves showing great disrespect for it.
* For example, pagan kings desecrated special dishes from God's temple by using them for parties at their palace.
* Bones from dead people were used by enemies to desecrate the altar in God's temple.
* This term could be translated as "cause to be unholy" or "dishonor by making impure" or "disrespectfully profane" or "cause to be impure."

(See also: altar, defile, dishonor, profane, pure, temple, holy)

#### Bible References:

* Acts 24:4-6
* Isaiah 30:22
* Psalms 074:7-8
* Psalms 089:39

#### Word Data:

* Strong's: H2490, H2610, H2930, G953

#### Forms Found in the English ULB:

desecrate, desecrated, desecrating

### desert

#### Related Ideas:

remote place, solitary place, wilderness

#### Definition:

A desert, or wilderness, is a dry, barren place where very few plants and trees can grow.

* A desert is a land area with a dry climate and few plants or animals.
* Because of the harsh conditions, very few people can live in the desert, so it is also referred to as "wilderness."
* "Wilderness" conveys the meaning of being remote, desolate and isolated from people.
* This word can also be translated as "deserted place," "remote place," "solitary place," or "uninhabited place."

#### Bible References:

* Acts 13:16-18
* Acts 21:38
* Exodus 04:27-28
* Genesis 37:21-22
* John 03:14
* Luke 01:80
* Luke 09:12-14
* Mark 01:03
* Matthew 04:01
* Matthew 11:08

#### Word Data:

* Strong's: H776, H2723, H3293, H3452, H4057, H6160, H6723, H6728, H6921, H8047, H8414, G2047, G2048

#### Forms Found in the English ULB:

desert, deserts, remote places, solitary place, wilderness, wildernesses

### desolate

#### Related Ideas:

alone, deserted, desolation, desolations, isolated, left alone, left without, lonely

#### Definition:

The terms "desolate" and "desolation" refer to destroying an inhabited region so that it becomes uninhabited.

* When referring to a person, the term "desolate" describes a condition of ruin, loneliness, and grief.
* A widow is desolate because she has no man to provide for her and therefore often lacks food, shelter, and clothing.
* The term "desolation" is the state or condition of being desolated.
* If a field where crops are growing is made desolate, it means that something has destroyed the crops, such as insects or an invading army.
* A "desolate region" refers to an area of land where few people live because few crops or other vegetation grow there.
* A "desolate land" or "wilderness" was often where outcasts (such as lepers) and dangerous animals lived.
* If a city is "made desolate" it means that its buildings and goods have been destroyed or stolen, and its people have been killed or captured. The city becomes "empty" and "ruined." This is similar to the meaning of "devastate" or "devastated," but with more emphasis on the emptiness.
* Depending on the context, this term could be translated as "ruined" or "destroyed" or "laid waste" or "lonely and outcast" or "deserted."
* A person who is "lonely" is alone. He has no friends or family or other people with whom he can enjoy being.
* The term "deserted" describes a place that everyone has left.

(See also: desert, devastated, ruin, waste)

#### Bible References:

* 2 Kings 22:19
* Acts 01:20
* Daniel 09:17-19
* Lamentations 03:11
* Luke 11:17
* Matthew 12:25

#### Word Data:

* Strong's: H816, H910, H1565, H2717, H2720, H2721, H2723, H3173, H3341, H3456, H3582, H4875, H4923, H5221, H5352, H5800, H7582, H7604, H7673, H7701, H7722, H7909, H7921, H8047, H8074, H8076, H8077, G2047, G2048, G2049, G2050, G3443

#### Forms Found in the English ULB:

alone, deserted, deserted place, deserted places, desolate, desolation, desolations, isolated, left ... alone, left ... without, lonely, made ... desolate, making ... desolate, uninhabited

### destroy

#### Related Ideas:

break down, bring ... to nothing, destruction, remove, cut to pieces, demolish, destroyer, destructive, downfall, overthrow, pass away, put an end to, shatter, spoil, throw down, waste away

#### Definition:

To destroy something is to completely make an end to it, so that it no longer exists.

* The term "destroyer" literally means "person who destroys."
* This term is often used in the Old Testament as a general reference to anyone who destroys other people, such as an invading army.
* When God sent the angel to kill all the firstborn males in Egypt, that angel was referred to as "the destroyer of the firstborn." This could be translated as "the one (or angel) who killed the firstborn males."
* In the book of Revelation about the end times, Satan or some other evil spirit is called "the Destroyer." He is the "one who destroys" because his purpose is to destroy and ruin everything God created.
* The word "overthrown" is a metaphor that speaks of a ruler or a great city as if it were a person sitting or standing on a high place whom another person has pushed off of the high place and who is now lying helpless.

(See also: angel, Egypt, firstborn, Passover)

#### Bible References:

* Exodus 12:23
* Hebrews 11:28
* Jeremiah 06:26
* Judges 16:24

#### Word Data:

* Strong's: H6, H7, H8, H622, H398, H1104, H1197, H1760, H1820, H1826, H1942, H2015, H2026, H2040, H2254, H2255, H2717, H2718, H2763, H2764, H2865, H3238, H3341, H3381, H3423, H3582, H3615, H3617, H3772, H3807, H3832, H4191, H4229, H4288, H4591, H4658, H4889, H5218, H5221, H5307, H5362, H5420, H5422, H5428, H5486, H5487, H5493, H5595, H5642, H5674, H6365, H6789, H6979, H7665, H7112, H7701, H7703, H7722, H7760, H7843, H7921, H8045, H8074, H8077, H8213, H8552, G355, G396, G622, G853, G684, G1311, G1842, G2049, G2506, G2507, G2647, G2704, G3089, G3639, G3645, G4199, G5351, G5356

#### Forms Found in the English ULB:

an end is put to, be destroyed, break ... down, breaking ... down, breaks ... down, bring ... to nothing, broke to pieces, broken, broken to pieces, brought ... down, brought ... to nothing, complete destruction, completely destroy, completely destroyed, crashing sound, cut ... to pieces, cut into pieces, cuts ... into pieces, demolish, destroy, destroy ... completely, destroyed, destroyer, destroyers, destroying, destroys, destruction, destructive, downfall, overthrew, overthrown, pass away, put an end to, shatter, shattered, shattering, spoil, throw down, throws ... down, thrown down, wasting away

### detest

#### Related Ideas:

abhor, abhorrent, abhorrence, be disgusted with, detestable, disgusting, hate

#### Definitions:

The term "detestable" describes something that should be disliked and rejected. To "detest" something means to strongly dislike it.

* Often the Bible talks about detesting evil. This means to hate evil and reject it.
* God used the word "detestable" to describe the evil practices of those who worshiped false gods.
* The Israelites were commanded to "detest" the sinful, immoral acts that some of the neighboring people groups practiced.
* God called all wrong sexual acts "detestable."
* Divination, sorcery, and child sacrifice were all "detestable" to God.
* The term "detest" could be translated as "strongly reject" or "hate" or "regard as very evil."
* The term "detestable" could also be translated as "horribly evil" or "disgusting" or "deserving rejection."
* When applied to the righteous being "detestable to" the wicked, this could be translated as "considered very undesirable to" or "distasteful to" or "rejected by."
* God told the Israelites to "detest" certain kinds of animals that God had declared to be "unclean" and not suitable for food. This could also be translated as "strongly dislike" or "reject" or "regard as unacceptable."
* To "abhor" is to strongly detest, and the adjective for something that people should abhor is "abhorrent."

(See also: divination, clean)

#### Bible References:

* Genesis 43:32
* Jeremiah 07:30
* Leviticus 11:10
* Luke 16:15
* Revelation 17:3-5

#### Word Data:

* Strong's: H1602, H1860, H3988, H6675, H6973, H8130, H8251, H8262, H8263, H8441, H8581, G946, G947, G948, G4767

#### Forms Found in the English ULB:

abhor, abhorred, abhorrence, abhorrent, abhorrently, abhors, be disgusted with, detest, detestable, detestable idol, detestable idols, detestable thing, detestable things, detested, disgusted, disgusting, hate, hated, hates

### devastated

#### Related Ideas:

devastate, devastation

#### Definition:

The term "devastated" or "devastation" refers to having one's property or land ruined or destroyed. It also often includes destroying or capturing the people living on that land.

* This refers to a very severe and complete destruction.
* For example, the city of Sodom was devastated by God as punishment for the sins of the people living there.
* The term "devastation" can also include causing great emotional grief resulting from the punishment or destruction.

#### Translation Suggestions

* The term "devastate" could be translated as "completely destroy" or "completely ruin."
* Depending on the context, "devastation" could be translated as "complete destruction" or "total ruin" or "overwhelming grief" or "disaster."

#### Bible References:

* Daniel 08:24-25
* Jeremiah 04:13
* Numbers 21:30
* Zephaniah 01:13

#### Word Data:

* Strong's: H1110, H1238, H2721, H1826, H3615, H3772, H4875, H7701, H7703, H7722, H7843, H8074, H8077

#### Forms Found in the English ULB:

devastate, devastated, devastates, devastating, devastation, devastations

### devour

#### Definition:

The term "devour" means to eat or consume in an aggressive manner.

* Using this word in a figurative sense, Paul warned believers to not devour one another, meaning to not attack or destroy each other with words or actions (Galatians 5:15).
* Also in a figurative sense, the term "devour" is often used with a meaning of "completely destroy" as when talking about nations devouring each other or a fire devouring buildings and people.
* This term could also be translated as "completely consume" or "totally destroy."

#### Bible References:

* 1 Peter 05:08
* Amos 01:10
* Exodus 24:17
* Ezekiel 16:20
* Luke 15:30
* Matthew 23:13-15
* Psalms 021:09

#### Word Data:

* Strong's: H398, H399, H400, H402, H1104, H1105, H3615, H3857, H3898, H7462, G2068, G2666, G2719, G5315

#### Forms Found in the English ULB:

devour, devoured, devouring, devours

### discern

#### Related Ideas:

discernment, discretion, distinguish

#### Definition:

The term "discern" means to be able to understand something, especially being able to know whether something is right or wrong.

* The term "discernment" refers to understanding and deciding wisely about a certain matter.
* It means to have wisdom and good judgment.

#### Translation Suggestions:

* Depending on the context, "discern" could also be translated as "understand" or "know the difference between" or "distinguish good and evil" or "judge rightly about" or "perceive right from wrong."
* "Discernment" could be translated as "understanding" or "ability to distinguish good and evil."
* "Discretion" is a form of good judgment, the ability to know what is best to do.

(See also: judge, wise)

#### Bible References:

* 1 Kings 03:7-9
* Genesis 41:33-34
* Proverbs 01:05
* Psalms 019:12

#### Word Data:

* Strong's: H995, H998, H2940, H5234, H8085, G350, G1252, G1253, G2924, G3539

#### Forms Found in the English ULB:

discern, discerned, discerning, discernment, discretion, distinguish, distinguishing

### disciple

#### Definition:

The term "disciple" refers to a person who spends much time with a teacher, learning from that teacher's character and teaching.

* The people who followed Jesus around, listening to his teachings and obeying them, were called his "disciples."
* John the Baptist also had disciples.
* During Jesus' ministry, there were many disciples who followed him and heard his teachings.
* Jesus chose twelve disciples to be his closest followers; these men became known as his "apostles."
* Jesus' twelve apostles continued to be known as his "disciples" or "the twelve."
* Just before Jesus went up to heaven, he commanded his disciples to teach other people about how to become Jesus' disciples, too.
* Anyone who believes in Jesus and obeys his teachings is called a disciple of Jesus.

#### Translation Suggestions:

* The term "disciple" could be translated by a word or phrase that means "follower" or "student" or "pupil" or "learner."
* Make sure that the translation of this term does not refer only to a student who learns in a classroom.
* The translation of this term should also be different from the translation of "apostle."

(See also: apostle, believe, Jesus, [John (the Baptist)](../names/johnthebaptist.md), the twelve)

#### Bible References:

* Acts 06:1
* Acts 09:26-27
* Acts 11:26
* Acts 14:22
* John 13:23
* Luke 06:40
* Matthew 11:03
* Matthew 26:33-35
* Matthew 27:64

#### Word Data:

* Strong's: H3928, G3100, G3101, G3102

#### Forms Found in the English ULB:

disciple, disciples

### discipline

#### Related Ideas:

idle, confront, disorderly, self-discipline, train

#### Definition:

The term "discipline" refers to training people to obey a set of guidelines for moral behavior.

* Parents discipline their children by providing moral guidance and direction for them and teaching them to obey.
* Similarly, God disciplines his children to help them produce healthy spiritual fruit in their lives, such as joy, love, and patience.
* Discipline involves instruction regarding how to live to please God, as well as punishment for behavior that is against God's will.
* Self-discipline is the process of applying moral and spiritual principles to one's own life.
* To "confront" someone is to try to force him to stop doing what he is doing, either by speaking strongly to him or by physically preventing him from continuing.
* To be "disorderly" is to reject discipline and correction, either by being idle or by doing harmful things.

#### Translation Suggestions:

* Depending on the context, "discipline" could be translated as "train and instruct" or "morally guide" or "punish for wrongdoing."
* The noun "discipline" could be translated as "moral training" or "punishment" or "moral correction" or "moral guidance and instruction."

#### Bible References:

* Ephesians 06:4
* Hebrews 12:05
* Proverbs 19:18
* Proverbs 23:13-14

#### Word Data:

* Strong's: H3198, H3256, H3925, H4148, H7378, H8433, G812, G1651, G3809, G3810, G3811, G4995

#### Forms Found in the English ULB:

are ... idle, confronted, discipline, disciplined, disciplines, disorderly, no discipline, self-discipline, trained, training, trains, untrained, were ... idle

### disgrace

#### Related Ideas:

disgraceful, vile

#### Definitions:

The term "disgrace" refers to a loss of honor and respect.

* When a person does something sinful, it can cause him to be in a state of disgrace or dishonor.
* The term "disgraceful" is used to describe a sinful act or the person who did it.
* Sometimes a person who is doing good things is treated in a way that causes him disgrace or shame.
* For example, when Jesus was killed on a cross, this was a disgraceful way to die. Jesus had done nothing wrong to deserve this disgrace.
* Ways to translate "disgrace" could include "shame" or "dishonor."
* Ways to translate "disgraceful" could include "shameful" or dishonoring."

(See also: dishonor, honor, shame)

#### Bible References:

* 1 Timothy 03:07
* Genesis 34:07
* Hebrews 11:26
* Lamentations 02:1-2
* Psalms 022:06

#### Word Data:

* Strong's: H954, H1984, H2490, H2617, H2659, H2781, H2865, H3637, H3971, H5007, H5034, H5039, H6031, H7036, G149, G150, G819, G3680, G3856

#### Forms Found in the English ULB:

disgrace, disgraced, disgraceful, disgraceful thing, disgraces, vile

### dishonor

#### Related Ideas:

dishonorable, lightly esteemed

#### Definition:

The term "dishonor" means to do something that is disrespectful to someone. This can also cause that person shame or disgrace.

* The term "dishonorable" describes an action that is shameful or that causes someone to be dishonored.
* Sometimes "dishonorable" is used to refer to objects that are not useful for anything important.
* Children are commanded to honor and obey their parents. When children disobey, they dishonor their parents. They are treating their parents in a way that does not honor them.
* The Israelites dishonored Yahweh when they worshiped false gods and practiced immoral behavior.
* The Jews dishonored Jesus by saying that he was possessed by a demon.
* This could be translated as to "not honor" or to "treat with no respect."
* The noun "dishonor" could be translated as "disrespect" or "loss of honor."
* Depending on the context, "dishonorable" could also be translated as "not honorable" or "shameful" or "not worthwhile" or "not valuable."
* A person who is "lightly esteemed" is dishonored by people who refuse to give him the honor he deserves.

(See also: disgrace, honor)

#### Bible References:

* 1 Corinthians 04:10
* 1 Samuel 20:34
* 2 Corinthians 06:8-10
* Ezekiel 22:07
* John 08:48
* Leviticus 18:08

#### Word Data:

* Strong's: H1540, H2490, H2781, H3637, H3639, H5006, H5034, H6173, H7034, H7036, H7043, G818, G819, G820, G2617

#### Forms Found in the English ULB:

dishonor, dishonorable, dishonored, dishonors, lightly esteemed

### disobey

#### Related Ideas:

disobedient

#### Definition:

The term "disobey" means to not obey what someone in authority has commanded or instructed. A person who does this is being "disobedient."

* A person who does something he was told not to do is disobeying.
* To disobey also means to refuse to do something that was commanded.
* The term "disobedient" is also used to describe the character of someone who habitually disobeys or rebels. It means that they are sinful or wicked.
* The term "disobedience" means "the act of not obeying" or "behavior that is against what God wants."
* A "disobedient people" could be translated by "people who keep on disobeying" or "people who do not do what God commands."

(See also: authority, evil, sin, obey)

#### Bible References:

* 1 Kings 13:21
* Acts 26:19
* Colossians 03:07
* Luke 01:17
* Luke 06:49
* Psalms 089:30-32

#### Word Data:

* Strong's: H4784, H5674, G506, G543, G544, G545, G3847, G3876

#### Forms Found in the English ULB:

disobedience, disobedient, disobey, disobeyed, disobeying, disobeys

### disperse

#### Related Ideas:

dispersion, distribute, go apart, scatter

#### Definition:

The terms "disperse" and "dispersion" refer to the scattering of people or things into many different directions.

* In the Old Testament, God talks about "dispersing" people, causing them to have to separate and live in different places apart from each other. He did this to punish them for their sin. Perhaps being dispersed would help them repent and start worshiping God again.
* The term "dispersion" is used in the New Testament to refer to Christians who had to leave their homes and move to many different locations to escape persecution.
* The phrase "the dispersion" could be translated as "believers in many different places" or "the people who moved away to live in different nations."
* The term "disperse" could be translated as "send away into many different places" or "scatter abroad" or "cause to move away to live in different countries."

(See also: believe, persecute)

#### Bible References:

* 1 Peter 01:01
* Ezekiel 12:15
* Ezekiel 30:23
* Psalms 018:14

#### Word Data:

* Strong's: H2219, H2505, H5080, H5310, H6327, H6340, H6504, H8600, G1287, G1290, G4650

#### Forms Found in the English ULB:

disperse, dispersed, dispersion, distributed, go apart, scatter, scattered, scatters

### divination

#### Related Ideas:

divine, diviner, enchantment, interpret omens, soothsayer, spells

#### Definition:

The terms "divination" and "soothsaying" refer to the practice of trying to get information from spirits in the supernatural world. A person who does this is sometimes called a "diviner" or "soothsayer."

* In Old Testament times, God commanded the Israelites to not practice divination or soothsaying.
* God did permit his people to seek information from him using the Urim and Thummim, which were stones that he had designated to be used by the high priest for that purpose. But he did not allow his people to seek information through the help of evil spirits.
* Pagan diviners used different methods of trying to find out information from the spirit world. Sometimes they would examine the inside parts of a dead animal or throw animal bones on the ground, looking for patterns that they would interpret as messages from their false gods.
* A person who "interprets omens" seeks supernatural knowledge from such things as tea leaves and animal organs and the weather.
* An "enchantment" or "spell" is a set of words that people believe have magic power.
* In the New Testament, Jesus and the apostles also rejected divination, sorcery, witchcraft, and magic. All these practices involve using the power of evil spirits and are condemned by God.

(See also: apostle, god, magic, sorcery)

#### Bible References:

* 1 Samuel 06:1-2
* Acts 16:16
* Ezekiel 12:24-25
* Genesis 44:05
* Jeremiah 27:9-11

#### Word Data:

* Strong's: H1870, H3049, H4738, H5172, H6049, H7080, H7081, G4436

#### Forms Found in the English ULB:

divination, divinations, divine, diviner, diviners, divining, enchantments, interpret omens, interprets omens, practice ... divination, soothsayer, soothsaying, spells

### divine

#### Related Ideas:

deity, divine nature

#### Definition:

The term "divine" refers to anything pertaining to God.

* Some ways this term is used include "divine authority," "divine judgment," "divine nature," "divine power," and "divine glory."
* In one passage in the Bible, the term "divine" is used to describe something about a false deity.

#### Translation Suggestions:

* Ways to translate the term "divine" could include "God's" or "from God" or "pertaining to God" or "characterized by God."
* For example, "divine authority" could be translated as "God's authority" or "authority that comes from God."
* The phrase "divine glory" could be translated as "God's glory" or "the glory that God has" or "glory that comes from God."
* Some translations may prefer to use a different word when describing something that pertains to a false god.

(See also: authority, god, glory, God, judge, power)

#### Bible References:

* 2 Corinthians 10:3-4
* 2 Peter 01:04
* Romans 01:20

#### Word Data:

* Strong's: G2303, G2304, G2305, G2316

#### Forms Found in the English ULB:

deity, divine, divine nature

### divorce

#### Definition:

A divorce is the legal act of ending a marriage. The term to "divorce" means to formally and legally separate from one's spouse in order to end the marriage.

* The literal meaning of the term to "divorce" is to "send away" or to "formally separate from." Other languages may have similar expressions to refer to divorce.
* A "certificate of divorce" could be translated as a "paper stating that the marriage has ended."

#### Bible References:

* 1 Chronicles 08:8-11
* Leviticus 21:7-9
* Luke 16:18
* Mark 10:04
* Matthew 05:32
* Matthew 19:03

#### Word Data:

* Strong's: H1644, H3748, H5493, H7971, G630, G647, G863

#### Forms Found in the English ULB:

divorce, divorces

### doctrine

#### Related Ideas:

beliefs, learning

#### Definition:

The word "doctrine" literally means "teaching." It usually refers to religious teaching.

* In the context of Christian teachings, "doctrine" refers to all teachings about God—Father, Son and Holy Spirit–including all his character qualities and everything he has done.
* It also refers to everything God teaches Christians about how to live holy lives that bring glory to him.
* The word "doctrine" is sometimes also used to refer to false or worldly religious teachings that come from human beings. The context makes the meaning clear.
* This term could also be translated as "teaching."

(See also: teach)

#### Bible References:

* 1 Timothy 01:03
* 2 Timothy 03:16-17
* Mark 07:6-7
* Matthew 15:7-9

#### Word Data:

* Strong's: H3948, G1319, G2085

#### Forms Found in the English ULB:

beliefs, doctrine, doctrines, learning

### dominion

#### Related Ideas:

control, dominate, subjugate

#### Definition:

The term "dominion" refers to power, control, or authority over people, animals, or land.

* Jesus Christ is said to have dominion over all the earth, as prophet, priest, and king.
* Satan's dominion has been defeated forever by Jesus Christ's death on the cross.
* At creation, God said that man is to have dominion over fish, birds, and all creatures on the earth.

#### Translation Suggestions:

* Depending on the context, other ways to translate this term could include "authority" or "power" or "control."
* The phrase "have dominion over" could be translated as "rule over" or "manage."

(See also: authority, power)

#### Bible References:

* 1 Peter 05:10-11
* Colossians 01:13
* Jude 01:25

#### Word Data:

* Strong's: H4474, H4475, H4910, G4912, H4915, H7287, H7985, G1849, G2634, G2904, G2963

#### Forms Found in the English ULB:

control, controls, dominate, dominion, dominions, subjugate

### donkey

#### Related Ideas:

mule

#### Definition:

A donkey is a four-legged work animal, similar to a horse, but smaller and with longer ears.

* A mule is the sterile offspring of a male donkey and a female horse.
* Mules are very strong animals and so they are valuable work animals.
* Both donkeys and mules are used for carrying burdens and people when traveling.
* In Bible times, kings would ride a donkey in times of peace, rather than a horse, which was used for times of war.
* Jesus rode into Jerusalem on a young donkey a week before he was crucified there.

#### Bible References:

* 1 Kings 01:32-34
* 1 Samuel 09:04
* 2 Kings 04:21-22
* Deuteronomy 05:12-14
* Luke 13:15
* Matthew 21:02

#### Word Data:

* Strong's: H860, H2543, H3222, H5895, H6167, H6501, H6505, H6506, G3678, G3688, G5268

#### Forms Found in the English ULB:

donkey, donkey's, donkeys, mule, mules, wild donkey

### doom

#### Definition:

The term "doom" refers to a judgment of condemnation with no possibility of appeal or escape.

* As the nation of Israel was being taken captive into Babylon, the prophet Ezekiel said, "doom has come upon them."
* Depending on the context, this term could be translated as "disaster" or "punishment" or "hopeless ruin."

#### Bible References:

* Ezekiel 07:5-7
* Ezekiel 30:09
* Isaiah 06:05
* Psalms 092:6-7

#### Word Data:

* Strong's: H1820, H3117, H6256, H8045

#### Forms Found in the English ULB:

doom

### doorpost

#### Definition:

The "doorpost" is a vertical beam on either side of a door, which supports the top of the door frame.

* Just before God helped the Israelites escape from Egypt, he instructed them to kill a lamb and put its blood on their doorposts.
* In the Old Testament, a slave who desired to serve his master the rest of his life would place his ear on the doorpost of his master's house to have a nail hammered through his ear into the doorpost.
* This could also be translated as "wooden post on either side of a door" or "sides of a wooden doorframe" or "wood beams on the sides of a doorway."

(See also: Egypt, Passover)

#### Bible References:

* 1 Kings 06:31-32
* Deuteronomy 11:20
* Exodus 12:07
* Isaiah 57:7-8

#### Word Data:

* Strong's: H352, H4201

#### Forms Found in the English ULB:

doorpost, doorposts

### dove

#### Related Ideas:

pigeon

#### Definition:

Doves and pigeons are two kinds of small, gray-brown birds that look similar. A dove is often thought of as being lighter in color, almost white.

* Some languages have two different names for them, while others use the same name for both.
* Doves and pigeons were used in sacrifices to God, especially for people who could not afford to buy a larger animal.
* A dove brought the leaf of an olive tree to Noah when the flood waters were going down.
* Doves sometimes symbolize purity, innocence, or peace.
* If doves or pigeons are not known in the language area where the translation is being done, this term could be translated as "a small grayish brown bird called a dove" or "a small gray or brown bird, similar to a (name of local bird)".
* If both a dove and a pigeon are referred to in the same verse, it is best to use two different words for these birds, if possible.

(See also: olive, innocent, pure)

#### Bible References:

* Genesis 08:09
* Luke 02:22-24
* Mark 01:10
* Matthew 03:16
* Matthew 21:12-14

#### Word Data:

* Strong's: H1469, H1686, H3123, H8449, G4058

#### Forms Found in the English ULB:

dove, dove's, doves, pigeon, pigeons

### dream

#### Related Ideas:

dreamer

#### Definition:

A dream is something that people see or experience in their minds while they are sleeping.

* Dreams often seem like they are really happening, but they are not.
* Sometimes God causes people to dream about something so they can learn from it. He may also speak directly to people in their dreams.
* In the Bible, God gave special dreams to certain people to give them a message, often about something that would happen in the future.
* A dream is different from a vision. Dreams happen while a person is asleep, but visions usually happen when a person is awake.

(See also: vision)

#### Bible References:

* Acts 02:16-17
* Daniel 01:17-18
* Daniel 02:01
* Genesis 37:06
* Genesis 40:4-5
* Matthew 02:13
* Matthew 02:19-21

#### Word Data:

* Strong's: H1957, H2472, H2492, H2493, G1797, G1798, G3677

#### Forms Found in the English ULB:

dream, dreamed, dreamer, dreamers, dreaming, dreams

### drink offering

#### Definition:

A drink offering was a sacrifice to God that involved pouring wine on an altar. It was often offered together with a burnt offering and a grain offering.

* Paul refers to his life as being poured out like a drink offering. This means that he was totally dedicated to serving God and telling people about Jesus, even though he knew he would suffer and probably be killed because of that.
* Jesus' death on the cross was the ultimate drink offering, as his blood was poured out on the cross for our sins.

#### Translation Suggestions:

* Another way to translate this term could be "offering of grape wine."
* When Paul says he is being "poured out like an offering" this could also be translated as "I am completely committed to teaching God's message to people, just like an offering of wine is poured out completely on the altar."

(See also: burnt offering, grain offering)

#### Bible References:

* Exodus 25:29
* Ezekiel 45:16-17
* Genesis 35:14
* Jeremiah 07:16-18
* Numbers 05:15

#### Word Data:

* Strong's: H5257, H5261, H5262

#### Forms Found in the English ULB:

drink offering, drink offerings

### drunk

#### Related Ideas:

intoxicated, drink much, drunkard, drunkenness

#### Definitions:

The term "drunk" means to be intoxicated from drinking too much of an alcoholic beverage.

* A "drunkard" is a person who is often drunk. This kind of person could also be referred to as an "alcoholic."
* The Bible tells believers not to be drunk with alcoholic drinks, but to be controlled by God's Holy Spirit.
* The Bible teaches that drunkenness is unwise and influences a person to sin in other ways.
* Other ways to translate "drunk" could include "inebriated" or "intoxicated" or "having too much alcohol" or "filled with fermented drink."

(See also: wine)

#### Bible References:

* 1 Corinthians 05:11-13
* 1 Samuel 25:36
* Jeremiah 13:13
* Luke 07:34
* Luke 21:34
* Proverbs 23:19-21

#### Word Data:

* Strong's: H5433, H5435, H7301, H7686, H7910, H7937, H7941, H7943, H8354, H8358, G3178, G3182, G3183, G3184, G3630, G3632

#### Forms Found in the English ULB:

be ... intoxicated, became drunk, become drunk, drank freely, drink much, drunk, drunkard, drunkards, drunkenness, get drunk

### dung

#### Related Ideas:

manure

#### Definition:

The term "dung" refers to human or animal solid waste, and is also called feces or excrement. When used as fertilizer for enriching the soil, it is called "manure."

* These terms can also be used figuratively to refer to something that is worthless or not important.
* Dried animal dung is often used for fuel.
* The expression "like dung on the ground" could be translated as "be scattered like worthless dung over the land."
* The "Dung Gate" in the South Wall of Jerusalem was probably the gate where garbage and trash were taken out of the city.

(See also: gate)

#### Bible References:

* 1 Kings 14:10
* 2 Kings 06:25
* Isaiah 25:10
* Jeremiah 08:02

#### Word Data:

* Strong's: H830, H1557, H1561, H1686, H1828, H6569, H6675, G2874

#### Forms Found in the English ULB:

dung, manure

### eagle

#### Related Ideas:

vulture

#### Definition:

An eagle is a very large, powerful bird of prey that eats small animals such as fish, mice, snakes, and chickens. A vulture is a large powerful bird that eats dead animals that it finds.

* The Bible compares the speed and strength of an army to how fast and suddenly an eagle swoops down to catch its prey.
* Isaiah states that those who trust in the Lord will soar as an eagle does. This is figurative language used to describe the freedom and strength that comes from trusting and obeying God.
* In the book of Daniel, King Nebuchadnezzar's hair length was compared to the length of an eagle's feathers, which can be more than 50 centimeters long.

(See also: Daniel, free, Nebuchadnezzar, power)

#### Bible References:

* 2 Samuel 01:23
* Daniel 07:04
* Jeremiah 04:13-15
* Leviticus 11:13-16
* Revelation 04:07

#### Word Data:

* Strong's: H5403, H5404, G105

#### Forms Found in the English ULB:

eagle, eagle's, eagles, eagles', vultures

### earth

#### Related Ideas:

clay, dust, earthen, earthly, ground, land, soil

#### Definition:

The term "earth" refers to the world that human beings live on, along with all other forms of life.

* "Earth" can also refer to the ground or soil that covers the land.
* This term is often used figuratively to refer to the people who live on the earth.
* The expressions "let the earth be glad" and "he will judge the earth" are examples of figurative uses of this term.
* The term "earthly" usually refers to physical things in contrast to spiritual things.
* The term "earthen" describes something that is made of clay

#### Translation Suggestions:

* This term can be translated by the word or phrase that the local language or nearby national languages use to refer to the planet earth on which we live.
* Depending on the context, "earth" could also be translated as "world" or "land" or "dirt" or "soil" or "clay."
* When used figuratively, "earth" could be translated as "people on the earth" or "people living on earth" or "everything on earth."
* Ways to translate "earthly" could include "physical" or "things of this earth" or "visible."

(See also: spirit, world)

#### Bible References:

* 1 Kings 01:38-40
* 2 Chronicles 02:11-12
* Daniel 04:35
* Luke 12:51
* Matthew 06:10
* Matthew 11:25
* Zechariah 06:05

#### Word Data:

* Strong's: H80, H127, H772, H776, H778, H2789, H3007, H3335, H6083, H7494, G1093, G1919, G2709, G2868, G2886, G3625, G5517, G5522

#### Forms Found in the English ULB:

clay, dust, earth, earth's, earthen, earthly, ground, land, lands, soil

### elder

#### Definition:

Elders are spiritually mature men who have responsibilities of spiritual and practical leadership among God's people.

* The term "elder" came from the fact that elders were originally older men who, because of their age and experience, had greater wisdom.
* In the Old Testament, the elders helped lead the Israelites in matters of social justice and the Law of Moses.
* In the New Testament, Jewish elders continued to be leaders in their communities and also were judges for the people.
* In the early Christian churches, Christian elders gave spiritual leadership to the local assemblies of believers.
* Elders in these churches included young men who were spiritually mature.
* This term could be translated as "older men" or "spiritually mature men leading the church."

#### Bible References:

* 1 Chronicles 11:1-3
* 1 Timothy 03:1-3
* 1 Timothy 04:14
* Acts 05:19-21
* Acts 14:23
* Mark 11:28
* Matthew 21:23-24

#### Word Data:

* Strong's: H1419, H2205, H7868, G1087, G3187, G4244, G4245, G4850

#### Forms Found in the English ULB:

elder, elders

### elect

#### Related Ideas:

Chosen One, choice, choose, election

#### Definition:

The term "the elect" literally means "chosen ones" or "chosen people" and refers to those whom God has appointed or selected to be his people. "Chosen One" or "Chosen One of God" is a title that refers to Jesus, who is the chosen Messiah.

* The term "choose" means to select something or someone or to decide something. It is often used to refer to God appointing people to belong to him and to serve him.
* To be "chosen" means to be "selected" or "appointed" to be or do something.
* God chose people to be holy, to be set apart by him for the purpose of bearing good spiritual fruit. That is why they are called "the chosen (ones) or "the elect."
* The term "chosen one" is sometimes used in the Bible to refer to certain people such as Moses and King David whom God had appointed as leaders over his people. It is also used to refer to the nation of Israel as God's chosen people.
* The phrase "the elect" is an older term that literally means "the chosen ones" or "the chosen people." This phrase in the original language is plural when referring to believers in Christ.
* In older English Bible versions, the term "elect" is used in both the Old and New Testaments to translate the word for "chosen one(s)." More modern versions use "elect" only in the New Testament, to refer to people who have been saved by God through faith in Jesus. Elsewhere in the Bible text, they translate this word more literally as "chosen ones."

#### Translation Suggestions:

* It is best to translate "elect" with a word or phrase that means "chosen ones" or "chosen people." This could also be translated as "people whom God chose" or "the ones God appointed to be his people."
* The phrase "who were chosen" could also be translated as "who were appointed" or "who were selected" or "whom God chose."
* "I chose you" could be translated as "I appointed you" or "I selected you."
* In reference to Jesus, "Chosen One" could also be translated as "God's chosen One" or "God's specially appointed Messiah" or "the One God appointed (to save people)."

(See also: appoint, Christ)

#### Bible References:

* 2 John 01:01
* Colossians 03:12
* Ephesians 01:3-4
* Isaiah 65:22-23
* Luke 18:07
* Matthew 24:19-22
* Romans 08:33

#### Word Data:

* Strong's: H972, H977, H1262, H1305, H3045, H4005, H6901, G138, G140, G1586, G1588, G1589, G1951, G3724, G4400, G4401, G4899, G5500

#### Forms Found in the English ULB:

Chosen One, choice, choose, chooses, chose, chosen, chosen one, chosen ones, chosen people, elect, election

### endure

#### Related Ideas:

endurance, patient endurance, put up with, resist, stand

#### Definition:

The term "endure" means to last a long time or to bear something difficult with patience.

* It also means to stand firm when times of testing come, without giving up.
* The term "endurance" can mean "patience" or "bearing up under a trial" or "persevering when being persecuted."
* The encouragement to Christians to "endure to the end" is telling them to obey Jesus, even if this causes them to suffer.
* To "endure suffering" can also mean to "experience suffering."

#### Translation Suggestions:

* Ways to translate the term "endure" could include "persevere" or "keep believing" or "continue to do what God wants you to do" or "stand firm."
* In some contexts, to "endure" could be translated as to "experience" or to "go through."
* With the meaning of lasting for a long time, the term "endure" could also be tranlsated as "last" or "continue." The phrase "will not endure" could be translated as "will not last" or "will not continue to survive."
* Ways to translate "endurance" could include "perseverance" or "continuing to believe" or "remaining faithful."

(See also: persevere)

#### Bible References:

* 2 Timothy 02:11-13
* James 01:03
* James 01:12
* Luke 21:19
* Matthew 13:21
* Revelation 01:09
* Romans 05:3-5

#### Word Data:

* Strong's: H386, H3201, H3557, H5331, H5375, H5975, H6965, G430, G907, G1526, G2005, G2076, G2594, G3306, G4722, G5278, G5281, G5297, G5342

#### Forms Found in the English ULB:

endurance, endure, endured, endures, enduring, patient endurance, put up with, resist, stand

### enslave

#### Related Ideas:

bondage, bring into slavery, slave, slavery

#### Definition:

To "enslave" someone means to force that person to serve a master or a ruling country. To be "enslaved" or "in bondage" means to be under the control of something or someone.

* A person who is enslaved or in bondage must serve others without payment; he is not free to do what he wants.
* To "enslave" also means to take away a person's freedom.
* Another word for "bondage" is "slavery."
* In a figurative way, human beings are "enslaved" to sin until Jesus frees them from its control and power.
* When a person receives new life in Christ, he stops being a slave to sin and becomes a slave to righteousness.

#### Translation Suggestions:

* The term "enslave" could be translated as "cause to not be free" or "force to serve others" or "put under the control of others."
* The phrase "enslaved to" or "in bondage to" could be translated as "forced to be a slave of" or "forced to serve" or "under the control of."

(See also: free, righteous, servant)

#### Bible References:

* Galatians 04:03
* Galatians 04:24-25
* Genesis 15:13
* Jeremiah 30:8-9

#### Word Data:

* Strong's: H519, H4522, H5647, H5650, H5659, H8198, G1397, G1398, G1401, G1402, G3814

#### Forms Found in the English ULB:

being slaves, bondage, bring ... into slavery, enslave, enslaved, enslaves, female slave, female slaves, male slaves, slave, slave girl, slave girls, slaved, slavery, slaves

### envy

#### Related Ideas:

covet, covetousness, envious, greed

#### Definition:

The term "envy" refers to being jealous of someone because of what that person possesses or because of that person's admirable qualities.

* Envy is normally a negative feeling of resentment because of another person's success, good fortune, or possessions.
* To "covet" means to have a strong desire to have someone else's property, or even someone else's spouse. Often a person who covets something is willing to sin to get it.
* "Greed" is a strong, selfish desire to have something. Often a person who is greedy wants more of what he already has.

(See also: jealous)

#### Bible References:

* 1 Corinthians 13:4-7
* 1 Peter 02:01
* Exodus 20:17
* Mark 07:20-23
* Proverbs 03:31-32
* Romans 01:29

#### Word Data:

* Strong's: H183, H2530, H7065, H7068, H7342, G1937, G2205, G2206, G3788, G4123, G4124, G4190, G5354, G5355

#### Forms Found in the English ULB:

covet, coveted, coveting, covetousness, envied, envious, envy, envying, greed, greedy

### ephod

#### Definition:

An ephod was an apron-like garment worn by the Israelite priests. It had two parts, front and back, that were joined together at the shoulders and tied around the waist with a cloth belt.

* One kind of ephod was made of plain linen and was worn by the ordinary priests.
* The ephod worn by the high priest was specially embroidered with gold, blue, purple, and red yarn.
* The breastpiece of the high priest was attached to the front of the ephod. Behind the breastpiece were stored the Urim and Thummim, which were stones used for asking God what his will was in certain matters.
* The judge Gideon foolishly made an ephod out of gold and it became something that the Israelites worshiped as an idol.

(See also: priest)

#### Bible References:

* 1 Samuel 02:18-19
* Exodus 28:4-5
* Hosea 03:04
* Judges 08:27
* Leviticus 08:07

#### Word Data:

* Strong's: H641, H642, H646

#### Forms Found in the English ULB:

ephod

### eternity

#### Related Ideas:

ages long ago, eternal, ever, everlasting, for all time, forever, forevermore

#### Definition:

The terms "everlasting" and "eternal" have very similar meanings and refer to something that will always exist or that lasts forever.

* The term "eternity" refers to a state of being that has no beginning or end. It can also refer to life that never ends.
* After this present life on earth, humans will spend eternity either in heaven with God or in hell apart from God.
* The terms "eternal life" and "everlasting life" are used in the New Testament to refer to living forever with God in heaven.
* The phrase "forever and ever" has the idea of time that never ends and expresses what eternity or eternal life is like.

The term "forever" refers to never-ending time. Sometimes it is used figuratively to mean "a very long time."

* The term "forever and ever" emphasizes that something will always happen or exist.
* The phrase "forever and ever" is a way of expressing what eternity or eternal life is. It also has the idea of time that never ends.
* God said that David's throne would last "forever." This is referred to the fact that David's descendant Jesus will reign as king forever.

#### Translation Suggestions:

* Other ways to translate "eternal" or "everlasting" could include"unending" or "never stopping" or "always continuing."
* The terms "eternal life" and "everlasting life" could also be translated as "life that never ends" or "life that continues without stopping" or "the raising up of our bodies to live forever."
* Depending on the context, different ways to translate "eternity" could include "existing outside of time" or "unending life" or "life in heaven."

Also consider how this word is translated in a Bible translation in a local or national language.

"Forever" could also be translated by "always" or "never ending."

* The phrase "will last forever" could also be translated as "always exist" or "will never stop" or "will always continue."
* The emphatic phrase "forever and ever" could also be translated as "for always and always" or "not ever ending" or "which never, ever ends."
* David's throne lasting forever could be translated as "David's descendant will reign forever" or "a descendant of David will always be reigning."

(See also: David, reign, life)

#### Bible References:

* Genesis 17:08
* Genesis 48:04
* Exodus 15:17
* 2 Samuel 03:28-30
* 1 Kings 02:32-33
* Job 04:20-21
* Psalms 021:04
* Isaiah 09:6-7
* Isaiah 40:27-28
* Daniel 07:18
* Luke 18:18
* Acts 13:46
* Romans 05:21
* Hebrews 06:19-20
* Hebrews 10:11-14
* 1 John 01:02
* 1 John 05:12
* Revelation 01:4-6
* Revelation 22:3-5

#### Word Data:

* Strong's: H1755, H3117, H4481, H5331, H5703, H5705, H5769, H5865, H5957, H6924, G126, G165, G166, G1336

#### Forms Found in the English ULB:

ages long ago, eternal, eternity, ever, everlasting, for all time, forever, forevermore, never

### eunuch

#### Definition:

Usually the term "eunuch" refers to a man who has been castrated. The term later became a general term to refer to any government official, even those without the deformity.

* Jesus said that some eunuchs were born that way, perhaps because of damaged sex organs or because of not being able to function sexually. Others chose to live like eunuchs in a celibate lifestyle.
* In ancient times, eunuchs were often kings' servants who were set as guards over the women's quarters.
* Some eunuchs were important government officials, such as the Ethiopian eunuch who met the apostle Philip in the desert.

(See also: Philip)

#### Bible References:

* Acts 08:27
* Acts 08:36
* Acts 08:39
* Isaiah 39:7-8
* Jeremiah 34:17-19
* Matthew 19:12

#### Word Data:

* Strong's: H5631, G2134, G2135

#### Forms Found in the English ULB:

eunuch, eunuchs

### evangelist

#### Definition:

An "evangelist" is a person who tells other people the good news about Jesus Christ.

* The literal meaning of "evangelist" is "someone who preaches the good news."
* Jesus sent his apostles out to spread the good news about how to be part of God's kingdom through trusting in Jesus and his sacrifice for sin.
* All Christians are exhorted to share this good news.
* Some Christians are given a special spiritual gift to effectively tell the gospel to others. These people are said to have the gift of evangelism and are called "evangelists."

#### Translation Suggestions:

* The term "evangelist" could be translated as "someone who preaches the good news" or "teacher of the good news" or "person who proclaims the good news (about Jesus)" or "good news proclaimer."

(See also: good news, spirit, gift)

#### Bible References:

* 2 Timothy 04:05
* Ephesians 04:11-13

#### Word Data:

* Strong's: G2099

#### Forms Found in the English ULB:

evangelist, evangelists

### evil

#### Related Ideas:

deal violently, displeasing, evil actions, evil deeds, evil plans, fraudulent, harm, harmful, violate, violence, violent, wicked, wicked deeds, wickedly, wickedness, wretched, wretchedly

#### Definition:

The terms "evil" and "wicked" both refer to anything that is opposed to God's holy character and will.

* While "evil" may describe a person's character, "wicked" may refer more to a person's behavior. However, both terms are very similar in meaning.
* The term "wickedness" refers to the state of being that exists when people do wicked things.
* The results of evil are clearly shown in how people mistreat others by killing, stealing, slandering and being cruel and unkind.

#### Translation Suggestions:

* Depending on the context, the terms "evil" and "wicked" can be translated as "bad" or "sinful" or "immoral."
* Other ways to translate these could include "not good" or "not righteous" or "not moral."
* Make sure the words or phrases that are used to translate these terms fit the context that is natural in the target language.

(See also: disobey, sin, good, righteous, demon)

#### Bible References:

* 1 Samuel 24:11
* 1 Timothy 06:10
* 3 John 01:10
* Genesis 02:17
* Genesis 06:5-6
* Job 01:01
* Job 08:20
* Judges 09:57
* Luke 06:22-23
* Matthew 07:11-12
* Proverbs 03:07
* Psalms 022:16-17

#### Word Data:

* Strong's: H205, H1100, H1431, H1681, H1942, H2154, H2554, H2555, H5765, H2162, H2248, H2254, H3238, H3399, H3415, H4849, H5753, H5766, H5767, H5771, H5807, H5999, H6090, H6184, H6293, H7451, H7455, H7489, H7561, H7562, H7563, H7564, H7701, H8133, G92, G93, G94, G932, G983, G984, G987, G988, G2549, G2551, G2554, G2555, G2556, G2559, G2560, G2635, G2636, G4151, G4189, G4190, G4191, G4550, G5337

#### Forms Found in the English ULB:

deal violently, deal worse, displeasing, do ... evil, do ... violence, done ... violence, evil, evil actions, evil deeds, evil plans, evils, fraudulent, harm, harmful, violate, violated, violates, violence, violent, wicked, wicked deeds, wickedly, wickedness, wretched, wretchedly, wretches

### evildoer

#### Related Ideas:

do harm, do evil, harmed, work out evil

#### Definition:

The term "evildoer" is a general reference to people who do sinful and wicked things.

* It can also be a general word for people who do not obey God.
* This term could be translated using the word for "evil" or "wicked," with the word for "doing" or "making" or "causing" something.

(See also: evil)

#### Bible References:

* 1 Peter 02:13-17
* Isaiah 09:16-17
* Luke 13:25-27
* Malachi 03:13-15
* Matthew 07:21-23

#### Word Data:

* Strong's: H205, H3637, H6213, H6466, H7451, H7489, G93, G458, G2038, G2040, G2554, G2555

#### Forms Found in the English ULB:

did ... harm, do ... harm, doing evil, doing harm, evildoer, evildoers, harmed, work out evil

### exalt

#### Related Ideas:

exaltation, high position, leadership position, lifted up

#### Definition:

To exalt is to lift up. Often exalt means to praise or honor someone or something. It can also mean to put someone in an honored position of leadership.

* In the Bible, the term "exalt" is most often used for honoring God.
* When a person exalts himself, it means he thinks about himself in a proud or arrogant way.

#### Translation Suggestions:

* Ways to translate "exalt" could include "highly praise" or "honor greatly" or "extol" or "speak highly of."
* In some contexts it could be translated by a word or phrase that means "put in a higher position" or "give more honor to" or "talk about proudly."
* "Do not exalt yourself" could also be translated as "Do not think of yourself too highly" or "Do not brag about yourself."
* "Those that exalt themselves" could also be translated as "Those who think proudly about themselves" or "Those who boast about themselves."

(See also: praise, worship, glory, boast, proud)

#### Bible References:

* 1 Peter 05:5-7
* 2 Samuel 22:47
* Acts 05:31
* Philippians 02:9-11
* Psalms 018:46

#### Word Data:

* Strong's: H1361, H1362, H1364, H4791, H4984, H5375, H5549, H5927, H7311, H7426, H7682, G5229, G5251, G5311, G5312

#### Forms Found in the English ULB:

exalt, exaltation, exalted, exalting, exalts, high position, leadership positions, lifted up, lofty

### exhort

#### Related Ideas:

exhortation, urge

#### Definition:

The term "exhort" means to strongly encourage and urge someone to do what is right. Such encouragement is called "exhortation."

* The purpose of exhortation is to persuade other people to avoid sin and follow God's will.
* The New Testament teaches Christians to exhort each other in love, not harshly or abruptly.

#### Translation Suggestions:

* Depending on the context, "exhort" could also be translated as "strongly urge" or "persuade" or "advise."
* Make sure the translation of this term does not imply that the exhorter is angry. The term should convey strength and seriousness, but should not refer to angry speech.
* In most contexts, the term "exhort" should be translated differently than "encourage," which means to inspire, reassure, or comfort someone.
* Usually this term will also be translated differently from "admonish," which means to warn or correct someone for his wrong behavior.

#### Bible References:

* 1 Thessalonians 02:3-4
* 1 Thessalonians 02:12
* 1 Timothy 05:02
* Luke 03:18

#### Word Data:

* Strong's: H5927, H6484, G3867, G3870, G3874

#### Forms Found in the English ULB:

exhort, exhortation, exhortations, exhorted, exhorting, urge, urged

### exile

#### Definition:

The term "exile" refers to people being forced to live somewhere away from their home country.

* People are usually sent into exile for punishment or for political reasons.
* A conquered people may be taken into exile to the country of the conquering army, in order to work for them.
* The "Babylonian exile" (or "the exile") is a period in Bible history when many Jewish citizens of the region of Judah were taken from their homes and forced to live in Babylon. It lasted 70 years.
* The phrase "the exiles" refers to people who are living in exile, away from their home country.

#### Translation Suggestions:

* The term to "exile" could also be translated as to "send away" or to "force out" or to "banish."
* The term "the exile" could be translated with a word or phrase that means "the sent away time" or "the time of banishment" or "the time of forced absence" or "banishment."
* Ways to translate "the exiles" could include "the exiled people" or "the people who were banished" or "the people exiled to Babylon."

(See also: Babylon, Judah)

#### Bible References:

* 2 Kings 24:14
* Daniel 02:25-26
* Ezekiel 01:1-3
* Isaiah 20:04
* Jeremiah 29:1-3

#### Word Data:

* Strong's: H1123, H1473, H1540, H1541, H1546, H1547, H3212, H3318, H5080, H7617, H7622, G3927

#### Forms Found in the English ULB:

exile, exiled, exiles

### face

#### Related Ideas:

before, facedown, facial, presence, surface

#### Definition:

The word "face" literally refers to the front part of a person's head. This term also has several figurative meanings.

* The expression "your face" is often a figurative way of saying "you." Similarly, the expression "my face" often means "I" or "me."
* In a physical sense, to "face" someone or something means to look in the direction of that person or thing.
* To "face each other" means to "look directly at each other."
* Being "face to face" means that two people are seeing each other in person, at a close distance.
* When Jesus "steadfastly set his face to go to Jerusalem," it means that he very firmly decided to go.
* To "set one's face against" people or a city means to firmly decide to no longer support, or to reject that city or person.
* The expression "face of the land" refers to the surface of the earth and often is a general reference to the whole earth. For example, a "famine covering the face of the earth" refers to a widespread famine affecting many people living on earth.
* The figurative expression "do not hide your face from your people" means "do not reject your people" or "do not desert your people" or "do not stop taking care of your people."

#### Translation Suggestions:

* If possible, it is best to keep the expression or use an expression in the project language that has a similar meaning.
* The term to "face" could be translated as to "turn toward" or to "look at directly" or to "look at the face of."
* The expression "face to face" could be translated as "up close" or "right in front of" or "in the presence of."
* Depending on the context, the expression "before his face" could be translated as "ahead of him" or "in front of him" or "before him" or "in his presence."
* The expression "set his face toward" could be translated as "began traveling toward" or "firmly made up his mind to go to."
* The expression "hide his face from" could be translated as "turn away from" or "stop helping or protecting" or "reject."
* To "set his face against" a city or people could be translated as "look at with anger and condemn" or "refuse to accept" or "decide to reject" or "condemn and reject" or "pass judgment on."
* The expression "say it to their face" could be translated as "say it to them directly" or "say it to them in their presence" or "say it to them in person."
* The expression "on the face of the land" could also be translated as "throughout the land" or "over the whole earth" or "living throughout the earth."

#### Bible References:

* Deuteronomy 05:04
* Genesis 33:10

#### Word Data:

* Strong's: H600, H639, H2122, H6440, H8389, G3799, G4383, G4750

#### Forms Found in the English ULB:

before, face, faced, facedown, faces, facial, facing, presence, surface

### faith

#### Definition:

In general, the term "faith" refers to a belief, trust or confidence in someone or something.

* To "have faith" in someone is to believe that what he says and does is true and trustworthy.
* To "have faith in Jesus" means to believe all of God's teachings about Jesus. It especially means that people trust in Jesus and his sacrifice to cleanse them from their sin and to rescue them from the punishment they deserve because of their sin.
* True faith or belief in Jesus will cause a person to produce good spiritual fruits or behaviors because the Holy Spirit is living in him.
* Sometimes "faith" refers generally to all the teachings about Jesus, as in the expression "the truths of the faith."
* In contexts such as "keep the faith" or "abandon the faith," the term "faith" refers to the state or condition of believing all the teachings about Jesus.

#### Translation Suggestions:

* In some contexts, "faith" can be translated as "belief" or "conviction" or "confidence" or "trust."
* For some languages these terms will be translated using forms of the verb "believe."
* The expression "keep the faith" could be translated by "keep believing in Jesus" or "continue to believe in Jesus."
* The sentence "they must keep hold of the deep truths of the faith" could be translated by "they must keep believing all the true things about Jesus that they have been taught."
* The expression "my true son in the faith" could be translated by something like "who is like a son to me because I taught him to believe in Jesus" or "my true spiritual son, who believes in Jesus."

(See also: believe, faithful)

#### Bible References:

* 2 Timothy 04:07
* Acts 06:7
* Galatians 02:20-21
* James 02:20

#### Word Data:

* Strong's: H529, H530, G1680, G3640, G4102, G4103

#### Forms Found in the English ULB:

faith

### faithful

#### Related Ideas:

faithfully, faithfulness, reliable

#### Definition:

To be "faithful" to God means to consistently live according to God's teachings. It means to be loyal to him by obeying him.The state or condition of being faithful is "faithfulness."

* A person who is faithful can be trusted to always keep his promises and to always fulfill his responsibilities to other people.
* A faithful person perseveres in doing a task, even when it is long and difficult.
* Faithfulness to God is the consistent practice of doing what God wants us to do.

The term "unfaithful" describes people who do not do what God has commanded them to do. The condition or practice of being unfaithful is "unfaithfulness."

* The people of Israel were called "unfaithful" when they began to worship idols and when they disobeyed God in other ways.
* In marriage, someone who commits adultery is "unfaithful" to his or her spouse.
* God used the term "unfaithfulness" to describe Israel's disobedient behavior. They were not obeying God or honoring him.

#### Translation Suggestions:

Translating "faithful" and "faithfulness" \* In many contexts, "faithful" can be translated as "loyal" or "dedicated" or "dependable." \* In other contexts, "faithful" can be translated by a word or phrase that means "continuing to believe" or "persevering in believing and obeying God." \* Ways that "faithfulness" could be translated could include "persevering in believing" or "loyalty" or "trustworthiness" or "believing and obeying God."

Translating "unfaithful" and "unfaithfulness" \* Depending on the context, "unfaithful" could be translated as "not faithful" or "unbelieving" or "not obedient" or "not loyal." \* The phrase "the unfaithful" could be translated as "people who are not faithful (to God)" or "unfaithful people" or "those who disobey God" or "people who rebel against God." \* The term "unfaithfulness" could be translated as "disobedience" or "disloyalty" or "not believing or obeying." \* In some languages, the term "unfaithful" is related to the word for "unbelief."

(See also: adultery, believe, disobey, faith, believe)

#### Bible References:

* Genesis 24:49
* Leviticus 26:40
* Numbers 12:07
* Joshua 02:14
* Judges 02:16-17
* 1 Samuel 02:9
* Psalm 012:1
* Proverbs 11:12-13
* Isaiah 01:26
* Jeremiah 09:7-9
* Hosea 05:07
* Luke 12:46
* Luke 16:10
* Colossians 01:07
* 1 Thessalonians 05:24
* 3 John 01:05

#### Word Data:

* Strong's: H529, H530, H539, H540, H571, H2181, H2616, H2623, H4603, H4820, G569, G4102, G4103

#### Forms Found in the English ULB:

faithful, faithful one, faithful people, faithfully, faithfulness, reliable, show ... self ... faithful

### faithless

#### Related Ideas:

faithless deeds, faithlessly, faithlessness, unbelief, unbeliever, unfaithful, unfaithfully, unfaithfulness

#### Definition:

The term "faithless" means to not have faith or to not believe.

* This word is used to describe people who do not believe in God. Their lack of belief is seen by the immoral way they act.
* The prophet Jeremiah accused Israel of being faithless and disobedient to God.
* They worshiped idols and followed other ungodly customs of people groups who did not worship or obey God.

#### Translation Suggestions

* Depending on the context, the term "faithless" could be translated as "unfaithful" or "unbelieving" or "disobedient to God" or "not believing."
* The term "faithlessness" could be translated as "unbelief" or "unfaithfulness" or "rebellion against God."

(See also: believe, faithful, disobey)

#### Bible References:

* Ezekiel 43:6-8
* Ezra 09:1-2
* Jeremiah 02:19
* Proverbs 02:22
* Revelation 21:7-8

#### Word Data:

* Strong's: H898, H4603, H4604, H5472, G570, G569, G571, G802

#### Forms Found in the English ULB:

be unfaithful, faithless, faithless deeds, faithlessly, faithlessness, those who do not believe, unbelief, unbeliever, unbelievers, unbelieving, unfaithful, unfaithfully, unfaithfulness

### false prophet

#### Definition:

A false prophet is a person who wrongly claims that his message comes from God.

* The prophecies of false prophets are not usually fulfilled. That is, they do not come true.
* False prophets teach messages that partially or totally contradict what the Bible says.
* This term could also be translated as "person who falsely claims to be God's spokesman" or "someone who falsely claims to speak God's words."
* The New Testament teaches that in the end times there will be many false prophets who will try to deceive people into thinking that they come from God.

(See also: fulfill, prophet, true)

#### Bible References:

* 1 John 04:1-3
* 2 Peter 02:01
* Acts 13:6-8
* Luke 06:26
* Matthew 07:16
* Matthew 24:23-25

#### Word Data:

* Strong's: G5578

#### Forms Found in the English ULB:

false prophet, false prophets

### family

#### Related Ideas:

family line, genealogical record

#### Definition:

The term "family" refers to a group of people who are related by blood and usually includes a father, mother, and their children. It often also includes other relatives such as grandparents, grandchildren, uncles and aunts.

* The Hebrew family was a religious community passing on traditions through worship and instruction.
* Usually the father was the major authority of the family.
* Family could also include servants, concubines, and even foreigners.
* Some languages may have a broader word such as "clan" or "household" that would fit better in contexts where more than just parents and children are being referred to.
* The term "family" is also used to refer to people who are related spiritually, such as people who are part of God's family because they believe in Jesus.
* A "genealogy" is a record of a person's family that tells who his ancestors were.

(See also: clan, father, house)

#### Bible References:

* 1 Kings 08:1-2
* 1 Samuel 18:18
* Exodus 01:21
* Joshua 02:12-13
* Luke 02:04

#### Word Data:

* Strong's: H1, H251, H272, H504, H1004, H1121, H2233, H2859, H2945, H3187, H3188, H4138, H4940, H5387, H5712, H8435, G1085, G3614, G3624, G3965

#### Forms Found in the English ULB:

families, family, family line, genealogical record, genealogical records, genealogies, genealogy, recorded in ... genealogies, recorded in ... genealogy

### famine

#### Related Ideas:

famished, hunger

#### Definition:

The term "famine" refers to an extreme lack of food throughout a country or region, usually due to not enough rain. The term "famished" means extremely hungry. \* Food crops can fail from natural causes such as lack of rain, crop disease, or insects. \* Food shortages can also be caused by people, such as enemies who destroy crops. \* In the Bible, God often caused famine as a way to punish nations when they sinned against him. \* In Amos 8:11 the term "famine" is used figuratively to refer to a time when God punished his people by not speaking to them. This could be translated with the word for "famine" in your language, or with a phrase such as "extreme lack" or "severe deprivation."

#### Bible References:

* 1 Chronicles 21:11-12
* Acts 07:11
* Genesis 12:10
* Genesis 45:06
* Jeremiah 11:21-23
* Luke 04:25
* Matthew 24:08

#### Word Data:

* Strong's: H3720, H7458, H7459, G3042, G3521

#### Forms Found in the English ULB:

famine, famines, famished, hunger

### fast

#### Definition:

The term to "fast" means to stop eating food for a period of time, such as for a day or more. Sometimes it also includes not drinking.

* Fasting can help people to focus on God and pray without being distracted by preparing food and eating.
* Jesus condemned the Jewish religious leaders for fasting for the wrong reasons. They fasted so that others would think they were righteous.
* Sometimes people fast because they are very sad or grieved about something.
* The verb to "fast" can also be translated as to "refrain from eating" or to "not eat."
* The noun "fast" could be translated as "time of not eating" or "time of abstaining from food."

(See also: Jewish authorities)

#### Bible References:

* 1 Kings 21:8-10
* 2 Chronicles 20:03
* Acts 13:1-3
* Jonah 03:4-5
* Luke 05:34
* Mark 02:19
* Matthew 06:18
* Matthew 09:15

#### Word Data:

* Strong's: H2908, H5144, H6684, H6685, G3521, G3522

#### Forms Found in the English ULB:

fast, fasted, fasting, fastings, fasts

### father

#### Related Ideas:

ancestor, ancestral, beget, fatherless, forefather, grandfather, orphan

#### Definition:

When used literally, the term "father" refers to a person's male parent. \* A "grandfather" is someone's father's father or someone's mother's father. \* A "forefather" is one of a person's male ancestors, such as his grandfather's grandfather. \* An "ancestral household" is a social unit of those people who are descended from one ancestor. \* A person who is "fatherless" does not have a father. \* An "orphan" is a person who has no parents. In Bible times widows were often not able to care for their children, so a child with a mother but no father could also be thought of as an orphan. \* To "beget" someone is to become that person's father.

There are also several figurative uses of the term "father."

* The term "fathers" often refers to a person's male ancestors, such as his grandfather's grandfather.
* The term "father" can refer to a person who is the leader a group of related people or the source of something. For example, in Genesis 4 "the father of all who live in tents" could mean, "the first clan leader of the first people who ever lived in tents."
* The apostle Paul called himself the "father" of those he had helped to become Christians through sharing the gospel with them.

#### Translation Suggestions

* When talking about a father and his literal son, this term should be translated using the usual term to refer to a father in the language.
* "God the Father" should also be translated using the usual, common word for "father."
* When referring to forefathers, this term could be translated as "ancestors" or "ancestral fathers."
* Sometimes the word "father" can be translated as "clan leader."
* When Paul refers to himself figuratively as a father to believers in Christ, this could be translated as "spiritual father" or "father in Christ."
* The phrase "father of all lies" could be translated as "source of all lies" or "the one from whom all lies come."

(See also: God the Father, son, Son of God)

#### Bible References:

* Acts 07:02
* Acts 07:32
* Acts 07:45
* Acts 22:03
* Genesis 31:30
* Genesis 31:42
* Genesis 31:53
* Hebrews 07:4-6
* John 04:12
* Joshua 24:3-4
* Malachi 03:07
* Mark 10:7-9
* Matthew 01:07
* Matthew 03:09
* Matthew 10:21
* Matthew 18:14
* Romans 04:12

#### Word Data:

* Strong's: H1, H2, H25, H539, H1730, H1733, H2524, H3205, H3490, H4940, H5971, H7223, G540, G1080, G3737, G3962, G3964, G3966, G3967, G3970, G3971, G3995, G4245, G4269, G4613

#### Forms Found in the English ULB:

ancestor, ancestor's, ancestors, ancestors', ancestral, beget, begot, father, father's, fathered, fathering, fatherless, fathers, fathers', forefather, forefathers, grandfather, orphan, orphans

### favor

#### Related Ideas:

favorable, favoritism, privilege, request for favor, show favor

#### Definition:

To "favor" is to prefer. When someone favors a person, he regards that person positively and does more to benefit that person than he does to benefit others.

* The term "favoritism" means the attitude of acting favorably toward some people but not others. It means the inclination to pick one person over another or one thing over another because the person or item is preferred. Generally, favoratism is considered unfair.
* Jesus grew up "in favor with" God and men. This means they approved of his character and behavior.
* The expression "find favor" with someone means that someone is approved of by that person.
* When a king shows favor to someone, it often means that he approves of that person's request and grants it.
* A "favor" can also be a gesture or action towards or for another person for their benefit.

#### Translation Suggestions:

* Other ways to translate the term "favor" could include, "blessing" or "benefit" or "credit."
* The "favorable year of Yahweh" could be translated as "the year (or time) when Yahweh will bring great blessing."
* The term "favoritism" could be translated as "partiality" or "being prejudiced" or "unjust treatment." This word is related to the word "favorite," which means "the one who is preferred or loved best."

#### Bible References:

* 1 Samuel 02:25-26
* 2 Chronicles 19:07
* 2 Corinthians 01:11
* Acts 24:27
* Genesis 41:16
* Genesis 47:25
* Genesis 50:05

#### Word Data:

* Strong's: H995, H1156, H1293, H1779, H1921, H2580, H2603, H2604, H2617, H2896, H5278, H5375, H5414, H5922, H6213, H6437, H6440, H7522, H7965, H8467, G1184, G3685, G3982, G4380, G4382, G5485, G5486

#### Forms Found in the English ULB:

favor, favorable, favored, favoritism, favors, privilege, request for favor, seek ... favor, seeking the favor, show favor, shown favor, sought ... favor

### fear

#### Related Ideas:

afraid, alarmed, anxiety, coward, dismay, dread, fainthearted, fearful, fearlessly, fearsome, frighten, timid, unafraid

#### Definition:

The terms "fear" and "afraid" refer to the unpleasant feeling a person has when there is a threat of harm to himself or others.

* The term "fear" can also refer to a deep respect and awe for a person in authority.
* The phrase "fear of Yahweh," as well as related terms "fear of God" and "fear of the Lord," refer to a deep respect of God and the showing of that respect by obeying him. This fear is motivated by knowing that God is holy and hates sin.
* The Bible teaches that a person who fears Yahweh will become wise.
* "Anxiety" is fear about the future, what is going to happen.
* To be "alarmed" is to be surprised and afraid because something bad has suddenly happened.
* "Dread" is great fear.
* Someone who is "timid" is afraid to act because something bad might happen as a result.
* Someone who is "unafraid" is not afraid.

#### Translation Suggestions:

* Depending on the context, to "fear" can be translated as to "be afraid" or to "deeply respect" or to "revere" or to "be in awe of."
* The term "afraid" could be translated as "terrified" or "scared" or "fearful."
* The sentence "The fear of God fell on all of them" could be translated as "Suddenly they all felt a deep awe and respect for God" or "Immediately, they all felt very amazed and revered God deeply" or "Right then, they all felt very afraid of God (because of his great power)."
* The phrase "fear not" could also be translated as "do not be afraid" or "stop being afraid."
* Note that the phrase "fear of Yahweh" does not occur in the New Testament. The phrase "fear of the Lord" or "fear of the Lord God" is used instead.

(See also: amazed, awe, lord, power, Yahweh)

#### Bible References:

* 1 John 04:18
* Acts 02:43
* Acts 19:15-17
* Genesis 50:21
* Isaiah 11:3-5
* Job 06:14
* Jonah 01:09
* Luke 12:05
* Matthew 10:28
* Proverbs 10:24-25

#### Word Data:

* Strong's: H367, H926, H928, H1204, H1481, H1672, H1674, H1763, H2119, H2729, H2730, H2731, H2844, H2849, H2865, H3016, H3025, H3372, H3373, H3374, H4032, H4034, H4035, H4116, H4172, H6206, H6342, H6343, H6345, H6427, H7264, H7267, H7297, H7390, H7461, H7493, H8175, G870, G1167, G1168, G1169, G1568, G1630, G1719, G2125, G5398, G5399, G5401

#### Forms Found in the English ULB:

afraid, alarmed, anxiety, cowards, dismay, dismayed, dread, dreaded, fainthearted, fear, feared, fearful, fearful thing, fearlessly, fears, fearsome, frighten, frightened, timid, unafraid

### feast

#### Related Ideas:

dinner

#### Definition:

The term "feast" refers to an event where a group of people eat a very large meal together, often for the purpose of celebrating something. The action to "feast" means to eat a large amount of food or to participate in eating a feast together.

* Often there are special kinds of food that are eaten at a certain feast.
* The religious festivals that God commanded the Jews to celebrate usually included having a feast together. For this reason the festivals are often called "feasts."
* In Bible times, kings and other rich and powerful people often gave feasts to entertain their family or friends.
* In the story about the lost son, the father had a special feast prepared to celebrate the return of his son.
* A feast sometimes lasted for several days or more.
* The term to "feast" could also be translated as to "eat lavishly" or to "celebrate by eating lots of food" or to "eat a special, large meal."
* Depending on the context, "feast" could be translated as "celebrating together with a large meal" or "a meal with a lot of food" or "a celebration meal."

(See also: festival)

#### Bible References:

* 2 Peter 02:12-14
* Genesis 26:30
* Genesis 29:22
* Genesis 40:20
* Jude 01:12-13
* Luke 02:43
* Luke 14:7-9
* Matthew 22:01

#### Word Data:

* Strong's: H398, H2077, H2282, H3899, H3900, H4150, H4797, H4960, H7646, H8057, H8354, G26, G1173, G1859, G2165, G4910

#### Forms Found in the English ULB:

dinner, feast, feasting, feasts

### fellowship

#### Related Ideas:

alliance, associate with, association, allied with, contribution, participants with, partnership, share, united

#### Definition:

In general, the term "fellowship" refers to friendly interactions between members of a group of people who share similar interests and experiences.

* In the Bible, the term "fellowship" usually refers to the unity of believers in Christ.
* Christian fellowship is a shared relationship that believers have with one another through their relationship with Christ and the Holy Spirit.
* The early Christians expressed their fellowship through listening to the teaching of God's Word and praying together, through the sharing of their belongings, and through eating meals together.
* Christians also have fellowship with God through their faith in Jesus and his sacrificial death on the cross which removed the barrier between God and people.
* An "alliance" is a kind of fellowship between governments in which the governments agree to work together, usually to fight common enemies.

#### Translation Suggestions:

* Ways to translate "fellowship" could include "a sharing together" or "relationship" or "companionship" or "Christian community."

#### Bible References:

* 1 John 01:03
* Acts 02:40-42
* Philippians 01:3-6
* Philippians 02:01
* Philippians 03:10
* Psalms 055:12-14

#### Word Data:

* Strong's: H2266, H2270, H4541, H6148, H8641, G2842, G2844, G3352, G3353, G4790

#### Forms Found in the English ULB:

alliance, alliances, associate with, association, be allied with, be participants with, contribution, contributions, fellowship, participant, participants, partnership, share, sharers, shares, sharing, united

### fellowship offering

#### Definitions:

In the Old Testament, the "fellowship offering" was a kind of sacrifice that was offered for different reasons, such as to give thanks to God or to fulfill a vow.

* This offering required the sacrifice of an animal that could be male or female. This was different from the burnt offering, which required a male animal.
* After giving a portion of the sacrifice to God, the person who brought the fellowship offering shared the meat with the priests and other Israelites.
* There was a meal associated with this offering which included unleavened bread.
* This is sometimes called the "peace offering."

(See also: burnt offering, fulfill, grain offering, guilt offering, peace offering, priest, sacrifice, unleavened bread, vow)

#### Bible References:

* 1 Chronicles 21:25-27
* 2 Chronicles 29:35
* Exodus 24:5-6
* Leviticus 03:3-5
* Numbers 06:13-15

#### Word Data:

* Strong's: H8002

#### Forms Found in the English ULB:

fellowship offering, fellowship offerings

### festival

#### Definition:

In general, a festival is a celebration held by a community of people.

* The word for "festival" in the Old Testament literally means "appointed time."
* The festivals celebrated by the Israelites were specially appointed times or seasons that God had commanded them to observe.
* In some English translations, the word "feast" is used instead of festival because the celebrations included having a large meal together.

There were several main festivals that the Israelites celebrated every year:

Passover

* Festival of Unleavened Bread
* Firstfruits
* Festival of Weeks (Pentecost)
* Festival of Trumpets
* Day of Atonement

Festival of Shelters

The purpose of these festivals was to thank God and to remember the amazing things he had done to rescue, protect, and provide for his people.

* A person who "celebrates" acts as if he were at a festival.

(See also: feast)

#### Bible References:

* 1 Chronicles 23:31
* 2 Chronicles 08:13
* Exodus 05:01
* John 04:45
* Luke 22:01

#### Word Data:

* Strong's: H1974, H2166, H2282, H2287, H6213, H4150, H8057, G1456, G1858, G1859

#### Forms Found in the English ULB:

festival, festivals

### fig

#### Definition:

A fig is a small, soft, sweet fruit that grows on trees. When ripe, this fruit can be a variety of colors, including brown, yellow, or purple.

* Fig trees can grow 6 meters in height and their large leaves provide pleasant shade. The fruit is about 3-5 centimeters long.
* Adam and Eve used the leaves from fig trees to make clothing for themselves after they had sinned.
* Figs can be eaten raw, cooked, or dried. People also chop them into small pieces and press them into cakes to eat later.
* In Bible times, figs were important as a source of food and income.
* The presence of fruitful fig trees is frequently mentioned in the Bible as a sign of prosperity.
* Several times Jesus used fig trees as an illustration to teach his disciples spiritual truths.

#### Bible References:

* Habakkuk 03:17
* James 03:12
* Luke 13:07
* Mark 11:14
* Matthew 07:17
* Matthew 21:18

#### Word Data:

* Strong's: H1061, H6291, H8384, G3653, G4808, G4810

#### Forms Found in the English ULB:

fig, figs

### filled with the Holy Spirit

#### Related Ideas:

full of the Holy Spirit

#### Definition:

The term "filled with the Holy Spirit" is a figurative expression that, when used to describe a person means the Holy Spirit is empowering that person to do God's will.

* The expression "filled with" is an expression that often means "controlled by."
* People are "filled with the Holy Spirit" when they follow the Holy Spirit's leading and completely rely on him to help them do what God wants.

#### Translation Suggestions:

* This term could be translated as "empowered by the Holy Spirit" or "controlled by the Holy Spirit." But it should not sound as though the Holy Spirit is forcing the person to do something.
* A sentence such as "he was filled with the Holy Spirit" could be translated as "he was living fully by the Spirit's power" or "he was completely guided by the Holy Spirit" or "the Holy Spirit was guiding him completely."
* This term is similar in meaning to the expression "live by the Spirit," but "filled with the Holy Spirit" emphasizes the completeness with which a person allows the Holy Spirit to have control or influence over his life. So these two expressions should be translated differently, if possible.

(See also: Holy Spirit)

#### Bible References:

* Acts 04:31
* Acts 05:17
* Acts 06:8-9
* Luke 01:15
* Luke 01:39-41
* Luke 04:1-2

#### Word Data:

* Strong's: H4390, H4392, H7646, H8003, G40, G4130, G4137, G4151

#### Forms Found in the English ULB:

filled ... with the Holy Spirit, full ... of the Holy Spirit, full ... of the Spirit

### fir

#### Definition:

A fir tree is a kind of tree that stays green all year and has cones that contain seeds.

* Fir trees are also referred to as "evergreen" trees.
* In ancient times, the wood of fir trees was used for making musical instruments and for building structures such as boats, houses, and the temple.
* Some examples of fir trees mentioned in the Bible are pine, cedar, cypress, and juniper.

(See also: cedar, cypress)

#### Bible References:

* Ezekiel 27:4-5
* Isaiah 37:24-25
* Isaiah 41:19-20
* Isaiah 44:14
* Isaiah 60:12-13
* Psalms 104:16-18

#### Word Data:

* Strong's: H766, H1265, H1266

#### Forms Found in the English ULB:

fir, firs

### fire

#### Related Ideas:

blazing, fiery, firebrands, inflame, kindle

#### Definition:

Fire is the heat, light, and flames that are produced when something is burned.

* A fire that is "blazing" is very hot and has large flames.
* A "fire brand" is a piece of burning wood.
* To "set on fire" or "set fire to" something is to make it start burning with fire.
* To "inflame" something is to make it start burning.
* To "kindle" a fire is to start that fire burning.
* The final judgment of unbelievers is in the fire of hell.

The word "fire" and ideas related to fire are also used figuratively. \* The term "fire" can refer to judgment or purification. \* The phrase "baptize with fire" could also be translated as "cause to experience suffering in order to be purified." \* Fire is used to refine gold and other metals. In the Bible, this process is used to explain how God refines people through difficult things that happen in their lives.

(See also: pure)

#### Bible References:

* 1 Kings 16:18-20
* 2 Kings 01:10
* 2 Thessalonians 01:08
* Acts 07:29-30
* John 15:06
* Luke 03:16
* Matthew 03:12
* Nehemiah 01:3

#### Word Data:

* Strong's: H217, H398, H784, H800, H801, H1197, H1200, H1513, H1814, H2734, H2740, H3341, H3857, H4168, H5135, H6315, G439, G440, G1067, G2741, G2618, G4442, G4443, G4447, G4448, G4451, G5394, G5457

#### Forms Found in the English ULB:

blazing, fiery, fire, firebrands, fires, flaming, kindle, kindled, kindles, set fire to, set ... on fire, sets ... on fire

### firstborn

#### Related Ideas:

first issue

#### Definition:

The term "firstborn" refers to an offspring of people or animals that is born first, before the other offspring are born.

* In the Bible, "firstborn" usually refers to the first male offspring that is born.
* In Bible times, the firstborn son was given a place of prominence and twice as much of his family inheritance as the other sons.
* Often it was the firstborn male of an animal that was sacrificed to God.
* This concept can also be used figuratively. For example, the nation of Israel is called God's firstborn son because God gave it special privileges over other nations.
* Jesus, the Son of God is called God's firstborn because of his importance and authority over everyone else.
* The phrase "first issue of the womb" is another way of saying "firstborn."

#### Translation Suggestions:

* When "firstborn" occurs in the text alone, it could also be translated as "firstborn male" or "firstborn son," since that is what is implied.
* Other ways to translate this term could include "the son who was born first" or "the eldest son" or "the number one son."
* When used figuratively to refer to Jesus, this could be translated with a word or phrase that means "the son who has authority over everything" or "the Son who is first in honor."
* Caution: Make sure the translation of this term in reference to Jesus does not imply that he was created.

(See also: inherit, sacrifice, son)

#### Bible References:

* Colossians 01:15
* Genesis 04:3-5
* Genesis 29:26-27
* Genesis 43:33
* Luke 02:6-7
* Revelation 01:05

#### Word Data:

* Strong's: H1060, H1062, H1067, H1069, H6363, G4416, G5207

#### Forms Found in the English ULB:

first ... issue, firstborn

### firstfruit

#### Definition:

The term "firstfruits" refers to a portion of the first crop of fruits and vegetables that was reaped during each harvest season.

* The Israelites offered these first fruits to God as a sacrificial offering.
* This term is also used figuratively in the Bible to refer to a firstborn son as being the first fruits of the family. That is, because he was the first son to be born into that family, he was the one who carried on the family name and honor.
* Because Jesus rose from the dead, he is called the "firstfruits" of all believers in him, believers who have died but who will some day come back to life.
* Believers in Jesus are also called the "firstfruits" of all creation, indicating the special privilege and position of those whom Jesus redeemed and called to be his people.

#### Translation Suggestions:

* The literal use of this term could be translated as "first portion (of crops)" or "first part of the harvest."
* If possible, the figurative uses should be translated literally, to allow for different meanings in different contexts. This will also show the correlation between the literal meaning and the figurative uses.

(See also: firstborn)

#### Bible References:

* 2 Chronicles 31:4-5
* 2 Thessalonians 02:13
* Exodus 23:16-17
* James 01:18
* Jeremiah 02:03
* Psalms 105:36

#### Word Data:

* Strong's: H1061, H6529, H7225, G536

#### Forms Found in the English ULB:

firstfruit, firstfruits

### fishermen

#### Related Ideas:

fish, fisher

#### Definition:

Fishermen are men who catch fish from the water as a means of earning money. In the New Testament, the fishermen used large nets to catch fish. The term "fishers" is another name for fishermen.

* Peter and other apostles worked as fishermen before being called by Jesus.
* Since the land of Israel was near water, the Bible has many references to fish and fishermen.
* This term could be translated with a phrase such as "men who catch fish" or "men who earn money by catching fish."
* The word "fish" can also be a verb that means "to catch fish."

#### Bible References:

* Ezekiel 47:9-10
* Isaiah 19:08
* Luke 05:1-3
* Matthew 04:19
* Matthew 13:47

#### Word Data:

* Strong's: H1728, H1770, H1771, H2271, G231

#### Forms Found in the English ULB:

fish, fishermen, fishers

### flesh

#### Related Ideas:

fleshly, human, living creatures, meat, physical

#### Definition:

In the Bible, the term "flesh" literally refers to the soft tissue of the physical body of a human being or animal.

* The Bible also uses the term "flesh" in a figurative way to refer to all human beings or all living creatures.
* In the New Testament, the term "flesh" can be used to talk about something that is associated with being human. For example, to decide something according to the flesh means to decide something according to human standards.
* In the New Testament, the term "flesh" can be used to refer to the sinful nature of human beings. This is often used in contrast to their spiritual nature.
* The expression "own flesh and blood" refers to someone who is biologically related to another person, such as a parent, sibling, child, or grandchild.
* The expression "flesh and blood" can also refer to a person's ancestors or descendants.
* The expression "one flesh" refers to the physical uniting of a man and woman in marriage.

#### Translation Suggestions:

* In the context of an animal's body, "flesh" could be translated as "body" or "skin" or "meat."
* When it is used to refer generally to all living creatures, this term could be translated as "living beings" or "everything that is alive."
* When referring in general to all people, this term could be translated as "people" or "human beings" or "everyone who lives."
* The expression "flesh and blood" could also be translated as "relatives" or "family" or "kinfolk" or "family clan." There may be contexts where it could be translated as "ancestors" or "descendants."
* Some languages may have an expression that is similar in meaning to "flesh and blood."
* The expression "become one flesh" could be translated as "unite sexually" or "become as one body" or "become like one person in body and spirit." The translation of this expression should be checked to make sure it is acceptable in the project language and culture. . It should also be understood that this is figurative, and does not mean that a man and a woman who "become one flesh" literally become one person.

#### Bible References:

* 1 John 02:16
* 2 John 01:07
* Ephesians 06:12
* Galatians 01:16
* Genesis 02:24
* John 01:14
* Matthew 16:17
* Romans 08:08

#### Word Data:

* Strong's: H120, H829, H1320, H1321, H2878, H7607, H7683, G2907, G4559, G4561

#### Forms Found in the English ULB:

flesh, fleshly, human, humans, living creatures, meat, physical

### flock

#### Related Ideas:

herd

#### Definition:

In the Bible, "flock" refers to a group of sheep or goats and "herd" refers to a group of cattle, oxen, or pigs.

* Different languages may have different ways of naming groups of animals or birds.
* For example, in English the term "herd" can also be used for sheep or goats, but in the Bible text it is not used this way.
* The term "flock" in English is also used for a group of birds, but it can not be used for pigs, oxen, or cattle.
* Consider what terms are used in your language to refer to different groups of animals.
* For verses that refer to "flocks and herds" it may be better to add "of sheep" or "of cattle" for example, if the language does not have different words to refer to different kinds of animal groups.

(See also: goat, cow, pig, sheep, )

#### Bible References:

* 1 Kings 10:28-29
* 2 Chronicles 17:11
* Deuteronomy 14:22-23
* Luke 02:8-9
* Matthew 08:30
* Matthew 26:31

#### Word Data:

* Strong's: H504, H951, H1241, H2835, H4029, H4735, H4830, H5349, H5739, H6251, H6629, H7473, H7716, H7462, H7794, G34, G4167, G4168

#### Forms Found in the English ULB:

flock, flocking, flocks, herd, herds

### flute

#### Related Ideas:

pipe, wind instrument

#### Definition:

In Bible times, pipes were musical instruments made of bone or wood with holes to allow the sound to come out. A flute was a kind of pipe.

* Most pipes had reeds made out of a kind of thick grass that vibrated as air was blown over it.
* A pipe without any reeds was often called a "flute."
* A shepherd played a pipe to calm his flocks of sheep.
* Pipes and flutes were used for playing sad or joyful music.

(See also: flock, shepherd)

#### Bible References:

* 1 Corinthians 14:07
* 1 Kings 01:38-40
* Daniel 03:3-5
* Luke 07:31-32
* Matthew 09:23
* Matthew 11:17

#### Word Data:

* Strong's: H4953, H5748, H2485, H2490, G832, G834, G836

#### Forms Found in the English ULB:

flute, flutes, pipe, pipes, wind instruments

### fool

#### Related Ideas:

folly, foolish, foolishly, foolishness, insane, insanity, out of his mind, senseless, stupid, thoughtless, unwise

#### Definition:

The term "fool" refers to a person who often makes wrong choices, especially choosing to disobey. The term "foolish" describes a person or behavior that is not wise.

* In the Bible, the term "fool" usually refers to a person who does not believe or obey God. This is often contrasted to the wise person, who trusts in God and obeys God.
* In the Psalms, David describes a fool as a person who does not believe in God, one who ignores all the evidence of God in his creation.
* The Old Testament book of Proverbs also gives many descriptions of what a fool, or foolish person, is like.
* The term "folly" refers to an action that is not wise because it is against God's will. Often "folly" also includes the meaning of something that is ridiculous or dangerous.
* A person who is "insane" or suffering from "insanity" is unable to know truth from error, right from wrong, or good from evil and often acts without knowing what he is doing.
* Something that is hollow has nothing on its inside.

#### Translation Suggestions:

* The term "fool" could be translated as "foolish person" or "unwise person" or "senseless person" or "ungodly person."
* Ways to translate "foolish" could include "lacking understanding" or "unwise" or "senseless."

(See also: wise)

#### Bible References:

* Ecclesiastes 01:17
* Ephesians 05:15
* Galatians 03:03
* Genesis 31:28
* Matthew 07:26
* Matthew 25:08
* Proverbs 13:16
* Psalms 049:13

#### Word Data:

* Strong's: H191, H196, H200, H1197, H1198, H1984, H2973, H3684, H3687, H3688, H3689, H3690, H5014, H5034, H5036, H5039, H5528, H5529, H5530, H5531, H6612, H8417, H8604, G453, G454, G781, G801, G877, G878, G2757, G3150, G3154, G3471, G3472, G3473, G3474, G3912, G3913

#### Forms Found in the English ULB:

act of disgraceful folly, acted ... foolishly, disgraceful folly, folly, fool, foolish, foolishness, fools, insane, insanity, out of ... mind, senseless, spoken ... foolishly, stupid, thoughtless, unwise

### footstool

#### Definition:

The term "footstool" refers to an object which a person puts his feet on, usually to rest them while sitting. This term also has figurative meanings of submission and lower status.

* People in Bible times considered feet to be the least honorable parts of the body. So a "footstool" was of even lower honor because feet were rested on it.
* When God says "I will make my enemies a footstool for my feet" he is declaring power, control, and victory over the people who rebel against him. They will be humbled and conquered to the point of submitting to God's will.
* To "worship at God's footstool" means to bow down in worship before him as he sits on his throne. This again communicates humility and submission to God.
* David refers to the temple as God's "footstool." This could refer to his absolute authority over his people. This could also be picturing God the King on his throne, with his feet resting on his footstool, which represents all that is in submission to him.

#### Bible References:

* Acts 07:49
* Isaiah 66:1
* Luke 20:43
* Matthew 05:35
* Matthew 22:44
* Psalm 110:1

#### Word Data:

* Strong's: H1916, H3534, H7272, G4228, G5286

#### Forms Found in the English ULB:

footstool

### foreigner

#### Related Ideas:

alien, barbarian, foreign, sojourn, sojourner, stranger, tenant

#### Definition:

The term "foreigner" refers to a person living in a country that is not his own. Another name for a foreigner is an "alien."

* In the Old Testament, this term especially refers to anyone who came from a different people group than the people he was living among.
* A foreigner is also a person whose language and culture is different from those of a particular region.
* For example, when Naomi and her family moved to Moab, they were foreigners there. When Naomi and her daughter-in-law Ruth later moved to Israel, Ruth was called a "foreigner" there because she was not originally from Israel.
* The apostle Paul told the Ephesians that before they knew Christ, they were "foreigners" to God's covenant.
* Sometimes "foreigner" is translated as "stranger," but it should not refer only to someone who is unfamiliar or unknown.
* A "sojourner" is a person who is living in one country that is not his but waiting for the chance to move to his own country.
* A "barbarian" is a person from another country who does not speak the local language or obey the local customs and so the natives do not like or respect him.
* A "strangers" are persons who do not know each other.
* To be "alienated" is to no longer be living in loving relationship with another. For example, a husband and wife who are no longer living together but are not divorced are "alienated" or "estranged."
* A "tenant" is a person who rents his dwelling place.

#### Bible References:

* 2 Chronicles 02:17
* Acts 07:29-30
* Deuteronomy 01:15-16
* Genesis 15:12-13
* Genesis 17:27
* Luke 17:18
* Matthew 17:24-25

#### Word Data:

* Strong's: H312, H628, H1471, H1481, H1616, H2114, H3937, H4033, H5236, H5237, H6154, H8453, G241, G245, G246, G526, G915, G3581, G3927, G3941

#### Forms Found in the English ULB:

alien, alienated, alienates, barbarian, foreign, foreigner, foreigners, live as a foreigner, living as foreigners, sojourn, sojourned, sojourner, sojourners, sojourning, stranger, strangers, tenant, tenants

### foreknow

#### Related Ideas:

foreknowledge

#### Definition:

The verb "foreknow" means to know something before it happens.

* God is not limited by time. He knows everything that happens in the past, present, and future.
* This word is often used in the context of God knowing already who will be saved through receiving Jesus as Savior.

#### Translation Suggestions:

* The term "foreknew" could also be translated as, "knew before" or "knew ahead of time" or "knew beforehand" or "already knew."
* The term "foreknowledge" could be translated as, "knowing before" or "knowing ahead of time" or "already knowing" or "knowing in advance."

(See also: know, predestine)

#### Bible References:

* Romans 08:29
* Romans 11:02

#### Word Data:

* Strong's: G4267, G4268

#### Forms Found in the English ULB:

foreknew, foreknowledge, foreknown

### forgive

#### Related Ideas:

forgiven, forgiveness, pardon

#### Definition:

To forgive someone means to not hold a grudge against that person even though they did something hurtful. "Forgiveness" is the act of forgiving someone.

* Forgiving someone often means not punishing that person for something he has done wrong.
* This term can be used figuratively to mean "cancel," as in the expression "forgive a debt."
* When people confess their sins, God forgives them based on Jesus' sacrificial death on the cross.
* Jesus taught his disciples to forgive others as he has forgiven them.

The term "pardon" means to forgive and not punish someone for his sin.

* This word has the same meaning as "forgive" but may also include the meaning of a formal decision to not punish someone who is guilty.
* In a court of law, a judge can pardon a person found guilty of a crime.
* Even though we are guilty of sin, Jesus Christ pardoned us from being punished in hell, based on his sacrificial death on the cross.

#### Translation Suggestions:

* Depending on the context, "forgive" could be translated as "pardon" or "cancel" or "release" or "not hold against" (someone).
* The term "forgiveness" could be translated by a word or phrase that means "practice of not resenting" or "declaring (someone) as not guilty" or "the act of pardoning."
* If the language has a word for a formal decision to forgive, that word could be used to translate "pardon."

(See also: guilt)

#### Bible References:

* Genesis 50:17
* Numbers 14:17-19
* Deuteronomy 29:20-21
* Joshua 24:19-20
* 2 Kings 05:17-19
* Psalms 025:11
* Psalms 025:17-19
* Isaiah 55:6-7
* Isaiah 40:02
* Luke 05:21
* Acts 08:22
* Ephesians 04:31-32
* Colossians 03:12-14
* 1 John 02:12

#### Word Data:

* Strong's: H5546, H5547, H3722, H5375, H5545, H5547, G859, G863, G2433, G5483

#### Forms Found in the English ULB:

forgave, forgive, forgiven, forgiveness, forgives, pardon, pardoned

### forsaken

#### Related Ideas:

abandon, give up, leave, walk away from

#### Definition:

The term "forsake" means to abandon someone or to give up something. Someone who has been "forsaken" has been deserted or abandoned by someone else.

* When people "forsake" God, they are being unfaithful to him by disobeying him.
* When God "forsakes" people, he has stopped helping them and allowed them to experience suffering in order to cause them to turn back to him.
* This term can also mean to forsake things, such as forsaking, or not following, God's teachings.
* The term "forsaken" can be used in the past tense, as in "he has forsaken you" or as in referring to someone who has "been forsaken."

#### Translation Suggestions:

* Other ways to translate this term could include "abandon" or "neglect" or "give up" or "go away from" or "leave behind," depending on the context.
* To "forsake" God's law could be translated "disobey God's law." This could also be translated as "abandon" or "give up on" or "stop obeying" his teachings or his laws.
* The phrase "be forsaken" can be translated as "be abandoned" or "be deserted."
* It more clearer to use different words to translate this term, depending on whether the text describes forsaking a thing or a person.

#### Bible References:

* 1 Kings 06:11-13
* Daniel 11:29-30
* Genesis 24:27
* Joshua 24:16-18
* Matthew 27:45-47
* Proverbs 27:9-10
* Psalms 071:18

#### Word Data:

* Strong's: H488, H2308, H5203, H5800, H7503, G646, G657, G863, G1459, G2641

#### Forms Found in the English ULB:

abandon, abandoned, forsake, give up, has left, have left, leave, left, walk away from

### found

#### Related Ideas:

establish, foundation, founder

#### Definition:

The verb "found" means build, create, or lay a base for. The phrase "founded on" means supported by or based on. A "foundation" is the base of support on which something is built or created.

* The foundation of a house or building must be strong and dependable in order to support the entire structure.
* The term "foundation" can also refer to the beginning of something or to the time when something was first created.
* In a figurative sense, believers in Christ are compared to a building that is founded on the teachings of the apostles and prophets, with Christ himself being the cornerstone of the building.
* A "foundation stone" was a stone that was laid as part of the foundation. These stones were tested to make sure they were strong enough to support an entire building.
* To "establish" something is for a person to start or make or create something that he wants to endure for a long time.

#### Translation Suggestions:

* The phrase "before the foundation of the world" could be translated as "before the creation of the world" or "before the time when the world first existed" or "before everything was first created."
* The term "founded on" could be translated as "securely built on" or "firmly based on."
* Depending on the context, "foundation" could be translated as "strong base" or "solid support" or "beginning" or "creation."

(See also: cornerstone, create)

#### Bible References:

* 1 Kings 06:37-38
* 2 Chronicles 03:1-3
* Ezekiel 13:13-14
* Luke 14:29
* Matthew 13:35
* Matthew 25:34

#### Word Data:

* Strong's: H134, H553, H787, H2713, H3245, H3247, H3248, H3559, H3772, H4143, H4144, H4146, H4328, H4349, H4527, H5975, H7760, H8356, G747, G950, G1457, G2310, G2311, G2602

#### Forms Found in the English ULB:

established, establishes, found, foundation, foundations, founded, founder, founds, lay ... foundation, lay ... foundations

### fountain

#### Related Ideas:

spring

#### Definition:

The terms "fountain" and "spring" usually refer to a large amount of water that flows out naturally from the ground.

* In modern times, a fountain is often a manmade object that has water flowing out of it, such as a drinking fountain. Make sure that the translation of this term refers to a natural source of flowing water.
* "Fountain" and "spring" are also used figuratively in the Bible to refer to blessings flowing from God or to refer to something that cleanses and purifies.

#### Bible References:

* 2 Peter 02:17
* Genesis 07:11
* Genesis 08:02
* Genesis 24:13
* Genesis 24:42
* James 03:11

#### Word Data:

* Strong's: H953, H1530, H1543, H3222, H4002, H4161, H4456, H4599, H4726, H5033, H5869, H5927, H6524, H6779, H8444, H8666, G242, G4077

#### Forms Found in the English ULB:

fountain, fountains, spring, springing, springs

### frankincense

#### Definition:

Frankincense is a fragrant spice made from tree resin. It is used to make perfumes and incense.

* In Bible times, frankincense was an important spice used to prepare dead bodies for burial.
* This spice is also valuable for its healing and calming qualities.
* When learned men came from an eastern country to visit baby Jesus in Bethlehem, frankincense was one of the three gifts they brought him.

(See also: Bethlehem, learned men)

#### Bible References:

* 1 Chronicles 09:28-29
* Exodus 30:34-36
* Matthew 02:11-12
* Numbers 05:15

#### Word Data:

* Strong's: H3828, G3030

#### Forms Found in the English ULB:

frankincense

### free

#### Related Ideas:

freedom, freeman, liberty, volunteer, without cost, without paying for it

#### Definition:

The terms "free" or "freedom" refer to not being in slavery, or any other kind of bondage. Another word for "freedom" is "liberty."

* The expression to "set someone free" or to "free someone" means to provide a way for someone to no longer be in slavery or captivity.
* In the Bible, these terms are often used figuratively to refer to how a believer in Jesus is no longer under the power of sin.
* Having "liberty" or "freedom" can also refer to no longer being required to obey the Law of Moses, but instead being free to live by the teachings and guidance of the Holy Spirit.
* To "volunteer" is to freely and willingly agree to do something.

#### Translation Suggestions:

* The term "free" could be translated with a word or phrase that means "not bound" or "not enslaved" or "not in slavery" or "not in bondage."
* The term "freedom" or "liberty" could be translated with a word or phrase that means "the state of being free" or "the condition of not being a slave" or "not being bound."
* The expression to "set free" could be translated as to "cause to be free" or to "rescue from slavery" or to "release from bondage."
* A person who has been "set free" has been "released" or "taken out of" bondage or slavery.

(See also: bind, enslave, servant)

#### Bible References:

* Galatians 04:26
* Galatians 05:01
* Isaiah 61:1
* Leviticus 25:10
* Romans 06:18

#### Word Data:

* Strong's: H1865, H2600, H2666, H2668, H2670, H3318, H4800, H5068, H5069, H5071, H5337, H5352, H5355, H5425, H5674, H5800, H6299, H6340, H6362, H7342, H7971, G425, G525, G558, G629, G630, G859, G1344, G1432, G1657, G1658, G1659, G1849, G3089, G3955, G4506, G5483

#### Forms Found in the English ULB:

free, freed, freedom, freeing, freely, freely gave, freeman, frees, liberty, set ... free, volunteer, volunteered, without cost, without paying for it

### freewill offering

#### Related Ideas

offer freewill gifts

#### Definition:

A freewill offering was a type of sacrifice to God that was not required by the Law of Moses. It was a person's own choice to give this offering.

* If the freewill offering was an animal to be sacrificed, the animal was permitted to have slight defects since it was a voluntary offering.
* The Israelites ate the sacrificed animal as part of a celebration feast.
* When a freewill offering could be given, this was a cause of rejoicing for Israel since it showed that the harvest had been good so that the people had plenty of food.
* The book of Ezra describes a different type of freewill offering that was brought for rebuilding the temple. This offering consisted of gold and silver money, as well as bowls and other objects made of gold and silver.

(See also: burnt offering, Ezra, feast, grain offering, guilt offering, law of Moses, sin offering)

#### Bible References:

* 1 Chronicles 29:06
* 2 Chronicles 35:7-9
* Deuteronomy 12:17
* Exodus 36:2-4
* Leviticus 07:15-16

#### Word Data:

* Strong's: H5068, H5071

#### Forms Found in the English ULB:

freewill offering, freewill offerings, offered freewill gifts

### fruit

#### Related Ideas:

bear fruit, crop, fruitful, produce, productive land, unfruitful

#### Definition:

The term "fruit" literally refers to the part of a plant that can be eaten. \* A "fruitful" plant is one that has a lot of good fruit. \* The expression "fruit of the land" refers generally to everything that the land produces for people to eat. This includes not only fruits such as grapes or dates, but also vegetables, nuts, and grains. \* The term "crop" can refer to what people have planted for for food. \* The term "crop" can refer to the food that is harvested at one time.

Sometimes the term "fruit" and ideas related to it are used figuratively. \* In general, the expression "fruit of" refers to anything that comes from or that is produced by something else. For example, the "fruit of wisdom" refers to the good things that come from being wise. \* The expression "fruit of the womb" refers to "what the womb produces"—that is, children. \* The Bible often uses "fruit" to refer to a person's actions. Just as fruit on a tree shows what kind of tree it is, in the same way a person's words and actions reveal what his character is like. \* The expression "fruit of the Spirit" refers to godly qualities that the Holy Spirit produces in the lives of people who obey him. \* The term "fruitful" can be used figuratively to mean "prosperous." This often refers to having many children and descendants, as well as having plenty of food and other wealth.

#### Translation Suggestions:

* It is best to translate this term using the general word for "fruit" that is commonly used in the project language to refer to the edible fruit of a fruit tree. In many languages it may be more natural to use the plural "fruits" whenever it refers to more than one fruit.
* Depending on the context, the term "fruitful" could be translated as "producing much spiritual fruit" or "having many children" or "prosperous."
* The expression "fruit of the land" could also be translated as "food that the land produces" or "food crops that are growing in that region."
* When God created animals and people, he commanded them to "be fruitful and multiply," which refers to having many offspring. This could also be translated as "have many offspring" or "have many children and descendants" or "have many children so that you will have many descendants."
* The expression "fruit of the womb" could be translated as "what the womb produces" or "children a women gives birth to" or just "children." When Elizabeth says to Mary "blessed is the fruit of your womb," she means "blessed is the child you will give birth to." The project language may also have a different expression for this.
* Another expression "fruit of the vine," could be translated as "vine fruit" or "grapes."
* Depending on the context, the expression "will be more fruitful" could also be translated as "will produce more fruit" or "will have more children" or "will be prosperous."
* The apostle Paul's expression "fruitful labor" could be translated as "work that brings very good results" or "efforts that result in many people believing in Jesus."
* The "fruit of the Spirit" could also be translated as "works that the Holy Spirit produces" or "words and actions that show that the Holy Spirit is working in someone."

(See also: descendant, grain, grape, Holy Spirit, vine, womb)

#### Bible References:

* Galatians 05:23
* Genesis 01:11
* Luke 08:15
* Matthew 03:08
* Matthew 07:17

#### Word Data:

* Strong's: H4, H1061, H1063, H1069, H2233, H2981, H3018, H3581, H3759, H3899, H3978, H4022, H5108, H6499, H6509, H6529, H6631, H7019, H8393, H8570, G1081, G2590, G2592, G2593, G3703, G5052, G5352

#### Forms Found in the English ULB:

bear fruit, crop, crops, fruit, fruitful, fruits, produce, productive land, unfruitful

### fulfill

#### Related Ideas:

carry out, fill to the limit, finish, fulfillment, in full, make something full

#### Definition:

The term "fulfill" means to complete or accomplish something that was expected.

* When a prophecy is fulfilled, it means that God causes to happen what was predicted in the prophecy.
* If a person fulfills a promise or a vow, it means that he does what he has promised to do.
* To fulfill a responsibility means to do the task that was assigned or required.

#### Translation Suggestions:

* Depending on the context, "fulfill" could be translated as "accomplish" or "complete" or "cause to happen" or "obey" or "perform."
* The phrase "has been fulfilled" could also be translated as "has come true" or "has happened" or "has taken place."
* Ways to translate "fulfill," as in "fulfill your ministry," could include "complete" or "perform" or "practice" or "serve other people as God has called you to do."

(See also: prophet, Christ, minister, call)

#### Bible References:

* 1 Kings 02:27
* Acts 03:17-18
* Leviticus 22:17-19
* Luke 04:21
* Matthew 01:22-23
* Matthew 05:17
* Psalms 116:12-15

#### Word Data:

* Strong's: H1214, H4390, H5487, H7999, G378, G4135, G4137, G4138, G5048, G5055

#### Forms Found in the English ULB:

carried out, fill up ... to the limit, finishing, fulfill, fulfilled, fulfillment, fulfills, in full, make ... full

### furnace

#### Related Ideas:

kiln, oven

#### Definitions:

A furnace was a very large oven used for heating objects to a high temperature.

* In ancient times, most furnaces were used for melting metals to make objects such as cooking pots, jewelry, weapons, and idols.
* Furnaces were also used in the making of clay pottery.
* Sometimes a furnace is referred to figuratively to explain that something is very hot.
* An "oven" is like a small furnace, and it is used for cooking food.
* A "kiln" is also a small furnace used to heat things other than food.

(See also: god, image)

#### Bible References:

* 1 Kings 08:51
* Genesis 19:28
* Proverbs 17:03
* Psalms 021:09
* Revelation 09:02

#### Word Data:

* Strong's: H861, H3536, H3564, H5948, H8574, G2575

#### Forms Found in the English ULB:

furnace, furnaces, kiln, oven, ovens

### gate

#### Related Ideas:

doorkeeper, entrance, gate bars, gatekeeper, gateposts, gateway

#### Definition:

A "gate" is a hinged barrier at an access point in a fence or wall that surrounds a house or city.

* A "gate bar" is a wooden or metal bar that can be moved into place to lock the gate.
* A "gatekeeper" was a person who was responsible to control who could go through the gateway.
* A city gate could be opened to allow people, animals, and cargo to travel in and out of the city.
* To protect the city, its walls and gates were thick and strong. Gates were closed and locked with a metal or wooden bar to prevent enemy soldiers from entering the city.
* A city gate was often the news and social center of a village. It was also where business transactions occurred and judgments were made, because city walls were thick enough to have gateways that produced cool shade from the hot sun. Citizens found it pleasant to sit in the shade to conduct their business and even to judge legal cases.

#### Translation Suggestions:

* Depending on the context, other ways to translate "gate" could be "door" or "wall opening" or "barrier" or "entranceway."
* The phrase "bars of the gate" could be translated as "gate bolts" or "wooden beams to lock the gate" or "metal locking rods of the gate."

#### Bible References:

* Acts 09:24
* Acts 10:18
* Deuteronomy 21:18-19
* Genesis 19:01
* Genesis 24:60
* Matthew 07:13

#### Word Data:

* Strong's: H1817, H5592, H6607, H8179, G2374, G4259, G4439, G4440, G2377

#### Forms Found in the English ULB:

entrance, gate, gate bars, gateposts, gates, gateway, gateways

### generation

#### Definition:

The term "generation" refers to a group of people who were all born around the same time period.

* A generation can also refer to a span of time. In Bible times, a generation was usually considered to be about 40 years.
* Parents and their children are from two different generations.
* In the Bible, the term "generation" is also used figuratively to refer generally to people who share common characteristics.

#### Translation Suggestions

* The phrase "this generation" or "people of this generation" could be translated as "the people living now" or "you people."
* "This wicked generation" could also be translated as "these wicked people living now."
* The expression "from generation to generation" or "from one generation to the next" could be translated as "people living now, as well as their children and grandchildren" or "people in every time period" or "people in this time period and future time periods" or "all people and their descendants."
* "A generation to come will serve him; they will tell the next generation about Yahweh" could also be translated as "Many people in the future will serve Yahweh and will tell their children and grandchildren about him."

(See also: descendant, evil, father)

#### Bible References:

* Acts 15:19-21
* Exodus 03:13-15
* Genesis 15:16
* Genesis 17:07
* Mark 08:12
* Matthew 11:16
* Matthew 23:34-36
* Matthew 24:34

#### Word Data:

* Strong's: H1755, H1859, H8435, G1074

#### Forms Found in the English ULB:

generation, generations

### giant

#### Definition:

The word "giant" usually refers to a person who is extremely tall and strong.

* Goliath, a Philistine soldier who fought David, was called a giant because he was a very tall, large, and strong man.
* The Israelite spies who explored the land of Canaan said that the people living there were like giants.

(See also: Canaan, Goliath, Philistines)

#### Bible References:

* Genesis 06:4
* Numbers 13:32-33

#### Word Data:

* Strong's: H1368, H5303

#### Forms Found in the English ULB:

giant, giants

### gift

#### Related Ideas:

give, gracious gift

#### Definition:

The term "gift" refers to anything that is given or offered to someone. A gift is given without the expectation of getting anything in return

* Money, food, clothing, or other things given to poor people are called "gifts."
* In the Bible, an offering or sacrifice given to God is also called a gift.
* The gift of salvation is something God gives us through faith in Jesus.
* In the New Testament, the term "gifts" is also used to refer to special spiritual abilities that God gives to all Christians for serving other people.

#### Translation Suggestions:

* The general term for "gift" could be translated with a word or phrase that means "something that is given."
* In the context of someone having a gift or special ability that comes from God, the term "gift from the Spirit" could be translated as "spiritual ability" or "special ability from the Holy Spirit" or "special spiritual skill that God gave."

(See also: spirit, Holy Spirit)

#### Bible References:

* 1 Corinthians 12:01
* 2 Samuel 11:08
* Acts 08:20
* Acts 10:04
* Acts 11:17
* Acts 24:17
* James 01:17
* John 04:9-10
* Matthew 05:23
* Matthew 08:4

#### Word Data:

* Strong's: H814, H4503, H4864, H4976, H4978, H4979, H4991, H5379, H7810, H7964, H8641, G331, G1390, G1394, G1431, G1434, G1435, G3311, G5485, G5486

#### Forms Found in the English ULB:

gift, gifts, give, gracious gift

### gird

#### Definition:

The term "gird" means to fasten something around something else. It often refers to wrapping a belt or sash around the waist to keep a robe or tunic in place.

* The phrase "gird up the loins" refers to tucking the bottom of a garment into a belt to allow a person to move more freely, usually to do work.
* This phrase can also mean "get ready to work" or to be prepared to do something difficult.
* The phrase "gird the sword" means to tuck the sword into one's belt in order to carry it.

#### Picture of Girding a sword:

<image: https://content.bibletranslationtools.org/WycliffeAssociates/en\_tw/raw/branch/master/PNGs/g/Girdsword.png>

#### Translation Suggestions

* The expression "gird up the loins" could be translated using an expression in the target language that has the same meaning. Or it could be translated as "prepare yourself for action" or "get yourself ready."
* The term "girded with" could be translated as "encircled by" or wrapped with" or "belted with."

(See also: loins)

#### Bible References:

* 1 Peter 01:13
* Job 38:03

#### Word Data:

* Strong's: H640, H247, H2290, H2296, H5401, H8151, G328, G1241, G2224, G4024

#### Forms Found in the English ULB:

gird, girded, girding, girds

### glean

#### Related Ideas:

pick up

#### Definition:

The term "glean" means to go through a field or orchard and pick up whatever grain or fruit the harvesters have left behind.

* God told the Israelites to let the widows, poor people, and foreigners glean the leftover grain in order to provide food for themselves.
* Sometimes the owner of the field would allow the gleaners to go directly behind the harvesters to glean, which enabled them to glean much more of the grain.
* A clear example of how this worked is in the story of Ruth, who was generously allowed to glean among the harvesters in the fields of her relative Boaz.
* Other ways to translate "glean" can be "pick up" or "gather" or "collect."

(See also: Boaz, grain, harvest, Ruth)

#### Bible References:

* Deuteronomy 24:21-22
* Isaiah 17:4-5
* Job 24:06
* Ruth 02:02
* Ruth 02:15

#### Word Data:

* Strong's: H3950, H3951, H5953, H5955

#### Forms Found in the English ULB:

glean, gleaned, gleanings, gleans, picked up

### glory

#### Related Ideas:

beautiful, beauty, glorify, glorious, take pride

#### Definition:

In general, the term "glory" means honor, splendor, and extreme greatness. Anything that has glory is said to be "glorious."

* Sometimes "glory" refers to something of great value and importance. In other contexts it communicates splendor, brightness, or judgment.
* For example, the expression "glory of the shepherds" refers to the lush pastures where their sheep had plenty of grass to eat.
* Glory is especially used to describe God, who is more glorious than anyone or anything in the universe. Everything in his character reveals his glory and his splendor.
* The expression to "glory in" means to boast about or take pride in something.

The term "glorify" means to show or tell how great and important something or someone is. It literally means to "give glory to."

* People can glorify God by telling about the wonderful things he has done.
* They can also glorify God by living in a way that honors him and shows how great and magnificent he is.
* When the Bible says that God glorifies himself, it means that he reveals to people his amazing greatness, often through miracles.
* God the Father will glorify God the Son by revealing to people the Son's perfection, splendor, and greatness.
* Everyone who believes in Christ will be glorified with him. When they are raised to life, they will be changed to reflect his glory and to display his grace to all creation.

#### Translation Suggestions:

* Depending on the context, different ways to translate "glory" could include "splendor" or "brightness" or "majesty" or "awesome greatness" or "extreme value."
* The term "glorious" could be translated as "full of glory" or "extremely valuable" or "brightly shining" or "awesomely majestic."
* The expression "give glory to God" could be translated as "honor God's greatness" or "praise God because of his splendor" or "tell others how great God is."

The expression "glory in" could also be translated as "praise" or "take pride in" or "boast about" or "take pleasure in."

"Glorify" could also be translated as "give glory to" or "bring glory to" or "cause to appear great."

* The phrase "glorify God" could also be translated as "praise God" or "talk about God's greatness" or "show how great God is" or "honor God (by obeying him)."
* The term "be glorified" could also be translated as, "be shown to be very great" or "be praised" or "be exalted."

(See also: exalt, obey, praise)

#### Bible References:

* Exodus 24:17
* Numbers 14:9-10
* Isaiah 35:02
* Luke 18:43
* Luke 02:09
* John 12:28
* Acts 03:13-14
* Acts 07:1-3
* Romans 08:17
* 1 Corinthians 06:19-20
* Philippians 02:14-16
* Philippians 04:19
* Colossians 03:1-4
* 1 Thessalonians 02:05
* James 02:1-4
* 1 Peter 04:15-16
* Revelation 15:04

#### Word Data:

* Strong's: H117, H142, H155, H1342, H1926, H1927, H1935, H1984, H2896, H3367, H3513, H3519, H3520, H5278, H6286, H6643, H7623, H8231, H8597, G1391, G1392, G1740, G1741, G2570, G2744, G4888

#### Forms Found in the English ULB:

beautiful, beauty, glories, glorified, glorifies, glorify, glorifying, glorious, glory, take pride

### goat

#### Related Ideas:

goatskins, kid, scapegoat, young goat

#### Definition:

A goat is a medium-sized, four-legged animal which is similar to a sheep and is raised primarily for its milk and meat. A baby goat is called a "kid."

* Like sheep, goats were important animals of sacrifice, especially at Passover.

Although goats and sheep can be very similar, these are some ways that they are different:

Goats have coarse hair; sheep have wool.

* The tail of a goat stands up; the tail of a sheep hangs down.

Sheep usually like to stay with their flocks, but goats are more independent and tend to wander away from their herds.

In Bible times, goats were often the main source of milk in Israel.

* Goat skins were used for tent coverings and to make bags for holding wine.
* In both the Old and New Testaments, the goat was used as a symbol for unrighteous people, perhaps because of its tendency to wander away from the one taking care of it.
* The Israelites also used goats as symbolic sin bearers. When one goat was sacrificed, the priest would lay his hands on a second, live goat, and send it into the desert as a symbol that the animal was bearing the people's sins.

(See also: flock, sacrifice, sheep, righteous, wine)

#### Bible References:

* Exodus 12:3-4
* Genesis 30:32
* Genesis 31:10
* Genesis 37:31
* Leviticus 03:12-14
* Matthew 25:33

#### Word Data:

* Strong's: H689, H1423, H1429, H3277, H3629, H5795, H5796, H6260, H6629, H6842, H7716, H8163, H8166, H8495, G122, G2055, G2056, G5131

#### Forms Found in the English ULB:

goat, goats, goats', goatskins, kid, kids, scapegoat, young goat

### god

#### Related Ideas:

disgusting figure, false god, goat idols, goddess, idolater, idolatrous, idolatry

#### Definition:

A false god is something that people worship instead of the one true God. The term "goddess" refers specifically to a female false god.

* These false gods or goddesses do not exist. Yahweh is the only God.
* People sometimes make objects into idols to worship as symbols of their false gods.
* In the Bible, God's people frequently turned away from obeying him in order to worship false gods.
* Demons often deceive people into believing that the false gods and idols they worship have power.
* Baal, Dagon, and Molech were three of the many false gods that were worshiped by people in Bible times.
* Asherah and Artemis (Diana) were two of the goddesses that ancient peoples worshiped.

An idol is an object that people make so they can worship it. Something is described as "idolatrous" if it involves giving honor to something other than the one true God.

* People make idols to represent the false gods that they worship.
* These false gods do not exist; there is no God besides Yahweh.
* Sometimes demons work through an idol to make it seem like it has power, even though it does not.
* Idols are often made of valuable materials like gold, silver, bronze, or expensive wood.
* An "idolatrous kingdom" means a "kingdom of people who worship idols" or a "kingdom of people who worship earthly things."
* The term "idolatrous figure" is another word for a "carved image" or an "idol."

#### Translation Suggestions:

* There may already be a word for "god" or "false god" in the language or in a nearby language.
* The term "idol" could be used to refer to false gods.
* In English, a lower case "g" is used to refer to false gods, and upper case "G" is used to refer to the one true God. Other languages also do that.
* Another option would be to use a completely different word to refer to the false gods.
* Some languages may add a word to specify whether the false god is described as male or female.

(See also: God, Asherah, Baal, Molech, demon, image, kingdom, worship)

#### Bible References:

* Genesis 35:02
* Exodus 32:01
* Psalms 031:06
* Psalms 081:8-10
* Isaiah 44:20
* Acts 07:41
* Acts 07:43
* Acts 15:20
* Acts 19:27
* Romans 02:22
* Galatians 04:8-9
* Galatians 05:19-21
* Colossians 03:05
* 1 Thessalonians 01:09

#### Word Data:

* Strong's: H205, H367, H410, H426, H430, H457, H1322, H1544, H1892, H3649, H4656, H4906, H5236, H5566, H6090, H6091, H6456, H6459, H6673, H6736, H6754, H7723, H8163, H8251, H8267, H8441, H8655, G1140, G1493, G1494, G1495, G1496, G1497, G2299, G2712

#### Forms Found in the English ULB:

disgusting figure, disgusting figures, false god, goat idols, god, goddess, gods, idol, idol's, idolater, idolaters, idolatrous, idolatry, idols, idols'

### godly

#### Related Ideas:

godless, godless actions, godlessness, godliness, ungodliness, ungodly

#### Definition:

The term "godly" is used to describe a person who acts in a way that honors God and shows what God is like. "Godliness" is the character quality of honoring God by doing his will.

* A person who has godly character will show the fruits of the Holy Spirit, such as love, joy, peace, patience, kindness, and self control.
* The quality of godliness shows that a person has the Holy Spirit and is obeying him.

The terms "ungodly" and "godless" describe people who are in rebellion against God. Living in an evil way, without thought of God, is called "ungodliness" or "godlessness."

* The meanings of these words are very similar. However, "godless" and "godlessness" may describe a more extreme condition in which people or nations do not even acknowledge God or his right to rule them.
* God pronounces judgment and wrath on ungodly people, on everyone who rejects him and his ways.

#### Translation Suggestions:

* The phrase "the godly" could be translated as "godly people" or "people who obey God."
* The adjective "godly" could be translated as "obedient to God" or "righteous" or "pleasing to God."
* The phrase "in a godly manner" could be translated as "in a way that obeys God" or "with actions and words that please God."

Ways to translate "godliness" could include "acting in a way that pleases God" or "obeying God" or "living in a righteous manner."

Depending on the context, the term "ungodly" could be translated as "displeasing to God" or "immoral" or "disobeying God."

* The terms "godless" and "godlessness" literally mean that the people are "without God" or "having no thought of God" or "acting in a way that does not acknowledge God."
* Other ways to translate "ungodliness" or "godlessness" could be "wickedness" or "evil" or "rebellion against God".

(See also evil, honor, obey, righteous, righteous)

#### Bible References:

* Job 27:10
* Proverbs 11:09
* Acts 03:12
* 1 Timothy 01:9-11
* 1 Timothy 04:07
* 2 Timothy 03:12
* Hebrews 12:14-17
* Hebrews 11:7
* 1 Peter 04:18
* Jude 01:16

#### Word Data:

* Strong's: H120, H2611, H2612, H5760, H7563, G763, G764, G765, G2124, G2150, G2152, G2153, G2317

#### Forms Found in the English ULB:

godless, godless actions, godlessness, godliness, godly, godly life, ungodliness, ungodly

### gold

#### Related Ideas:

golden, goldsmith, purest gold

#### Definition:

Gold is a yellow, high quality metal that was used for making jewelry and religious objects. It was the most valuable metal in ancient times.

* In Bible times, many different kinds of objects were made out of solid gold or were covered with a thin layer of gold.
* These objects included earrings and other jewelry, and idols, altars, and other objects used in the tabernacle or temple, such as the ark of the covenant.
* In Old Testament times, gold was used as a means of exchange in buying and selling. It was weighed on a scale to determine its value.
* Later on, gold and other metals such as silver were used to make coins to use in buying and selling
* When referring to something that is not solid gold, but only has a thin covering of gold, the term "golden" or "gold-covered" or "gold-overlaid" could also be used.
* Sometimes an object is described as "gold-colored," which means it has the yellow color of gold, but may not actually be made of gold.
* A "goldsmith" is a person who takes gold and makes it into useful things like jewelry.

(See also: altar, ark of the covenant, god, silver, tabernacle, temple)

#### Bible References:

* 1 Peter 01:07
* 1 Timothy 02:8-10
* 2 Chronicles 01:15
* Acts 03:06
* Daniel 02:32

#### Word Data:

* Strong's: H1220, H1722, H2091, H2742, H3800, H5458, H6337, H6884, H6885, G5552, G5553, G5554, G5557

#### Forms Found in the English ULB:

gold, golden, goldsmith, goldsmiths, purest gold

### good

#### Related Ideas:

best, better, fair, good things, goodness, improved, prefer, proper, well

#### Definition:

The word "good" has different meanings depending on the context. Many languages will use different words to translate these different meanings.

* In general, something is good if it fits with God's character, purposes, and will.
* Something that is "good" could be pleasing, excellent, helpful, suitable, profitable, or morally right.
* Land that is "good" could be called "fertile" or "productive."
* A "good" crop could be a "plentiful" crop.
* A person can be "good" at what they do if they are skillful at their task or profession, as in, the expression, "a good farmer."
* In the Bible, the general meaning of "good" is often contrasted with "evil."
* The term "goodness" usually refers to being morally good or righteous in thoughts and actions.
* The goodness of God refers to how he blesses people by giving them good and beneficial things. It also can refer to his moral perfection.
* Actions that are "proper" are those that are good and right for the situation in which they are done.
* "Goods" are good things, valuable possessions.
* To "prefer" something is to think it is better than other things.

#### Translation Suggestions:

* The general term for "good" in the target language should be used wherever this general meaning is accurate and natural, especially in contexts where it is contrasted to evil.
* Depending on the context, other ways to translate this term could include "kind" or "excellent" or "pleasing to God" or "righteous" or "morally upright" or "profitable."
* "Good land" could be translated as "fertile land" or "productive land"; a "good crop" could be translated as a "plentiful harvest" or "large amount of crops."
* The phrase "do good to" means to do something that benefits others and could be translated as "be kind to" or "help" or "benefit" someone.
* To "do good on the Sabbath" means to "do things that help others on the Sabbath."
* Depending on the context, ways to translate the term "goodness" could include "blessing" or "kindness" or "moral perfection" or "righteousness" or "purity."

(See also: evil, holy, profit, righteous)

#### Bible References:

* Galatians 05:22-24
* Genesis 01:12
* Genesis 02:09
* Genesis 02:17
* James 03:13
* Romans 02:04

#### Word Data:

* Strong's: H155, H410, H1580, H1926, H2532, H2617, H2623, H2895, H2896, H2898, H3190, H3191, H3276, H3787, H3966, H4399, H5232, H6743, H7225, H7368, H7399, H7999, H8231, H8232, G14, G15, G18, G19, G515, G744, G865, G979, G1342, G1380, G1832, G2095, G2097, G2106, G2107, G2108, G2109, G2140, G2163, G2293, G2565, G2567, G2570, G2573, G2986, G3140, G4147, G4632, G4851, G5224, G5358, G5543, G5544, G5623

#### Forms Found in the English ULB:

best, better, do ... good, fair, good, good things, goodness, goods, improved, made ... better, prefer, proper, seemed good, well

### good news

#### Related Ideas:

gospel

#### Definition:

The term "gospel" literally means "good news" and refers to a message or announcement that tells people something that benefits them and makes them glad.

* In the Bible, this term usually refers to the message about God's salvation for people through Jesus' sacrifice on the cross.
* In most English Bibles, "good news" is usually translated as "gospel" and is also used in phrases such as, the "gospel of Jesus Christ," the "gospel of God" and the "gospel of the kingdom."
* The writers of the New Testament use a verb based on this noun to talk about telling or proclaiming good news or preaching the gospel.

#### Translation Suggestions:

* Different ways to translate this term could include, "good message" or "good announcement" or "God's message of salvation" or "the good things God teaches about Jesus."
* Depending on the context, ways to translate the phrase, "good news of" could include, "good news about" or "good message about" or "good message from" or "the good things God tells us about" or "what God says about how he saves people."

(See also: kingdom, sacrifice, save)

#### Bible References:

* 1 Thessalonians 01:05
* Acts 08:25
* Colossians 01:23
* Galatians 01:06
* Luke 08:1-3
* Mark 01:14
* Philippians 02:22
* Romans 01:03

#### Word Data:

* Strong's: H1319, G2097, G2098, G4283

#### Forms Found in the English ULB:

announce good news, announced the good news, announcing ... the good news, being told good news, bring ... good news, brings ... good news, brought ... good news, good news, gospel, gospel's, had ... good news proclaimed, preach the gospel, preached the gospel beforehand, preaching ... the gospel, proclaim ... gospel, proclaimed the good news, proclaimed the gospel, proclaiming ... good news, proclaiming the gospel, telling ... good news, were told the good news

### gossip

#### Related Ideas:

gossiper

#### Definition:

The term "gossip" refers to talking to people about someone else's personal affairs, usually in a negative and unproductive way. Often what is talked about has not been confirmed as true.

* The Bible says that spreading negative information about people is wrong. Gossip and slander are examples of this kind of negative speech.
* Gossip is harmful to the person being spoken about because it often hurts someone's relationships with other people.

(See also: slander)

#### Bible References:

* 1 Timothy 05:13
* 2 Corinthians 12:20
* Leviticus 19:15-16
* Proverbs 16:28
* Romans 01:29-31

#### Word Data:

* Strong's: H5372, G2636

#### Forms Found in the English ULB:

gossip, gossiper, gossips

### governor

#### Related Ideas:

deputy, govern government, high officials, proconsul

#### Definition:

A "governor" is a person who rules over a state, region, or territory. To "govern" means to guide, lead, or manage them.

* The term "proconsul" was a more specific title for a governor who ruled over a Roman province.
* In Bible times, governors were appointed by a king or emperor and were under his authority.
* A "government" consists of all the rulers who govern a certain country or empire. These rulers make laws that guide the behavior of their citizens so that there is peace, safety, and prosperity for all the people of that nation.

#### Translation Suggestions:

* The word "governor" can also be translated as "ruler" or "overseer" or "regional leader" or "one who rules over a small territory."
* Depending on the context, the term "govern" could also be translated as, "rule over" or "lead" or "manage" or supervise."
* The term "governor" should be translated differently than the terms for "king" or "emperor", since a governor was a less powerful ruler who was under their authority.
* The term "proconsul" could also be translated as, "Roman governor" or "Roman provincial ruler."

(See also: authority, king, power, province, Rome, ruler)

#### Bible References:

* Acts 07:9-10
* Acts 23:22
* Acts 26:30
* Mark 13:9-10
* Matthew 10:18
* Matthew 27:1-2

#### Word Data:

* Strong's: H323, H324, H1777, H2280, H4951, H5148, H5333, H5460, H6346, H6347, H6486, H7989, H8269, H8660, G445, G446, G746, G1481, G2232, G2233, G2230, G4232

#### Forms Found in the English ULB:

deputy, govern, government, governments, governor, governors, high officials, proconsul, proconsuls, provincial governors

### grace

#### Related Ideas:

generous, gracious, graciously

#### Definition:

The word "grace" refers to help or blessing that is given to someone who has not earned it. The term "gracious" describes someone who shows grace to others.

* God's grace toward sinful human beings is a gift that is freely given.
* The concept of grace also refers to being kind and forgiving to someone who has done wrong or hurtful things.
* The expression to "find grace" is an expression that means to receive help and mercy from God. Often it includes the meaning that God is pleased with someone and helps him.

#### Translation Suggestions:

* Other ways that "grace" could be translated include "divine kindness" or "God's favor" or "God's kindness and forgiveness for sinners" or "merciful kindness."
* The term "gracious" could be translated as "full of grace" or "kind" or "merciful" or "mercifully kind."
* The expression "he found grace in the eyes of God" could be translated as "he received mercy from God" or "God mercifully helped him" or "God showed his favor to him" or "God was pleased with him and helped him."

#### Bible References:

* Acts 04:33
* Acts 06:08
* Acts 14:04
* Colossians 04:06
* Colossians 04:18
* Genesis 43:28-29
* James 04:07
* John 01:16
* Philippians 04:21-23
* Revelation 22:20-21

#### Word Data:

* Strong's: H2580, H2587, H2589, H2603, G5485, G5543

#### Forms Found in the English ULB:

act of grace, generous, grace, gracious, graciously, graciously given

### grain

#### Related Ideas:

grainfields, standing grain

#### Definition:

The term "grain" usually refers to the seed of a food plant such as wheat, barley, corn, millet, or rice. It can also refer to the whole plant.

* In the Bible, the main grains that are referred to are wheat and barley.
* A head of grain is the part of the plant that holds the grain.
* Note that some older Bible versions use the word "corn" to refer to grain in general. In modern English however, "corn" only refers to one type of grain.

(See also: head, wheat)

#### Bible References:

* Genesis 42:03
* Genesis 42:26-28
* Genesis 43:1-2
* Luke 06:02
* Mark 02:24
* Matthew 13:7-9
* Ruth 01:22

#### Word Data:

* Strong's: H1250, H1430, H1715, H2233, H2591, H3759, H3899, H7054, H7383, H7641, H7668, G248, G2590, G2848, G3450, G4621, G4719

#### Forms Found in the English ULB:

grain, grainfields, grains, standing grain

### grain offering

#### Definition:

A grain offering was a gift of wheat or barley flour offered to God, often after a burnt offering.

* The grain used for the grain offering had to be finely ground up. Sometimes it was cooked before being offered, but other times it was left uncooked.
* Oil and salt were added to the grain flour, but no yeast or honey was permitted.
* Part of the grain offering was burned up and part of it was eaten by the priests.

(See also: burnt offering, guilt offering , sacrifice, sin offering)

#### Bible References:

* 1 Chronicles 23:27-29
* Exodus 29:41-42
* Judges 13:19
* Leviticus 02:02

#### Word Data:

* Strong's: H4503, H8641

#### Forms Found in the English ULB:

grain offering, grain offerings

### grape

#### Related Ideas:

raisin

#### Definition:

A grape is a small, round, smooth-skinned berry fruit that grows in clusters on vines. The juice of grapes is used in making wine.

* There are different colors of grapes, such as light green, purple, or red.
* Individual grapes can be around one to three centimeters in size.
* People grow grapes in gardens called vineyards. These normally consist of long rows of vines.
* Grapes were a very important food during Bible times, and having vineyards was a sign of wealth.
* "Raisins" are dried grapes. People often dried grapes in order to keep them from rotting.
* Jesus told a parable about a grape vineyard to teach his disciples about God's kingdom.

(See also: vine, vineyard, wine)

#### Bible References:

* Deuteronomy 23:24
* Hosea 09:10
* Job 15:33
* Luke 06:43-44
* Matthew 07:15-17
* Matthew 21:33

#### Word Data:

* Strong's: H891, H1154, H1155, H1210, H3196, H5955, H6025, H6528, G288, G4718

#### Forms Found in the English ULB:

grape, grapes, raisin, raisins

### groan

#### Related Ideas:

sigh

#### Definition:

The term to "groan" refers to the uttering of a deep, low sound that is caused by physical or emotional distress. It could also be the sound someone makes without any words.

* A person can groan because of feeling grief.
* Groaning can be caused by feeling a terrible, oppressive burden.
* Other ways to translate "groan" could include, "give a low cry of pain" or "grieve deeply."
* As a noun, this could be translated as, "a low cry of distress" or "a deep murmur of pain."

(See also: cry)

#### Bible References:

* 2 Corinthians 05:02
* Hebrews 13:17
* Job 23:02
* Psalms 032:3-4
* Psalms 102:5-6

#### Word Data:

* Strong's: H584, H585, H602, H603, H1901, H1993, H5008, H5009, H5098, H5594, H7581, G4726, G4727, G4959

#### Forms Found in the English ULB:

groan, groaned, groaning, groanings, groans, sigh, sighed, sighed deeply, sighing

### guilt

#### Related Ideas:

guilty, accountable, reason for a penalty

#### Definition:

The term "guilt" refers to the fact of having sinned or committed a crime.

* To "be guilty" means to have done something morally wrong, that is, to have disobeyed God.
* The opposite of "guilty" is "innocent."

#### Translation Suggestions:

* Some languages might translate "guilt" as "the weight of sin" or "the counting of sins."
* Ways to translate to "be guilty" could include a word or phrase that means, to "be at fault" or "having done something morally wrong" or "having committed a sin."

(See also: innocent, iniquity, punish, sin)

#### Bible References:

* Exodus 28:36-38
* Isaiah 06:07
* James 02:10-11
* John 19:04
* Jonah 01:14

#### Word Data:

* Strong's: H6140, H816, H817, H818, H819, H2398, H5352, H5355, H5771, H7561, H7563, G338, G1777, G5267

#### Forms Found in the English ULB:

cause ... to become guilty, find guilty, guilt, guilty, held accountable, reason for ... penalty

### guilt offering

#### Definition:

A guilt offering was an offering or sacrifice that God required an Israelite to make if he had accidentally did something wrong such as disrespect God or damage another person's property.

* This offering involved the sacrifice of an animal and the payment of a fine, with silver or gold money.
* In addition, the person at fault was responsible to pay for any damage that was done.

(See also: burnt offering, grain offering, sacrifice, sin offering)

#### Bible References:

* 1 Samuel 06:03
* 2 Kings 12:16
* Leviticus 05:5-6
* Numbers 06:12

#### Word Data:

* Strong's: H817

#### Forms Found in the English ULB:

guilt offering, guilt offerings

### hail

#### Related Ideas:

hailstones, hailstorm

#### Definitions:

This term usually refers to lumps of frozen water that fall from the sky. Although spelled the same way in English, a different word, "hail" is used in greeting someone and can mean, "hello" or "greetings to you."

* Hail that comes down from the sky is in the form of balls or chunks of ice called "hailstones."
* Usually hailstones are small (only a few centimeters wide), but sometimes there are hailstones that are as big as 20 centimeters wide and that weigh over a kilogram.
* The book of Revelation in the New Testament describes enormous hailstones weighing 50 kilograms that God will cause to fall on earth when he judges people for their wickedness in the end times.
* The word "hail" that is a formal greeting in older English literally means "rejoice" and could be translated as "Greetings!" or "Hello!"

#### Bible References:

* Matthew 27:29
* Matthew 28:8-10
* Psalms 078:48
* Psalms 148:08
* Revelation 08:07

#### Word Data:

* Strong's: H68, H417, H1258, H1259, G5463, G5464

#### Forms Found in the English ULB:

hail, hails, hailstones, hailstorm

### hand

#### Related Ideas:

handbreadth, handful, lay a hand on

#### Definition:

There are several figurative ways that "hand" is used in the Bible:

* To "hand" something to someone means to put something into that person's hands.
* The term "hand" is often used in reference to God's power and action, such as when God says "Has not my hand made all these things?"
* Expressions such as "hand over to" or "deliver into the hands of" refer to causing someone to be under the control or power of someone else.

Some other figurative uses of "hand" include:

To "lay a hand on" means to "harm."

* To "save from the hand of" means to stop someone from harming someone else.
* The position of being "on the right hand" means "on the right side" or "to the right."

The expression "by the hand of" someone means "by" or "through" the action of that person. For example, "by the hand of the Lord" means that the Lord is the one who caused something to happen.

Placing hands on someone is often done while speaking a blessing over that person.

* The term "laying on of hands" refers to placing a hand on a person in order to dedicate that person to God's service or to pray for healing.
* When Paul says "written by my hand," it means that this part of the letter was physically written down by him, rather than spoken to someone else to write down.

#### Translation Suggestions

* These expressions and other figures of speech could be translated using other figurative expressions that have the same meaning. Or the meaning could be translated using direct, literal language (see examples above).
* The expression "handed him the scroll" could also be translated as "gave him the scroll" or "put the scroll in his hand." It was not given to him permanently, but just for the purpose of using it at that time.
* When "hand" refers to the person, such as in "the hand of God did this," it could be translated as "God did this."
* An expression such as "delivered them into the hands of their enemies" or "handed them over to their enemies," could be translated as, "allowed their enemies to conquer them" or "caused them to be captured by their enemies" or "empowered their enemies to gain control over them."
* To "die by the hand of" could be translated as "be killed by."
* The expression "on the right hand of" could be translated as "on the right side of."
* In regard to Jesus being "seated at the right hand of God," if this does not communicate in the language that it refers to a position of high honor and equal authority, a different expression with that meaning could be used. Or a short explanation could be added: "on the right side of God, in the position of highest authority."

(See also: adversary, bless, captive, honor, power)

#### Bible References:

* Acts 07:25
* Acts 08:17
* Acts 11:21
* Genesis 09:05
* Genesis 14:20
* John 03:35
* Mark 07:32
* Matthew 06:03

#### Word Data:

* Strong's: G710, G1188, G2176, G2902, G4084, G5495, G5496, G5497, H2026, H2651, H2947, H2948, H3027, H3028, H3231, H3233, H3709, H7126, H7138, H8042, H8168

#### Forms Found in the English ULB:

by the hand of, fist, from the hand of, hand, handbreadth, handed, handful, handfuls, handing, hands, lay a hand on, lays his hand on

### hang

#### Definition:

The term "hang" means to suspend something or someone above the ground.

* Death by hanging typically is done by tying a rope that is tied around a person's neck and sustending him from an elevated object, like a tree limb. Judas killed himself by hanging.
* Although Jesus died while hanging on a wooden cross, there was nothing around his neck: the soldiers suspended him by nailing his hands (or wrists) and his feet to the cross.
* To hang someone always refers to the way of killing someone by hanging them with a rope around their neck.

#### Bible References:

* 2 Samuel 17:23
* Acts 10:39
* Galatians 03:13
* Genesis 40:22
* Matthew 27:3-5

#### Word Data:

* Strong's: H2614, H3363, H8518, G519

#### Forms Found in the English ULB:

hang, hanged, hanging, hangings, hangs, hung

### hard

#### Related Ideas:

hardly, hardness, hardship

#### Definition:

The term "hard" has several different meanings, depending on the context. It usually describes something that is difficult, persistent, or unyielding.

* An object that is "hard" is solid and firm. It is not easily broken, bent, dented, or pierced.
* Work that is "hard" is difficult to do.
* When a person works "hard", he does that work diligently and with a lot of effort to do it well.
* A person who "hardly" does something either does not do it completely or does it rarely.
* A person who goes through "hardship" is suffering or does not have what he needs.

The term "hard" can be used figuratively \* A person who has a "hard heart" is stubborn. He continues to disobey God and will not repent. \* A person whose heart is hardened has become stubbornly disobedient.

#### Translation Suggestions

* The terms "hardness" or "hardness of heart" or "hard heart" could be translated as "stubbornness" or "persistent rebellion" or "rebellious attitude" or "stubborn disobedience" or "stubbornly not repenting."
* The term "hardened" could also be translated as "stubbornly unrepentant" or "refusing to obey."
* "Do not harden your heart" could be translated as "do not refuse to repent" or "do not stubbornly keep disobeying."
* Other ways to translate "hard-hearted" could include "stubbornly disobedient" or "continuing to disobey" or "refusing to repent" or "always rebelling."
* In expressions such as "work hard" or "try hard," the term "hard" could be translated as "with perseverance" or "diligently."
* The expression "press hard against" could also be translated as "shove with force" or "push strongly against."
* To "oppress people with hard labor" could be translated as "force people to work so hard that they suffer" or "cause people to suffer by forcing them to do very difficult work."
* A different kind of "hard labor" is experienced by a woman who is about to deliver a baby.

(See also: disobey, evil, heart, labor pains, stiff-necked)

#### Bible References:

* 2 Corinthians 11:23
* Deuteronomy 15:07
* Exodus 14:04
* Hebrews 04:07
* John 12:40
* Matthew 19:08

#### Word Data:

* Strong's: H553, H1692, H2388, H2389, H2420, H2864, H3021, H3332, H3513, H3515, H3966, H4164, H4165, H4522, H4751, H4784, H4843, H5450, H5647, H5797, H5810, H5980, H5999, H6089, H6381, H7185, H7188, H7280, H8068, H8307, H8513, H8631, G917, G1421, G1422, G1423, G2205, G2478, G2553, G2872, G2873, G3425, G3433, G4053, G4183, G4456, G4457, G4641, G4642, G4643, G4645, G4912

#### Forms Found in the English ULB:

hard, harden, hardened, hardening, hardens, harder, hardest, hardly, hardness, hardship, hardships

### harp

#### elated Ideas:

harpist, lyre

#### Definition:

A harp is a stringed musical instrument, that usually consists of a large open frame with vertical strings.

* In Bible times, fir wood was used to make harps and other musical instruments.
* Players of harps and lyres would hold them in the hands and play them by strumming or plucking while walking.
* In many places in the Bible, harps are mentioned as instruments that were used to praise and worship God.
* David wrote several psalms which were set to harp music.
* He also played a harp for King Saul, to soothe the king's troubled spirit.
* A lyre looks like a small harp, having strings strung across an open frame.

(See also: David, fir, psalm, [Saul (OT)](../names/saul.md))

#### Picture of a Harp:

<image: https://content.bibletranslationtools.org/WycliffeAssociates/en\_tw/raw/branch/master/PNGs/h/Harp2.png>

#### Bible References:

* 1 Chronicles 15:16-18
* Amos 05:23-24
* Daniel 03:05
* Psalm 033:1-3
* Revelation 05:8

#### Word Data:

* Strong's: H3658, H5035, H7030, G2788, G2789, G2790

#### Forms Found in the English ULB:

harp, harpist, harpists, harps, lyre, lyres

### harvest

#### Related Ideas:

harvester

#### Definition:

The term "harvest" refers to the gathering in of ripe fruits or vegetables from the plants on which they were growing.

* The harvest time normally happens at the end of a growing season.
* The Israelites held a "Festival of Harvest" or "Festival of Ingathering" to celebrate the reaping of the food crops. God commanded them to offer the first fruits of these crops as a sacrifice to him.
* In a figurative sense, the word "harvest" can refer to people coming to believe in Jesus or can describe a person's spiritual growth.
* The idea of a harvest of spiritual crops fits with the figurative image of fruits being a picture of godly character qualities.

#### Translation Suggestions:

* It is best to translate this term with the word that is commonly used in the language to refer to the harvesting of crops.
* The event of harvesting could be translated as, "time of gathering in" or "crop gathering time" or "fruit picking time."
* The verb to "harvest" could be translated as, to "gather in" or to "pick up" or to "collect."

(See also: firstfruit, festival)

#### Bible References:

* 1 Corinthians 09:9-11
* 2 Samuel 21:7-9
* Galatians 06:9-10
* Isaiah 17:11
* James 05:7-8
* Leviticus 19:09
* Matthew 09:38
* Ruth 01:22

#### Word Data:

* Strong's: H2758, H7105, H7114, G270, G1081, G2326, G4863

#### Forms Found in the English ULB:

harvest, harvested, harvester, harvesters, harvesting, harvests

### haughty

#### Related Ideas:

haughtiness

#### Definition:

The term "haughty" means to be prideful or arrogant. Someone who is "haughty" thinks too highly of himself.

* Often this term describes a proud person who persists in sinning against God.
* Usually a person who is haughty boasts about himself.
* A haughty person is foolish, not wise.
* This term could also be translated as "proud" or "arrogant" or "self-centered."
* The figurative expression "haughty eyes" could also be translated as "proud way of looking" or "looking at others as less important" or "proud person who looks down on others."

(See also: boast, proud)

#### Bible References:

* 2 Timothy 03:1-4
* Isaiah 02:17
* Proverbs 16:18
* Proverbs 21:24
* Psalm 131:1

#### Word Data:

* Strong's: H1361, H1362, H1363, H1364, H3093, H7312

#### Forms Found in the English ULB:

haughtiness, haughty

### head

#### Definition:

In the Bible, the word "head" is used with several figurative meanings.

* Often this term is used to refer to a ruler or to someone who has authority over people, as in "you have made me the head over nations."
* Jesus is called the "head of the church." Just as a person's head guides and directs the members of its body, so Jesus guides and directs the members of his "body," the Church.
* The New Testament teaches that a husband is the "head" or authority of his wife. He is given the responsibility of leading and guiding his wife and family.
* The term "head" can also represent the whole person, as in "this gray head," referring to an elderly person, or as in "the head of Joseph," which refers to Joseph.
* The expression "no razor will ever touch his head" means" he will never cut or shave his hair."
* The expression "let their blood be on his own head" means that the man is responsible for their deaths and will receive the punishment for that.
* The expression "heads of grain" refers to the top parts of a wheat or barley plant that contains the seeds.
* The term "head" can also refer to the beginning or source of something, as in the "head of the street."

#### Translation Suggestions

* Depending on the context, the term "head" could be translated as "ruler" or "the one who leads and directs" or "the one who is responsible for."
* The expression "head of" can refer to the whole person and so this expression could be translated using just the person's name. For example, "the head of Joseph" could simply be translated as "Joseph."
* The expression "will be on his own head" could be translated as "will be on him" or "he will be punished for" or "he will be held responsible for" or "he will be considered guilty for."
* Depending on the context, other ways to translate this term could include "beginning" or "source" or "ruler" or "leader" or "top."

(See also: grain)

#### Bible References:

* 1 Chronicles 01:51-54
* 1 Kings 08:1-2
* 1 Samuel 09:22
* Colossians 02:10
* Colossians 02:19
* Numbers 01:04

#### Word Data:

* Strong's: H441, H1538, H4425, H4761, H4763, H5110, H5324, H6285, H6915, H6936, H7139, H7144, H7146, H7217, H7226, H7218, H7541, H7636, H7641, H7872, G346, G755, G2775, G2776, G4719

#### Forms Found in the English ULB:

head, heads

### heal

#### Related Ideas:

cure, healer, health, healthy, make fresh, make well, recover, unhealthy

#### Definition:

The terms "heal" and "cure" both mean to cause a sick, wounded, or disabled person to be healthy again.

* A person who is "healed" or "cured" has been "made well" or "made healthy."
* Healing can happen naturally since God gave our bodies the ability to recover from many kinds of wounds and diseases. This kind of healing usually happens slowly.
* However, certain conditions, such as being blind or paralyzed, and certain serious diseases, such as leprosy, however do not heal on their own. When people are healed of these things, it is a miracle that usually happens suddenly.
* For example, Jesus healed many people who were blind or lame or diseased, and they became well right away.
* The apostles also healed people miraculously, such as when Peter caused a crippled man to immediately be able to walk.
* A person who is "healthy" has no disease. It may be that he has been healed or that he has simply not been ill for a long time.
* Health can be a metaphor for anything that is good or trustworthy. "Healthy teaching" is teaching that people can depend on to be true and helpful and morally good.

(See also: miracle)

#### Bible References:

* Acts 05:16
* Acts 08:06
* Luke 05:13
* Luke 06:19
* Luke 08:43
* Matthew 04:23-25
* Matthew 09:35
* Matthew 13:15

#### Word Data:

* Strong's: H724, H1369, H1455, H2280, H2421, H2492, H2896, H3545, H4832, H4974, H7495, H7499, H7500, H7725, H7965, H8549, H8585, H8644, H622, G1295, G1743, G2322, G2323, G2386, G2390, G2392, G3647, G4982, G5198, G5199

#### Forms Found in the English ULB:

cure, cured, heal, healed, healer, healers, healing, healings, heals, health, healthy, made ... fresh, made ... well, make ... fresh, recovered, unhealthy

### heart

#### Related Ideas:

kidneys

#### Definition:

In the Bible, the term "heart" is often used figuratively to refer to a person's thoughts, emotions, desires, or will.

* To have a "hard heart" is a common expression that means a person stubbornly refuses to obey God.
* The expressions "with all my heart" or "with my whole heart" mean to do something with no holding back, with complete commitment and willingness.
* The expression "take it to heart" means to treat something seriously and apply it to one's life.
* The term "brokenhearted" describes a person who is very sad. That person has been deeply hurt emotionally.
* The kidneys are also used as a synecdoche for the physical inner organs and as a metonym for a person's innermost thoughts and emotions.

#### Translation Suggestions

* Some languages use a different body part such as "stomach" or "liver" to refer to these ideas.
* Other languages may use one word to express some of these concepts and another word to express others.
* If "heart" or other body part does not have this meaning, some languages may need to express this literally with terms such as "thoughts" or "emotions" or "desires" or "inner self".
* Depending on the context, "with all my heart" or "with my whole heart" could be translated as "with all my energy" or "with complete dedication" or "completely" or "with total commitment."
* The expression "take it to heart" could be translated as "treat it seriously" or "carefully think about it."
* The expression "hard-hearted" could also be translated as "stubbornly rebellious" or "refusing to obey" or "continually disobeying God."
* Ways to translate "brokenhearted" could include "very sad" or "feeling deeply hurt."

(See also: hard)

#### Bible References:

* 1 John 03:17
* 1 Thessalonians 02:04
* 2 Thessalonians 03:13-15
* Acts 08:22
* Acts 15:09
* Luke 08:15
* Mark 02:06
* Matthew 05:08
* Matthew 22:37

#### Word Data:

* Strong's: H2436, H2504, H2910, H3519, H3629, H3820, H3821, H3823, H3824, H3825, H3826, H4578, H5315, H7307, H7356, G1282, G1271, G2133, G2588, G2589, G4641, G4698, G5590

#### Forms Found in the English ULB:

heart, hearts, kidneys

### heaven

#### Related Ideas:

heavenly, in midair, overhead, sky

#### Definition:

The term that is translated as "heaven" usually refers to where God lives. The same word can also mean "sky," depending on the context.

* The term "heavens" refers to everything we see above the earth, including the sun, moon, and stars. It also includes the heavenly bodies, such as far-off planets, that we can't directly see from the earth.
* The term "sky" refers to the blue expanse above the earth that has clouds and the air we breathe. Often the sun and moon are also said to be "up in the sky."
* In some contexts in the Bible, the word "heaven" could refer to either the sky or the place where God lives.
* When "heaven" is used figuratively, it is a way of referring to God. For example, when Matthew writes about the "kingdom of heaven" he is referring to the kingdom of God.

#### Translation Suggestions:

* When "heaven" is used figuratively, it could be translated as "God."
* For "kingdom of heaven" in the book of Matthew, it is best to keep the word "heaven" since this is distinctive to Matthew's gospel.
* The terms "heavens" or "heavenly bodies" could also be translated as, "sun, moon, and stars" or "all the stars in the universe."
* The phrase, "stars of heaven" could be translated as "stars in the sky" or "stars in the galaxy" or "stars in the universe."

(See also: kingdom of God)

#### Bible References:

* 1 Kings 08:22-24
* 1 Thessalonians 01:8-10
* 1 Thessalonians 04:17
* Deuteronomy 09:01
* Ephesians 06:9
* Genesis 01:01
* Genesis 07:11
* John 03:12
* John 03:27
* Matthew 05:18
* Matthew 05:46-48

#### Word Data:

* Strong's: H7834, H8064, H8065, G932, G2032, G3321, G3770, G3771, G3772

#### Forms Found in the English ULB:

heaven, heavenly, heavens, in midair, overhead, skies, sky

### heir

#### Definition:

An "heir" is a person who legally receives property or money that belonged to a person who has died.

* In Bible times, the main heir was the firstborn son, who received most of the property and money of his father.
* The Bible also uses "heir" in a figurative sense to refer to person who as a Christian receives spiritual benefits from God, his spiritual father.
* As God's children, Christians are said to be "joint heirs" with Jesus Christ. This could also be translated as "co-heirs" or "fellow heirs" or "heirs together with."
* The term "heir" could be translated as "person receiving benefits" or whatever expression is used in the language to communicate the meaning of someone who receives property and other things when a parent or other relative dies.

(See also: firstborn, inherit)

#### Bible References:

* Galatians 04:1-2
* Galatians 04:07
* Genesis 15:01
* Genesis 21:10-11
* Luke 20:14
* Mark 12:07
* Matthew 21:38-39

#### Word Data:

* Strong's: H1121, H3423, G2816, G2818, G2820, G4789

#### Forms Found in the English ULB:

heir, heirs

### hell

#### Related Ideas:

delivered to Tartarus, hell, lake of fire

#### Definition:

Hell is the final place of unending pain and suffering where God will punish everyone who rebels against him and rejects his plan of saving them through Jesus' sacrifice. It is also referred to as the "lake of fire."

* Hell is described as a place of fire and severe suffering.
* Satan and the evil spirits who follow him will be thrown into hell for eternal punishment.
* People who do not believe in Jesus' sacrifice for their sin and do not trust in him to save them will be punished forever in hell.
* "Tartarus" is a name for hell borrowed from Greek religion to refer to the place where evil spirits are punished.

#### Translation Suggestions:

* These terms should probably be translated differently since they occur in different contexts.
* Some languages cannot use "lake" in the phrase "lake of fire" because it refers to water.
* The term "hell" could be translated as "place of suffering" or "final place of darkness and pain."
* The term "lake of fire" could also be translated as, "sea of fire" or "huge fire (of suffering)" or "field of fire."

(See also: heaven, death, Hades, abyss)

#### Bible References:

* James 03:06
* Luke 12:05
* Mark 09:42-44
* Matthew 05:21-22
* Matthew 05:29
* Matthew 10:28-31
* Matthew 23:33
* Matthew 25:41-43
* Revelation 20:15

#### Word Data:

* Strong's: G86, G1067, G3041, G4442, G5020, G5394

#### Forms Found in the English ULB:

delivered ... to Tartarus, hell, lake of fire

### high place

#### Related Ideas:

#### Definition:

The term "high places" refers to the altars and shrines that were used for worshiping idols. They were usually built on higher ground, such as on a hill or mountainside.

* Many of the kings of Israel sinned against God by building altars to false gods on these high places. This led the people to become deeply involved in worshiping idols.
* It often happened that when a God-fearing king started ruling in Israel or Judah, often he would remove the high places or altars in order to stop the worship of these idols.
* However, some of these good kings were careless and did not remove the high places, which resulted in the entire nation of Israel would continue to worship idols.

#### Translation Suggestions:

* Other ways to translate this term could include "elevated places for idol worship" or "hilltop idol shrines" or "idol altar mounds."
* Make sure it is clear that this term refers to the idol altars, not just to the high place where those altars were located.

(See also: altar, god, worship)

#### Bible References:

* 1 Samuel 09:12-13
* 2 Kings 16:04
* Amos 04:13
* Deuteronomy 33:29
* Ezekiel 06:1-3
* Habakkuk 03:19

#### Word Data:

* Strong's: H1116, H1181, H1354, H4791, H7311, H7413

#### Forms Found in the English ULB:

high place, high places

### high priest

#### Related Ideas:

high priesthood

#### Definition:

The term "high priest" refers to a special priest who was appointed to serve for one year as the leader of all the other Israelite priests.

* The high priest had special responsibilities. He was the only one who was permitted to go into the most holy part of the temple to offer a special sacrifice once a year.
* The Israelites had many priests, but only one high priest at a time.
* When Jesus was being arrested, Caiaphas was the official high priest. Caiphas' father-in-law Annas is also mentioned sometimes because he was a former high priest who probably still had power and authority over the people.

#### Translation Suggestions:

* "High priest" could be translated as "supreme priest" or "highest ranking priest."
* Make sure this term is translated differently from the term "chief priest."

(See also: Annas, Caiaphas, chief priests, priest, temple)

#### Bible References:

* Acts 05:27
* Acts 07:01
* Acts 09:01
* Exodus 30:10
* Hebrews 06:19-20
* Leviticus 16:32
* Luke 03:02
* Mark 02:25-26
* Matthew 26:3-5
* Matthew 26:51-54

#### Word Data:

* Strong's: H7218, H1419, H3548, G748, G749

#### Forms Found in the English ULB:

high priest, high priesthood, high priests

### holy

#### Related Ideas:

holiness, sacred, unholy

#### Definition:

The terms "holy" and "holiness" refer to the character of God that is totally set apart and separated from everything that is sinful and imperfect.

* Only God is absolutely holy. He makes people and things holy.
* A person who is holy belongs to God and has been set apart for the purpose of serving God and bringing him glory.
* An object that God has declared to be holy is one that he has set apart for his glory and use, such as an altar that is for the purpose of offering sacrifices to him.
* People cannot approach him unless he allows them to, because he is holy and they are merely human beings, sinful and imperfect.
* In the Old Testament, God set apart the priests as holy for special service to him. They had to be ceremonially cleansed from sin in order to approach God.
* God also set apart as holy certain places and things that belonged to him or in which he revealed himself, such as his temple.
* Believers in Jesus are holy people, not because of what they have done, but rather because of their faith in the saving work of Jesus Christ. He is the one who makes them holy.
* When people of any religion, true or false, consider something "sacred," they consider it holy according to their religion.

Literally, the term "unholy" means "not holy." It describes someone or something that does not honor God.

* This word is used to describe someone who dishonors God by rebelling against him.
* A thing that is called "unholy" could be described as being common, profane or unclean. It does not belong to God.

The term "sacred" describes something that relates to worshiping God or to the pagan worship of false gods.

* In the Old Testament, the term "sacred" was often used to describe the stone pillars and other objects used in the worship of false gods. This could also be translated as "religious."
* "Sacred songs" and "sacred music" refer to music that was sung or played for God's glory. This could be translated as "music for worshiping Yahweh" or "songs that praise God."
* The phrase "sacred duties" referred to the "religious duties" or "rituals" that a priest performed to lead people in worshiping God. It could also refer to the rituals performed by a pagan priest to worship a false god.
* The phrase "sacred gifts" refers to things that someone has set apart for God and then given to God at the temple.

#### Translation Suggestions:

* Ways to translate "holy" might include "set apart for God" or "belonging to God" or "completely pure" or "perfectly sinless" or "separated from sin."

To "make holy" is often translated as "sanctify" in English. It could also be translated as "set apart (someone) for God's glory."

Ways to translate "unholy" could include "not holy" or "not belonging to God" or "not honoring to God" or "not godly."

* In some contexts, "unholy" could be translated as "unclean."

(See also: Holy Spirit, consecrate, sanctify, set apart)

#### Bible References:

* Genesis 28:22
* 2 Kings 03:02
* Lamentations 04:01
* Ezekiel 20:18-20
* Matthew 07:6
* Mark 08:38
* Acts 07:33
* Acts 11:08
* Romans 01:02
* 2 Corinthians 12:3-5
* Colossians 01:22
* 1 Thessalonians 03:13
* 1 Thessalonians 04:07
* 2 Timothy 03:15
* 1 Timothy 05:10
* 2 Corinthians 09:12-15
* Revelation 16:06
* Revelation 20:9-10

#### Word Data:

* Strong's: H2455, H2623, H4676, H4720, H6918, H6922, H6942, H6944, H6948, G37, G38, G39, G40, G41, G42, G462, G2150, G2413, G2839, G3741, G3742

#### Forms Found in the English ULB:

holier, holiest, holiness, holy, holy duties, honored as holy, makes ... holy, sacred, sacred gifts, sacred places, unholy

### holy city

#### Definition:

In the Bible, the term "holy city" refers to the city of Jerusalem.

* This term is used to refer to the ancient city of Jerusalem as well as the new, heavenly Jerusalem where God will live and reign among his people.
* This term can be translated by combining the terms for "holy" and "city" that have been used in the rest of the translation.

(See also: heaven, holy, Jerusalem)

#### Bible References:

* Matthew 04:5-6
* Matthew 27:51-53
* Revelation 21:1-2
* Revelation 21:9-10
* Revelation 22:18-19

#### Word Data:

* Strong's: H5892, H6944, G40, G4172

#### Forms Found in the English ULB:

holy cities, holy city

### holy place

#### Definition:

In the Bible, the terms "the holy place" and "the most holy place" refer to the two parts of the tabernacle or temple building.

* The "holy place" was the first room, and it contained the altar of incense and the table with the special "bread of the presence" on it.
* The "most holy place" was the second, innermost room, and it contained the ark of the covenant.
* A thick, heavy curtain separated the outer room from the inner room.
* The high priest was the only one who was permitted to go into the most holy place.
* Sometimes "holy place" refers to both the building and courtyard areas of either the temple or tabernacle. It could also refer generally to any place that is set apart for God.

#### Translation Suggestions:

* The term "holy place" could also be translated as "room set apart for God" or "special room for meeting God" or "place reserved for God."
* The term "most holy place" could be translated as "room that is the most set apart for God" or "most special room for meeting God."
* Depending on the context, ways to translate the general expression "a holy place" could include "a consecrated place" or "a place that God has set apart" or "a place in the temple complex, which is holy" or "a courtyard of God's holy temple."

(See also: altar of incense, ark of the covenant, bread, consecrate, court, curtain, holy, set apart, tabernacle, temple)

#### Bible References:

* 1 Kings 06:16-18
* Acts 06:12-15
* Exodus 26:33
* Exodus 31:10-11
* Ezekiel 41:01
* Ezra 09:8-9
* Hebrews 09:1-2
* Leviticus 16:18
* Matthew 24:15-18
* Revelation 15:05

#### Word Data:

* Strong's: H1964, H4720, H4725, H5116, H6918, H6944, G39, G40, G3485, G5117

#### Forms Found in the English ULB:

holy place

### honey

#### Related Ideas:

honeycomb

#### Definition:

"Honey" is the sweet, sticky, edible substance that honeybees make out of flower nectar. Honeycomb is the waxy frame where the bees store honey.

* Depending on the kind, honey can be yellowish or brownish in color.
* Honey can be found in the wild, such as in the hollow of a tree, or wherever bees make a nest. People also raise bees in hives in order to produce honey to eat or sell, but probably the honey mentioned in the Bible was wild honey.
* Three people that the Bible specifically mentions as eating wild honey were Jonathan, Samson, and John the Baptist.
* This term is often used figuratively to describe something that is sweet or very pleasurable. For example, God's words and decrees are said to be "sweeter than honey."
* Sometimes a person's words are described as seeming sweet like honey, but instead result in deceiving and harming others.

(See also: [John (the Baptist)](../names/johnthebaptist.md), Jonathan, Philistines, Samson)

#### Bible References:

* 1 Kings 14:1-3
* Deuteronomy 06:3
* Exodus 13:3-5
* Joshua 05:06
* Proverbs 05:03

#### Word Data:

* Strong's: H1706, H3293, H3295, H5317, H6688, G3192

#### Forms Found in the English ULB:

honey, honeycomb

### honor

#### Related Ideas:

dignified, esteem, held in honor, highly regarded, honorable, of high standing, places of honor, recognition

#### Definition:

The terms "honor" and to "honor" refer to giving someone respect, esteem, or reverence.

* Honor is usually given to someone who is of higher status and importance, such as a king or God.
* God instructs Christians to honor others.
* Children are instructed to honor their parents in ways that include respecting them and obeying them.
* The terms "honor" and "glory" are often used together, especially when referring to Jesus. These may be two different ways of referring to the same thing.
* Ways of honoring God include thanking and praising him, and showing him respect by obeying him and living in a way that shows how great he is.
* To "esteem" someone is to consider him worthy of great honor.

#### Translation Suggestions:

* Other ways to translate "honor" could include "respect" or "esteem" or "high regard."
* The term to "honor" could be translated as to "show special respect to" or to "cause to be praised" or to "show high regard for" or to "highly value."

(See also: dishonor, glory, glory, praise)

#### Bible References:

* 1 Samuel 02:8
* Acts 19:17
* John 04:44
* John 12:26
* Mark 06:04
* Matthew 15:06

#### Word Data:

* Strong's: H1420, H1921, H1922, H1923, H1926, H1935, H2082, H2142, H3366, H3367, H3368, H3372, H3373, H3374, H3444, H3513, H3519, H3655, H3678, H5081, H5082, H5375, H5457, H6213, H6286, H6437, H6942, H6944, H6965, H7236, H7613, H7812, H8597, H8416, G820, G1391, G1392, G1741, G1784, G2151, G2233, G2570, G3170, G4411, G4586, G5091, G5092, G5093, G5399

#### Forms Found in the English ULB:

dignified, esteem, held in honor, highly regarded, honor, honorable, honored, honoring, honors, of high standing, places of honor, recognition

### hoof

#### Related Ideas:

tracks

#### Definitions:

These terms refer to the hard material covering the bottom of the feet of certain animals such as camels, cattle, deer, horses, donkeys, pigs, oxen, sheep, and goats.

* An animal's hooves protect its feet when walking.
* Some animals have hooves that are split into two parts and others do not.
* God told the Israelites that animals which had split hooves and chewed a cud were considered clean to eat. This included cattle, sheep, deer, and oxen.
* "Tracks" are the marks that animals' hooves make on the ground.

(See also: camel, cow, donkey, goat, pig, sheep)

#### Bible References:

* Deuteronomy 14:06
* Ezekiel 26:9-11
* Leviticus 11:04
* Psalms 069:31

#### Word Data:

* Strong's: H6119, H6471, H6536, H6541, H7272

#### Forms Found in the English ULB:

hoof, hoofs, hooves, tracks

### hope

#### Definition:

Hope is strongly desiring something to happen. Hope can imply either certainty or uncertainty regarding a future event.

* In the Bible, the term "hope" also has the meaning of "trust," as in "my hope is in the Lord." It refers to a sure expectation of receiving what God has promised his people.
* To have "no hope" means to have no expectation of something good happening. It means that it is actually very certain that it will not happen.

#### Translation Suggestions:

* In some contexts, the term to "hope" could also be translated as to "wish" or to "desire" or to "expect."
* The expression "nothing to hope for" could be translated as "nothing to trust in" or "no expectation of anything good"
* To "have no hope" could be translated as "have no expectation of anything good" or "have no security" or "be sure that nothing good will happen."
* The expression "have set your hopes on" could also be translated as "have put your confidence in" or "have been trusting in."
* The phrase "I find hope in your Word" could also be translated as "I am confident that your Word is true" or "Your Word helps me trust in you" or "When I obey your Word, I am certain to be blessed."
* Phrases such as "hope in" God could also be translated a, "trust in God" or "know for sure that God will do what he has promised" or "be certain that God is faithful."

(See also: bless, confidence, good, obey, trust, word of God)

#### Bible References:

* 1 Chronicles 29:14-15
* 1 Thessalonians 02:19
* Acts 24:14-16
* Acts 26:06
* Acts 27:20
* Colossians 01:05
* Job 11:20

#### Word Data:

* Strong's: H982, H983, H986, H1891, H2976, H3176, H3689, H4009, H4723, H7663, H7664, H8431, H8615, G1679, G1680, G2070, G4276

#### Forms Found in the English ULB:

hope, hoped, hopes, look to ... in hope, uselessly hope

### horn

#### Related Ideas:

ram's horn

#### Definitions:

Horns are permanent, hard, pointed growths on the heads of many types of animals, including cattle, sheep, goats, and deer.

* The horn of a ram (male sheep) was made into a musical instrument called a "ram's horn" or "shofar," which was blown for special events such as religious festivals.
* The term "horn" was sometimes used to refer to a "flask" that was shaped like a horn and was used for holding water or oil. A flask of oil was used for anointing a king, as Samuel did with David.
* This term should be translated with a word that is different from the word that refers to a trumpet.
* The term "horn" is also used figuratively as a symbol of strength, power, authority, and royalty.
* God told the Israelites to make a horn-shaped projection on each of the four corners of the incense and brazen altars. Although these projections were called "horns," they were not actually animal horns.

(See also: authority, cow, deer, goat, power royal, sheep, trumpet)

#### Bible References:

* 1 Chronicles 15:27-28
* 1 Kings 01:39
* 2 Samuel 22:03
* Jeremiah 17:01
* Psalms 022:21

#### Word Data:

* Strong's:H3104, H7160, H7161, H7162, H7782, G2768

#### Forms Found in the English ULB:

horn, horned, horns, ram's horn, rams' horns

### horror

#### Related Ideas:

bristle, horrible, horribly, horrified, horrifying thing, object of horror, shock

#### Definition:

The term "horror" refers to a very intense feeling of fear or terror. The person who is feeling horror is said to be "horrified."

* Horror is more dramatic and intense than ordinary fear.
* Usually when someone is horrified they are also in shock or stunned.
* The word "bristle" means to have one's hair stand up because one is feeling horror or terror.
* The word "shocked" means that one is unable to think or act because something bad has happened.

(See also: fear, terror)

#### Bible References:

* Deuteronomy 28:37
* Ezekiel 23:33
* Jeremiah 02:12-13
* Job 21:4-6
* Psalms 055:05

#### Word Data:

* Strong's: H1091, H1763, H2189, H4032, H4923, H5892, H6343, H6427, H7588, H8047, H8074, H8077, H8078, H8175, H8178, H8186

#### Forms Found in the English ULB:

bristle, bristled, horrible, horribly, horrified, horrifying, horrifying thing, horror, horrors, object of horror, objects of horror, shocked, source of horror

### horse

#### Related Ideas:

horseback, warhorse

#### Definition:

A horse is a large, four-legged animal that in Bible times was mostly used for doing farm work and for transporting people.

* Some horses were used to pull carts or chariots, while others were used to carry individual riders.
* Horses often wear a bit and bridle on their heads so they can be guided.
* In the Bible, horses were considered to be valuable possessions and a measure of wealth, mainly because of their use in war. For example, part of King Solomon's great wealth was the thousands of horses and chariots that he had.
* Animals that are similar to the horse are the donkey and the mule.

(See also: chariot, , donkey, Solomon)

#### Bible References:

* 1 Chronicles 18:04
* 2 Kings 02:11
* Exodus 14:23-25
* Ezekiel 23:5-7
* Zechariah 06:08

#### Word Data:

* Strong's: H47, H5483, H5484, H6571, H7409, G2462

#### Forms Found in the English ULB:

horse, horseback, horses, horses', strong horses, warhorse, warhorses

### horseman

#### Definition:

In Bible times, the term "horsemen" referred to men who rode horses into battle.

* Warriors who rode in horse-pulled chariots may also have been called "horsemen," though this term usually refers to men who were actually riding on horses.
* The Israelites believed that using horses in battle placed too much emphasis on their own strength rather than on Yahweh, so they did not have many horsemen.
* This term could also be translated as "horse riders" or "men on horses."

(See also: chariot, horse)

#### Bible References:

* 1 Kings 01:05
* Daniel 11:40-41
* Exodus 14:23-25
* Genesis 50:7-9

#### Word Data:

* Strong's: H6571, H7395, G2460

#### Forms Found in the English ULB:

horseman, horsemen

### hour

#### Definition:

In addition to being used to refer to when or how long something took place, the term "hour" is also used in several figurative ways:

* When the text says that the "hour had come" for Jesus to suffer and be put to death, this means that it was the appointed time for this to happen—the time that God had selected long ago.
* The phrase "that hour" is also used to mean "at that moment" or "right then."
* When the text talks about the "hour" being late, this means that it was late in the day, when the sun would soon be setting.

#### Translation Suggestions:

* When used figuratively, the term "hour" can be translated as "time" or "moment" or "appointed time."
* The phrase "in that very hour" or "the same hour" could be translated as "at that moment" or "at that time" or "immediately" or "right then."
* The expression "the hour was late" could be translated as "it was late in the day" or "it would soon be getting dark" or "it was late afternoon."
* Referring to Jesus, the expression "his hour had come" could be translated as, "the time had come for him" or "it was the appointed time for him."

(See also: hour (biblical time))

#### Bible References:

* Mark 14:35
* 1 Corinthians 15:30

#### Word Data:

* Strong's: G5610

#### Forms Found in the English ULB:

appointed time, hour, hours, moment, time, while

### hour (biblical time)

#### Definition:

The term "hour" is often used in the Bible to tell what time of day a certain event took place. It is also used figuratively to mean "moment," "a while" or "time".

* The Jews counted daylight hours starting at sunrise (around 6 a.m.). For example, "the ninth hour" meant "around three in the afternoon."
* Nighttime hours were counted starting at sunset (around 6 p.m.). For example, "the third hour of the night" meant "around nine in the evening" in our present-day system.
* Sometimes "hour" refers to a regular, scheduled time to do something, such as the "hour of prayer."

#### Translation Suggestions:

* Since references to time in the Bible will not correspond exactly to the present-day time system, phrases such as "around nine" or "about six o'clock" could be used.
* Some translations might add phrases like "in the evening" or "in the morning" or "in the afternoon" to make it clear what time of day is being talked about.
* The phrase, "in that hour" could be translated as, "at that time" or "in that moment."

(See also: hour)

#### Bible References:

* Matthew 20:03
* Luke 23:44
* John 04:51-52
* Acts 02:15
* Acts 10:30

#### Word Data:

* Strong's: G5610

#### Forms Found in the English ULB:

hour, hours

### house

#### Related Ideas:

home, residence

#### Definition:

The term "house" is often used figuratively in the Bible.

* Sometimes it means "household," referring to the people who live together in one house.
* Often "house" refers to a person's descendants or other relatives. For example, the phrase "house of David" refers to all the descendants of King David.
* The terms "house of God" and "house of Yahweh" refer to the tabernacle or temple. These expressions can also refer generally to where God is or dwells.
* In Hebrews 3, "God's house" is used as a metaphor to refer to God's people or, more generally, to everything pertaining to God.
* A "residence" is any place in which people live without plans to move to another place.

#### Translation Suggestions

* Depending on the context, "house" could be translated as "household" or "people" or "family" or "descendants" or "temple" or "dwelling place."
* The phrase "house of David" could be translated as "clan of David" or "family of David" or "descendants of David." Related expressions could be translated in a similar way.
* Different ways to translate "house of Israel" could include "people of Israel" or "Israel's descendants" or "Israelites."
* The phrase "house of Yahweh" could be translated as "Yahweh's temple" or "place where Yahweh is worshiped" or "place where Yahweh meets with his people" or "where Yahweh dwells."
* "House of God" could be translated in a similar way.

(See also: David, descendant, house of God, household, kingdom of Israel, tabernacle, temple, Yahweh)

#### Bible References:

* Acts 07:42
* Acts 07:49
* Genesis 39:04
* Genesis 41:40
* Luke 08:39
* Matthew 10:06
* Matthew 15:24

#### Word Data:

* Strong's: H1004, H1005, H4585, H5116, G3609, G3613, G3614, G3624

#### Forms Found in the English ULB:

home, homes, house, house's, houses, residence

### house of David

#### Facts:

The expression "house of David" refers to the family or descendants of King David.

* This could also be translated as "descendants of David" or "family of David" or "King David's clan."
* Because Jesus was descended from David, he was part of the "house of David."
* Sometimes "house of David" or "household of David" refers to the people in David's family who were still living.
* Other times this term is more general and refers to all his descendants, including those who had already died.

(See also: David, descendant, house, Jesus, king)

#### Bible References:

* 2 Chronicles 10:19
* 2 Samuel 03:06
* Luke 01:69-71
* Psalms 122:05
* Zechariah 12:07

#### Word Data:

* Strong's: H1004, H1732, G1138, G3624

#### Forms Found in the English ULB:

house of David

### house of God

#### Related Ideas:

house of Yahweh

#### Definition:

In the Bible, the phrases "house of God" (God's house) and "house of Yahweh (Yahweh's house) refer to a place where God is worshiped.

* This term is also used more specifically to refer to the tabernacle or the temple.
* Sometimes "God's house" is used to refer to the people of God.

#### Translation Suggestions:

* When referring to a place of worship, this term could be translated as "a house for worshiping God" or "a place for worshiping God."
* If it is referring to the temple or tabernacle, this could be translated as "the temple (or tabernacle) where God is worshiped (or "where God is present" or "where God meets with his people.")
* The word "house" may be important to use in the translation in order to communicate that God "dwells" there, that is, his spirit is in that place to meet with his people and to be worshiped by them.

(See also: people of God, tabernacle, temple)

#### Bible References:

* 1 Timothy 03:14-15
* 2 Chronicles 23:8-9
* Ezra 05:13
* Genesis 28:17
* Judges 18:30-31
* Mark 02:26
* Matthew 12:04

#### Word Data:

* Strong's: H426, H430, H1004, H1005, H3068, G2316, G3624

#### Forms Found in the English ULB:

house of ... God, house of Yahweh

### household

#### Related Ideas:

household members

#### Definition:

The term "household" refers to all the people who live together in a house, including family members and all their servants.

* Managing a household would involves directing the servants and also taking care of the property.
* Sometimes "household" can refer figuratively to the whole family line of someone, especially his descendants.

(See also: house)

#### Bible References:

* Acts 07:10
* Galatians 06:10
* Genesis 07:01
* Genesis 34:19
* John 04:53
* Matthew 10:25
* Matthew 10:36
* Philippians 04:22

#### Word Data:

* Strong's: H1004, H5657, G2322, G3609, G3614, G3615, G3616, G3623, G3624, G3626

#### Forms Found in the English ULB:

household, household members, households, members of household

### humble

#### Related Ideas:

humbly, humility, lowliness of mind

#### Definition:

The term "humble" describes a person who does not think of himself as better than others. He is not proud or arrogant. Humility is the quality of being humble.

* To be humble before God means to understand one's weakness and imperfection in comparison with his greatness, wisdom and perfection.
* When a person humbles himself, he puts himself in a position of lower importance.
* Humility is caring about the needs of others more than one's own needs.
* Humility also means serving with a modest attitude when using one's gifts and abilities.
* The phrase "be humble" could be translated as "don't be prideful."
* "Humble yourself before God" could be translated as "Submit your will to God, recognizing his greatness."

(See also: proud)

#### Bible References:

* James 01:21
* James 03:13
* James 04:10
* Luke 14:11
* Luke 18:14
* Matthew 18:04
* Matthew 23:12

#### Word Data:

* Strong's: H1792, H3665, H6031, H6035, H6038, H6041, H6800, H6819, H7511, H7807, H7812, H8213, H8214, H8215, H8217, H8467, G858, G4236, G4239, G4240, G5011, G5012, G5013, G5391

#### Forms Found in the English ULB:

humble, humbled, humbles, humbling, humbly, humility, lowliness of mind

### humiliate

#### Related Ideas:

abase, humiliation

#### Definitions:

The term "humiliate" means to cause someone to feel shamed or disgraced. This is usually done publicly. The act of shaming someone is called "humiliation."

* To "humiliate" could also be translated as to "shame" or to "cause to feel shame" or to "embarrass".
* Depending on the context, ways to translate "humiliation" could include "shame" or "degrading" or "disgrace."
* To "abase" something means to bring it down low.
* To "abase" someone means to humiliate him.
* When God humbles someone it means that he causes a prideful person to experience failure to help him overcome his pride. This is different from humiliating someone, which is often done in order to hurt a person.

(See also: disgrace, humble, shame)

#### Bible References:

* Deuteronomy 21:14
* Ezra 09:05
* Proverbs 25:7-8
* Psalms 006:8-10
* Psalms 123:03

#### Word Data:

* Strong's: H937, H954, H1421, H2659, H2778, H2781, H3001, H3637, H3639, H6030, H6031, H6256, H7034, H7043, H7511, H7817, H8216, H8213, H8217, H8589, G2617, G5014

#### Forms Found in the English ULB:

abase, abased, humiliate, humiliated, humiliation

### hypocrite

#### Related Ideas:

hypocrisy

#### Definition:

The term "hypocrite" refers to a person who does things to appear righteous, but who secretly is acting in evil ways. The term "hypocrisy" refers to the behavior that deceives people into thinking a person is righteous.

* Hypocrites want to be seen doing good things so that people will think that they are good people.
* Often a hypocrite will criticize other people for doing the same sinful things that they themselves do.
* Jesus called the Pharisees hypocrites because although they acted religiously like wearing certain clothes and eating certain foods, they were not kind or fair to people.
* A hypocrite points out faults in other people, but doesn't admit his own faults.

#### Translation Suggestions:

* Some languages have an expression like "two-faced" that refers to a hypocrite or a hypocrite's actions.
* Other ways to translate "hypocrite" could include "fraud" or "pretender" or "arrogant, deceitful person."
* The term "hypocrisy" could be translated by, "deception" or "fake actions" or "pretending."

#### Bible References:

* Galatians 02:13
* Luke 06:41-42
* Luke 12:54-56
* Luke 13:15
* Mark 07:6-7
* Matthew 06:1-2
* Romans 12:09

#### Word Data:

* Strong's: G505, G5272, G5273

#### Forms Found in the English ULB:

hypocrisy, hypocrite, hypocrites

### image

#### Related Ideas:

carved figure, cast metal figure, statue

#### Definition:

These terms are all used to refer to idols that have been made for worshiping a false god. In the context of worshiping idols, the term "image" is a shortened form of "carved image."

* A "carved image" or "carved figure" is a wooden object that has been made to look like an animal, person, or thing.
* A "cast metal figure" is an object or statue created by melting metal and pouring it into a mold that is in the shape of an object, animal, or person.
* These wooden and metal objects were used in the worship of false gods.
* The term "image" when referring to an idol could either refer to a wooden or metal idol.

#### Translation Suggestions:

* When referring to an idol, the term "image" could also be translated as "statue" or "engraved idol" or "carved religious object."
* It may be more clear in some languages to always use a descriptive word with this term, such as "carved image" or "cast metal figure," even in places where only the term "image" or "figure" is in the original text.

(See also: god, God, god, image of God)

#### Bible References:

* 1 Kings 14:9-10
* Acts 07:43
* Isaiah 21:8-9
* Matthew 22:21
* Romans 01:23

#### Word Data:

* Strong's: H457, H1544, H1823, H4541, H4676, H4853, H4906, H5257, H5262, H5566, H6091, H6456, H6459, H6754, H6755, H6816, H8403, H8544, H8655, G1504, G5179

#### Forms Found in the English ULB:

carved figure, carved figures, carved image, carved images, cast metal figure, cast metal figures, cast metal images, castings, figure, figures, image, images, statue

### image of God

#### Definition:

The term "image" refers to something that looks like something else or that is like someone in character or essence. The phrase "image of God" is used in different ways, depending on the context.

* At the beginning of time, God created human beings "in his image," that is, "in his likeness." This means that people have certain characteristics that reflect the image of God, such as the ability to feel emotion, the ability to reason and communicate, and a spirit that lives eternally.
* The Bible teaches that Jesus, God's Son, is "the image of God," that is, he is God himself. Unlike human beings, Jesus was not created. From all eternity God the Son has had all the divine characteristics because he has had the same essence with God the Father.

#### Translation Suggestions:

* When referring to Jesus, "image of God" could be translated as "exact likeness of God" or "same essence as God" or "same being as God."
* When referring to human beings, "God created them in his image" could be translated with a phrase that means "God created them to be like him" or "God created them with characteristics like his own."

(See also: image, Son of God, Son of God)

#### Bible References:

* 2 Corinthians 04:3-4
* Colossians 03:9-11
* Genesis 01:26-27
* Genesis 09:06
* James 03:9-10
* Romans 08:28-30

#### Word Data:

* Strong's: H6459, H6754, G1504, G2316

#### Forms Found in the English ULB:

image of God

### imitate

#### Related Ideas:

imitator

#### Definition:

The terms "imitate" and "imitator" refers to copying someone else by acting exactly like that person does.

* Christians are taught to imitate Jesus Christ by obeying God and loving others, just as Jesus did.
* The apostle Paul told the early church to imitate him, just as he imitated Christ.

#### Translation Suggestions:

* The term "imitate" could be translated as "do the same things as" or "follow his example."
* The expression "be imitators of God" could be translated as "be people who act like God does" or "be people who do the kinds of things God does."
* "You became imitators of us" could be translated as "You followed our example" or "You are doing the same kinds of godly things that you saw us do."

#### Bible References:

* 3 John 01:11
* Matthew 23:1-3

#### Word Data:

* Strong's: H6213, G3401, G3402

#### Forms Found in the English ULB:

imitate, imitator, imitators

### in Christ

#### Related Ideas:

in Christ Jesus, in Jesus, in the Lord, in the Lord Jesus, into Christ

#### Definition:

The phrase "in Christ" and related terms refer to the state or condition of being in relationship with Jesus Christ through faith in him.

* Other related terms include "in Christ Jesus, in Jesus Christ, in the Lord Jesus, in the Lord Jesus Christ."
* Possible meanings for the term "in Christ" could include "because you belong to Christ" or "through the relationship you have with Christ" or "based on your faith in Christ."
* These related terms all have the same meaning of being in a state of believing in Jesus and being his disciple.
* Note: Sometimes the word "in" belongs with the verb. For example, "share in Christ" means to "share in" the benefits that come from knowing Christ. To "glory in" Christ means to be glad and give praise to God for who Jesus is and what he has done. To "believe in" Christ means to trust him as Savior and know him.

#### Translation Suggestions:

Depending on the context, different ways to translate "in Christ" and "in the Lord" (and related phrases) could include:

"who belong to Christ"

* "because you believe in Christ"
* "because Christ has saved us"
* "in service to the Lord"
* "relying on the Lord"

"because of what the Lord has done."

People who "believe in" Christ or who "have faith in" Christ believe what Jesus taught and are trusting him to save them because of his sacrifice on the cross that paid the penalty for their sins. Some languages may have one word that translates verbs like "believe in" or "share in" or "trust in."

(See also: Christ, lord, Jesus, believe, faith)

#### Bible References:

* 1 John 02:05
* 2 Corinthians 02:17
* 2 Timothy 01:01
* Galatians 01:22
* Galatians 02:17
* Philemon 01:06
* Revelation 01:10
* Romans 09:01

#### Word Data:

* Strong's: G2962, G5547

#### Forms Found in the English ULB:

in Christ, in Christ Jesus, in Jesus, in him, in the Lord, in the Lord Jesus, into Christ

### incense

#### Related Ideas:

censer, sweet aroma

#### Definition:

The term "incense" refers to a mixture of fragrant spices that is burned to produce smoke that has a pleasant smell.

* God told the Israelites to burn incense as an offering to him.
* The incense had to be made by mixing equal amounts of five specific spices exactly as God directed. This was a sacred incense, so they were not allowed to use it for any other purpose.
* The "altar of incense" was a special altar that was only used for burning incense.
* The incense was offered at least four times a day, at each hour of prayer. It was also offered every time a burnt offering was made.
* The burning of incense represents prayer and worship rising up to God from his people.
* Other ways to translate "incense" could include "fragrant spices" or "good-smelling plants."
* A "censer" is a pan or small pot that holds burning incence.

(See also: altar of incense, burnt offering, frankincense)

#### Bible References:

* 1 Kings 03:1-3
* 2 Chronicles 13:10-11
* 2 Kings 14:04
* Exodus 25:3-7
* Luke 01:10

#### Word Data:

* Strong's: H3828, H4196, H5208, H6988, H6999, H7002, H7004, H7381, G2368, G2369, G2370, G2379, G3031

#### Forms Found in the English ULB:

censers, incense, incenses, sweet aroma

### inherit

#### Related Ideas:

heritage, inheritance,legacy

#### Definition:

The term "inherit" refers to receiving something valuable from a parent or other person because of a special relationship with that person. The "inheritance" is what is received.

* A physical inheritance that is received may be money, land, or other kinds of property.
* A spiritual inheritance is everything that God gives people who trust in Jesus, including blessings in the present life as well as eternal life with him.
* The Bible also calls God's people his inheritance, which means that they belong to him; they are his valued possession.
* God promised Abraham and his descendants that they would inherit the land of Canaan, that it would belong to them forever.
* There is also a figurative or spiritual sense in which people who belong to God are said to "inherit the land." This means that they will prosper and be blessed by God in both physical and spiritual ways.
* In the New Testament, God promises that those who trust in Jesus will "inherit salvation" and "inherit eternal life." It is also expressed as, "inherit the kingdom of God." This is a spiritual inheritance that lasts forever.

There are other figurative meanings for these terms:

The Bible says that wise people will "inherit glory" and righteous people will "inherit good things."

* To "inherit the promises" means to receive the good things that God has promised to give his people.
* This term is also used in a negative sense to refer to foolish or disobedient people who "inherit the wind" or "inherit folly." This means they receive the consequences of their sinful actions, including punishment and worthless living.

#### Translation Suggestions:

* As always, consider first whether there are already terms in the target language for the concept of an heir or an inheritance, and use those terms.
* Depending on the context, other ways that the term "inherit" could be translated might include "receive" or "possess" or "come into possession of."
* Ways to translate "inheritance" could include "promised gift" or "secure possession."
* When God's people are referred to as his inheritance this could be translated as "valued ones belonging to him."
* The term "heir" could be translated with a word or phrase that means "privileged child who receives the father's possessions" or "person chosen to receive (God's) spiritual possessions or blessings."
* The term "heritage" could be translated as "blessings from God" or "inherited blessings."

(See also: heir, Canaan, Promised Land)

#### Bible References:

* 1 Corinthians 06:09
* 1 Peter 01:04
* 2 Samuel 21:03
* Acts 07:4-5
* Deuteronomy 20:16
* Galatians 05:21
* Genesis 15:07
* Hebrews 09:15
* Jeremiah 02:07
* Luke 15:11
* Matthew 19:29
* Psalm 079:01

#### Word Data:

* Strong's: H2490, H2506, H3423, H3425, H4181, H5157, H5159, G2816, G2817, G2819

#### Forms Found in the English ULB:

heritage, inherit, inheritance, inheritances, inherited, legacy

### iniquity

#### Definition:

The term "iniquity" is a word that is very similar in meaning to the term "sin," but may more specifically refer to conscious acts of wrongdoing or great wickedness.

* The word "iniquity" literally means a twisting or distorting (of the law). It refers to major injustice.
* Iniquity could be described as deliberate, harmful actions against other people.
* Other definitions of iniquity include "perversity" and "depravity," which are both words that describe conditions of terrible sin.

#### Translation Suggestions:

* The term "iniquity" could be translated as "wickedness" or "perverse actions" or "harmful acts."
* Often, "iniquity" occurs in the same text as the word "sin" and "transgression" so it is important to have different ways of translating these terms.

(See also: sin, transgress, trespass)

#### Bible References:

* Daniel 09:13
* Exodus 34:5-7
* Genesis 15:14-16
* Genesis 44:16
* Habakkuk 02:12
* Matthew 13:41
* Matthew 23:27-28
* Micah 03:10

#### Word Data:

* Strong's: H205, H5753, H5758, H5766, H5771, H5999, H7451, H7562

#### Forms Found in the English ULB:

commits iniquity, guilt of ... iniquity, iniquities, iniquity

### innocent

#### Related Ideas:

guiltless, innocence

#### Definition:

The term "innocent" means to not be guilty of a crime or other wrongdoing. It can also refer more generally to people who are not involved in evil things.

* A person accused of doing something wrong is innocent if he has not committed that wrong.
* Sometimes the term "innocent" is used to refer to people who have done nothing wrong to deserve the bad treatment they are receiving, as in an enemy army attacking "innocent people."

#### Translation Suggestions:

* In most contexts, the term "innocent" can be translated as "not guilty" or "not responsible" or "not to blame" for something.
* When referring in general to innocent people, this term could be translated as "who have done nothing wrong" or "who are not involved in evil."
* The frequently occurring expression "innocent blood" could be translated as "people who did nothing wrong to deserve being killed."
* The expression "shed innocent blood" could be translated as "kill innocent people" or "kill people who did nothing wrong to deserve it."
* In the context of someone being killed, "innocent of the blood of" could be translated as "not guilty for the death of."
* When talking about people not hearing the good news about Jesus but not accepting it, "innocent of the blood of" could be translated as "not responsible for whether they remain spiritually dead or not" or "not responsible for whether they accept this message."
* When Judas said "I have betrayed innocent blood," he was saying "I have betrayed a man who did nothing wrong" or "I have caused the death of a man who was sinless."
* When Pilate said about Jesus "I am innocent of the blood of this innocent man," this could be translated as "I am not responsible for the killing of this man who has done nothing wrong to deserve it."

(See also: guilt)

#### Bible References:

* 1 Corinthians 04:04
* 1 Samuel 19:05
* Acts 20:26
* Exodus 23:07
* Jeremiah 22:17
* Job 09:23
* Romans 16:18

#### Word Data:

* Strong's: H2600, H2643, H5352, H5355, H5356, H6662, H6663, H8535, G53, G121, G172, G185, G338, G1342, G2513

#### Forms Found in the English ULB:

declared innocent, guiltless, innocence, innocent

### inquire

#### Related Ideas:

ask for, consult for guidance, inquiriy, investigate, investigation

#### Definitions:

The term "inquire" means to ask someone for information. The expression "inquire of" is often used to refer to asking God for wisdom or help.

* The Old Testament records several instances where people inquired of God.
* Depending on the context, "inquire" could be translated as "ask" or "ask for information."
* The expression "inquire of Yahweh" could be translated as "ask Yahweh for guidance" or "ask Yahweh what to do."
* To "inquire after" something could be translated as "ask questions about" or "ask for information about."
* When Yahweh says "I will not be inquired of by you," this could be translated as "I will not allow you to ask me for information" or "you will not be permitted to seek help from me."
* The word "inquire" or "investigate" can also be used of a king or government official making a search through official written records.
* To investigate something can also be to study it in order to learn more about it.

#### Bible References:

* Deuteronomy 19:18
* Ezekiel 20:1
* Ezekiel 20:30-32
* Ezra 07:14
* Job 10:07

#### Word Data:

* Strong's: H1239, H1240, H1245, H1875, H2713, G1830, G2045

#### Forms Found in the English ULB:

ask for, consult for guidance, inquire, inquired, inquires, inquiries, inquiring, investigate, investigated, investigating, investigation

### instruct

#### Related Ideas:

instruction, instructor

#### Definitions:

The terms "instruct" and "instruction" refer to giving specific directions about what to do.

* To "give instructions" means to tell someone specifically what he is supposed to do.
* When Jesus gave the disciples the bread and fish to distribute to the people, he gave them specific instructions about how to do it.
* Depending on the context, the term "instruct" could also be translated as "tell" or "direct" or "teach" or "give instructions to."
* The term "instructions" could be translated as "directions" or "explanations" or "what he has told you to do."
* When God gives instructions, this term is sometimes translated as "commands" or "orders."

(See also: command, decree, teach)

#### Bible References:

* Exodus 14:04
* Genesis 26:05
* Hebrews 11:22
* Matthew 10:05
* Matthew 11:01
* Proverbs 01:30

#### Word Data:

* Strong's: H631, H1696, H1697, H3256, H3289, H3384, H3948, H4148, H4156, H4687, H4931, H4941, H6098, H6490, H6680, H7919, H8451, G1256, G1291, G1299, G1319, G1321, G1378, G1781, G1785, G2012, G2727, G2753, G3559, G3560, G3807, G3810, G3811, G3852, G3853, G4264, G4367, G4822, G4929

#### Forms Found in the English ULB:

gave ... instructions, instruct, instructed, instructing, instruction, instructions, instructor, instructors, instructs

### integrity

#### Definition:

The term "integrity" refers to being honest, with strong moral principles and behavior is said to have integrity.

* Having integrity also means choosing to do what is honest and right even when nobody else is watching.
* Certain characters in the Bible, such as Joseph and Daniel, showed integrity when they refused to do evil and chose to obey God.
* The book of Proverbs says that it is better to be poor and have integrity than to be rich and corrupt or dishonest.

#### Translation Suggestions

* The term "integrity" could also be translated as "honesty" or "moral uprightness" or "behaving truthfully" or "acting in a trustworthy, honest manner."

(See also: Daniel, [Joseph (OT)](../names/josephot.md))

#### Bible References:

* 1 Kings 09:04
* Job 02:3
* Job 04:06
* Proverbs 10:8-9
* Psalm 026:1-3

#### Word Data:

* Strong's: H3476, H6664, H6666, H8535, H8537, H8537, H8538, H8549

#### Forms Found in the English ULB:

integrity

### intercede

#### Related Ideas:

intercession, petition

#### Definition:

The terms "intercede" and "intercession" refer to making requests to someone on behalf of another person. In the Bible this usually refers to praying for other people.

* The expressions "make intercession for" and "intercede for" mean to make requests to God for the benefit of other people.
* The Bible teaches that the Holy Spirit intercedes for us, that is, he prays to God for us.
* A person intercedes for other people by making requests for them to someone in authority.

#### Translation Suggestions:

* Other ways to translate "intercede" could include "plead for" or "urge (someone) to do something (for someone else)."
* The noun "intercessions" could be translated as "appeals" or "requests" or "urgent prayers."
* The phrase "make intercession for" could be translated as "make requests for the benefit of" or "make an appeal on behalf of" or "ask God to help" or "appeal to God to bless (someone)."

(See also: pray)

#### Bible References:

* Hebrews 07:25-26
* Isaiah 53:12
* Jeremiah 29:6-7
* Romans 08:26-27
* Romans 08:33-34

#### Word Data:

* Strong's: H6293, H6419, G1783, G1793, G5241

#### Forms Found in the English ULB:

intercede, intercedes, interceding, intercession, petition, petitions

### interpret

#### Related Ideas:

interpretation, interpreter, translate

#### Definitions:

The terms "interpret" and "interpretation" refer to understanding and explaining the meaning of something.

* Often in the Bible these terms are used in connection with explaining the meaning of dreams or visions.
* In the Old Testament, God sometimes used dreams to reveal to people what would happen in the future. So the interpretations of those dreams were prophecies.
* The term "interpret" can refer to figuring out the meaning of other things, such as seeing what the sky looks like and figuring out whether or not it will rain or be windy.
* The terms "interpret" and "translate" can refer to explaining what is said in one language to people who speak another language.

#### Translation Suggestions:

* Ways to translate the term "interpret" include "figure out the meaning of" or "explain" or "give the meaning of."
* The term "interpretation" could also be translated as "explanation" or "meaning."

(See also: Babylon, Daniel, dream, prophet, vision)

#### Bible References:

* 1 Corinthians 12:10
* Daniel 04:4-6
* Genesis 40:4-5
* Judges 07:15-16
* Luke 12:56

#### Word Data:

* Strong's: H995, H3887, H6591, H6622, H6623, H7760, H7922, G1252, G1328, G1329, G1381, G1955, G2058, G3177, G4793

#### Forms Found in the English ULB:

interpret, interpretation, interpretations, interpreted, interpreter, interpreting, interprets, translated

### is written

#### Definition:

The phrase "as it is written" or "what is written" occurs frequently in the New Testament and usually refers to commands or prophecies that were written in the Hebrew scriptures.

* Sometimes "as it is written" refers to what was written in the Law of Moses.
* Other times it is a quote from what one of the prophets wrote in the Old Testament.
* This could be translated "as it is written in the Law of Moses" or "as the prophets wrote long ago" or "what it says in God's laws that Moses wrote down long ago".
* Another option is to keep "It is written" and give a footnote that explains what this means.

(See also: command, law of Moses, prophet, word of God)

#### Bible References:

* 1 John 05:13-15
* Acts 13:29
* Exodus 32:15-16
* John 21:25
* Luke 03:4
* Mark 09:12
* Matthew 04:06
* Revelation 01:03

#### Word Data:

* Strong's: H874, H3789, G1125

#### Forms Found in the English ULB:

are ... written, had ... been written, has ... been written, have ... been written, is ... written, is it ... written, it is written, it was written, Moses ... wrote, was written, were ... written

### jealous

#### Related Ideas:

jealousy

#### Definition:

The terms "jealous" and "jealousy" refer to a strong desire to protect the purity of a relationship. They can also refer to a strong desire to keep possession of something or someone.

* These terms are often used to describe the angry feeling that a person has toward a spouse who has been unfaithful in their marriage.
* When used in the Bible, these terms often refer to God's strong desire for his people to remain pure and unstained by sin.
* God is also "jealous" for his name, desiring that it be treated with honor and reverence.
* Another meaning of jealous involves being angry that someone else is successful or more popular. This is close in meaning to the word "envious."

#### Translation Suggestions:

* Ways to translate "jealous" could include "strong protective desire" or "possessive desire."
* The term "jealousy" could be translated as "strong protective feeling" or "possessive feeling."
* When talking about God, make sure the translation of these terms does not give a negative meaning of being resentful of someone else.
* In the context of people's wrong feelings of anger toward toward other people who are more successful, the terms "envious" and "envy" could be used. But these terms should not be used for God.

(See also: envy)

#### Bible References:

* 2 Corinthians 12:20
* Deuteronomy 05:09
* Exodus 20:05
* Ezekiel 36:05
* Joshua 24:19
* Nahum 01:2-3
* Romans 13:13

#### Word Data:

* Strong's: H7065, H7067, H7068, H7072, G2205, G2206, G3863

#### Forms Found in the English ULB:

jealous, jealousy

### joy

#### Related Ideas:

enjoy, enjoyment, glad, gladness, greet, joyful, joyfulness, jubilant, merry-hearted, rejoice, source of gladness

#### Definition:

Joy is a feeling of delight or deep satisfaction that comes from God. The related term "joyful" describes a person who feels very glad and is full of deep happiness.

* A person feels joy when he has a deep sense that what he is experiencing is very good.
* God is the one who gives true joy to people.
* Having joy does not depend on pleasant circumstances. God can give people joy even when very difficult things are happening in their lives.
* Sometimes places are described as joyful, such as houses or cities. This means that the people who live there are joyful.
* To "salute" is to greet a high-ranking government or military official.
* "Jubilant" is another word for "joyful."

The term "rejoice" means to be full of joy and gladness.

* This term often refers to being very happy about the good things that God has done.
* It could be translated as "be very happy" or "be very glad" or "be full of joy."
* When Mary said "my soul rejoices in God my Savior," she meant "God my Savior has made me very happy" or "I feel so joyful because of what God my Savior has done for me."

#### Translation Suggestions:

* The term "joy" could also be translated as "gladness" or "delight" or "great happiness."
* The phrase, "be joyful" could be translated as "rejoice" or "be very glad" or it could be translated "be very happy in God's goodness."
* A person who is joyful could be described as "very happy" or "delighted" or "deeply glad."
* A phrase such as "make a joyful shout" could be translated as "shout in a way that shows you are very happy."
* A "joyful city" or "joyful house" could be translated as "city where joyful people live" or "house full of joyful people" or "city whose people are very happy."

#### Bible References:

* Nehemiah 08:10
* Psalm 048:02
* Isaiah 56:6-7
* Jeremiah 15:15-16
* Matthew 02:9-10
* Luke 15:07
* Luke 19:37-38
* John 03:29
* Acts 16:32-34
* Romans 05:1-2
* Romans 15:30-32
* Galatians 05:23
* Philippians 04:10-13
* 1 Thessalonians 01:6-7
* 1 Thessalonians 05:16
* Philemon 01:4-7
* James 01:02
* 3 John 01:1-4

#### Word Data:

* Strong's: H1288, H1523, H1524, H1525, H2287, H2302, H2304, H2305, H2654, H2896, H2898, H3190, H4885, H5727, H5937, H5947, H5965, H5970, H6342, H6670, H7440, H7442, H7444, H7445, H7797, H7832, H7965, H8055, H8056, H8057, H8342, H8643, G20, G21, G782, G2165, G2167, G2744, G4640, G4796, G4913, G5463, G5479

#### Forms Found in the English ULB:

be glad, be merry, enjoy, enjoyed, enjoying, enjoyment, enjoys, glad, gladness, greet, greeted, greeting, greetings, greets, joy, joyful, joyful shouting, joyfully, joyfulness, jubilant, make ... glad, makes ... glad, merry-hearted, rejoice, rejoiced, rejoiced greatly, rejoices, rejoices greatly, rejoicing, shout for joy, shout joyfully, shout of joy, shouts of joy, source of gladness, was merry

### judge

#### Related Ideas:

act of judging, consider, decide, decision, give justice, give judgment, judgment, judgment seat

#### Definition:

The terms "judge" and "judgment" often refer to making a decision about whether something is morally right or wrong.

* The "judgment of God" often refers to his decision to condemn something or someone as sinful.
* God's judgment usually includes punishing people for their sin.
* The term "judge" can also mean "condemn." God instructs his people not to judge each other in this way.
* Another meaning is "arbitrate between" or "judge between," as in deciding which person is right in a dispute between them.
* In some contexts, God's "judgments" are what he has decided is right and just. They are similar to his decrees, laws, or precepts.
* "Judgment" can refer to the ability to make decisions. A person with "sound judgment" is wise, able to make good decisions, while a person who lacks "judgment" does not have the wisdom to make wise decisions.
* The "judgment seat" is a place where a judge sits while he listens to testimonies and gives his decision.

#### Translation Suggestions:

* Depending on the context, ways to translate to "judge" could include to "decide" or to "condemn" or to "punish" or to "decree."
* The term "judgment" could be translated as "punishment" or "decision" or "opinion" or "verdict" or "decree" or "condemnation."
* In some contexts, the phrase "in the judgment" could also be translated as "on judgment day" or "during the time when God judges people."

(See also: decree, judge, judgment day, justice, law, law of Moses)

#### Bible References:

* 1 John 04:17
* 1 Kings 03:09
* Acts 10:42-43
* Isaiah 03:14
* James 02:04
* Luke 06:37
* Micah 03:9-11
* Psalm 054:01

#### Word Data:

* Strong's: H148, H430, H1777, H1778, H1779, H1781, H1782, H2664, H2713, H2742, H2803, H2940, H3198, H4406, H4941, H6414, H6416, H6417, H6419, H6485, H7081, H7378, H7379, H7663, H7760, H8196, H8199, H8201, G350, G968, G1097, G1106, G1252, G1341, G1345, G1348, G1380, G1492, G2233, G2917, G2919, G2920, G2922, G2923, G4997, G5272

#### Forms Found in the English ULB:

acts of judgment, consider, considered, considering, decide, decided, decided on, decision, give justice, giving judgment, have decided, insightful decisions, judge, judged, judges, judging, judgment, judgment seat, judgments, renders judgment, will judge

### judge

#### Definition:

A judge is a person who decides what is right or wrong when there are disputes between people, usually in matters that pertain to the law.

* In the Bible, God is often referred to as a judge because he is the one perfect judge who makes the final decisions about what is right or wrong.
* After the people of Israel entered the land of Canaan and before they had kings to rule them, God appointed leaders called "judges" to lead them in times of trouble. Often these judges were military leaders who rescued the Israelites by defeating their enemies.
* The term "judge" could also be called "decision-maker" or "leader" or "deliverer" or "governor," depending on the context.

(See also: governor, judge, law of Moses)

#### Bible References:

* 2 Timothy 04:08
* Acts 07:27
* Luke 11:19
* Luke 12:14
* Luke 18:1-2
* Matthew 05:25
* Ruth 01:01

#### Word Data:

* Strong's: H148, H430, H1777, H1778, H1779, H1781, H1782, H6414, H6416, H6419, H8199, G350, G1252, G1348, G2919, G2922, G2923

#### Forms Found in the English ULB:

judge, judges, the judge, the judges, their judges, you judges

### judgment day

#### Related Ideas:

day of judgment

#### Definition:

The term"judgment day" refers to a future time when God will judge every person.

* God has made his Son, Jesus Christ, the judge of all people.
* On judgment day, Christ will judge people on the basis of his righteous character.

#### Translation Suggestions:

* This term could also be translated as "judgment time" since it could refer to more than one day.
* Other ways to translate this term could include "the end time when God will judge all people."
* Some translations capitalize this term to show that it is the name of a special day or time: "Judgment Day" or "Judgment Time."

(See also: judge, Jesus, heaven, hell)

#### Bible References:

* Luke 10:12
* Luke 11:31
* Luke 11:32
* Matthew 10:14-15
* Matthew 12:36-37

#### Word Data:

* Strong's: H3117, H6486, G2250, G2920

#### Forms Found in the English ULB:

day of judgment, judgment day, that day

### justice

#### Related Ideas:

honest, injustice, just, justification, justify, maintain someone's rights, vindicate, vindication

#### Definition:

"Just" and "justice" refer to treating people fairly according to God's laws. Human laws that reflect God's standard of right behavior toward others are also just.

* To be "just" is to act in a fair and right way toward others. It also implies honesty and integrity to do what is morally right in God's eyes.
* To act "justly" means to treat people in a way that is right, good, and proper according to God's laws.
* To receive "justice" means to be treated fairly under the law, either being protected by the law or being punished for breaking the law.
* Sometimes the term "just" has the broader meaning of "righteous" or "following God's laws."
* To "vindicate" someone whom others have accused of wrongdoing is to show that he has actually done what is right.

The terms "unjust" and "unjustly" refer to treating people in an unfair and often harmful manner.

* An "injustice" is something bad that is done to someone that the person did not deserve. It refers to treating people unfairly.
* Injustice also means that some people are treated badly while others are treated well.
* Someone who is acting in an unjust way is being "partial" or "prejudiced" because he is not treating people equally.

The terms "justify" and "justification" refer to causing a guilty person to be righteous. Only God can truly justify people.

* When God justifies people, he forgives their sins and makes it as though they have no sin. He justifies sinners who repent and trust in Jesus to save them from their sins.
* "Justification" refers to what God does when he forgives a person's sins and declares that person to be righteous in his sight.

#### Translation Suggestions:

* Depending on the context, other ways to translate "just" could include "morally right" or "fair."
* The term "justice" could be translated as "fair treatment" or "deserved consequences."
* To "act justly" could be translated as "treat fairly" or "behave in a just way."

In some contexts, "just" could be translated as "righteous" or "upright."

Depending on the context, "unjust" could also be translated as "unfair" or "partial" or "unrighteous."

* The phrase "the unjust" could be translated as "the unjust ones" or "unjust people" or "people who treat others unfairly" or "unrighteous people" or "people who disobey God."
* The term "unjustly" could be translated as, "in an unfair manner" or "wrongly" or "unfairly."

Ways to translate "injustice" could include, "wrong treatment" or "unfair treatment" or "acting unfairly."

Other ways to translate "justify" could include "declare (someone) to be righteous" or "cause (someone) to be righteous."

* The term "justification" could be translated as "being declared righteous" or "becoming righteous" or "causing people to be righteous."
* The phrase "resulting in justification" could be translated as "so that God justified many people" or "which resulted in God causing people to be righteous."
* The phrase "for our justification" could be translated as "in order that we could be made righteous by God."

(See also: forgive, guilt, judge, righteous)

#### Bible References:

* Genesis 44:16
* 1 Chronicles 18:14
* Isaiah 04:3-4
* Jeremiah 22:03
* Ezekiel 18:16-17
* Micah 03:8
* Matthew 05:43-45
* Matthew 11:19
* Matthew 23:23-24
* Luke 18:03
* Luke 18:08
* Luke 18:13-14
* Luke 21:20-22
* Luke 23:41
* Acts 13:38-39
* Acts 28:04
* Romans 04:1-3
* Galatians 03:6-9
* Galatians 03:11
* Galatians 05:3-4
* Titus 03:6-7
* Hebrews 06:10
* James 02:24
* Revelation 15:3-4

#### Word Data:

* Strong's: H205, H2555, H3476, H3477, H4941, H5766, H5767, H6415, H6662, H6663, H6664, H6666, H8003, H8199, H8636, G91, G93, G94, G95, G1342, G1343, G1344, G1345, G1346, G1347, G1556, G1557, G1738, G2118, G2920

#### Forms Found in the English ULB:

desire for justice, dishonest, honest, injustice, injustices, just, justice, justification, justified, justifies, justify, justly, maintain ... rights, unjust, unjustly, vindicate, vindicated, vindication

### kin

#### Related Ideas:

kindred, kinfolk, kinsman, relative

#### Definition:

The term "kin" refers to a person's blood relatives, considered as a group. The word "kinsman" refers specifically to a male relative.

* "Kin" can only refer to a person's close relatives, such as parents and siblings, or it can also include more distant relatives, such as an aunts, uncles, or cousins.
* In ancient Israel, if a man died, his nearest male relative was expected to marry his widow, manage his property, and help carry on his family name. This relative was called a "kinsman-redeemer."
* This term "kin" could also be translated as, "relative" or "family member."

#### Bible References:

* Romans 16:9-11
* Ruth 02:20
* Ruth 03:09

#### Word Data:

* Strong's: H251, H1350, H1353, H1730, H4129, H4130, H4138, H4940, H7138, H7607, G1085, G4773

#### Forms Found in the English ULB:

kin, kindred, kinfolk, kinsfolk, kinsman, kinsmen, relative, relatives

### kind

#### Definition:

The terms "kind" and "kinds" refer to groups or classifications of things that are connected by shared characteristics.

* In the Bible, this term is specifically used to refer to the distinctive kinds of plants and animals that God made when he created the world.
* Often there are many different variations or species within each "kind." For example, horses, zebras, and donkeys are all members of the same "kind," but they are different species.
* The main thing that distinguishes each "kind" as a separate group is that members of that group can reproduce more of their same "kind." Members of different kinds cannot do that with each other.

#### Picture showing Kinds:

<image: https://content.bibletranslationtools.org/WycliffeAssociates/en\_tw/raw/branch/master/PNGs/k/Kinds.png>

#### Translation Suggestions

* Ways to translate this term could include "type" or "class" or "group" or "animal (plant) group" or "category."

#### Bible References:

* Genesis 01:21
* Genesis 01:24
* Mark 09:29
* Matthew 13:47

#### Word Data:

* Strong's: H2178, H4327, G1085

#### Forms Found in the English ULB:

kind, kinds

### king

#### Related Ideas:

kingly, kingship

#### Definition:

The term "king" refers to a man who is the supreme ruler of a city, state, or country.

* A king was usually chosen to rule because of his family relation to previous kings.
* When a king died, it was usually his oldest son who became the next king.
* In ancient times, the king had absolute authority over the people in his kingdom.
* Rarely the term "king" was used to refer to someone who was not a true king, such as "King Herod" in the New Testament.
* In the Bible, God is often referred to as a king who rules over his people.
* The "kingdom of God" refers to God's rule over his people.
* Jesus was called "king of the Jews," "king of Israel," and "king of kings."
* When Jesus comes back, he will rule as king over the world.
* This term could also be translated as "supreme chief" or "absolute leader" or "sovereign ruler."
* The phrase "king of kings" could be translated as "king who rules over all other kings" or "supreme ruler who has authority over all other rulers."

(See also: authority, Herod Antipas, kingdom, kingdom of God)

#### Bible References:

* 1 Timothy 06:15-16
* 2 Kings 05:18
* 2 Samuel 05:03
* Acts 07:9-10
* Acts 13:22
* John 01:49-51
* Luke 01:05
* Luke 22:24-25
* Matthew 05:35
* Matthew 14:09

#### Word Data:

* Strong's: H4427, H4428, H4430, G935, G936, G937

#### Forms Found in the English ULB:

king, king's, kingly, kings, kingship, made ... king, set up ... king, set up kings

### kingdom

#### Related Ideas:

power to rule

#### Definition:

A kingdom is a group of people ruled by a king. It also refers to the realm or political regions over which a king or other ruler has control and authority.

* A kingdom can be of any geographical size. A king might govern a nation or country or only one city.
* The term "kingdom" can also refer to a spiritual reign or authority, as in the term "kingdom of God."
* God is the ruler of all creation, but the term "kingdom of God" especially refers to his reign and authority over the people who have believed in Jesus and who have submitted to his authority.
* The Bible also talks about Satan having a "kingdom" in which he temporarily rules over many things on this earth. His kingdom is evil and is referred to as "darkness."

#### Translation Suggestions:

* When referring to a physical region that is ruled over by a king, the term "kingdom" could be translated as "country (ruled by a king)" or "king's territory" or "region ruled by a king."
* In a spiritual sense, "kingdom" could be translated as "ruling" or "reigning" or "controlling" or "governing."
* One way to translate "kingdom of priests" might be "spiritual priests who are ruled by God."
* The phrase "kingdom of light" could be translated as "God's reign that is good like light" or "when God, who is light, rules people" or "the light and goodness of God's kingdom." It is best to keep the word "light" in this expression since that is a very important term in the Bible.
* Note that the term "kingdom" is different from an empire, in which an emperor rules over several countries.

(See also: authority, king, kingdom of God, kingdom of Israel, Judah, Judah, priest)

#### Bible References:

* 1 Thessalonians 02:12
* 2 Timothy 04:17-18
* Colossians 01:13-14
* John 18:36
* Mark 03:24
* Matthew 04:7-9
* Matthew 13:19
* Matthew 16:28
* Revelation 01:09

#### Word Data:

* Strong's: H4410, H4437, H4438, H4467, H4468, H4474, H4475, G932

#### Forms Found in the English ULB:

kingdom, kingdoms, power to rule, kingship

### kingdom of God

#### Related Ideas:

kingdom of Christ and God, kingdom of heaven

#### Definition:

The terms "kingdom of God" and "kingdom of heaven" both refer to God's rule and authority over his people and over all creation.

* The Jews often used the term "heaven" to refer to God, to avoid saying his name directly.
* In the New Testament book that Matthew wrote, he referred to God's kingdom as "the kingdom of heaven," probably because he was writing primarily for a Jewish audience.
* The kingdom of God refers to God ruling people spiritually as well as ruling over the physical world.
* The Old Testament prophets said that God would send the Messiah to rule with righteousness. Jesus, the Son of God, is the Messiah who will rule over God's kingdom forever.

#### Translation Suggestions:

* Depending on the context, "kingdom of God" can be translated as "God's rule (as king)" or "when God reigns as king" or "God's rule over everything."
* The term "kingdom of heaven" could also be translated as "God's rule from heaven as king" or "God in heaven reigning" or "heaven's reign" or "heaven ruling over everything." If it is not possible to translate this simply and clearly, the phrase "kingdom of God" could be translated instead.
* Some translators may prefer to capitalize "Heaven" to show that it refers to God. Others may include a note in the text, such as "kingdom of heaven (that is, 'kingdom of God')."
* A footnote at the bottom of the page of a printed Bible may also be used to explain the meaning of "heaven" in this expression.

(See also: God, heaven, king, kingdom, King of the Jews, reign)

#### Bible References:

* 2 Thessalonians 01:05
* Acts 08:12-13
* Acts 28:23
* Colossians 04:11
* John 03:03
* Luke 07:28
* Luke 10:09
* Luke 12:31-32
* Matthew 03:02
* Matthew 04:17
* Matthew 05:10
* Romans 14:17

#### Word Data:

* Strong's: G932, G2316, G3772

#### Forms Found in the English ULB:

kingdom of Christ and God, kingdom of God, kingdom of heaven

### kingdom of Israel

#### Related Words:

House of Israel

#### Facts:

What had been the northern part of the nation of Israel became the kingdom of Israel when the twelve tribes of Israel were divided into two kingdoms after Solomon died.

* The kingdom of Israel in the north had ten tribes, and the kingdom of Judah in the south had two tribes.
* The capital city of the kingdom of Israel was Samaria. It was about 50 km from Jerusalem, the capital city of the kingdom of Judah.
* The phrase "house of Israel" can refer generally to the entire nation of Israel or more specifically to the tribes of the northern kingdom of Israel.
* All the kings of the kingdom of Israel were evil. They influenced the people to serve idols and false gods.
* God sent the Assyrians to attack the kingdom of Israel. Many Israelites were captured and taken away to live in Assyria.
* The Assyrians brought foreigners to live among the remaining people of the kingdom of Israel. These foreigners intermarried with the Israelites, and their descendants became the Samaritan people.

(See also: Assyria, Israel, Judah, Jerusalem, kingdom, Samaria)

#### Bible References:

* 2 Chronicles 35:18
* Jeremiah 05:11
* Jeremiah 09:26

#### Word Data:

* Strong's: H1004, H3478, H4410, H4467, H4468

#### Forms Found in the English ULB:

kingdom of Israel, house of Israel

### kiss

#### Definition:

A kiss is an action in which one person puts his lips to another person's lips or face. This term can also be used figuratively.

* Some cultures kiss each other on the cheek as a form of greeting or to say goodbye.
* A kiss can communicate deep love between two people, such as a husband and wife.
* The expression to "kiss someone farewell" means to say goodbye with a kiss.
* Sometimes the word "kiss" is used to mean "say goodbye to." When Elisha said to Elijah, "Let me first go and kiss my father and mother," he wanted to say goodbye to his parents before leaving them to follow Elijah.

#### Bible References:

* 1 Thessalonians 05:25-28
* Genesis 27:26-27
* Genesis 29:11
* Genesis 31:28
* Genesis 45:15
* Genesis 48:10
* Luke 22:48
* Mark 14:45
* Matthew 26:48

#### Word Data:

* Strong's: H5390, H5401, G2705, G5368, G5370

#### Forms Found in the English ULB:

kiss, kissed, kisses, kissing

### know

#### Related Ideas:

knowledge, make known, unknowingly, unknown

#### Definition:

To "know" means to understand something or to be aware of a fact. The expression "make known" is an expression that means to tell information.

* The term "knowledge" refers to information that people know. It can apply to knowing things in both the physical and spiritual worlds.
* To "know about" God means to understand facts about him because of what he has revealed to us.
* To "know" God means to have a relationship with him. This also applies to knowing people.
* To know God's will means to be aware of what he has commanded, or to understand what he wants a person to do.
* To "know the Law" means to be aware of what God has commanded or to understand what God has instructed in the laws he gave to Moses.
* Sometimes "knowledge" is used as a synonym for "wisdom," which includes living in a way that is pleasing to God.
* The "knowledge of God" is sometimes used as a synonym for the "fear of Yahweh."
* If a person does something "unknowingly," he does it without knowing that he is doing it.

#### Translation Suggestions

* Depending on the context, ways to translate "know" could include "understand" or "be familiar with" or "be aware of" or "be acquainted with" or "be in relationship with."
* Some languages have two different words for "know," one for knowing facts and one for knowing a person and having a relationship with him.
* The term "make known" could be translated as "cause people to know" or "reveal" or "tell about" or "explain."
* To "know about" something could be translated as "be aware of" or "be familiar with."
* The expression "know how to" means to understand the process or method of getting something done. It could also be translated as "be able to" or "have the skill to."
* The term "knowledge" could also be translated as "what is known" or "wisdom" or "understanding," depending on the context.
* To "train for" an activity is to learn now to do it well. To train for war is to learn by practice how to be a good fighter.

(See also: law of Moses, reveal, understand, wise)

#### Bible References:

* 1 Corinthians 02:12-13
* 1 Samuel 17:46
* 2 Corinthians 02:15
* 2 Peter 01:3-4
* Deuteronomy 04:39-40
* Genesis 19:05
* Luke 01:77

#### Word Data:

* Strong's: H502, H1843, H1844, H1847, H1875, H2713, H2372, H3045, H3046, H3925, H4093, H4486, H5046, H5234, H5475, H5869, G50, G56, G1097, G1107, G1108, G1492, G1834, G1921, G1922, G1987, G2467, G5319, G2589, G2657, G4267, G4894, G5318

#### Forms Found in the English ULB:

knew, know, know ... beforehand, knowing, knowledge, known, knows, made ... known, made known, make ... known, makes known, unknowingly, unknown

### labor

#### Related Ideas:

fellow laborers, forced labor, hard labor, hard-working, laborer, occupation, strive, struggle, toil

#### Definition:

The term "labor" refers to doing physical work of any kind.

* In general, labor is any task which uses energy. It is often implied that the task is difficult.
* A laborer is a person who does any type of labor.
* In English, the word "labor" is also used for part of the process of giving birth. Other languages may have a completely different word for this.
* Ways to translate "labor" could include "work" or "hard work" or "difficult work" or to "work hard."
* "Toil" is hard, unpleasant work, and to "toil" is to do hard, unpleasant work.
* An "occupation" is the work or labor that a person does to obtain food, clothing, shelter, and the other things he needs to live.
* Sometimes "strive" and "struggle" mean to work very hard to do something.

(See also: hard, labor pains)

#### Bible References:

* 1 Thessalonians 02:09
* 1 Thessalonians 03:05
* Galatians 04:10-11
* James 05:04
* John 04:38
* Luke 10:02
* Matthew 10:10

#### Word Data:

* Strong's: H3018, H3021, H3022, H3205, H4522, H4639, H5447, H5450, H5647, H5656, H5998, H5999, H6001, H6089, H6468, H8104, G75, G2038, G2040, G2041, G2716, G2872, G2873, G3449, G4866, G4904

#### Forms Found in the English ULB:

fellow laborers, forced labor, hard labor, hard-working, labor, labored, laborer, laborer's, laborers, laboring, labors, occupation, product of ... labor, products of ... labor, strive, strives, striving together, struggle, toil, toiled, toiling, toils

### labor pains

#### Related Ideas:

birth pains, in labor, suffering the pains of childbirth

#### Definition:

A woman who is "in labor" is experiencing the pains that lead up to the birth of her child. These are called "labor pains" or "birth pains."

* In his letter to the Galatians, the apostle Paul used this term figuratively to describe his own intense striving to help his fellow believers become more and more like Christ.
* The analogy of labor pains is also used in the Bible to describe how disasters in the last days will happen with increasing frequency and intensity.

(See also: labor, last day)

#### Bible References:

* 1 Samuel 04:19-20
* Galatians 04:19
* Isaiah 13:08
* Jeremiah 13:21
* Psalms 048:06
* Romans 08:22

#### Word Data:

* Strong's: H2342, H3018, H3205, H5999, H6001, H6887, G3449, G4944, G5604, G5605

#### Forms Found in the English ULB:

birth pains, in labor, labor pains, labors in pain together, pains of childbirth

### lamb

#### Related Ideas:

Lamb of God

#### Definition:

The term "lamb" refers to a young sheep. Sheep are four-legged animals with thick, woolly hair, used for sacrifices to God. Jesus is called the "Lamb of God" because he was sacrificed to pay for people's sins.

* These animals are easily led astray and need protecting. God compares human beings to sheep.
* God instructed his people to sacrifice physically perfect sheep and lambs to him.
* Jesus is called the "Lamb of God" who was sacrificed to pay for people's sins. He was a perfect, unblemished sacrifice because he was completely without sin.

#### Translation Suggestions:

* If sheep are known in the language area, the name for their young should be used to translate the terms "lamb" and "Lamb of God."
* "Lamb of God" could be translated as "God's (sacrificial) Lamb," or "Lamb sacrificed to God" or "(sacrificial) Lamb from God."
* If sheep are not known, this term could be translated as "a young sheep" with a footnote that describes what sheep are like. The note could also compare sheep and lambs to an animal from that area that lives in herds, that is timid and defenseless, and that often wanders away.
* Also consider how this term is translated in a Bible translation of a nearby local or national language.

(See also: sheep, shepherd)

#### Bible References:

* 2 Samuel 12:03
* Ezra 08:35-36
* Isaiah 66:3
* Jeremiah 11:19
* John 01:29
* John 01:36
* Leviticus 14:21-23
* Leviticus 17:1-4
* Luke 10:03
* Revelation 15:3-4

#### Word Data:

* Strong's: H3532, H3535, H3733, H3775, H6251, H7716, G721, G2316

#### Forms Found in the English ULB:

Lamb, Lamb of God, lamb, lambs

### lament

#### Related Ideas:

dirge, lamentation

#### Definition:

The terms "lament" and "lamentation" refer to a strong expression of mourning, sorrow, or grief.

* Sometimes this includes deep regret for sin, or compassion for people who have experienced disaster.
* A lamentation could include moaning, weeping, or wailing.

#### Translation Suggestions:

* The term to "lament" could be translated as to "deeply mourn" or to "wail in grief" or to "be sorrowful."
* A "lamentation" (or a "lament") could be translated as "loud wailing and weeping" or "deep sorrow" or "sorrowful sobbing" or "mournful moaning."
* A "dirge" is a song that people sing at a funeral because they are sad that someone they love has died.

#### Bible References:

* Amos 08:9-10
* Ezekiel 32:1-2
* Jeremiah 22:18
* Job 27:15-17
* Lamentations 02:05
* Lamentations 02:08
* Micah 02:04
* Psalm 102:1-2
* Zechariah 11:02

#### Word Data:

* Strong's: H56, H578, H592, H1058, H2201, H5091, H5092, H5594, H6969, H7015, G2354, G2870, G2875

#### Forms Found in the English ULB:

dirge, lament, lamentation, lamentations, lamented, lamenting, laments, sing dirges

### lamp

#### Related Ideas:

torch

#### Definition:

The term "lamp" generally refers to something that produces light. The lamps used in Bible times were usually oil lamps.

* An ordinary oil lamp usually consisted of a common piece of pottery filled with olive oil, with a wick placed in the oil to burn.
* For some lamps, the pot or jar was oval, with one end pinched close together to hold the wick.
* An oil lamp could be carried or placed on a stand so that its light could fill a room or house.
* In scripture, lamps are used in several figurative ways as symbols of light and life.
* A torch is a light that is meant to be carried around outside. It might be a long piece of wood that burns at the top. It might also be a pole with an oil lamp or a cloth soaked in oil at the top.

(See also: lampstand, life, light)

#### Bible References:

* 1 Kings 11:36
* Exodus 25:3-7
* Luke 08:16-18
* Matthew 05:15
* Matthew 06:22
* Matthew 25:03

#### Word Data:

* Strong's: H3940, H3974, H4501, H5215, H5216, G2985, G3088

#### Forms Found in the English ULB:

lamp, lamps, torch, torches

### lampstand

#### Definition:

In the Bible, the term "lampstand" generally refers to a structure on which a lamp is placed in order to provide light to a room.

* A simple lampstand usually held one lamp and was made of clay, wood, or metal (such as bronze, silver, or gold.)
* In the Jerusalem temple there was a special gold lampstand which had seven branches for holding seven lamps.

#### Translation Suggestions

* This term could be also translated as "lamp pedestal" or "structure for holding a lamp" or "lamp holder."
* For the temple lampstand, this could be translated as "seven-lamp lampstand" or "gold pedestal with seven lamps."
* It would also be helpful in a translation to include pictures of a simple lampstand and a seven-branch lampstand in the relevant Bible passages.

(See also: bronze, gold, lamp, light, silver, temple)

#### Bible References:

* Daniel 05:5-6
* Exodus 37:17
* Mark 04:21-23
* Matthew 05:15-16
* Revelation 01:12-13
* Revelation 01:20

#### Word Data:

* Strong's: H4501, G3087

#### Forms Found in the English ULB:

lampstand, lampstands

### last day

#### Related Ideas:

last times, latter days

#### Definition:

The term "last days" or "latter days" refers generally to the time period at the end of the current age.

* This time period will have an unknown duration.
* The "last days" are a time of judgment upon those who have turned away from God.

#### Translation Suggestions:

* The term "last days" can also be translated as "final days" or "end times."
* In some contexts, this could be translated as "end of the world" or "when this world ends."

(See also: day of the Lord, judge, turn, world)

#### Bible References:

* 2 Peter 03:3-4
* Daniel 10:14-15
* Hebrews 01:02
* Isaiah 02:02
* James 05:03
* Jeremiah 23:19-20
* John 11:24-26
* Micah 04:1

#### Word Data:

* Strong's: H319, H3117, G2078, G2250

#### Forms Found in the English ULB:

last day, last days, last times, latter days

### law

#### Related Ideas:

lawbreaker, lawgiver, lawyer, principle

#### Definition:

A "law" is a legal rule that is usually written down and enforced by someone in authority. A "principle" is a guideline for decision-making and behavior.

* Often the term "law" refers to the "law of Moses." This is the commands and instructions that God gave the Israelites.
* God is the lawgiver, the one who made the laws and commanded people to obey them.
* A "lawyer" is a person who studies the law and understands it well.
* Both "law" and "principle" can refer to a general rule or belief that guides a person's behavior.
* A person who "is principled" is a person who does what is good.

(See also: law of Moses)

#### Bible References:

* Deuteronomy 04:02
* Esther 03:8-9
* Exodus 12:12-14
* Genesis 26:05
* John 18:31
* Romans 07:1

#### Word Data:

* Strong's: H1285, H1881, H1882, H2706, H2708, H2710, H4687, H4941, H5715, H7560, H7771, H8451, G1785, G3544, G3548, G3551, G3848, G4747

#### Forms Found in the English ULB:

law, lawbreaker, lawbreakers, lawgiver, laws, lawyer, principle, principled, principles

### law of Moses

#### Related Ideas:

God's law, book of Moses, book of the law, expert in the law, law of God, law of Yahweh, law of the Lord, the law

#### Definition:

All these terms refer to the commandments and instructions that God gave Moses for the Israelites to obey. The terms "law" and "God's law" are also used more generally to refer to everything God wants his people to obey.

Depending on the context, the "law" can refer to:

the Ten Commandments that God wrote on stone tablets for the Israelites

* all the laws given to Moses
* the first five books of the Old Testament
* the entire Old Testament (also referred to as "scriptures" in the New Testament).

all of God's instructions and will

The phrase "the law and the prophets" is used in the New Testament to refer to the Hebrew scriptures (or "Old Testament")

#### Translation Suggestions:

* These terms could be translated using the plural, "laws," since they refer to many instructions.
* The "law of Moses" could be translated as "the laws that God told Moses to give to the Israelites."
* Depending on the context, "the law of Moses" could also be translated as "the law that God told to Moses" or "God's laws that Moses wrote down" or "the laws that God told Moses to give to the Israelites."
* Ways to translate "the law" or "law of God" or "God's laws" could include "laws from God" or "God's commands" or "laws that God gave" or "everything that God commands" or "all of God's instructions."
* The phrase "law of Yahweh" could also be translated as "Yahweh's laws" or "laws that Yahweh said to obey" or "laws from Yahweh" or "things Yahweh commanded."
* There were people in the Bible who were experts in the Law of Moses, they were called "lawyers."

(See also: instruct, Moses, Ten Commandments, lawful, Yahweh)

#### Bible References:

* Acts 15:06
* Daniel 09:13
* Exodus 28:42-43
* Ezra 07:25-26
* Galatians 02:15
* Luke 24:44
* Matthew 05:18
* Nehemiah 10:29
* Romans 03:20

#### Word Data:

* Strong's: H430, H1881, H1882, H2706, H3068, H4687, H4872, H4941, H8451, G976, G2316, G3544, G3551, G3565

#### Forms Found in the English ULB:

God's law, book of Moses, book of the law, expert in the law, law of Moses, law of Yahweh, law of the Lord, the law, the law of God, your law

### lawful

#### Related Ideas:

lawfully, lawless, lawlessness, permitted, unlawful

#### Definition:

The term "lawful" refers to something that is permitted to be done according to a law or other requirement. The opposite of this is "unlawful," which simply means "not lawful."

* In the Bible, something was "lawful" if it was permitted by God's moral law, or by the Law of Moses and other Jewish laws. Something that was "unlawful" was "not permitted" by those laws.
* To do something "lawfully" means to do it "properly" or "in the right way."
* Many of the things that the Jewish laws considered lawful or not lawful were not in agreement with God's laws about loving others.
* Depending on the context, ways to translate "lawful" could include "permitted" or "according to God's law" or "following our laws" or "proper" or "fitting."
* The phrase "Is it lawful?" could also be translated as "Do our laws allow?" or "Is that something our laws permit?"

The terms "unlawful" and "not lawful" are used to describe actions that break a law.

* In the New Testament, the term "unlawful" is not only used to refer to breaking God's laws, but also often refers to breaking Jewish man-made laws.
* Over the years, the Jews added to the laws that God gave to them. The Jewish leaders would call something "unlawful" if it did not conform to their man-made laws.
* When Jesus and his disciples were picking grain on a Sabbath day, the Pharisees accused them of doing something "unlawful" because it was breaking the Jewish laws about not working on that day.
* When Peter stated that eating unclean foods was "unlawful" for him, he meant that if he ate those foods he would be breaking the laws God had given the Israelites about not eating certain foods.

The term "lawless" describes a person who does not obey laws or rules. When a country or group of people are in a state of "lawlessness," there is widespread disobedience, rebellion, or immorality.

* A lawless person is rebellious and does not obey God's laws.
* The apostle Paul wrote that in the last days there will be a "man of lawlessness," or a "lawless one," who will be influenced by Satan to do evil things.

#### Translation Suggestions:

* This term "unlawful" should be translated using a word or expression that means "not lawful" or "lawbreaking."
* Other ways to translate "unlawful" could be "not permitted" or "not according to God's law" or "not conforming to our laws."
* The expression "against the law" has the same meaning as "unlawful."
* The term "lawless" could also be translated as "rebellious" or "disobedient" or "law-defying".
* The term "lawlessness" could be translated as "not obeying any laws" or "rebellion (against God's laws)."
* The phrase "man of lawlessness" could be translated as "man who does not obey any laws" or "man who rebels against God's laws."
* It is important to keep the concept of "law" in this term, if possible.
* Note that the term "unlawful" has a different meaning from this term.

(See also: law, law of Moses, Moses, Sabbath)

#### Bible References:

* Matthew 07:21-23
* Matthew 12:02
* Matthew 12:04
* Matthew 12:10
* Mark 03:04
* Luke 06:02
* Acts 02:23
* Acts 10:28
* Acts 22:25
* 2 Thessalonians 02:03
* Titus 02:14
* 1 John 03:4-6

#### Word Data:

* Strong's: H6530, G111, G113, G266, G458, G459, G1832, G3545

#### Forms Found in the English ULB:

lawful, lawfully, lawless, lawlessness, not lawful, permitted, unlawful

### learned men

#### Definition:

"Learned men" or "educated men" were men who were taught by a teacher and knew a lot about one or many topics.

* In Matthew's account of the birth of Christ, "learned men" brought gifts to Jesus in Bethlehem sometime after he was born there.
* These men traveled a long way from a country far to the east of Israel. It is not known exactly where they came from or who they were. But they were obviously scholars who studied the stars.
* They may have been descendants of the wise men who served the Babylonian kings in Daniel's time and who were trained in many things, including studying the stars and interpreting dreams.
* Traditionally people have said that there were three of these men because they brought three gifts to Jesus. However, the Bible does not say how many men there were.

(See also: Babylon, Bethlehem, Daniel)

#### Bible References:

* Daniel 02:27
* Daniel 05:7
* Matthew 02:01
* Matthew 02:07
* Matthew 02:16

#### Word Data:

* Strong's: G3097

#### Forms Found in the English ULB:

learned men

### leopard

#### Definitions:

A leopard is a large, cat-like, wild animal that is brown with black spots.

* A leopard is a kind of animal which catches other animals and eats them.
* In the Bible, the suddenness of disaster is compared to a leopard, which pounces suddenly on its prey.
* The prophet Daniel and the apostle John tell about visions in which they saw a beast that looked like a leopard.

(See also: beast, Daniel, prey, vision)

#### Bible References:

* Daniel 07:06
* Hosea 13:07
* Revelation 13:1-2
* Song of Solomon 04:8

#### Word Data:

* Strong's: H5245, H5246

#### Forms Found in the English ULB:

leopard, leopards

### leper

#### Related Ideas:

leprosy, leprous

#### Definition:

The term "leprosy" is used in the Bible to refer to several different skin diseases. A "leper" is a person who has leprosy. The term "leprous" describes a person or body part that is infected with leprosy.

* Certain kinds of leprosy cause the skin to become discolored with white patches, as when Miriam and Naaman had leprosy.
* In modern times, leprosy often causes hands, feet, and other body parts to become damaged and deformed.
* According to the instructions that God gave to the Israelites, when a person had leprosy, he was considered "unclean" and had to stay away from other people so that they would not become infected with the disease.
* A leper would often call out "unclean" so that others would be warned not to come near him.
* Jesus healed many lepers, and also people who had other kinds of diseases.

#### Translation Suggestions:

* The term "leprosy" in the Bible can be translated as "skin disease" or "dreaded skin disease."
* Ways to translate "leprous" could include "full of leprosy" or "infected with skin disease" or "covered with skin sores."

(See also: Miriam, Naaman, clean)

#### Bible References:

* Luke 05:13
* Luke 17:12
* Mark 01:40
* Mark 14:03
* Matthew 08:03
* Matthew 10:8-10
* Matthew 11:05

#### Word Data:

* Strong's: H6879, H6883, G3014, G3015

#### Forms Found in the English ULB:

leper, lepers, leprosy, leprous

### letter

#### Related Ideas:

epistle

#### Definition:

A letter is a written message sent to a person or group of persons who are usually a distance away from the writer. An epistle is a special type of letter, often written in a more formal style, for a special purpose, such as teaching.

* In New Testament times, epistles and other types of letters were written on parchment made from animal skins or on papyrus made from plant fibers.
* The New Testament epistles from Paul, John, James, Jude, and Peter were letters of instruction that they wrote to encourage, exhort, and teach the early Christians in various cities throughout the Roman Empire.
* Ways to translate this term could include "written message" or "written down words" or "writing."

(See also: courage, exhort, teach)

#### Bible References:

* 1 Thessalonians 05:27
* 2 Thessalonians 02:15
* Acts 09:1-2
* Acts 28:21-22

#### Word Data:

* Strong's: H104, H107, H3791, H4385, H5406, H5407, H5612, G1121, G1992

#### Forms Found in the English ULB:

epistle, letter, letters

### life

#### Related Ideas:

alive, come to life, conduct, exist, fresh, life-giving, lifetime, live, revive, survive, survivor

#### Definition:

All these terms refer to being physically alive, not dead. They are also used figuratively to refer to being alive spiritually. The following discusses what is meant by "physical life" and "spiritual life."

#### 1. Physical life

* Physical life is the presence of the spirit in the body. God breathed life into Adam's body, and he became a living being.
* A "life" can also refer to an individual person as in "a life was saved".
* Sometimes the word "life" refers to the experience of living as in, "his life was enjoyable."
* It can also refer to a person's lifespan, as in the expression, "the end of his life."
* The term "living" may refer to being physically alive, as in "my mother is still living." It may also refer to dwelling somewhere as in, "they were living in the city."
* In the Bible, the concept of "life" is often contrasted with the concept of "death."
* To "revive" is for someone who is dead or almost dead to live again, or to take something or someone who is dead or almost dead and make him live again.
* A person who "survives" has almost died for some reason but is still alive.
* The same Hebrew words can be translated "fresh" water or "living" water.
* Things that are "lifeless" either have never been alive or were once alive but are now dead.
* The way a person "conducts" himself or his life is the way he lives his life, most importantly the morally good or bad things he does.

#### 2. Spiritual life

* A person has spiritual life when he believes in Jesus. God gives that person a transformed life with the Holy Spirit living in him.
* This life is also called "eternal life" to indicate that it does not end.
* The opposite of spiritual life is spiritual death, which means being separated from God and experiencing eternal punishment.

#### Translation Suggestions:

* Depending on the context, "life" can be translated as "existence" or "person" or "soul" or "being" or "experience."
* Depending on the context, the term "live" could be translated by "dwell" or "reside" or "exist."
* The expression "end of his life" could be translated as "when he stopped living."
* The expression "spared their lives' could be translated as "allowed them to live" or "did not kill them."
* The expression "they risked their lives" could be translated as "they put themselves in danger" or "they did something that could have killed them."
* Depending on the context, the expression "give life" could also be translated as "cause to live" or "give eternal life" or "cause to live eternally." The word "life-giving" can be translated as "something that causes to live" or "something that gives life."

(See also: death, eternity)

#### Bible References:

* 2 Peter 01:03
* Acts 10:42
* Genesis 02:07
* Genesis 07:22
* Hebrews 10:20
* Jeremiah 44:02
* John 01:04
* Judges 02:18
* Luke 12:23
* Matthew 07:14

#### Word Data:

* Strong's: H2416, H2417, H2418, H2421, H2425, H2465, H2673, H3351, H3824, H3885, H4241, H5315, H5397, H5564, H6106, H7611, H8141, H8300, G326, G386, G390, G895, G979, G980, G981, G982, G1127, G1236, G1514, G2198, G2222, G2225, G2227, G2450, G3118, G4176, G4684, G4748, G4763, G4800, G4806, G5171, G5225, G5590

#### Forms Found in the English ULB:

alive, come to life, conduct, conducted, existed, fresh, keep ... alive, life, life-giving, lifeless, lifetime, live, lived, lives, living, revive, revived, survive, survived, survivor, survivors

### light

#### Related Ideas:

bright, brightness, enlighten, shine

#### Definition:

There are several figurative uses of the term "light" in the Bible. It is often used as a metaphor for righteousness, holiness, and truth.

* Jesus said, "I am the light of the world" to express that he brings God's true message to the world and rescues people from the darkness of their sin.
* Christians are commanded to "walk in the light," which means they should be living the way God wants them to and avoiding evil.
* The apostle John stated that "God is light" and in him there is no darkness at all.
* Light and darkness are complete opposites. Darkness is the absence of all light.
* Jesus said that he was "the light of the world" and that his followers should shine like lights in the world by living in a way that clearly shows how great God is.
* "Walking in the light" represents living in a way that pleases God, doing what is good and right. Walking in darkness represents living in rebellion against God, doing evil things.

#### Translation Suggestions:

* When translating, it is important to keep the literal terms "light" and "darkness" even when they are used figuratively.
* It may be necessary to explain the comparison in the text. For example, "walk as children of light" could be translated as, "live openly righteous lives, like someone who walks in bright sunlight."
* Make sure that the translation of "light" does not refer to an object that gives light, such as a lamp. The translation of this term should refer to the light itself.

(See also: darkness, holy, righteous, true)

#### Bible References:

* 1 John 01:07
* 1 John 02:08
* 2 Corinthians 04:06
* Acts 26:18
* Isaiah 02:05
* John 01:05
* Matthew 05:16
* Matthew 06:23
* Nehemiah 09:12-13
* Revelation 18:23-24

#### Word Data:

* Strong's: H216, H217, H3313, H3974, H5051, H5094, H5105, H5216, G681, G796, G1391, G1645, G2985, G2986, G3088, G5338, G5457, G5458, G5460, G5462

#### Forms Found in the English ULB:

bright, brightness, enlighten, enlightened, light, lighting, lights, shining

### like

#### Related Ideas:

according to, alike, as, as if, compare, in the same way, just as, liken, likeness, likewise, resemble, similar, similarly, unlike

#### Definition:

The terms "like" and "likeness" refer to something being the same as, or similar to, something else.

* To "compare" two things is to look at how they are the same or how they are different.
* The word "like" is also often used in a figurative expressions called a "simile" in which something is compared to something else, usually highlighting a shared characteristic. For example, "his clothes shined like the sun" and "the voice boomed like thunder."
* To "be like" or "sound like" or "look like" something or someone means to have qualities that are similar to the thing or person being compared to.
* People were created in God's "likeness," that is, in his "image." It means that they have qualities or characteristics that are "like" or "similar to" qualities that God has, such as the ability to think, feel, and communicate.
* To have "the likeness of" something or someone means to have characteristics that look like that thing or person.
* The word "likewise" means "in the same way," referring to something that the speaker has just said.
* The word "unlike" means "not like."

#### Translation Suggestions

* In some contexts, the expression "the likeness of" could be translated as "what looked like" or "what appeared to be."
* The expression "in the likeness of his death" could be translated as "sharing in the experience of his death" or "as if experiencing his death with him."
* The expression "in the likeness of sinful flesh" could be translated as "being like a sinful human being" or to "be a human being." Make sure the translation of this expression does not sound like Jesus was sinful.
* "In his own likeness" could also be translated as to "be like him" or "having many of the same qualities that he has."
* The expression "the likeness of an image of perishable man, of birds, of four-footed beasts and of creeping things" could be translated as "idols made to look like perishable humans, or animals, such as birds, beasts, and small, crawling things."

(See also: beast, flesh, image of God, image, perish)

#### Bible References:

* Ezekiel 01:05
* Mark 08:24
* Matthew 17:02
* Matthew 18:03
* Psalms 073:05
* Revelation 01:12-13

#### Word Data:

* Strong's: H1819, H1823, H3644, H4915, H7737, H8403, H8544, G1503, G1504, G2509, G2531, G3664, G3665, G3666, G3667, G3668, G3669, G3697, G4793, G4833, G5108, G5615, G5616, G5618, G5619

#### Forms Found in the English ULB:

according to, alike, as, as if, be ... like, become ... like, compare, in the same way, is ... like, just as, like, liken, likeness, likenesses, likewise, resemble, resembled, similar to, similarly, the same, the same way, unlike

### lion

#### Related Ideas:

lioness

#### Definition:

A lion is a large, cat-like, that has animal, with powerful teeth and claws for killing and tearing apart its prey.

* Lions have powerful bodies and great speed to catch their prey. Their fur is short and golden-brown.
* Male lions have a mane of hair that encircles their heads.
* Lions kill other animals to eat them and can be dangerous to human beings.
* When King David was a boy, he killed lions that tried to attack the sheep he was caring for.
* Samson also killed a lion, with his bare hands.
* A "lioness" is a female lion.

(See also: David, leopard, Samson, sheep)

#### Bible References:

* 1 Chronicles 11:22-23
* 1 Kings 07:29
* Proverbs 19:12
* Psalms 017:12
* Revelation 05:05

#### Word Data:

* Strong's: H738, H739, H744, H3715, H3833, H3918, H7826, H7830, G3023

#### Forms Found in the English ULB:

lion, lion's, lioness, lionesses, lions, lions'

### livestock

#### Definitions:

The term "livestock" refers to animals which are raised to provide food and other useful products. Some types of livestock are also trained as work animals.

* Kinds of livestock include sheep, cattle, goats, horses, and donkeys.
* In Biblical times, wealth was partly measured by how much livestock a person had.
* Livestock are used to produce items such as wool, milk, cheese, housing materials, and clothing.
* This term could also be translated as "farm animals."

(See also: cow, donkey, goat, horse, sheep)

#### Bible References:

* 2 Kings 03:15-17
* Genesis 30:29
* Joshua 01:14-15
* Nehemiah 09:36-37
* Numbers 03:41

#### Word Data:

* Strong's: H929, H1165, H4399, H4735

#### Forms Found in the English ULB:

livestock

### locust

#### Related Ideas:

grasshopper, locust swarms

#### Definitions:

The term "locust" refers to a type of large, flying grasshopper that sometimes flies with many others of its kind in a very destructive swarm that eats all vegetation.

* Locusts and other grasshoppers are large, straight-winged insects with long, jointed back legs that give them the ability to jump a long distance way.
* In the Old Testament, swarming locusts were referred to figuratively as a symbol or picture of the overwhelming devastation that would come as a result of Israel's disobedience.
* God sent locusts as one of the ten plagues against the Egyptians.
* The New Testament says that locusts were a main source of food for John the Baptist while he was living in the desert.

(See also: captive, Egypt, Israel, [John (the Baptist)](../names/johnthebaptist.md), plague)

#### Bible References:

* 2 Chronicles 06:28
* Deuteronomy 28:38-39
* Exodus 10:3-4
* Mark 01:06
* Proverbs 30:27-28

#### Word Data:

* Strong's: H697, H1357, H1462, H1501, H2284, H3218, H5556, H6767, G200

#### Forms Found in the English ULB:

grasshoppers, locust, locust swarms, locusts

### loins

#### Related Ideass:

side, thigh, waist

#### Definition:

The term "loins" refers to the part of the body of an animal or person that is between the lower ribs and the hip bones, also known as the lower abdomen.

* The expression "gird up the loins" refers to preparing to work hard. It comes from the custom of tucking the bottom of one's robe into a belt around the waist in order to move with ease.
* The term "loins" is often used in the Bible to refer to the lower back part of an animal that was sacrificed.
* In the Bible, the term "loins" often refers figuratively and euphemistically to a man's reproductive organs as the source of his descendants.
* The expression "will come from your loins" could also be translated as, "will be your offspring" or "will be born from your seed" or "God will cause to come from you."
* When referring to a part of the body, this could also be translated as "abdomen" or "hips" or "waist," depending on the context.

(See also: descendant, gird, offspring)

#### Bible References:

* 1 Peter 01:13
* 2 Chronicles 06:09
* Deuteronomy 33:11
* Genesis 37:34
* Job 15:27

#### Word Data:

* Strong's: H2504, H3409, H3689, H4975, G3751

#### Forms Found in the English ULB:

loins, hips, side, thigh, thighs, waist

### lord

#### Related Ideas:

landowner, Lord, master, master of the house, mistress, owner, owner of a house, sir

#### Definition:

The term "lord" refers to someone who has ownership or authority over other people.

* This word is sometimes translated as "master" when addressing Jesus or when referring to someone who owns slaves.
* Some English versions translate this as "sir" in contexts where someone is politely addressing someone of higher status.

When "Lord" is capitalized, it is a title that refers to God. (Note, however, that when it is used as a form of addressing someone or it occurs at the beginning of a sentence it may be capitalized and have the meaning of "sir" or "master.")

* In the Old Testament, this term is also used in expressions such as "Lord God Almighty" or "Lord Yahweh" or "Yahweh our Lord."
* In the New Testament, the apostles used this term in expressions such as "Lord Jesus" and "Lord Jesus Christ," which communicate that Jesus is God.
* The term "Lord" in the New Testament is also used alone as a direct reference to God, especially in quotations from the Old Testament. For example, the Old Testament text has "Blessed is he who comes in the name of Yahweh" and the New Testament text has "Blessed is he who comes in the name of the Lord."
* In the ULB and UDB, the title "Lord" is only used to translate the actual Hebrew and Greek words that mean "Lord." It is never used as a translation of God's name (Yahweh), as is done in many translations.

#### Translation Suggestions:

Translating "lord": \* \* The term "lord" can be translated with the equivalent of "master" when it refers to a person who owns slaves. It can also be used by a servant to address the person he works for. \* When it refers to Jesus, if the context shows that the speaker sees him as a religious teacher, it can be translated with a respectful address for a religious teacher, such as "master." \* If the person addressing Jesus does not know him, "lord" could be translated with a respectful form of address such as "sir." This translation would also be used for other contexts in which a polite form of address to a man is called for.

Translating "Lord": \* When referring to God the Father or to Jesus, this term is considered a title, written as "Lord" (capitalized) in English. \* In the appropriate contexts, many translations capitalize the first letter of this term to make it clear to the reader that this is a title referring to God. \* When "Lord" refers to Jesus Christ (the Son of God), it should be translated with the same word that is used for "Lord" when it refers to God the Father. Or if it is translated with different words, both words should express the same degree of honor. \* Some languages translate "Lord" as "Master" or "Ruler" or some other term that communicates ownership or supreme rule. \* For places in the New Testament where there is a quote from the Old Testament, the term "Lord God" could be used to make it clear that this is a reference to God.

(See also: God, Jesus, ruler, Yahweh)

#### Bible References:

* Genesis 39:02
* Joshua 03:9-11
* Psalms 086:15-17
* Jeremiah 27:04
* Lamentations 02:02
* Ezekiel 18:29
* Daniel 09:09
* Daniel 09:17-19
* Malachi 03:01
* Matthew 07:21-23
* Luke 01:30-33
* Luke 16:13
* Romans 06:23
* Ephesians 06:9
* Philippians 02:9-11
* Colossians 03:23
* Hebrews 12:14
* James 02:01
* 1 Peter 01:03
* Jude 01:05
* Revelation 15:04

#### Word Data:

* Strong's: H113, H136, H1167, H1376, H1404, H4756, H5633, H7218, H7980, H8323, G1203, G2634, G2961, G2962, G3617

#### Forms Found in the English ULB:

Lord, Lord's, landowner, lord, lord's, lords, master, master of the house, master's, masters, mistress, owner, owner of a house, sir, sirs

### lots

#### Related Ideas:

allotted, allotted portion, cast lots, chosen by lot, divide up by lot

#### Definition:

A "lot" is a marked object that is chosen from among other similar objects as a way of deciding something. "Casting lots" referred to tossing marked objects onto the ground or other surface.

* Often the lots were small marked stones or pieces of broken pottery.
* Some cultures "draw" or "pull out" lots using a bunch of straws. Someone holds the straws so that no one can see how long they are. Each person pulls out a straw and the one who picks the longest (or shortest) straw is the one who is chosen.
* The practice of casting lots was used by the Israelites to find out what God wanted them to do.
* As in the time of Zechariah and Elizabeth, it was also used to choose which priest would perform a specific duty in the temple at a specific time.
* The soldiers who crucified Jesus cast lots to decide who would get to keep Jesus' robe.
* The phrase "casting lots" can be translated as "tossing lots" or "drawing lots" or "rolling lots." Make sure the translation of "cast" does not sound like the lots were being thrown a long distance.
* Depending on the context, the term "lot" could also be translated as "marked stone" or "pottery piece" or "stick" or "piece of straw."
* If a decision is made "by lot" this could be translated as, "by drawing (or throwing) lots."
* To allot things to people can mean to divide those things and to toss lots to decide who gets each portion.
* To allot something to someone can mean to assign it to him or give it to him. (See also: Elizabeth, priest, [Zechariah (OT)](../names/zechariahot.md), [Zechariah (NT)](../names/zechariahnt.md))

#### Bible References:

* Jonah 01:07
* Luke 01:8-10
* Luke 23:34
* Mark 15:22
* Matthew 27:35-37
* Psalms 022:18-19

#### Word Data:

* Strong's: H1486, G2819, G2975

#### Forms Found in the English ULB:

allotted, allotted portion, cast lots, chosen by lot, divide up ... by lot, lot, lots

### love

#### Related Ideas:

brotherly love

#### Definition:

To love another person is to care for that person and do things that will benefit him. There are different meanings for "love" some languages may express using different words:

The kind of love that comes from God is focused on having good things happen to others even when those good things do not happen to the one who loves. This kind of love cares for others, no matter what they do. God himself is love and is the source of true love.

Jesus showed this kind of love by sacrificing his life in order to rescue us from sin and death. He also taught his followers to love others sacrificially.

1. When people love others with this kind of love, they act in ways that show they are thinking of what will cause the others to thrive. This kind of love especially includes forgiving others.

In the ULB, the word "love" refers to this kind of sacrificial love, unless a Translation Note indicates a different meaning.

Another word in the New Testament refers to brotherly love, or love for a friend or family member.

This term refers to natural human love between friends or relatives.

The term can also be used in such contexts as, "They love to sit in the most important seats at a banquet." This means that they "like very much" or "greatly desire" to do that.

The word "love" can also refer to romantic love between a man and a woman.

In the figurative expression "Jacob I have loved, but Esau I have hated," the term "loved" refers to God's choosing of Jacob to be in a covenant relationship with him. This could also be translated as "chosen." Although Esau was also blessed by God, he wasn't given the privilege of being in the covenant. The term "hated" is used figuratively here to mean "rejected" or "not chosen."

#### Translation Suggestions:

* Unless indicated otherwise in a Translation Note, the word "love" in the ULB refers to the kind of sacrificial love that comes from God.
* Some languages may have a special word for the kind of unselfish, sacrificial love that God has. Ways to translate this might include, "devoted, faithful caring" or "care for unselfishly" or "love from God." Make sure that the word used to translate God's love can include giving up one's own interests to benefit others and loving others no matter what they do.
* Sometimes the English word "love" describes the deep caring that people have for friends and family members. Some languages might translate this with a word or phrase that means, "like very much" or "care for" or "have strong affection for."
* In contexts where the word "love" is used to express a strong preference for something, this could be translated by "strongly prefer" or "like very much" or "greatly desire."
* Some languages may also have a separate word that refers to romantic or sexual love between a husband and wife.
* Many languages must express "love" as an action. So for example, they might translate "love is patient, love is kind" as, "when a person loves someone, he is patient with him and kind to him."

(See also: covenant, death, sacrifice, save, sin)

#### Bible References:

* 1 Corinthians 13:07
* 1 John 03:02
* 1 Thessalonians 04:10
* Galatians 05:23
* Genesis 29:18
* Isaiah 56:06
* Jeremiah 02:02
* John 03:16
* Matthew 10:37
* Nehemiah 09:32-34
* Philippians 01:09
* Song of Solomon 01:02

#### Word Data:

* Strong's: H157, H158, H159, H160, H1730, H2245, H2532, H2617, H2836, H3039, H4261, H5689, H5690, H7355, H7356, H7453, H7474, G25, G26, G5360, G5361, G5362, G5363, G5365, G5367, G5368, G5369, G5377, G5383, G5388

#### Forms Found in the English ULB:

brotherly love, love, loved, loves, loving

### lover

#### Definition:

The term "lover" literally means "person who loves."

* Usually "lover" refers to people who are in a sexual relationship with each other.
* In the Old Testament book Song of Songs, the term "lover" is used in a positive way.
* In other parts of the Bible, it often refers to a person who is involved in a sexual relationship with someone he or she is not married to.
* This wrong sexual relationship is often used in the Bible to refer to Israel's disobedience to God in worshiping idols. So the term "lovers" is also used in a figurative way to refer to the idols that the people of Israel worshiped. In these contexts, this term could possibly be translated by "immoral partners" or "partners in adultery" or "idols."

(See also: adultery, god, god, love)

#### Bible References:

* Hosea 02:05
* Jeremiah 03:02
* Lamentations 01:02
* Luke 16:14

#### Word Data:

* Strong's: H157, H158, H868, H5689, H7453, H8566

#### Forms Found in the English ULB:

lover, lovers

### lowly

#### Related Ideas:

bring down, low condition, low position, lowliest, lowliness

#### Definition:

The terms "lowly" and "lowliness" refer to being poor or having low status. Being lowly can also have the meaning of being humble.

* Jesus humbled himself to the lowly position of becoming a human being and serving others.
* Having a lowly attitude is the opposite of being proud.
* Ways to translate "lowly" could include "humble" or "of low status" or "unimportant."
* The word "lowliness" could also be translated as "humility" or "little importance."

(See also: humble, proud)

#### Bible References:

* Acts 20:19
* Ezekiel 17:14
* Luke 01:48-49
* Romans 12:16

#### Word Data:

* Strong's: H6041, H6819, H7034, H8213, H8216, H8217, G5011, G5012, G5014

#### Forms Found in the English ULB:

bring ... down, bring ... low, brings ... down, brings ... low, brought low, low condition, low position, low positions, lowliest, lowliness, lowly, of low condition

### lust

#### Related Ideas:

crave, desire, lustful, lusting, passion, sensual, sensuality

#### Definition:

Lust is a very strong desire, usually for something sinful or immoral. To lust is to have lust.

* In the Bible, "lust" usually referred to sexual desire for someone other than one's own spouse.
* Sometimes this term was used in a figurative sense to refer to worshiping idols.
* Depending on the context, "lust" could be translated as "wrong desire" or "strong desire" or "wrongful sexual desire" or "strong immoral desire" or to "strongly desire to sin."
* The phrase to "lust after" could be translated as to "wrongly desire" or to "think immorally about" or to "immorally desire."
* To "crave" is to desire strongly.
* "Sensuality" is the desire to satisfy sensual desires, to experience sensual pleasures, particularly sexual pleasure.

(See also: adultery, god)

#### Bible References:

* 1 John 02:16
* 2 Timothy 02:22
* Galatians 05:16
* Galatians 05:19-21
* Genesis 39:7-9
* Matthew 05:28

#### Word Data:

* Strong's: H183, H185, H1730, H2181, H2183, H2530, H2532, H2656, H5178, H5315, H5375, H5689, H5691, H5869, H7843, G766, G1014, G1937, G1939, G3713, G3715, G3806

#### Forms Found in the English ULB:

crave, craves, desirable, desire, desired, desires, lust, lusted, lustful, lusting, lusts, passion, sensual, sensuality

### lute

#### Definition:

A lute is a small, stringed, musical instrument that the Israelites used when they worshiped God.

* A lute is very similar to a modern-day acoustic guitar, having a wooden sound box and an extended neck on which strings are strung.
* In playing a lute, certain strings are held down with the fingers of one hand while these and other strings are plucked or strummed with the other hand.
* The number of strings varied, but the Old Testament specifically mentions instruments that had ten strings.

(See also: harp)

#### Bible References:

* 1 Kings 10:11-12
* 1 Samuel 10:5-6
* 2 Chronicles 05:11-12

#### Word Data:

* Strong's: H5035, H5443

#### Forms Found in the English ULB:

lute, lutes

### magic

#### Related Ideas:

magical, magician, spiritist, those who talk with spirits

#### Definition:

The term "magic" refers to the practice of using supernatural power that does not come from God. A "magician" is someone who practices magic.

* In Egypt, when God did miraculous things through Moses, the Egyptian pharaoh's magicians were able to do some of the same things, but their power did not come from God.
* Magic often involves casting spells or repeating certain words in order to make something supernatural happen.
* God commands his people not to do any of these practices of magic or divination.
* A sorcerer is a type of magician, usually one who uses magic to do harm to others.
* A spiritist is a person who talks with spirits.

(See also: divination, Egypt, Pharaoh, power, sorcery)

#### Bible References:

* Genesis 41:08
* Genesis 41:22-24
* Genesis 44:3-5
* Genesis 44:15

#### Word Data:

* Strong's: H178, H2748, H2749, H3049, G3097

#### Forms Found in the English ULB:

magic, magical, magician, magicians, spiritist, spiritists, those who talked with spirits, who talk with spirits, who talks with spirits

### magistrate

#### Definition:

A magistrate is an appointed official who acts as a judge and decides matters of law.

* In Bible times, a magistrate also settled disputes between people.
* Depending on the context, ways to translate this term could include "ruling judge" or "legal officer" or "city leader."

(See also: judge, law of Moses)

#### Bible References:

* Acts 16:20
* Acts 16:35
* Daniel 03:1-2
* Luke 12:58

#### Word Data:

* Strong's: H8200, H8614, G758, G4755

#### Forms Found in the English ULB:

magistrate, magistrates

### majesty

#### Related Ideas:

great, greatness, magnificent, majestic

#### Definition:

The term "majesty" refers to greatness and splendor, often in relation to the qualities of a king.

* In the Bible, "majesty" frequently refers to the greatness of God, who is the supreme King over the universe.
* "Your Majesty" is a way of addressing a king.

#### Translation Suggestions:

* This term could be translated as "kingly greatness" or "royal splendor."
* "Your Majesty" could be translated as something like "your Highness" or "your Excellency" or using a natural way of addressing a ruler in the target language.
* To be "great" is to be more famous or powerful or good than most people. Great kings are more powerful than most other kings. Great people are good or famous or powerful, but they do not have to be kings.
* "Magnificent" deeds are deeds worthy of a king or a great person or divine being.

(See also: king)

#### Bible References:

* 2 Peter 01:16-18
* Daniel 04:36
* Isaiah 02:10
* Jude 01:25
* Micah 05:04

#### Word Data:

* Strong's: H117, H1347, H1348, H1419, H1420, H1431, H1923, H1926, H1935, H4768, H7227, H7229, H7238, H7613, H7690, G3168, G3169, G3172, G3173

#### Forms Found in the English ULB:

great, greater, greatest, greatness, magnificent, majestic, majesty

### man of God

#### Facts:

The expression "man of God" is a respectful way of referring to a prophet of Yahweh. It is also used to refer to an angel of Yahweh.

* When referring to a prophet, this could also be translated as "man who belongs to God" or "man whom God has chosen" or "man who serves God."
* When referring to an angel this could also be translated as "messenger of God" or "your angel" or "heavenly being from God who looks like a man."

(See also: angel, honor, prophet)

#### Bible References:

* 1 Chronicles 23:12-14
* 1 Kings 12:22
* 1 Samuel 09:9-11

#### Word Data:

* Strong's: H376, H430, G444, G2316

#### Forms Found in the English ULB:

man of God

### manager

#### Related Ideas:

engage, manage, management, steward, stewardship

#### Definition:

The term "manager" or "steward" in the Bible refers to a servant who was entrusted with taking care of his master's property and business dealings.

* A steward was given a lot of responsibility, which included supervising the work of other servants.
* The term "manager" is a more modern term for a steward. Both terms refer to someone who manages practical affairs for someone else.
* The terms "management" and "stewardship" refer to the work that a manager or steward does.

#### Translation Suggestions:

* This could also be translated as "supervisor" or "household organizer" or "servant who manages" or "person who organizes."

(See also: servant)

#### Bible References:

* 1 Timothy 03:4-5
* Genesis 39:04
* Genesis 43:16
* Isaiah 55:10-11
* Luke 08:03
* Luke 16:02
* Matthew 20:8-10
* Titus 01:07

#### Word Data:

* Strong's: H4453, H6485, G2012, G3616, G3621, G3622, G3623, G4291

#### Forms Found in the English ULB:

engage, manage, management, manager, managers, steward, stewards, stewardship

### manna

#### Definition:

Manna was a white, grain-like food that God provided for the Israelites to eat during the 40 years of living in the wilderness after they left Egypt.

* Manna looked like white flakes which appeared each morning on the ground under the dew. It tasted sweet, like honey.
* The Israelites gathered the manna flakes every day except on the Sabbath.
* On the day before the Sabbath, God told the Israelites to gather twice the amount of manna so they wouldn't have to gather it on their day of rest.
* The word "manna" means "what is it?"
* In the Bible, manna is also referred to as "bread from heaven" and "grain from heaven."

#### Translation Suggestions

* Other ways to translate this term could include "thin white flakes of food" or "food from heaven."
* Also consider how this term is translated in a Bible translation in a local or national language.

(See also: bread, desert, grain, heaven, Sabbath)

#### Bible References:

* Deuteronomy 08:3
* Exodus 16:27
* Hebrews 09:3-5
* John 06:30-31
* Joshua 05:12

#### Word Data:

* Strong's: H4478, G3131

#### Forms Found in the English ULB:

manna

### mediator

#### Related Ideas:

intermediary, mediate

#### Definition:

A mediator is a person who helps two or more people to resolve their disagreements or conflicts with each other. He helps them to become reconciled.

* Because people have sinned, they are God's enemies who deserve his wrath and punishment. Because of sin, the relationship between God and his people is broken.
* Jesus is the mediator between God the Father and his people, restoring that broken relationship through his death as payment for their sin.
* An "intermediary" is a person who represents one person in a discussion or conflict with another person. This is different from a "mediator," who listens to both persons and tries to be neutral.

#### Translation Suggestions:

* Ways to translate "mediator" could be "go-between person" or "reconciler" or "person who brings peace."
* Compare this term with how the term "priest" is translated. It is best if the term "mediator" is translated differently.

(See also: priest, reconcile)

#### Bible References:

* 1 Timothy 02:05
* Galatians 03:20
* Hebrews 08:06
* Hebrews 12:24
* Luke 12:14

#### Word Data:

* Strong's: H3887, H6419, G3312, G3316

#### Forms Found in the English ULB:

intermediary, mediated, mediator

### meditate

#### Related Ideas:

meditation

#### Definition:

"The term meditate" means to spend time thinking about something carefully and deeply.

* This term is often used in the Bible to refer to thinking about God and his teachings.
* Psalm 1 says that the person who meditates on the law of the Lord "day and night" will be greatly blessed.

#### Translation Suggestions:

* To "meditate on" could be translated as to "think about carefully and deeply" or to "consider thoughtfully" or to "think about often."
* The noun form is "meditation" and could be translated as "deep thoughts." A phrase like "meditation of my heart" could be translated as "what I think deeply about" or "what I often think about."

#### Bible References:

* Genesis 24:63
* Joshua 01:8-9
* Psalm 001:1-2
* Psalms 119:15

#### Word Data:

* Strong's: H1897, H1900, H1902, H7742, H7878, H7879, H7881

#### Forms Found in the English ULB:

meditate, meditates, meditation, meditations

### meek

#### Related Ideas:

gentle, gentleness, meekness

#### Definition:

The term "meek" describes a person who is gentle, submissive, and willing to suffer injustice. Meekness is the ability to be gentle even when harshness or force might seem appropriate.

* Meekness is often associated with humility.
* This term could also be translated as "gentle" or "mild-mannered" or "sweet-tempered."
* The term "meekness" could be translated as "gentleness" or "humility."

(See also: humble)

#### Bible References:

* 1 Peter 03:15-17
* 2 Corinthians 10:1-2
* 2 Timothy 02:25
* Matthew 05:05
* Matthew 11:29
* Psalms 037:11

#### Word Data:

* Strong's: H6035, H6037, G4235, G4236, G4239, G4240

#### Forms Found in the English ULB:

gentle, gentleness, meek, meekness

### melt

#### Related Ideas:

molten

#### Definitions:

The term "melt" refers to something becoming liquid when it is heated. Something that is melted is described as being "molten."

* Different kinds of metals are heated until they melt and can be poured into molds in order to make things such as weapons or idols. The expression "molten metal" refers to a metal that is melted.
* As a candle burns, its wax melts and drips. In ancient times, letters were often sealed by pouring a small amount of melted wax on the edges.

The term "melt" can also be used in figurative ways.

* A figurative use of "melt" means to become soft and weak, like melted wax.
* The expression "their hearts will melt" means that they will become very weak because of fear.
* Another figurative expression "they will melt away" means that they will be forced to go away or they will be shown to be weak and will go away in defeat.

#### Translation Suggestions

* The literal meaning of "melt" could be translated as "become liquid" or "liquefy" or "cause to become liquid."
* Ways to translate the figurative meanings of "melt" could include "become soft" or "become weak" or "be defeated."

(See also: heart, god, image, seal)

#### Bible References:

* Psalms 112:10

#### Word Data:

* Strong's: H2046, H3988, H4127, H4541, H4549, H5140, H5413, H8557, G3089, G5080

#### Forms Found in the English ULB:

melt, melted, melting, melts, molten

### member

#### Definition:

The term "member" refers to one part of a complex body or group.

* The New Testament describes Christians as "members" of the body of Christ. Believers in Christ belong to a group that is made up of many members.
* Jesus Christ is the "head" of the body and individual believers function as the members of the body. The Holy Spirit gives each member of the body a special role to help the entire body to function well.
* Individuals who participate in groups such as the Jewish Council and the Pharisees are also called "members" of these groups.

(See also: body, Pharisee, council)

#### Bible References:

* 1 Corinthians 06:15
* 1 Corinthians 12:14-17
* Numbers 16:02
* Romans 12:05

#### Word Data:

* Strong's: H1004, H1121, H3338, H5315, G1010, G3196, G3609

#### Forms Found in the English ULB:

member, members

### memorial offering

#### Related Ideas:

memorial

#### Definition:

The term "memorial" refers to an action or object that causes someone or something to be remembered.

* This word is also used as an adjective to describe something that is to remind them of something, as in a "memorial offering," a "memorial portion" of a sacrifice or "memorial stones."
* In the Old Testament memorial offerings were made so the Israelites would remember what God had done for them.
* God told the Israelite priests to wear special clothing that had memorial stones. These stones had the names of the twelve tribes of Israel engraved on them. These were perhaps to remind them of God's faithfulness to them.
* In the New Testament, God honored a man named Cornelius because of his charitable deeds for the poor. These deeds were said to be a "memorial" before God.

#### Translation Suggestions:

* This could also be translated as "lasting reminder."
* A "memorial stone" could be translated as a "stone to remind them (of something)."

#### Bible References:

* Acts 10:04
* Exodus 12:12-14
* Isaiah 66:3
* Joshua 04:6-7
* Leviticus 23:23-25

#### Word Data:

* Strong's: H2142, H2146, G3422

#### Forms Found in the English ULB:

memorial, memorial offering

### mercy

#### Related Ideas:

kindness, merciful, spare

#### Definition:

The terms "mercy" and "merciful" refer to helping people who are in need, especially when they are in a lowly or humbled condition.

* The term "mercy" can also include the meaning of not punishing people for something they have done wrong.
* A powerful person such as a king is described as "merciful" when he treats people kindly instead of harming them.
* To "be merciful" or "spare" someone who has done wrong to another means to forgive that person.
* An evil person who "spares" those who have done nothing wrong does not do the same wrong to them that he has done to others.
* We show mercy when we help people who are in great need.
* God is merciful to us, and he wants us to be merciful to others.

#### Translation Suggestions:

* Depending on the context, "mercy" could be translated as "kindness" or "compassion" or "pity."
* The term "merciful" could be translated as "showing pity" or "being kind to" or "forgiving."
* To "show mercy to" or "have mercy on" could be translated as "treat kindly" or "be compassionate toward."

(See also: compassion, forgive)

#### Bible References:

* 1 Peter 01:3-5
* 1 Timothy 01:13
* Daniel 09:17
* Exodus 34:06
* Genesis 19:16
* Hebrews 10:28-29
* James 02:13
* Luke 06:35-36
* Matthew 09:27
* Philippians 02:25-27
* Psalms 041:4-6
* Romans 12:01

#### Word Data:

* Strong's: H2550, H2551, H2603, H2604, H2617, H3722, H7349, H7355, H7356, H7359, H8467, G1653, G1655, G1656, G2433, G2436, G3628, G3629, G4698, G5363, G5544

#### Forms Found in the English ULB:

kindness, mercies, merciful, mercy, spare, spared, spares, tender mercy

### messenger

#### Related Ideas:

courier, herald

#### Definitions:

The term "messenger" refers to someone who is given a message to tell others.

* In ancient times, a messenger would be sent from the battlefield to tell people back in the city what was happening.
* An angel is a special kind of messenger whom God sends to give people messages. Some translations translate "angel" as "messenger."
* John the Baptist was called a messenger who came before Jesus to announce the Messiah's coming and to prepare people to receive him.
* Jesus' apostles were his messengers to go share with other people the good news about the kingdom of God.
* A "herald" or a "courier" is a messenger who carries messages from rulers to their subjects.

(See also: angel, apostle, [John (the Baptist)](../names/johnthebaptist.md))

#### Bible References:

* 1 Kings 19:1-3
* 1 Samuel 06:21
* 2 Kings 01:1-2
* Luke 07:27
* Matthew 11:10

#### Word Data:

* Strong's: H1319, H4397, H4398, H5046, H6735, H6737, G32, G652

#### Forms Found in the English ULB:

couriers, herald, messenger, messengers

### mighty

#### Related Ideas:

Mighty One, mightily, mighty host, mighty men, mighty work

#### Definition:

The terms "mighty" and "might" refer to having great strength or power.

* Often the word "might" is another word for "strength." When talking about God, it can mean "power."
* The phrase "mighty men" often refers to men who are courageous and victorious in battle. David's band of faithful men who helped protect and defend him were often called "mighty men."
* The phrase "the Might One" refers to God.
* The phrase "a mighty one" can refer to God or to a man.
* The phrase "mighty works" usually refers to the amazing things God does, especially miracles.
* This term is related to the term "almighty," which is a common description for God, meaning that he has complete power.

#### Translation Suggestions:

* Depending on the context, the term "mighty" could be translated as "powerful" or "amazing" or "very strong."
* The phrase "his might" could be translated as "his strength" or "his power."
* In Acts 7, Moses is described as a man who was "mighty in word and deed." This could be translated as "Moses spoke powerful words from God and did miraculous things" or "Moses spoke God's word powerfully and did many amazing things."
* Depending on the context, "mighty works" could be translated as "amazing things that God does" or "miracles" or "God doing things with power."
* The term "might" could also be translated as "power" or "great strength."
* Do not confuse this term with the English word that is used to express a possibility, as in "It might rain."

(See also: Almighty, miracle, power, strength)

#### Bible References:

* Acts 07:22
* Genesis 06:4
* Mark 09:38-39
* Matthew 11:23

#### Word Data:

* Strong's: H46, H47, H117, H202, H352, H386, H410, H533, H650, H1219, H1368, H1369, H1396, H1397, H1419, H2220, H2389, H2428, H3201, H3524, H3581, H3966, H4101, H5794, H5797, H5808, H6099, H6105, H6108, H6184, H7227, H7580, H8623, H8624, G1411, G1415, G1498, G2478, G2479, G2900, G2904, G3167, G3173

#### Forms Found in the English ULB:

Mighty One, might, mightier, mightily, mighty, mighty host, mighty men, mighty one, mighty ones, mighty work, mighty works

### mind

#### Related Ideas:

expect, intention, likeminded, mindful, sober, think

#### Definition:

The term "mind" refers to the part of a person that thinks and makes decisions.

* The mind of each person is the total of his or her thoughts and reasoning.
* To "have the mind of Christ" means to think and act as Jesus Christ would think and act. It means being obedient to God the Father, obeying the teachings of Christ, being enabled to do this through the power of the Holy Spirit.
* To "change his mind" means someone made a different decision or had a different opinion than he had previously.
* To "expect" something is to think that it will happen.
* To "think" can mean to use one's mind to form ideas.
* To "think" can also mean to have a belief or opinion about something.
* To "intend" or "have an intention" to do something is to decide or to plan to do that thing. That thing may be good or evil, and the person may or may not want to do it, but he plans to do it.
* A person who is "sober" is able to think clearly, especially in contrast to a person who has harmed his mind by drinking to much wine.

#### Translation Suggestions

* The term "mind" could also be translated as "thoughts" or "reasoning" or "thinking" or "understanding."
* The expression "keep in mind" could be translated as "remember" or "pay attention to this" or "be sure to know this."
* The expression "heart, soul, and mind" could also be translated as "what you feel, what you believe, and what you think about."
* The expression "call to mind" could be translated as "remember" or "think about."
* The expression "double-minded" could also be translated as "doubting" or "unable to decide" or "with conflicting thoughts."

(See also: believe, heart, soul)

#### Bible References:

* Luke 10:27
* Mark 06:51-52
* Matthew 21:29
* Matthew 22:37
* James 04:08

#### Word Data:

* Strong's: H226, H1079, G1380, H1843, H3629, H3820, H3824, H3825, H4093, H4150, H5162, H6419, H6725, H6734, H7217, H7725, G364, G1271, G1374, G1839, G2233, G2657, G3328, G3525, G3539, G3540, G3563, G4102, G4993, G5280, G5426, G5427, G5590

#### Forms Found in the English ULB:

expect, expected, intention, likeminded, mind, minded, mindful, minds, sober, think, think carefully about, thinks, thought, thoughts

### minister

#### Related Ideas:

attend to someone's needs, care for, mission, offer as a priest, perform the service, provide for others' needs, tend

#### Definition:

In the Bible, the term "ministry" refers to serving others by teaching them about God and caring for their spiritual needs.

* In the Old Testament, the priests would "minister" to God in the temple by offering sacrifices to him.
* Their "ministry" also included taking care of the temple and offering prayers to God on behalf of the people.
* The job of "ministering" to people can include serving them spiritually by teaching them about God.
* It can also refer to serving people in physical ways, such as caring for the sick and providing food for the poor.

#### Translation Suggestions:

* In the context of ministering to people, to "minister" could also be translated as to "serve" or to "care for" or to "meet the needs of."
* When referring to ministering in the temple, the term "minister" could be translated as "serve God in the temple" or "offer sacrifices to God for the people."
* In the context of ministering to God, this could be translated as "serve," "perform the service," or "work for God."
* The phrase "ministered to" could also be translated as "took care of" or "provided for" or "helped."

(See also: servant, sacrifice)

#### Bible References:

* 2 Samuel 20:23-26
* Acts 06:04
* Acts 21:17-19

#### Word Data:

* Strong's: H2729, H6485, H7462, G1247, G1248, G1249, G2418, G2999, G3008, G3009, G5256

#### Forms Found in the English ULB:

attend to ... needs, attending to ... needs, care for, carrying out, minister, ministers, ministries, ministry, mission, offer as a priest, perform ... service, performed ... service, provided for ... needs, tending, to minister

### miracle

#### Related Ideas:

miraculous

#### Definition:

A "miracle" is something amazing that is not possible unless God causes it to happen.

* Examples of miracles that Jesus did include calming a storm and healing a blind man.
* Miracles are sometimes called "wonders" because they cause people to be filled with wonder or amazement.
* The term "wonder" can also refer more generally to amazing displays of God's power, such as when he created the heavens and the earth.
* Miracles can also be called "signs" because they are used as indicators or evidence that God is the all-powerful one who has complete authority over the universe.
* Some miracles were God's acts of redemption, such as when he rescued the Israelites from being slaves in Egypt and when he protected Daniel from being hurt by lions.
* Other wonders were God's acts of judgment, such as when he sent a worldwide flood in Noah's time and when he brought terrible plagues on the land of Egypt during the time of Moses.
* Many of God's miracles were the physical healings of sick people or bringing dead people back to life.
* God's power was shown in Jesus when he healed people, calmed storms, walked on water, and raised people from the dead. These were all miracles.
* God also enabled the prophets and the apostles to perform miracles of healing and other things that were only possible through God's power.

#### Translation Suggestions:

* Possible translations of "miracles" or "wonders" could include "impossible things that God does" or "powerful works of God" or "amazing acts of God."
* The frequent expression "signs and wonders" could be translated as "proofs and miracles" or "miraculous works that prove God's power" or "amazing miracles that show how great God is."
* Note that this meaning of a miraculous sign is different from a sign that gives proof or evidence for something. The two can be related.

(See also: power, prophet, apostle, sign)

#### Bible References:

* 2 Thessalonians 02:8-10
* Acts 04:17
* Acts 04:22
* Daniel 04:1-3
* Deuteronomy 13:01
* Exodus 03:19-22
* John 02:11
* Matthew 13:58

#### Word Data:

* Strong's: H4159, H6381, H6382, G1411, G1605, G4592, G5059

#### Forms Found in the English ULB:

miracle, miracles, miraculous

### mock

#### Related Ideas:

defy, laughingstock, mocker, mockery, ridicule, scoff at, taunt

#### Definition:

The terms "mock," ridicule," "scoff at," and "taunt" all refer to making fun of someone, especially in a cruel way.

* Mocking often involves imitating people's words or actions with the intent to embarrass them or show contempt for them.
* The Roman soldiers mocked or ridiculed Jesus when they put a robe on him and pretended to honor him as king.
* A group of young people ridiculed or scoffed at Elisha when they called him a name, making fun of his bald head.
* The term "scoff at" can also refer to ridiculing an idea that is not considered believable or important.
* A "mocker" is someone who mocks and ridicules consistently.
* A person who "defies" another mockingly challenges that other person to do something the mocker believes the other person cannot do.

#### Bible References:

* 2 Peter 03:04
* Acts 02:12-13
* Galatians 06:6-8
* Genesis 39:13-15
* Luke 22:63-65
* Mark 10:34
* Matthew 09:23-24
* Matthew 20:19
* Matthew 27:29

#### Word Data:

* Strong's: H1422, H2048, H2049, H2778, H2781, H3213, H3887, H3931, H3932, H3933, H3934, H3944, H3945, H4167, H4426, H4485, H4912, H5058, H5607, H6026, H6711, H7046, H7048, H7814, H7832, H8103, H8437, H8591, H8595, G1592, G1701, G1702, G1703, G2301, G2606, G3456, G5512

#### Forms Found in the English ULB:

defied, defy, laugh in mockery, laughingstock, mock, mocked, mocker, mockers, mockery, mocking, mocks, ridicule, ridiculed, scoff at, scoffed at, scoffing, taunted, taunting song, taunts

### mold

#### Related Ideas:

cast, molder

#### Definition:

A mold is a hollowed-out piece of wood, metal, or clay that is used to form objects out of gold, silver, or other materials that can be softened and then shaped by the mold. To mold something means to form an object into a certain shape or likeness by using a mold or the hands to form a certain shape.

* Molds were used to make jewelry, dishes, and utensils for eating, among other things.
* In the Bible, molds are mentioned mainly in connection with molding statues to be used as idols.
* Metals have to be heated to a very high temperature so that they can be poured into the mold.

#### Translation Suggestions

* This term could also be translated as "form" or "shape" or "cast."

(See also: god, gold, god, silver)

#### Bible References:

* 1 Kings 7:37
* Jeremiah 10:16
* Romans 9:20-21

#### Word Data:

* Strong's: H4541, H4165, G4110, G4111

#### Forms Found in the English ULB:

mold, molded, molder, molding, molds

### month

#### Related Ideas:

monthly

#### Definition:

The term "month" refers to a period of time lasting about four weeks. The number of days in each month varies depending on whether a lunar or solar calendar is used.

* In the lunar calendar, the length of each month is based on the amount of time it takes for the moon to go around the earth, about 29 days. In this system there are 12 or 13 months in a year. Despite the year being 12 or 13 months, the first month is always called the same name even though it may be a different season.
* The "new moon," or beginning phase of the moon with its sliver of light, marks the beginning of each month in the lunar calendar.
* All the names of months referred to in the Bible are those of the lunar calendar since this was the system used by the Israelites. Modern Jews still use this calendar for religious purposes.
* The modern-day solar calendar is based on how long it takes the earth to go around the sun (about 365 days). In this system, the year is always divided up into 12 months, with the length of each month ranging from 28 to 31 days.

#### Bible References:

* 1 Samuel 20:34
* Acts 18:9-11
* Hebrews 11:23
* Numbers 10:10

#### Word Data:

* Strong's: H2320, H3391, H3393, G3376

#### Forms Found in the English ULB:

month, monthly, months

### mourn

#### Related Ideas:

funeral song, grief, grieve, howl, mourner, mournful, sorrow, sorrowful, tears, wail, weep, with tears

#### Definitions:

The terms "mourn" and "mourning" refer to expressing deep grief, usually in response to the death of someone.

* In many cultures, mourning includes specific outward behaviors that show this sadness and grief.
* The Israelites and other people groups in ancient times expressed mourning through loud wailing and lamenting. They also wore rough clothing made of sackcloth and put ashes on themselves.
* Hired mourners, usually women, would loudly weep and wail from the time of death until well after the body was put in the tomb.
* The typical period of mourning was seven days, but could last as long as thirty days (as for Moses and Aaron) or seventy days (as for Jacob).
* The Bible also uses the term figuratively to talk about "mourning" because of sin. This refers to feeling deeply grieved because sin hurts God and people.
* A "howl" is the crying sound an animal makes. People who "howl" are hurt, sad, or angry.

(See also: sackcloth, sin)

#### Bible References:

* 1 Samuel 15:34-35
* 2 Samuel 01:11
* Genesis 23:02
* Luke 07:31-32
* Matthew 11:17

#### Word Data:

* Strong's: H56, H57, H60, H205, H421, H578, H584, H585, H1058, H1065, H1068, H1671, H1897, H1899, H2470, H3510, H3013, H3213, H3708, H4553, H4798, H5092, H5098, H5110, H5594, H6087, H6937, H6941, H8386, G23, G2354, G2355, G2799, G2805, G2875, G3076, G3077, G3602, G3996, G3997

#### Forms Found in the English ULB:

bitter, cause ... grief, funeral song, grief, grieve, grieved, grieving, howl, howls, mourn, mourned, mourner, mourners, mourners', mournful, mournfully, mourning, mourns, sorrow, sorrowful, sorrows, tears, wail, wailing, wailings, wails, weep, weeping, weeps bitterly, wept, with tears

### multiply

#### Related Ideas:

abound, abundance, abundant, even more, exceeding, grow in number, increase, make to grow, multiplication, multitudes, numerous

#### Definition:

The term "multiply" means to greatly increase in number. It can also mean to cause something to increase in amount, such as causing pain to multiply.

* God told animals and human beings to "multiply" and fill the earth. This was a command to reproduce many more of their own kind.
* Jesus made the bread and fish multiply in order to feed the 5,000 people. The amount of food kept increasing so that there was more than enough food to feed everyone.
* An "abundance" of something is a large quantity of something.

#### Translation Suggestions:

* Depending on the context, this term could also be translated as "increase" or "cause to increase" or "greatly increase in number" or "become greater in number" or "become more numerous."
* The phrase "greatly multiply your pain" could also be translated as "cause your pain to become more severe" or "cause you to experience much more pain."

#### Bible References:

* Deuteronomy 08:01
* Genesis 09:07
* Genesis 22:17
* Hosea 04:6-7

#### Word Data:

* Strong's: H553, H1879, H2122, H2123, H3254, H3493, H3513, H3527, H5607, H6105, H6280, H6555, H7227, H7230, H7231, H7233, H7235, H7680, G4052, G4129

#### Forms Found in the English ULB:

abound, abounding, abundance, abundant, even more, exceeding, exceedingly, exceeds, grew ... numbers, grow ... numbers, increase, increased, increases, increasing, make ... grow, make ... many, makes ... grow, many, multiplication, multiplied, multiplies, multiply, multiplying, multitudes, numerous

### myrrh

#### Definition:

Myrrh is an oil or spice that is made from the resin of a myrrh tree that grows in Africa and Asia. It is related to frankincense.

* Myrrh was also used to make incense, perfume, and medicine, and to prepare dead bodies for burial.
* Myrrh was one of the gifts that the learned men gave to Jesus when he was born.
* Jesus was offered wine mixed with myrrh in order to ease the pain when he was crucified.

(See also: frankincense, learned men)

#### Bible References:

* Exodus 30:22-25
* Genesis 37:25-26
* John 11:1-2
* Mark 15:23
* Matthew 02:11-12

#### Word Data:

* Strong's: H3910, H4753, G3464, G4666, G4669

#### Forms Found in the English ULB:

myrrh

### mystery

#### Related Ideas:

hidden meaning, hidden truth, secrets

#### Definition:

In the Bible, the term "mystery" refers to something unknown or difficult to understand that God is now explaining.

* The New Testament states that the gospel of Christ was a mystery that was not known in past ages.
* One of the specific points described as a mystery is that Jews and Gentiles would be equal in Christ.
* This term could also be translated as "secret" or "hidden things" or "something unknown."

(See also: Christ, Gentile, good news, Jew, true)

#### Bible References:

* Colossians 04:2-4
* Ephesians 06:19-20
* Luke 08:9-10
* Mark 04:10-12
* Matthew 13:11

#### Word Data:

* Strong's: H1219, H7328, G3466

#### Forms Found in the English ULB:

hidden meaning, hidden truth, hidden truths, mysteries, mystery, secrets

### name

#### Related Ideas:

fame, nameless, notorious, reputation

#### Definition:

In the Bible, the word "name" was used in several figurative ways.

* In some contexts, "name" could refer to a person's reputation, as in "let us make a name for ourselves."
* The term "name" could also refer to the memory of something. For example, "cut off the names of the idols" means to destroy those idols so that they are no longer remembered or worshiped.
* Speaking "in the name of God" meant speaking with his power and authority, or as his representative.
* The "name" of someone could refer to the entire person, as in "there is no other name under heaven by which we must be saved."
* People who are "nameless" are unimportant, so few people know about them or care about them.
* A person who is "notorious" is one who has a reputation for evil or foolishness.

#### Translation Suggestions:

* An expression like "his good name" could be translated as "his good reputation."
* Doing something "in the name of" could be translated as "with the authority of" or "with the permission of" or "as the representative of" that person.
* The expression "make a name for ourselves" could be translated "cause many people to know about us" or "make people think we are very important."
* The expression "call his name" could be translated as "name him" or "give him the name."
* The expression "those who love your name" could be translated as "those who love you."
* The expression "cut off the names of idols" could be translated as "get rid of pagan idols so that they are not even remembered" or "cause people to stop worshiping false gods" or "completely destroy all idols so that people no longer even think about them."

(See also: call)

#### Bible References:

* 1 John 02:12
* 2 Timothy 02:19
* Acts 04:07
* Acts 04:12
* Acts 09:27
* Genesis 12:02
* Genesis 35:10
* Matthew 18:05

#### Word Data:

* Strong's: H5344, H7761, H8034, H8036, G2028, G2564, G3140, G3141, G3686, G3687, G5122

#### Forms Found in the English ULB:

fame, name, name's, named, nameless, names, notorious, reputation

### nation

#### Definition:

A nation is a large group of people ruled by some form of government. The people of a nation often have the same ancestors and share a common ethnicity.

* A "nation" usually has a well-defined culture and territorial boundaries.
* In the Bible, a "nation" could be a country (like Egypt or Ethiopia), but often it is more general and refers to a people group, especially when used in the plural. It is important to check the context.
* Nations in the Bible included the Israelites, the Philistines, the Assyrians, the Babylonians, the Canaanites, the Romans, and the Greeks, among many others.
* Sometimes the word "nation" was used figuratively to refer to the ancestor of a certain people group, as when Rebekah was told by God that her unborn sons were "nations" that would fight against each other. This could be translated as "the founders of two nations" or the "ancestors of two people groups."
* The word translated as "nation" was also sometimes used to refer to "Gentiles" or to people who do not worship Yahweh. The context usually makes the meaning clear.

#### Translation Suggestions:

* Depending on the context, the word "nation" could also be translated as "people group" or "people" or "country."
* If a language has a term for "nation" that is distinct from these other terms, then that term can be used wherever it occurs in the Bible text, as long as it is natural and accurate in each context.
* The plural term "nations" can often be translated as "people groups."
* In certain contexts, this term could also be translated as "Gentiles" or "nonJews."

(See also: Assyria, Babylon, Canaan, Gentile, Greek, people group, Philistines, Rome)

#### Bible References:

* 1 Chronicles 14:15-17
* 2 Chronicles 15:06
* 2 Kings 17:11-12
* Acts 02:05
* Acts 13:19
* Acts 17:26
* Acts 26:04
* Daniel 03:04
* Genesis 10:2-5
* Genesis 27:29
* Genesis 35:11
* Genesis 49:10
* Luke 07:05
* Mark 13:7-8
* Matthew 21:43
* Romans 04:16-17

#### Word Data:

* Strong's: H523, H524, H1471, H3816, H4940, H5971, G246, G1074, G1085, G1484

#### Forms Found in the English ULB:

nation, nations

### neighbor

#### Related Ideas:

neighborhood, neighboring

#### Definition:

The term "neighbor" usually refers to a person who lives nearby. It can also refer more generally to someone who lives in the same community or people group.

* A "neighbor" is someone who would be protected and treated kindly because he is part of the same community.
* In the New Testament parable of the Good Samaritan, Jesus used the term "neighbor" figuratively, expanding its meaning to include all human beings, even someone who is considered an enemy.
* If possible, it is best to translate this term literally with a word or phrase that means "person who lives nearby."
* A "neighborhood" is a community of people in a town or city who live near each other.
* "Neighboring" countries and regions are countries and regions that are nearby.

(See also: adversary, parable, people group, Samaria)

#### Bible References:

* Acts 07:26-28
* Ephesians 04:25-27
* Galatians 05:14
* James 02:08
* John 09:8-9
* Luke 01:58
* Matthew 05:43
* Matthew 19:19
* Matthew 22:39

#### Word Data:

* Strong's: H5997, H7138, H7453, H7468, H7934, G1069, G2087, G4040, G4139

#### Forms Found in the English ULB:

neighbor, neighborhood, neighboring, neighbors

### new moon

#### Definition:

The term "new moon" refers to the moon when it looks like a small, crescent-shaped sliver of light. This is the beginning phase of the moon as it moves in its orbit around the planet Earth at sunset. It also refers to the first day a new moon should be visible after the moon has been dark for a few days.

* In ancient times, new moons marked the beginnings of certain time periods, such as months.
* The Israelites celebrated a new moon festival that was marked by the blowing of a ram's horn.
* The Bible also refers to this time as the "beginning of the month."

(See also: month, earth, festival, horn, sheep)

#### Bible References:

* 1 Chronicles 23:31
* 1 Samuel 20:05
* 2 Kings 04:23-24
* Ezekiel 45:16-17
* Isaiah 01:12-13

#### Word Data:

* Strong's: H2320, G3376, G3561

#### Forms Found in the English ULB:

new moon, new moons

### noble

#### Related Ideas:

nobility, nobleman

#### Definition:

The term "noble" describes someone or something that is excellent or of high quality.

* A "nobleman" or a "noble" is a person who belongs to a high political or social class. A nobleman was often an officer of the state, a close servant to the king.
* The "nobility" refers to the people who belong to a high political or social class.
* A man "of noble birth" is one who was born a nobleman.

Translation Suggestion

* The term "nobleman" could also be translated by, "king's official" or "government officer."

#### Bible References:

* 2 Chronicles 23:20-21
* Daniel 04:36
* Ecclesiastes 10:17
* Luke 19:12
* Psalm 016:1-3

#### Word Data:

* Strong's: H117, H193, H1419, H2715, H3358, H3513, H5081, H6440, H6579, H7261, H8282, H8269, G937, G2104

#### Forms Found in the English ULB:

nobility, noble, nobleman, noblemen, nobles

### oak

#### Related Ideas:

terebinth

#### Definition:

An oak, or oak tree, is a tall shade tree with a large trunk and wide spreading branches.

* Oak trees have strong, hard wood that was used to build ships and to make farming plows, oxen yokes and walking sticks.
* The seed of an oak tree is called an acorn.
* The trunks of certain oak trees could bemeasured up to 6 meters around.
* Oak trees were symbolic of long life and had other spiritual meanings. In the Bible, they were often associated with holy places.

#### Translation Suggestions:

* Many translations will find it important to use the term "oak tree" rather than just the word "oak."
* If oak trees are not known in the receptor area, "an oak" could be translated as "an oak, which is a large shade tree like…," then give the name of a local tree that has similar characteristics.
* See:

(See also: holy)

#### Bible References:

* 1 Samuel 10:3-4
* Genesis 13:18
* Genesis 14:13-14
* Genesis 35:4-5
* Judges 06:11-12

#### Word Data:

* Strong's: H352, H424, H427, H436, H437, H438

#### Forms Found in the English ULB:

oak, oaks, terebinths

### oath

#### Related Ideas:

swear, swear by

#### Definition:

In the Bible, an oath is a formal promise to do something. The person making the oath is required to fulfill that promise. A person who swears an oath commits himself to being faithful and truthful, and by doing so he is saying that God has the right to punish him if he breaks the oath.

* In a court of law, a witness often gives an oath to promise that whatever he says will be true and factual.
* In the Bible, the term "swear" means to speak an oath.
* The term "swear by" means to use the name of something or someone as the basis or power on which the oath is made.
* Sometimes these terms are used together, as in "swear an oath."
* Abraham and Abimelech swore an oath when they made a covenant together concerning the use of a well.
* Abraham told his servant to swear (formally promise) that he would find Isaac a wife from among Abraham's relatives.
* God also made oaths in which he made promises to his people.
* A modern-day meaning of the word "swear" is "use foul language." This is not its meaning in the Bible.

#### Translation Suggestions:

* Depending on the context, "an oath" could also be translated as "a pledge" or "a solemn promise."
* To "swear" could be translated as to "formally promise" or to "pledge" or to "commit to do something."
* Other ways to translate "swear by my name" could include "make a promise using my name to confirm it."
* To "swear by heaven and earth" could be translated as to, "promise to do something, stating that heaven and earth will confirm it."
* Make sure the translation of "swear" or "oath" does not refer to cursing. In the Bible it does not have that meaning.

(See also: Abimelek, covenant, vow)

#### Bible References:

* Genesis 21:23
* Genesis 24:03
* Genesis 31:51-53
* Genesis 47:31
* Luke 01:73
* Mark 06:26
* Matthew 05:36
* Matthew 14:6-7
* Matthew 26:72

#### Word Data:

* Strong's: H422, H423, H3027, H5375, H7621, H7650, G331, G332, G3660, G3726, G3727, G3728, G3784

#### Forms Found in the English ULB:

oath, oath-taking, oaths, swear, swear by, swearing, swears, swears by, swore, swore an oath, sworn

### obey

#### Related Ideas:

follow, give ear, hear, hold securely, hold to, keep, listen, obedience, obedient

#### Definition:

The term "obey" means to do what is required or commanded. The term "obedient" describes someone who obeys. "Obedience" is the characteristic that an obedient person has.

* Usually the term "obey" is used in the context of obeying the commands or laws of a person in authority.
* For example, people obey laws which are created by the leaders of a country, kingdom, or other organization.
* Children obey their parents, slaves obey their masters, people obey God, and citizens obey the laws of their country.
* When someone in authority commands people not to do something, the people obey by not doing that.
* To "observe" a law or command is to obey it.
* Other words used to refer to obeying someone or something are: follow, give ear, hear, hold securely, hold to, keep, listen.

#### Translation Suggestions:

* Ways to translate "obey" could include a word or phrase that means "do what is commanded" or "follow orders" or "do what God says to do."
* The term "obedient" could be translated as "doing what was commanded" or "following orders" or "doing what God commands."

(See also: citizen, command, disobey, kingdom, law)

#### Bible References:

* Acts 05:32
* Acts 06:7
* Genesis 28:6-7
* James 01:25
* James 02:10
* Luke 06:47
* Matthew 07:26
* Matthew 19:20-22
* Matthew 28:20

#### Word Data:

* Strong's: H2388, H3349, H4928, H5341, H6213, H7181, H8085, H8086, H8104, G191, G2722, G2902, G3980, G3982, G5083, G5084, G5218, G5219, G5255, G5292, G5293, G5426, G5442

#### Forms Found in the English ULB:

following, give ... ear, hear, heard, hold ... securely, hold to, keep, keeps, kept, listen, listened, listened to, obedience, obedient, obediently, obey, obeyed, obeying, obeys

### official

#### Related Ideas:

officer

#### Definition:

The terms "official" and "officer" refer to people who hold positions within a government or organization. Leaders within the government or organization give the official or officer certain authority and duties to perform as long as he remains in the position.

* A king often had many officials to serve him.
* When someone makes an "official visit," it means a person with authority is visiting a person or place as part of his job.
* An officer is a person who carries out the orders of an official or a judge and issues orders only to officers of lesser rank and to people subject to the government.

#### Bible References:

* Genesis 39:1
* Ester 01:03
* Jeremiah 01:18
* Matthew 09:18
* Acts 25:13

#### Word Data:

* Strong's: H5461, H5631, H6496, H7860, H8269, G758, G3175, G4173, G5257

#### Forms Found in the English ULB:

officer, officers, official, officials

### offspring

#### Definition:

The term "offspring" is a general reference to the biological descendants of people or animals.

* Often in the Bible, "offspring" has the same meaning as "children" or "descendants."
* The term "seed" is sometimes used figuratively to refer to offspring.

(See also: descendant, seed)

#### Bible References:

* Acts 17:29
* Exodus 13:11-13
* Genesis 24:07
* Isaiah 41:8-9
* Job 05:25
* Luke 03:7
* Matthew 12:34

#### Word Data:

* Strong's: H1121, H2233, H4138, H5209, H6363, H6529, H6631, G1081, G1085, G4690

#### Forms Found in the English ULB:

offspring

### oil

#### Related Ideas:

ointment

#### Definition:

Oil is a thick, clear liquid that can be taken from certain plants. In Bible times, oil usually came from olives.

* Olive oil was used for cooking, anointing, sacrifice, lamps, and medicine.
* In ancient times, olive oil was highly prized, and the possession of oil was considered a measurement of wealth.
* Make sure the translation of this term refers to the kind of oil that can be used in cooking, not motor oil. Some languages have different words for these different kinds of oil.

(See also: olive, sacrifice)

#### Bible References:

* 2 Samuel 01:21
* Exodus 29:02
* Leviticus 05:11
* Leviticus 08:1-3
* Mark 06:12-13
* Matthew 25:7-9

#### Word Data:

* Strong's: H2091, H3323, H4887, H6671, H7246, H8081, G1637, G3464

#### Forms Found in the English ULB:

oil, oils, ointment, ointments

### olive

#### Definition:

The olive is the small, oval fruit from an olive tree, which is mostly grown in the regions surrounding the Mediterranean Sea.

* Olive trees are a type of large evergreen shrub with tiny white flowers. They grow best in hot weather and can survive well with little water.
* The olive tree's fruit starts out green and changes to black as they ripen. Olives were useful for food and for the oil that could be extracted from them.
* Olive oil was used for cooking in lamps and for religious ceremonies.
* In the Bible, olive trees and branches are sometimes used figuratively to refer to people.

(See also: lamp, the sea, Mount of Olives)

#### Bible References:

* 1 Chronicles 27:28-29
* Deuteronomy 06:10-12
* Exodus 23:10-11
* Genesis 08:11
* James 03:12
* Luke 16:06
* Psalms 052:08

#### Word Data:

* Strong's: H2132, H3323, G65, G1636, G1637, G2565

#### Forms Found in the English ULB:

olive, olives

### on high

#### Related Ideas:

in the highest

#### Definition:

The terms "on high" and "in the highest" are expressions that usually mean "in heaven."

* Another meaning for the expression "in the highest" could be "the most honored."
* This expression could also be used literally, as in the expression "in the highest tree, " which means "in the tallest tree."
* The expression "on high" could also refer to being high in the sky, such as a bird's nest that is on high. In that context it could be translated as "high in the sky" or "at the top of a tall tree."
* The word "high" could also indicate the elevated location or importance of a person or thing.
* The expression "from on high" could be translated as "from heaven."

(See also: heaven, honor)

#### Bible References:

* Lamentations 01:13
* Psalms 069:29

#### Word Data:

* Strong's: H1361, H4791, H7682, G5308, G5310, G5311

#### Forms Found in the English ULB:

in the highest, on high

### oppress

#### Related Ideas:

oppression, oppressive, oppressor, ruthless

#### Definition:

The terms "oppress" and "oppression" refer to treating people harshly. An "oppressor" is a person who oppresses people.

* The term "oppression" especially refers to a situation where people of greater strength mistreat or enslave people who are under their power or rule.
* The term "oppressed" describes the people who are being harshly treated.
* Often enemy nations and their rulers were oppressors to the people of Israel.
* The term "ruthless" describes who show no pity or compassion to others. Oppressors are ruthless.

#### Translation Suggestions:

* Depending on the context, "oppress" could be translated as, "severely mistreat" or "cause to be heavily burdened" or "put under miserable bondage" or "rule harshly."
* Ways to translate "oppression" could include "heavy suppression and bondage" or "burdensome control."
* The phrase "the oppressed" could be translated as "oppressed people" or "people in terrible bondage" or "those who are treated harshly."
* The term "oppressor" could be translated as "person who oppresses" or "nation who controls and rules harshly" or "persecutor."

(See also: bind, enslave, persecute)

#### Bible References:

* 1 Samuel 10:17-19
* Deuteronomy 26:07
* Ecclesiastes 04:1
* Job 10:03
* Judges 02:18-19
* Nehemiah 05:14-15
* Psalms 119:134

#### Word Data:

* Strong's: H1790, H1792, H2541, H2555, H2556, H3238, H3905, H3906, H4642, H5065, H6031, H6115, H6125, H6184, H6206, H6216, H6217, H6231, H6233, H6234, H6693, H7429, H7533, H7701, H8496, G2561, G2616, G2669

#### Forms Found in the English ULB:

oppress, oppressed, oppresses, oppressing, oppression, oppressive, oppressor, oppressors, ruthless

### ordain

#### Related Ideas:

ordination

#### Definition:

To ordain means to formally appoint a person for a special task or role. It also means to formally make a rule or decree.

* The term "ordain" often refers to formally appointing somebody as a priest, minister, or rabbi.
* For example, God ordained Aaron and his descendants to be priests.
* It can also mean to institute or establish something, such as a religious feast or covenant.
* Depending on the context, to "ordain" could be translated as to "assign" or to "appoint" or to "command" or to "make a rule" or to "institute."

(See also: command, covenant, decree, law, law of Moses, priest)

#### Bible References:

* 1 Kings 12:31-32
* 2 Samuel 17:13-14
* Exodus 28:40-41
* Numbers 03:03
* Psalms 111:7-9

#### Word Data:

* Strong's: H3245, H4390, H6186, H6213, H6680, H7760, H8239, G2525, G4270, G4282, H6822

#### Forms Found in the English ULB:

ordain, ordained, ordination

### ordinance

#### Definition:

An ordinance is a public regulation or law that gives rules or instructions for people to follow. This term is related to the term "ordain."

* Sometimes an ordinance is a custom that has become well established through years of practice.
* In the Bible, an ordinance was something that God commanded the Israelites to do. Sometimes he commanded them to do it forever.
* The term "ordinance" could be translated as "public decree" or "regulation" or "law," depending on the context.

(See also: command, decree, law of Moses, ordain, statute)

#### Bible References:

* Deuteronomy 04:13-14
* Exodus 27:20-21
* Leviticus 08:31-33
* Malachi 03:6-7

#### Word Data:

* Strong's: H1881, H2706, H2708, H4687, H4931, H4941, H5715, G1345, G1378

#### Forms Found in the English ULB:

ordinance, ordinances

### overseer

#### Related Ideas:

overseer, supervise, supervisor, visitation

#### Definition:

The term "overseer" refers to a person who is in charge of the work and welfare of other people.

* In the Old Testament, an overseer had the job of making sure the workers under him did their work well.
* In the New Testament, overseers were leaders of the early Christian church. Their work was to take care of the spiritual needs of the church, making sure the believers received accurate biblical teaching.
* Paul refers to an overseer as being like a shepherd who takes care of the believers in a local church, who are his "flock."
* The overseer, like a shepherd, keeps watch over the flock. He guards and protects the believers from false spiritual teaching and other evil influences.
* In the New Testament, the terms "overseers," "elders," and "shepherds/pastors" are different ways of referring to the same spiritual leaders.
* The word "supervisor" is another word for an overseer.
* The word "visitation" refers to an overseer coming to make sure that the workers over whom he has charge are working well.

#### Translation Suggestions

* Other ways to translate this term could be "caretaker" or "manager."
* When referring to a leader of a local group of God's people, this term could be translated with a word or phrase that means "spiritual supervisor" or "someone who takes care of the spiritual needs of a group of believers" or "person who oversees the spiritual needs of the Church."

(See also: church, elder, pastor, shepherd)

#### Bible References:

* 1 Chronicles 26:31-32
* 1 Timothy 03:02
* Acts 20:28
* Genesis 41:33-34
* Philippians 01:01

#### Word Data:

* Strong's: H3256, H6485, H6486, H6496, H7287, H7860, H8104, H8269, G1983, G1984, G1985

#### Forms Found in the English ULB:

oversee, overseeing, overseen, overseer, overseers, oversees, supervise, supervised, supervisor, supervisors, visitation

### overtake

#### Definition:

The terms "overtake" and "overtook" refer to gaining control over someone or something. It usually includes the idea of catching up to something after pursuing it.

* When military troops "overtake" an enemy, it means they defeat that enemy in battle.
* When a predator "overtakes" its prey, it means that it pursues and catches its prey.
* If a curse "overtakes" someone, it means that whatever was said in that curse happens to that person.
* If blessings "overtake" people, it means that those people experience those blessings.
* When used in a warning that darkness or punishment or terrors will "overtake" people because of their sin, it means that those people will experience these negative things if they don't repent.

#### Translation Suggestions:

* Depending on the context, "overtake" and "overcome" could be translated as "conquer" or "capture" or "defeat" or "catch up to" or "completely affect."
* The past action "overtook" can be translated as "caught up to" or "came alongside of" or "conquered" or "defeated" or "caused harm to."

(See also: bless, curse, prey, punish)

#### Bible References:

* 2 Kings 25:4-5
* John 12:35

#### Word Data:

* Strong's: H579, H857, H935, H1692, H4672, H5066, H5381, G2638, G2983

#### Forms Found in the English ULB:

overtake, overtaken, overtakes, overtook

### pagan

#### Definition:

In Bible times, the term "pagan" was used to describe people who worshiped false gods instead of Yahweh.

* Anything associated with these people, such as the altars where they worshiped, the religious rituals they performed, and their beliefs, were also called "pagan."
* Pagan belief systems often included the worship of false gods and the worship of nature.
* Some pagan religions included sexually immoral rituals or the killing of human beings as part of their worship.

(See also: altar, god, sacrifice, worship, Yahweh)

#### Bible References:

* 1 Corinthians 10:20-22
* 1 Corinthians 12:1-3
* 2 Kings 17:14-15
* 2 Kings 21:4-6

#### Word Data:

* Strong's: H1471, G1482, G1484

#### Forms Found in the English ULB:

pagan, pagans

### palace

#### Definition:

The term "palace" refers to the building or house where a king lived, along with his family members and servants.

* The high priest also lived in a palace complex, as mentioned in the New Testament.
* Palaces were very ornate, with beautiful architecture and furnishings.
* The buildings and furnishings of a palace were constructed of stone or wood, and often were overlaid with expensive wood, gold, or ivory.
* Many other people also lived and worked in the palace complex, which usually included several buildings and courtyards.

(See also: court, high priest, king)

#### Bible References:

* 2 Chronicles 28:7-8
* 2 Samuel 11:2-3
* Daniel 05:5-6
* Matthew 26:3-5
* Psalms 045:08

#### Word Data:

* Strong's: H759, H1002, H1004, H1055, H1406, H1964, H1965, G833, G933, G4232

#### Forms Found in the English ULB:

palace, palaces

### palm

#### Related Ideas:

palm branch

#### Definition:

The term "palm" refers to a type of tall tree with long, flexible, leafy branches extending from the top in a fan-like pattern.

* The palm tree in the Bible usually refers to a type of palm tree that produces a fruit called a "date." The leaves have a feather-like pattern.
* Palm trees typically grow in places that have a hot, humid climate. Their leaves stay green all year long.
* As Jesus was entering Jerusalem riding on a donkey, the people laid palm branches on the ground in front of him.
* Palm branches signified peace and the celebration of a victory.

(See also: donkey, Jerusalem, peace)

#### Bible References:

* 1 Kings 06:29-30
* Ezekiel 40:14-16
* John 12:12-13
* Numbers 33:09

#### Word Data:

* Strong's: H3712, H8558, H8560, H8561, G5404

#### Forms Found in the English ULB:

palm, palm branch, palms

### parable

#### Related Ideas:

hard question, lesson, riddle

#### Definition:

The term "parable" usually refers to a short story or object lesson that is used to explain or teach a moral truth. It can also refer to a saying that is difficult to understand and about which the hearer will have to think carefully before he can understand what the speaker is teaching.

* Jesus used parables to teach his disciples. Although he also told parables to the crowds of people, he did not always explain the parable.
* Jesus used parables to reveal truth to his disciples and to hide the truth from people like the Pharisees who did not believe in him.
* The prophet Nathan told David a parable to show the king his terrible sin.
* The story of the Good Samaritan is an example of a parable that is a story. Jesus' comparison of old and new wineskins is an example of a parable that was an object lesson to help the disciples understand Jesus' teachings.
* A "riddle" is a type of "hard question." The one who asks a hard question does not know the correct answer, but he hopes the hearer can answer correctly. The one who asks a riddle does not want the hearer to be able to answer the question correctly.

#### Translation Suggestions

* The word "parable" can be translated as "illustration".

(See also: Samaria)

#### Bible References:

* Proverbs 01:06
* Luke 05:36
* Luke 06:39
* Luke 08:04
* Luke 08:9-10
* Mark 04:01
* Matthew 13:03
* Matthew 13:10
* Matthew 13:13

#### Word Data:

* Strong's: H1819, H2420, H4426, H4912, G3850, G3942

#### Forms Found in the English ULB:

hard questions, lesson, parable, parables, riddle, riddles

### partial

#### Related Ideas:

partiality

#### Definition:

The terms "be partial" and "show partiality" refer to making a choice to treat certain people as more important than other people.

* This is similar to showing favoritism, which means to treat some people better than others.
* Usually partiality or favoritism is shown to people because they are richer or more popular than other people.
* God instructs his people to not show partiality or favoritism to people who are rich or of high status.
* In his letter to the Romans, Paul teaches that God judges people fairly and with no partiality.
* The book of James teaches that it is wrong to treat rich people better than poor people.

(See also: favor)

#### Bible References:

* Deuteronomy 01:17
* Malachi 02:09
* Mark 12:13-15
* Matthew 22:16
* Romans 02:10-12

#### Word Data:

* Strong's: H5234, H5375, H6440, G991, G2983, G4299, G4381, G4382, G4383

#### Forms Found in the English ULB:

be partial, partial, partiality, show partiality

### pastor

#### Definition:

The term "pastor" is literally the same word as "shepherd." It is used as a title for someone who is the spiritual leader for a group of believers.

* In English Bible versions, "pastor" only occurs one time, in the book of Ephesians. It is the same word as is translated as "shepherd" elsewhere.
* In some languages, the word for "pastor" is the same as the word for "shepherd."
* It is also the same word as is used to refer to Jesus as the "good Shepherd."

#### Translation Suggestions:

* It is best to translate this term with the word for "shepherd" in the project language.
* Other ways to translate this term could include "spiritual shepherd" or "shepherding Christian leader."

(See also: shepherd, sheep)

#### Bible References:

* Ephesians 04:11-13

#### Word Data:

* Strong's: G4166

#### Forms Found in the English ULB:

pastor, pastors

### patient

#### Related Ideas:

impatient, patience

#### Definition:

The terms "patient" and "patience" refer to persevering through difficult circumstances. Often patience involves waiting.

* When people are patient with someone, it means they are loving that person and forgiving whatever faults that person has.
* The Bible teaches God's people to be patient when facing difficulties and to be patient with each other.
* Because of his mercy, God is patient with people, even though they are sinners who deserve to be punished.
* The term "impatient" means not patient.

(See also: endure, forgive, persevere)

#### Bible References:

* 1 Peter 03:20
* 2 Peter 03:8-9
* Hebrews 06:11-12
* Matthew 18:28-29
* Psalms 037:7
* Revelation 02:02

#### Word Data:

* Strong's: H750, H753, H2342, H3803, H3811, H6960, H7114, G420, G463, G3114, G3115, G3116, G5278, G5281

#### Forms Found in the English ULB:

impatient, patience, patient, patiently

### patriarch

#### Definition:

The term "patriarch" in the Bible refers to someone who was a founding ancestor of the Jewish people, particularly Abraham, Isaac, or Jacob.

* It also can refer to the twelve sons of Jacob who became the 12 patriarchs of the 12 tribes of Israel.
* The term "patriarch" has a similar meaning to "forefather," but more specifically refers to the most well-known male ancestral leaders of a people group.

(See also: father)

#### Bible References:

* Acts 02:29-31
* Acts 07:6-8
* Acts 07:09
* Ezra 03:12-13

#### Word Data:

* Strong's: H1, H7218, G3962, G3966

#### Forms Found in the English ULB:

patriarch, patriarchs

### peace

#### Related Ideas:

peaceable, peaceful, peacemaker, quiet

#### Definition:

The term "peace" refers to a state of being or a feeling of having no conflict, anxiety, or fearfulness. A person who is "peaceful" feels calm and assured of being safe and secure.

* "Peace" can also refer to a time when people groups or countries are not at war with each other. These people are said to have "peaceful relations."
* To "make peace" with a person or a group of people means to take actions to cause fighting to stop.
* A "peacemaker" is someone who does and says things to influence people to live at peace with each other.
* To be "at peace" with other people means being in a state of not fighting against those people.
* A good or right relationship between God and people happens when God saves people from their sin. This is called having "peace with God."
* The greeting "grace and peace" was used by the apostles in their letters to their fellow believers as a blessing.
* The term "peace" can also refer to being in a good relationship with other people or with God.
* A person who is "peaceable" acts in a way that enables him to live in peace with other people. He acts "peaceably."
* To "quiet" someone is to get them to be at peace. To quiet a quarrel is to get the people to stop quarreling and be at peace with each other.

#### Bible References:

* 1 Thessalonians 05:1-3
* Acts 07:26
* Colossians 01:18-20
* Colossians 03:15
* Galatians 05:23
* Luke 07:50
* Luke 12:51
* Mark 04:39
* Matthew 05:09
* Matthew 10:13

#### Word Data:

* Strong's: H5117, H7961, H7962, H7965, H7999, H8001, H8002, H8003, H8252, H8535, G269, G1514, G1515, G1516, G1517, G1518, G2272

#### Forms Found in the English ULB:

peace, peaceable, peaceably, peaceful, peacefully, peacemakers, quiet, quiets

### peace offering

#### Definitions:

A "peace offering" was one of several sacrificial offerings that God commanded the Israelites to make. It is sometimes called the "thanksgiving offering" or "fellowship offering."

* This offering involved sacrificing an animal that had no defects, sprinkling the animal's blood on the altar, and burning the animal's fat, as well as the rest of the animal separately.
* Added to this sacrifice was an offering of both unleavened and leavened bread, which was burned on top of the burnt offering.
* The priest and offerer of the sacrifice were permitted to share in eating the food that was offered.
* This offering symbolizes the fellowship of God with his people.

(See also: burnt offering, fellowship, fellowship offering, grain offering, priest, sacrifice, unleavened bread)

#### Bible References:

* 1 Samuel 13:8-10
* Ezekiel 45:16-17
* Joshua 08:30-32
* Leviticus 09:3-5
* Proverbs 07:13-15

#### Word Data:

* Strong's: H8002

#### Forms Found in the English ULB:

peace offering, peace offerings

### people group

#### Related Ideas:

people

#### Definition:

The term "peoples" or "people groups" refers to groups of people who share a common language and culture. The phrase "the people" often refers to a gathering of people in a certain place or at a specific event.

* When God set apart "a people" for himself, it means that he chose certain people to belong to him and serve him.
* In Bible times, the members of a people group usually had the same ancestors and lived together in a particular country or area of land.
* Depending on the context, a phrase such as "your people" can mean "your people group" or "your family" or "your relatives."
* The term "peoples" is often used to refer to all people groups on the earth. Sometimes it refers more specifically to people who are not Israelites or who do not serve Yahweh. In some English Bible translations the term "nations" is also used in this way.

#### Translation Suggestions:

* The term "people group" could be translated by a word or phrase that means "large family group" or "clan" or "ethnic group."
* A phrase such as "my people" could be translated as "my relatives" or "my fellow Israelites" or "my family" or "my people group," depending on the context.
* The expression "scatter you among the peoples" could also be translated as "cause you to go live with many different people groups" or "cause you to separate from each other and go live in many different regions of the world."
* The term "the peoples" or "the people" could also be translated as "the people in the world" or "people groups," depending on the context.
* The phrase "the people of" could be translated as "the people living in" or "the people descended from" or "the family of," depending on whether it is followed by the name of a place or a person.
* "All the peoples of the earth" could be translated as "everyone living on earth" or "every person in the world" or "all people."
* The phrase "a people" could also be translated as "a group of people" or "certain people" or "a community of people" or "a family of people."

(See also: descendant, nation, tribe, world)

#### Bible References:

* 1 Kings 08:51-53
* 1 Samuel 08:07
* Deuteronomy 28:09
* Genesis 49:16
* Ruth 01:16

#### Word Data:

* Strong's: H249, H523, H524, H1121, H3816, H4940, H5712, H5971, H5972, H6153, G1074, G1085, G1218, G1484, G2560, G2992, G3793

#### Forms Found in the English ULB:

people, people group, people groups, people's, peoples

### people of God

#### Related Ideas:

God's people, people for God's possession

#### Definition:

The term "people of God" refers to people whom God has called out from the world to have a special relationship with him.

* When God says "my people" he is talking about the people whom he has chosen and who have a relationship with him.
* God's people are chosen by him and are set apart from the world to live in a way that is pleasing to him. He also calls them his children.
* In the Old Testament, "people of God" refers to the nation of Israel which was chosen by God and set apart from among the other nations of the world to serve and obey him.
* In the New Testament, "people of God" especially refers to all those who believe in Jesus and are called the Church. This includes both Jews and Gentiles.

#### Translation Suggestions:

* The term "people of God" could be translated as "God's people" or "the people who worship God" or "people who serve God" or "people who belong to God."
* When God says "my people" other ways to translate it could include "the people I have chosen" or "the people who worship me" or "the people who belong to me."
* Similarly, "your people" could be translated as "the people who belong to you" or "the people you chose to belong to you."
* Also "his people" could be translated as "the people who belong to him" or "the people God chose to belong to himself."

(See also: Israel, people group)

#### Bible References:

* 1 Chronicles 11:02
* Acts 07:34
* Acts 07:51-53
* Acts 10:36-38
* Daniel 09:24-25
* Isaiah 02:5-6
* Jeremiah 06:20-22
* Joel 03:16-17
* Micah 06:3-5
* Revelation 13:7-8

#### Word Data:

* Strong's: H430, H5971, G2316, G2992

#### Forms Found in the English ULB:

God's people, my people, people for God's possession, people of God

### perfect

#### Related Ideas:

perfecter, perfection, perfectly

#### Definition:

The term "perfect" describes something that has no flaw. To "perfect" something means to work at it until it is excellent and without flaws.

* Only God and what he does is absolutely perfect.
* When Christians study the Bible and obey it, they become perfect and mature because they become more like Christ in their character.
* Being perfect and mature means that a Christian is obedient; it does not mean that he is sinless.
* The term "perfect" also has the meaning of being "complete" or "whole."

#### Translation Suggestions:

* The term "perfect" could be translated as "without flaw" or "without error" or "flawless" or "without fault" or "not having any faults."
* The term "perfectly" could be translated "completely" or "fully."

#### Bible References:

* Hebrews 12:02
* James 03:02
* Matthew 05:46-48
* Psalms 019:7-8

#### Word Data:

* Strong's: H3615, H3632, H3634, H4359, H4390, H8003, H8503, H8535, H8537, H8549, H8552, G2005, G2038, G2675, G2676, G3647, G4135, G4137, G5046, G5047, G5048, G5050, G5055

#### Forms Found in the English ULB:

perfect, perfected, perfecter, perfection, perfectly

### perish

#### Related Ideas:

imperishable, perishable

#### Definition:

The term "perish" means to die or be destroyed, usually as the result of violence or other disaster.

* The word "perish" can also be a metaphor for being punished in hell either presently or in the future.
* Something that is "imperishable" will never perish.

#### Translation Suggestions:

* Depending on the context, ways to translate this term could include "die" or "be destroyed" or "be punished in hell" or "will be punished in hell."
* When perish is a metaphor, make sure that the translation of "perish" does not only mean "cease to exist."

(See also: death, eternity)

#### Bible References:

* 1 Peter 01:23
* 2 Corinthians 02:16-17
* 2 Thessalonians 02:10
* Jeremiah 18:18
* Psalms 049:18-20
* Zechariah 09:5-7
* Zechariah 13:08

#### Word Data:

* Strong's: H6, H7, H622, H1197, H1478, H1820, H1826, H5486, H5595, H7921, H8045, G599, G622, G684, G853, G5356

#### Forms Found in the English ULB:

imperishable, perish, perishable, perished, perishes, perishing

### persecute

#### Related Ideas:

persecution, persecutor

#### Definition:

The terms "persecute" and "persecution" refer to continually treating a person or a certain group of people in a harsh way that causes harm to them.

* Persecution can be against one person or many people and usually involves repeated, persistent attacks.
* The Israelites were persecuted by many different people groups Who attacked them, captured them, and stole things from them.
* People often persecute other people who have different religious beliefs or who are weaker.
* The Jewish religious leaders persecuted Jesus because they did not like what he was teaching.
* After Jesus went back to heaven, the Jewish religious leaders and the Roman government persecuted his followers.

#### Translation Suggestions:

* The term "persecute" could also be translated as "keep oppressing" or "treat harshly" or "continually mistreat."
* Ways to translate "persecution" could include, "harsh mistreatment" or "oppression" or "persistent hurtful treatment."

(See also: Christian, church, oppress, Rome)

#### Bible References:

* Acts 07:52
* Acts 13:50
* Galatians 01:13-14
* John 05:16-18
* Mark 10:30
* Matthew 05:10
* Matthew 05:43-45
* Matthew 10:22
* Matthew 13:20-21
* Philippians 03:06

#### Word Data:

* Strong's: H1814, H7291, H7852, G1375, G1376, G1377, G1559, G2347

#### Forms Found in the English ULB:

persecute, persecuted, persecuting, persecution, persecutions, persecutor, persecutors

### persevere

#### Related Ideas:

perseverance

#### Definition:

The terms "persevere" and "perseverance" refer to continuing to do something even though it may be very difficult or take a long time.

* To persevere can also mean to keep acting in a Christ-like way even while going through difficult trials or circumstances.
* If a person has "perseverance" it means he is able to keep doing what he should do, even when it is painful or difficult.
* Continuing to believe what God teaches requires perseverance, especially when faced with false teachings.
* Be careful not to use a word like "stubborn" which usually has a negative meaning.

(See also: patient, trial)

#### Bible References:

* Colossians 01:11
* Ephesians 06:18
* James 05:9-11
* Luke 08:14-15

#### Word Data:

* Strong's: G3115, G4343, G5281

#### Forms Found in the English ULB:

perseverance, persevere

### perverse

#### Related Ideas:

crooked, perversion, perversity, pervert, twisted

#### Definition:

The terms "perverse," "crooked," and "twisted" are used to describe a person or action that is morally bad. The term "perversely" means "in a perverse manner." To "pervert" something means to twist it or turn it away from what is right or good. "Perversity" is perverse thoughts, words, and actions.

* Someone or something that is perverse has deviated from what is good and right.
* In the Bible, the Israelites acted perversely when they disobeyed God. They often did this by worshiping false gods.
* Any action which is against God's standards or behavior is considered perverse.

#### Translation Suggestions:

* Ways to translate "perverse" could include "morally twisted" or "immoral" or "turning away from God's straight path," depending on the context.
* "Perverse speech" could be translated as "speaking in an evil way" or "deceitful talk" or "immoral way of talking."
* "Perverse people" could be described as "immoral people" or "people who are morally deviant" or "people who continually disobey God."
* The phrase "acting perversely" could be translated as "behaving in an evil way" or "doing things against God's commands" or "living in a way that rejects God's teachings."
* The term "pervert" could also be translated as "cause to be corrupt" or "turn into something evil."

(See also: corrupt, deceive, disobey, evil, turn)

#### Bible References:

* 1 Kings 08:47
* 1 Samuel 20:30
* Job 33:27-28
* Luke 23:02
* Psalms 101:4-6

#### Word Data:

* Strong's: H1942, H2015, H2555, H3868, H4297, H5186, H5557, H5558, H5753, H5766, H5773, H5791, H6140, H6141, H8138, H8397, H8419, G1294, G1612, G3344, G4646

#### Forms Found in the English ULB:

crooked, crooked ways, perverse, perverse words, perversely, perversion, perversions, perversities, perversity, pervert, perverted, perverting, perverts, twisted

### pierce

#### Related Ideas:

gore, thrust through

#### Definition:

The term "pierce" means to stab something or to make a hole with a sharp, pointed object. It is also used figuratively to refer to causing someone deep emotional pain.

* A soldier pierced Jesus' side when he was hanging on the cross.
* In Bible times, a slave who was set free would have his ear pierced as a sign that he was choosing to continue working for his master.
* Simeon spoke figuratively when he told Mary that a sword would pierce her heart, meaning that she would experience deep grief because of what would happen to her son Jesus.
* To "thrust someone through" or "thrust a sword through someone" is to push a sword all the way through him so the sword comes out the other side.
* To "gore" is for an animal to thrust a horn into another animal or a person.

(See also: cross, Jesus, servant, Simeon)

#### Bible References:

* Job 16:13
* Job 20:23-25
* John 19:37
* Psalms 022:16

#### Word Data:

* Strong's: H1856, H1920, H2342, H2490, H2491, H2944, H3738, H5055, H5181, H5344, H5365, H6398, G1330, G1338, G1574, G2660, G3572, G4044

#### Forms Found in the English ULB:

gore, gored, holes, pierce, pierced, pierces, piercing, thrust ... through

### pig

#### Related Ideas:

boar, pork, swine

#### Definition:

A pig is a type of four-legged, hoofed animal that is raised for meat. Its meat is called "pork." The general term for pigs and related animals is "swine."

* God told the Israelites not to eat pig meat and to consider it unclean. Jews today still view pigs as unclean and do not eat pork.
* Pigs are raised on farms to be sold to other people for their meat.
* There is a kind of swine that is not raised on farms but rather lives out in the wild; it is called a "wild boar." Wild boars have tusks and are considered to be very dangerous animals.
* Sometimes large pigs are referred to as "hogs."
* A "boar" is a wild pig. Wild pigs are usually fierce and dangerous.

(See also: clean)

#### Bible References:

* 2 Peter 02:22
* Mark 05:13
* Matthew 07:6
* Matthew 08:32

#### Word Data:

* Strong's: H2386, G5519

#### Forms Found in the English ULB:

boar, boars, pig, pigs, pork, swine, swine's

### pillar

#### Related Ideas:

column

#### Definition:

The term "pillar" usually refers to a large vertical structure that is used to hold up a roof or other part of a building. Another word for "pillar" is "column."

* In Bible times, pillars used as support in buildings were normally carved from a single piece of stone.
* When Samson in the Old Testament was captured by the Philistines, he destroyed their pagan temple by pushing the supporting pillars and causing the temple to collapse.
* The word "pillar" sometimes refers to a large stone or boulder that is set up as a memorial to mark a grave or to mark the place where an important event happened.
* It can also refer to an idol that was made to worship a false god. It is another name for a "carved image" and could be translated as "statue."
* The term "pillar" is used to refer to something that is shaped like a pillar, such as the "pillar of fire" that led the Israelites at night through the desert or the "pillar of salt" that Lot's wife became after she looked back at the city.

#### Translation Suggestions:

* As a structure supporting a building, the term "pillar" or "column" could be translated as "upright stone support beam" or "supporting stone structure."
* Other uses of "pillar" could be translated as "statue" or "pile" or "mound" or "monument" or "tall mass," depending on the context.

(See also: found, god, image)

#### Bible References:

* 2 Kings 18:04
* Exodus 13:21
* Exodus 33:09
* Genesis 31:45
* Proverbs 09:1-2

#### Word Data:

* Strong's: H352, H547, H2106, H3730, H4552, H4676, H4678, H4690, H5324, H5333, H5982, H8490, G4769

#### Forms Found in the English ULB:

column, columns, pillar, pillars

### pit

#### Related Ideas:

pitfall, quarry

#### Definition:

A "pit" is a deep hole that has been dug in the ground. A "pitfall" is a trap made of a pit that is hidden with a cover. A "quarry" is a pit from which people take valuable stones.

* People dig pits for the purpose of trapping animals or finding water.
* A pit can also be used as a temporary place to hold a prisoner.
* Sometimes the phrase "the pit" refers to the grave or to hell. Other times it may refer to "the abyss."
* The term "pit" is also used figuratively in phrases such as, "pit of destruction" which describes being trapped in a disastrous situation or being deeply involved in sinful, destructive practices.

(See also: abyss, hell, prison)

#### Bible References:

* Genesis 37:21-22
* Job 33:18
* Luke 06:39
* Proverbs 01:12

#### Word Data:

* Strong's: H875, H953, H1356, H1475, H2352, H4087, H4113, H4379, H6354, H7585, H7745, H7816, H7825, H7845, H7882, G12, G999, G5421

#### Forms Found in the English ULB:

pit, pitfall, pits, quarry

### plague

#### Definition:

Plagues are events which cause suffering or death to a large number of people. Often a plague is a disease that spreads quickly and causes many people to die before it can be stopped.

* Many plagues have natural causes, but some were sent by God to punish people for sin.
* In the time of Moses, God sent ten plagues against Egypt to force Pharaoh to let Israel leave Egypt. These plagues included water turning into blood, physical diseases, destruction of crops by insects and hail, three days of complete darkness, and death of the firstborn sons.
* This could also be translated as "widespread disasters" or "widespread disease," depending on the context.

(See also: hail, Israel, Moses, Pharaoh)

#### Picture of a Plague of skin:

<image: https://content.bibletranslationtools.org/WycliffeAssociates/en\_tw/raw/branch/master/PNGs/p/Plagueskin.png>

#### Bible References:

* 2 Samuel 24:13-14
* Exodus 09:14
* Genesis 12:17-20
* Luke 21:11
* Revelation 09:18

#### Word Data:

* Strong's: H1698, H4046, H4194, H4347, H5061, H5062, H5063, G3061, G4127

#### Forms Found in the English ULB:

plague, plagues

### plead

#### Related Ideas:

appeal, ask earnestly, humble request, plea

#### Definitions:

The terms "plead" and "pleading" refer to urgently asking someone to do something. A "plea" is an urgent request.

* Pleading often implies that the person feels in very great need or strongly desires help.
* People can plead or make an urgent appeal to God for mercy or to ask him to grant something, either for themselves or someone else.
* Make sure it is clear in the context that this term does not refer to begging for money.
* The word translated "humble request" refers specifically to a humble request for favor or mercy.
* To "plead someone's cause" is to testify in court before a judge that the judge should rule in favor of the person whose cause it is.
* A "legal plea" or "cause" is what someone who is trying to get justice tells a judge in a court trial.
* An "earnest appeal" is a serious, humble request.

#### Translation Suggestions:

* The term "plead" could also be translated as "beg" or "implore" or "urgently ask."
* The term "plea" could also be translated as "urgent request" or "strong urging."

#### Bible References:

* 2 Corinthians 08:3-5
* Judges 06:31
* Luke 04:39
* Proverbs 18:17

#### Word Data:

* Strong's: H1777, H2603, H3198, H4941, H6279, H6293, H6664, H6419, H7378, H7379, H7775, H8199, H8467, H8469, G1162, G1189, G1793, G2065, G3870, G3874

#### Forms Found in the English ULB:

appeal, asked ... earnestly, cause, earnest appeal, earnest appeals, earnestly appeal, earnestly appealed, humble request, humble requests, legal plea, moved by ... plea, plea, plea for favor, plead, plead ... cause, pleaded, pleading, pleadings, pleads, pleas

### pledge

#### Related Ideas:

betroth, guarantee, promise

#### Definition:

The term "pledge" refers to formally and solemnly promising to do something or give something.

* In the Old Testament the officials of Israel pledged to be loyal to King David.
* The terms "pledge" and "guarantee" can refer to an object given as a guarantee or promise that a debt will be paid.
* The object given as a pledge would be returned to its owner when the promise was fulfilled.
* To "betroth" is to pledge to marry someone.

#### Translation Suggestions:

* To "pledge" could be translated as to "formally commit to" or to "strongly promise."
* Ways to translate "a pledge" could include "a solemn promise" or "a formal commitment" or "a guarantee" or "a formal assurance," depending on the context.

(See also: promise, oath, vow)

#### Bible References:

* 2 Corinthians 05:4-5
* Exodus 22:26
* Genesis 38:17-18
* Nehemiah 10:28-29

#### Word Data:

* Strong's: H781, H2254, H2258, H2260, H5667, H5671, H6148, H6162, G728

#### Forms Found in the English ULB:

becomes responsible, betroth, betrothed, guarantee, pledge, pledged, pledges, promise to be ... husband

### plow

#### Related Ideas:

farmer, plowman, plowshare, unplowed

#### Definition:

A "plow" is a farm tool that is used for breaking up soil to prepare a field for planting.

* Plows have sharp, pointed prongs or blades that dig into the soil. They usually have handles that the farmer uses to guide the plow.
* A "plowshare" is the main cutting blade on a plow.
* In Bible times, plows were usually pulled by a pair of oxen or other work animals.
* Most plows were made of hard wood, except for the sharp points which were made of a metal, such as bronze or iron.
* A "plowman" or a "plower" is a person who uses a plow.

#### Translation Suggestions:

* The terms "plowman" and "plower" can also be translated more generally as "farmer."

(See also: bronze, cow)

#### Bible References:

* 1 Samuel 08:10-12
* Deuteronomy 21:04
* Luke 09:62
* Luke 17:07
* Psalm 141:5-7

#### Word Data:

* Strong's: H406, H855, H2758, H2790, H5215, H5647, H5656, H5674, H6213, H6398, G722, G723

#### Forms Found in the English ULB:

farmers, plow, plowed, plowers, plowing, plowman, plowmen, plows, plowshares, unplowed

### pomegranate

#### Definitions:

A pomegranate is a kind of fruit that has a thick, tough skin filled with many seeds that are covered with edible red pulp.

* The outer rind is reddish in color and the pulp surrounding the seeds is shiny and red.
* Pomegranates are very commonly grown in countries with a hot, dry climate, such as Egypt and Israel.
* Yahweh promised the Israelites that Canaan was a land with abundant water and fertile soil so that food was plentiful there, including pomegranates.
* The construction of Solomon's temple included bronze decorations in the shape of pomegranates.

(See also: bronze, Canaan, Egypt, Solomon, temple)

#### Bible References:

* 2 Kings 25:16-17
* Deuteronomy 08:7-8
* Jeremiah 52:22-23
* Numbers 13:23-24
* Numbers 20:5

#### Word Data:

* Strong's: H7416

#### Forms Found in the English ULB:

pomegranate, pomegranates

### possess

#### Related Ideas:

belongings, dispossess, possession, property

#### Definitions:

The terms "possess" and "possession" usually refer to owning something. They can also mean to gain control over something or occupy an area of land.

* In the Old Testament, "possess" is often used in the context of "possessing" or "taking possession of" an area of land.
* When Yahweh commanded the Israelites to "possess" the land of Canaan, it meant that they should go into the land and live there. This involved first conquering the Canaanite peoples who were living on that land.
* Yahweh told the Israelites that he had given them the land of Canaan as "their possession." This could also be translated as "their rightful place to live."
* The people of Israel were also called Yahweh's "special possession." This means that they belonged to him as his people whom he had specifically called to worship and serve him.
* The term "dispossess" meant "take someone's property."

#### Translation Suggestions:

* The term "possess" could also be translated as "own" or "have" or "have charge over."
* "Possessions" are also called "belongings" and "property."
* The phrase "take possession of" could be translated as "take control of" or "occupy" or "live on," depending on the context.
* When Yahweh calls the Israelites "my special possession" this could also be translated as "my special people" or "people who belong to me" or "my people whom I love and rule."
* The sentence, "they will become their possession" when referring to land, means "they will occupy the land" or "the land will belong to them."
* The phrase "as your possession" could also be translated as "as something that belongs to you" or "as a place where your people will live."
* The phrase "dispossess them" can be translated as "take their land" or "make them leave their land."

(See also: Canaan, worship)

#### Bible References:

* 1 Chronicles 06:70
* 1 Kings 09:17-19
* Acts 02:45
* Deuteronomy 04:5-6
* Genesis 31:36-37
* Matthew 13:44

#### Word Data:

* Strong's: H270, H272, H2505, H2631, H3018, H3027, H3423, H3424, H3425, H3426, H4180, H4181, H4672, H4735, H5157, H5159, H5459, G979, G1139, G2697, G2722, G2932, G2933, G2935, H3520, G4041, G4047, G4632, G5224, G5225

#### Forms Found in the English ULB:

belongings, dispossess, possess, possessed, possesses, possessing, possession, possessions, property, took possession, valuable possessions

### power

#### Related Ideas:

ability, able, mastered, can, capable, could, impossible, incapable, powerful, won, unable

#### Definition:

The term "power" refers to the ability to do things or make things happen, often using great strength. "Powers" refers to people or spirits who have great ability to cause things to happen.

* The "power of God" refers to God's ability to do everything, especially things that are not possible for people to do.
* God has complete power over everything that he has created.
* God gives his people power to do what he wants, so that when they heal people or do other miracles, they do this by the power of God.
* Because Jesus and the Holy Spirit are also God, they have this same power.

#### Translation Suggestions:

* Depending on the context, the term "power" could also be translated as "ability" or "strength" or "energy" or "ability to do miracles" or "control."
* Possible ways to translate the term "powers" could include "powerful beings" or "controlling spirits" or "those who control others."
* An expression like "save us from the power of our enemies" could be translated as "save us from being oppressed by our enemies" or "rescue us from being controlled by our enemies." In this case, "power" has the meaning of using one's strength to control and oppress others.

(See also: Holy Spirit, Jesus, miracle)

#### Bible References:

* 1 Thessalonians 01:05
* Colossians 01:11-12
* Genesis 31:29
* Jeremiah 18:21
* Jude 01:25
* Judges 02:18
* Luke 01:17
* Luke 04:14
* Matthew 26:64
* Philippians 03:21
* Psalm 080:02

#### Word Data:

* Strong's: H410, H1368, H1369, H1370, H2220, H2393, H2428, H2632, H3027, H3201, H3581, H4475, H4910, H5794, H5797, H5807, H6109, H6184, H7980, H7981, H7983, H7989, H8592, H8633, G1410, G1411, G1415, G1743, G1754, G1832, G1849, G1850, G2159, G2478, G2479, G2480, G2904, G3168

#### Forms Found in the English ULB:

ability, able, am ... able, are ... able, are ... possible, be ... unable, be able, be mastered, can, cannot, capable, could, could not, impossible, incapable, is ... able, may ... be able, miraculous powers, possible, power, powerful, powerfully, powers, was ... able, were ... able, will ... be able, won

### praise

#### Related Ideas:

praiseworthy

#### Definition:

To praise someone is to express admiration and honor for that person. Something that is praiseworthy is good and deserves to be praised.

* People praise God because of how great he is and because of all the amazing things he has done as the Creator and Savior of the world.
* Praise for God often includes being thankful for what he has done.
* Music and singing is often used as a way to praise God.
* Praising God is part of what it means to worship him.

#### Translation Suggestions:

* The term to "praise" could also be translated as to "speak well of" or to "highly honor with words" or to "say good things about."
* The noun "praise" could be translated as "spoken honor" or "speech that honors" or "speaking good things about."

(See also: worship)

#### Bible References:

* 2 Corinthians 01:03
* Acts 02:47
* Acts 13:48
* Daniel 03:28
* Ephesians 01:03
* Genesis 49:8
* James 03:9-10
* John 05:41-42
* Luke 01:46
* Luke 01:64-66
* Luke 19:37-38
* Matthew 11:25-27
* Matthew 15:29-31

#### Word Data:

* Strong's: H1288, H1289, H1319, H1984, H2142, H2167, H7121, H8416, G1392, G1843, G2127, G2128, G2129, G2980, G3170, G3853, G5485, G5567

#### Forms Found in the English ULB:

praise, praised, praises, praiseworthy, praising, sing praise, sing praises

### pray

#### Related Ideas:

prayer

#### Definition:

The terms "pray" and "prayer" refer to talking with God. These terms are used to refer to people trying to talk to a false god.

* People can pray silently, talking to God with their thoughts, or they can pray aloud, speaking to God with their voice. Sometimes prayers are written down, such as when David wrote his prayers in the Book of Psalms.
* Prayer can include asking God for mercy, for help with a problem, and for wisdom in making decisions.
* Often people ask God to heal people who are sick or who need his help in other ways.
* People also thank and praise God when they are praying to him.
* Praying includes confessing our sins to God and asking him to forgive us.
* Talking to God is sometimes called "communing" with him as our spirit communicates with his spirit, sharing our emotions and enjoying his presence.
* This term could be translated as "talking to God" or "communicating with God." The translation of this term should be able to include praying that is silent.

(See also: god, forgive, praise)

#### Bible References:

* 1 Thessalonians 03:09
* Acts 08:24
* Acts 14:26
* Colossians 04:04
* John 17:09
* Luke 11:1
* Matthew 05:43-45
* Matthew 14:22-24

#### Word Data:

* Strong's: H577, H1156, H2470, H3908, H6279, H6293, H6419, H6739, H7592, H7879, H8034, H8605, G154, G1162, G1189, G1783, G2065, G2171, G2172, G3870, G4335, G4336

#### Forms Found in the English ULB:

heard ... prayer, pray, prayed, prayer, prayers, praying, prays, urgently pray

### preach

#### Related Ideas:

preacher

#### Definition:

To "preach" means to speak to a group of people, teaching them about God and urging them to obey him.

* Often preaching is done by one person to a large group of people. It is usually spoken, not written.
* "Preaching" and "teaching" are similar, but are not exactly the same.
* "Preaching" mainly refers to publicly proclaiming spiritual or moral truth, and urging the audience to respond. "Teaching" is a term that emphasizes instruction, that is, giving people information or teaching them how to do something.
* The term "preach" is usually used with the word "gospel."
* What a person has preached to others can also be referred to in general as his "teachings."

(See also: good news, Jesus, kingdom of God)

#### Bible References:

* 2 Timothy 04:1-2
* Acts 08:4-5
* Acts 10:42-43
* Acts 14:21-22
* Acts 20:25
* Luke 04:42
* Matthew 03:1-3
* Matthew 04:17
* Matthew 12:41
* Matthew 24:14
* Acts 09:20-22
* Acts 13:38-39
* Jonah 03:1-3
* Luke 04:18-19
* Mark 01:14-15
* Matthew 10:26

#### Word Data:

* Strong's: G312, G518, G1344, G2097, G2511, G2782, G2783, G2784, G2980, G3142, G3870, G4283

#### Forms Found in the English ULB:

preach, preached, preacher, preaching

### precious

#### Related Ideas:

costly, expensive, valuable

#### Definitions:

The term "precious" describes people or things that are considered to be very valuable.

* The term "precious stones" or "precious jewels" refers to rocks and minerals that are colorful or have other qualities that make them beautiful or useful.
* Examples of precious stones include diamonds, rubies, and emeralds.
* Gold and silver are called "precious metals."
* Yahweh says that his people are "precious" in his sight (Isaiah 43:4).
* Peter wrote that a gentle and quiet spirit is precious in God's sight (1 Peter 3:4).
* The terms "costly" and "expensive" describe something that costs a lot of money to buy.

#### Translation Suggestions:

* The term "precious' could also be translated as "valuable" or "very dear" or "cherished" or "highly valued."

(See also: gold, silver)

#### Bible References:

* 2 Peter 01:01
* Acts 20:22-24
* Daniel 11:38-39
* Lamentations 01:7
* Luke 07:2-5
* Psalms 036:08

#### Word Data:

* Strong's: H1431, H2530, H2532, H2667, H2896, H3357, H3365, H3366, H3368, H4022, H4030, H4261, H4262, H5238, H7939, H8443, G927, G1784, G2472, G2570, G4185, G4186, G5092, G5093

#### Forms Found in the English ULB:

costly, expensive, precious, precious things, precious treasures, valuable, valuables

### predestine

#### Related Ideas:

decide in advance

#### Definition:

The terms "predestine" and "predestined" refer to deciding or planning beforehand that something will happen.

* This term especially refers to God predestining people to receive eternal life.
* Sometimes the word "foreordain" is used, which also means to decide beforehand.

#### Translation Suggestions:

* The term "predestine" could also be translated as "decide before" or "decide ahead of time."
* The term "predestined" could be translated as "decided long ago" or "planned ahead of time" or "decided beforehand."
* A phrase such as "predestined us" could be translated as "decided long ago that we" or "already decided ahead of time that we."
* Note that the translation of this term should be different from the translation of the term "foreknew."

(See also: foreknow)

#### Bible References:

* 1 Corinthians 02:6-7

#### Word Data:

* Strong's: G4309

#### Forms Found in the English ULB:

decided in advance, predestine, predestined

### prey

#### Related Ideas:

birds of prey, prey on

#### Definition:

The term "prey" refers to something that is hunted, usually an animal that is used for food.

* When animals "prey on" other animals, it means that they look for other animals and they kill and eat them.
* A "bird of prey" is a bird that preys on other animals.

The terms "prey" and "prey on" can be used figuratively.

* In a figurative sense, "prey" can refer to a person who is taken advantage of, abused, or oppressed by a more powerful person.
* To "prey on" people means to take advantage of them by oppressing them or stealing something from them.

#### Picture of predator and Prey:

<image: https://content.bibletranslationtools.org/WycliffeAssociates/en\_tw/raw/branch/master/PNGs/p/Preyon.png>

#### Translation Suggestions

* The term "prey" could also be translated as "hunted animal" or "hunted one" or "victim."

(See also: oppress)

#### Bible References:

* Jeremiah 12:09
* Psalms 104:21

#### Word Data:

* Strong's: H400, H957, H962, H2963, H2964, H5706, H5861, H6561, H7997

#### Forms Found in the English ULB:

birds of prey, prey, prey on

### priest

#### Related Ideas:

priesthood, priestly office

#### Definition:

In the Bible, a priest was someone who was chosen to offer sacrifices to God on behalf of God's people. The "priesthood" was the name for the office or condition of being a priest.

* In the Old Testament, God chose Aaron and his descendants to be his priests for the people of Israel.
* The "priesthood" was a right and a responsibility that was passed down from father to son in the Levite clan.
* The Israelite priests had the responsibility of offering the people's sacrifices to God, along with other duties in the temple.
* Priests also offered regular prayers to God on behalf of his people and performed other religious rites.
* The priests pronounced formal blessings on people and taught them God's laws.
* In Jesus' time, there were different levels of priests, including the chief priests and the high priest.
* Jesus is our "great high priest" who intercedes for us in God's presence. He offered himself as the ultimate sacrifice for sin. This means that the sacrifices made by human priests are no longer needed.
* In the New Testament, every believer in Jesus is called a "priest" who can come directly to God in prayer to intercede for himself and other people.
* In ancient times, there were also pagan priests who presented offerings to false gods such as Baal.

#### Translation Suggestions:

* Depending on the context, the term "priest" could be translated as "sacrifice person" or "God's intermediary" or "sacrificial mediator" or "person God appoints to represent him."
* The translation of "priest" should be different from the translation of "mediator."
* Some translations may prefer to always say something like "Israelite priest" or "Jewish priest" or "Yahweh's priest" or "priest of Baal" to make it clear that this does not refer to a modern-day type of priest.
* The term used to translate "priest" should be different from the terms for "chief priest" and "high priest" and "Levite" and "prophet."

(See also: Aaron, chief priests, high priest, mediator, sacrifice)

#### Bible References:

* 2 Chronicles 06:41
* Genesis 14:17-18
* Genesis 47:22
* John 01:19-21
* Luke 10:31
* Mark 01:44
* Mark 02:25-26
* Matthew 08:4
* Matthew 12:04
* Micah 03:9-11
* Nehemiah 10:28-29
* Nehemiah 10:34-36
* Revelation 01:06

#### Word Data:

* Strong's: H3547, H3548, H3549, H3550, G748, G749, G2405, G2406, G2407, G2409, G2420

#### Forms Found in the English ULB:

priest, priest's, priesthood, priestly, priestly office, priests, priests', served as a priest

### prince

#### Related Ideas:

princess

#### Definition:

A "prince" is the son of a king. A "princess" is a daughter of a king.

* The term "prince" is often used figuratively to refer to a leader, ruler, or other powerful person.
* Because of Abraham's wealth and importance, he was referred to as a "prince" by the Hittites he was living among.
* In the book of Daniel, the term "prince" is used in the expressions "prince of Persia" and "prince of Greece," which in those contexts probably refer to powerful evil spirits who had authority over those regions.
* The archangel Michael is also referred to as a "prince" in the book of Daniel.
* Sometimes in the Bible Satan is referred to as "the prince of this world."
* Jesus is called the "Prince of Peace" and the "Prince of Life."
* In Acts 2:36, Jesus is referred to as "Lord and Christ" and in Acts 5:31 he is referred to as "Prince and Savior," showing the parallel meaning of "Lord" and "Prince."

#### Translation Suggestions:

* Ways to translate "prince" could include, "king's son" or "ruler" or "leader" or "chieftain" or "captain."
* When referring to angels, this could also be translated as, "spirit ruler" or "leading angel."
* When referring to Satan or other evil spirits, this term could also be translated as, "evil spirit ruler" or "powerful spirit leader" or "ruling spirit," depending on the context.

(See also: angel, authority, Christ, demon, lord, power, ruler, Satan, Savior, spirit)

#### Bible References:

* Acts 05:29-32
* Genesis 12:15
* Genesis 49:26
* Luke 01:52

#### Word Data:

* Strong's: H117, H2831, H3548, H4502, H5057, H5081, H5139, H5257, H5387, H5461, H5633, H5993, H6579, H7333, H7786, H8269, H8282, H8323, G747, G758, G1413, G3175

#### Forms Found in the English ULB:

prince, princes, princess, princesses

### prison

#### Related Ideas:

custody, dungeon, imprison, imprisonment, prisoner

#### Definition:

The term "prison" refers to a place where criminals are kept as a punishment for their crimes. A "prisoner" is someone who has been put in the prison.

* The term "prisoners" can also refer in general to people who have been captured by an enemy and kept somewhere against their will.
* The term "imprisoned" means "kept in a prison" or "kept in captivity."
* Many prophets and other servants of God were put in prison even though they had not done anything wrong.
* To "hold someone in custody" is to put him in a prison or other place from which he cannot escape. Sometimes people were held in custody while they waited to be judged in a trial.
* A "dungeon" is an underground prison that is dark and damp.

#### Translation Suggestions:

* Another word for "prison" is "jail."
* The term "prison" could also be translated as "dungeon" in contexts where the prison is probably underground or beneath the main part of a palace or other building.
* The term "prisoners" can also be translated as "captives." Other ways to translate "imprisoned" could be "kept as a prisoner" or "kept in captivity" or "held captive" or "shut up."

(See also: captive)

#### Bible References:

* Acts 25:04
* Ephesians 04:01
* Luke 12:58
* Luke 22:33-34
* Mark 06:17
* Matthew 05:26
* Matthew 14:03
* Matthew 25:34-36

#### Word Data:

* Strong's: H612, H613, H615, H616, H631, H953, H1004, H1540, H3608, H3628, H3947, H4115, H4307, H4455, H4525, H5470, H6495, H7617, H7622, H7628, G1198, G1199, G1200, G1201, G1202, G1210, G2252, G3612, G4788, G4869, G5084, G5438, G5439

#### Forms Found in the English ULB:

custody, dungeon, held ... in custody, hold ... in custody, holding ... in custody, imprison, imprisoned, imprisonment, imprisonments, imprisons, prison, prisoner, prisoners, prisons

### profane

#### Definition:

To profane something means to act in a way that defiles, pollutes, or disrespects something that is holy.

* A profane person is one who acts in a way that is unholy and dishonoring of God.
* The verb to "profane" could be translated as to "treat as unholy" or to "be irreverent toward" or to "dishonor."
* God told the Israelites that they "profaned" themselves with idols, meaning that the people were making themselves "unclean" or "dishonored" by this sin. They were also dishonoring God.
* Depending on the context, the adjective "profane" could be translated as "dishonoring" or "godless" or "unholy."

(See also: defile, holy, clean)

#### Bible References:

* 2 Timothy 02:16-18
* Ezekiel 20:09
* Malachi 01:10-12
* Matthew 12:05
* Numbers 18:30-32

#### Word Data:

* Strong's: H2455, H2490, H2491, H5234, H8610, G952, G953

#### Forms Found in the English ULB:

profane, profaned, profaning

### profit

#### Related Ideas:

profitable, unprofitable

#### Definition:

In general, the terms "profit" and "profitable" refer to gaining something good through doing certain actions or behaviors.

Something is "profitable" to someone if it brings them good things or if it helps them bring about good things for other people.

* More specifically, the term "profit" often refers to money that is gained from doing business. A business is "profitable" if it gains more money than it spends.
* Actions are profitable if they bring about good things for people.
* 2 Timothy 3:16 says that all Scripture is "profitable" for correcting and training people in righteousness. This means that the Bible's teachings are helpful and useful for teaching people to live according to God's will.

The term "unprofitable" means to not be useful.

* It literally means to not profit anything or to not help someone gain anything.
* Something that is unprofitable is not worth doing because it does not give any benefit.
* This could be translated as "useless" or "worthless" or "not useful" or "unworthy" or "not beneficial" or "giving no benefit."

To "take advantage of" someone is to make extra profit from him because he is weak and unable to demand greater return.

(See also: worthy)

#### Translation Suggestions:

* Depending on the context, the term "profit" could also be translated as "benefit" or "help" or "gain."
* The term "profitable" could be translated as "useful" or "beneficial" or "helpful."
* To "profit from" something could be translated as "benefit from" or "gain money from" or "receive help from."
* In the context of a business, "profit" could be translated with a word or phrase that means "money gained" or "surplus of money" or "extra money."

#### Bible References:

* Job 15:03
* Proverbs 10:16
* Jeremiah 02:08
* Ezekiel 18:12-13
* John 06:63
* Mark 08:36
* Matthew 16:26
* 2 Peter 02:1-3

#### Word Data:

* Strong's: H1214, H3148, H3276, H3504, H4195, H4768, H5532, H7939, H7965, G147, G512, G890, G1281, G2108, G2585, G2770, G2771, G3408, G3685, G4122, G4297, G4851, G5622, G5623

#### Forms Found in the English ULB:

profit, profitable, profits, treated ... violently for profit, unprofitable

### promise

#### Related Ideas:

binding promise

#### Definition:

A promise is a pledge to do a certain thing. When someone promises something, it means he is committing to do something.

* The Bible records many promises that God has made for his people.
* Promises are an important part of formal agreements such as covenants.
* A promise is often accompanied by an oath to confirm that it will be done.

#### Translation Suggestions:

* The term "promise" could be translated as "commitment" or "assurance" or "guarantee."
* To "promise to do something" could be translated as "assure someone that you will do something" or "commit to doing something."

(See also: covenant, oath, vow)

#### Bible References:

* Galatians 03:15-16
* Genesis 25:31-34
* Hebrews 11:09
* James 01:12
* Numbers 30:02

#### Word Data:

* Strong's: H530, H562, H632, H1696, H2778, H3709, G1860, G1861, G1862, G3670, G4279

#### Forms Found in the English ULB:

makes binding promises, promise, promised, promises

### prophet

#### Related Ideas:

prophecy, prophesy, prophetic, seer

#### Definition:

A "prophet" is a man who speaks God's messages to people. A woman who does this is called a "prophetess."

* Often prophets warned people to turn away from their sins and obey God.
* A "prophecy" is the message that the prophet speaks. To "prophesy" means to speak God's messages.
* Often the message of a prophecy was about something that would happen in the future.
* Many prophecies in the Old Testament have already been fulfilled.
* In the Bible the collection of books written by prophets are sometimes referred to as "the prophets."
* For example the phrase, "the law and the prophets" is a way of referring to all the Hebrew scriptures, which are also known as the "Old Testament."
* An older term for a prophet was "seer" or "someone who sees."
* Sometimes the term "seer" refers to a false prophet or to someone who practices divination.

#### Translation Suggestions:

* The term "prophet" could be translated as "God's spokesman" or "man who speaks for God" or "man who speaks God's messages."
* A "seer" could be translated as, "person who sees visions" or "man who sees the future from God."
* The term "prophetess" could be translated as, "spokeswoman for God" or "woman who speaks for God" or "woman who speaks God's messages."
* Ways to translate "prophecy" could include, "message from God" or "prophet message."
* The term "prophesy" could be translated as "speak words from God" or "tell God's message."
* The figurative expression, "law and the prophets" could also be translated as, "the books of the law and of the prophets" or "everything written about God and his people, including God's laws and what his prophets preached."
* When referring to a prophet (or seer) of a false god, it may be necessary to translate this as "false prophet (seer)" or "prophet (seer) of a false god" or "prophet of Baal," for example.

(See also: Baal, divination, god, false prophet, fulfill, law of Moses, vision)

#### Bible References:

* 1 Thessalonians 02:14-16
* Acts 03:25
* John 01:43-45
* Malachi 04:4-6
* Matthew 01:23
* Matthew 02:18
* Matthew 05:17
* Psalm 051:01

#### Word Data:

* Strong's: H2372, H2374, H4853, H5012, H5013, H5016, H5017, H5029, H5030, H5031, H5046, H5197, H7200, H7203, G2495, G4394, G4395, G4396, G4397, G4398, G5578

#### Forms Found in the English ULB:

give ... prophecies, prophecies, prophecy, prophesied, prophesies, prophesy, prophesying, prophet, prophet's, prophetess, prophetic, prophets, seer, seer's, seers, seers'

### propitiation

#### Definition:

The term "propitiation" refers to a sacrifice that is made to satisfy or fulfill the justice of God and to appease his wrath.

* The offering of the sacrificial blood of Jesus Christ is the propitiation to God for mankind's sins.
* Jesus' death on the cross appeased God's wrath against sin. This provided a way for God to look on people with favor and offer them eternal life.

#### Translation Suggestions:

* This term could be translated as "appeasement" or "causing God to forgive sins and grant favor to people."
* The word "atonement" is close in meaning to "propitiation." It is important to compare how these two terms are used.

(See also: atonement, eternity, forgive, sacrifice)

#### Bible References:

* 1 John 02:02
* 1 John 04:10
* Romans 03:25-26

#### Word Data:

* Strong's: G2433, G2434, G2435

#### Forms Found in the English ULB:

propitiation

### prosper

#### Related Ideas:

prosperity, prosperous

#### Definition:

The term "prosper" generally refers to living well and can refer to prospering physically or spiritually. When people or countryies are "prosperous," it means they are wealthy and have all that they need to be successful. They are experiencing "prosperity."

* The term "prosperous" often refers to success in owning money and property or in producing everything needed for people to live well.
* In the Bible, the term "prosperous" also includes good health and being blessed with children.
* A "prosperous" city or country is one that has many people, good production of food, and businesses that bring in plenty of money.
* The Bible teaches that a person will prosper spiritually when he obeys God's teachings. He will also experience the blessings of joy and peace. God does not always give people a lot of material wealth, but he will always prosper them spiritually as they follow his ways.

#### Translation Suggestions:

* Depending on the context, the term "prosper" could also be translated as "succeed spiritually" or "be blessed by God" or "experience good things" or "live well."
* The term "prosperous" could also be translated as "successful" or "wealthy" or "spiritually fruitful."
* "Prosperity" could also be translated as "well-being" or "wealth" or "success" or "abundant blessings."
* "Welfare" is another word for "prosperity."

(See also: bless, fruit, spirit)

#### Bible References:

* 1 Chronicles 29:22-23
* Deuteronomy 23:06
* Job 36:11
* Leviticus 25:26-28
* Psalms 001:3

#### Word Data:

* Strong's: H202, H1129, H1767, H1878, H1879, H1995, H2428, H2896, H2898, H2981, H3027, H3190, H3444, H3498, H3519, H3787, H4195, H5381, H6500, H6509, H6555, H6743, H6744, H7230, H7487, H7919, H7951, H7961, H7963, H7965, H8454, G2137

#### Forms Found in the English ULB:

caused ... to prosper, prosper, prospered, prospering, prosperity, prosperous

### prostitute

#### Related Ideas:

prostitution

#### Definition:

The terms "prostitute" and "harlot" both refer to a person who performs sexual acts for money or for religious rites. Prostitutes or harlots were usually female, but some were male.

* In the Bible, the word "prostitute" is sometimes used figuratively to refer to a person who worships false gods or who practices witchcraft.
* The expression "play the harlot" means to act like a harlot by being sexually immoral. This expression is also used in the Bible to refer to a person who worships idols.
* To "prostitute oneself" to something means to be sexually immoral or when used figuratively, to be unfaithful to God by worshiping false gods.
* In ancient times, some pagan temples used male and female prostitutes as part of their rituals.
* This term could be translated by the word or phrase that is used in the project language to refer to a prostitute. Some languages may have a euphemistic term that is used for this.

(See also: adultery, god, sexual immorality, god)

#### Bible References:

* Genesis 34:31
* Genesis 38:21
* Luke 15:30
* Matthew 21:31

#### Word Data:

* Strong's: H2154, H2181, H2183, H2185, H6945, H6948, H8457, G4204

#### Forms Found in the English ULB:

act like a prostitute, acted like a prostitute, acted like prostitutes, prostitute, prostitute's, prostituted, prostitutes, prostitution

### prostrate

#### Definition:

The term "prostrate" means to be lying face down, stretched out on the ground.

* To "fall prostrate" or to "prostrate oneself" before someone means to suddenly bow down very low or in front of that person.
* Usually this position of being prostrate is a response that shows shock, amazement, and awe because of something miraculous that happened. It also shows honor and respect for the person being bowed to.
* Being prostrate also was a way to worship God. People often responded this way to Jesus in thanksgiving and worship when he did a miracle or to honor him as a great teacher.
* Depending on the context, ways to translate "prostrated" could include "bowed down low with the face to the ground" or "worshiped him by lying face down in front of him" or "bowed down low to the ground in amazement" or "worshiped."
* The phrase "will not prostrate ourselves" could be translated as "will not worship" or "will not lie face down in worship" or "will not bow down and worship."
* "Prostrate himself to" could also be translated as "worship" or "bow down in front of."

(See also: awe, bow)

#### Bible References:

* 2 Kings 17:36-38
* Genesis 43:28
* Revelation 19:3-4

#### Word Data:

* Strong's: H5307, H5457, H6440, H6915, H7812

#### Forms Found in the English ULB:

prostrate, prostrated

### proud

#### Related Ideas:

pride, prideful

#### Definition:

The terms "proud" and "prideful" refer to a person thinking too highly of himself, and especially, thinking that he is better than other people.

* A proud person often does not admit his own faults. He is not humble.
* Pride can lead to disobeying God in other ways.
* The terms "proud" and "pride" can also be used in a positive sense, such as being "proud of" what someone else has achieved and being "proud of" your children. The expression "take pride in your work" means to find joy in doing your work well.
* Someone can be proud of what he has done without being prideful about it. Some languages have different words for these two different meanings of "pride."
* The term "prideful" is always negative, with the meaning of being "arrogant" or "conceited" or "self-important."

#### Translation Suggestions:

* The noun "pride" could be translated as "arrogance" or "conceit" or "self-importance."
* In other contexts, "pride" could be translated as "joy" or "satisfaction" or "pleasure."
* To be "proud of" could also be translated as "happy with" or "satisfied with" or "joyful about (the accomplishments of)."
* The phrase "take pride in your work" could be translated as, "find satisfaction in doing your work well."
* The expression "take pride in Yahweh" could also be translated as "be delighted about all the wonderful things Yahweh has done" or "be happy about how amazing Yahweh is."

(See also: arrogant, humble, joy)

#### Bible References:

* 1 Timothy 03:6-7
* 2 Corinthians 01:12
* Galatians 06:3-5
* Isaiah 13:19
* Luke 01:51

#### Word Data:

* Strong's: H1341, H1343, H1344, H1346, H1347, H1348, H1349, H1361, H1362, H1363, H1364, H1396, H1466, H1467, H1984, H2086, H2087, H3093, H3238, H3513, H4062, H1431, H4791, H5965, H7295, H7312, H7342, H7311, H7830, H8597, G1391, G1392, G2744, G2745, G2746, G3173, G5187, G5229, G5243, G5244, G5308, G5309, G5426

#### Forms Found in the English ULB:

pride, prideful, proud, proudly, source of pride

### proverb

#### Definition:

A proverb is a short statement that expresses some wisdom or truth.

* Proverbs are powerful because they are easy to remember and repeat.
* Often a proverb will include practical examples from everyday life.
* Some proverbs are very clear and direct, while others are more difficult to understand.
* King Solomon was known for his wisdom and wrote over 1,000 proverbs.
* Jesus often used proverbs or parables when he taught people.
* Ways to translate "proverb" could include "wise saying" or "true word."

(See also: Solomon, true, wise)

#### Bible References:

* 1 Kings 04:32-34
* 1 Samuel 24:12-13
* 2 Peter 02:22
* Luke 04:24
* Proverbs 01:1-3

#### Word Data:

* Strong's: H2420, H4911, H4912, G3850, G3942

#### Forms Found in the English ULB:

proverb, proverbs, speak ... proverb

### province

#### Related Ideas:

provincial

#### Definitions:

A province is a division or part of a nation or empire. The term "provincial" describes something that is related to a province, such as a provincial governor.

* For example, the ancient Persian Empire was divided up into provinces such as Media, Persia, Syria, and Egypt.
* During the time of the New Testament, the Roman Empire was divided up into provinces such as Macedonia, Asia, Syria, Judea, Samaria, Galilee, and Galatia.
* Each province had its own ruling authority, who was subject to the king or ruler of the empire. This ruler was sometimes called a "provincial official" or "provincial governor."
* The terms "province" and "provincial" could also be translated as "region" and "regional."

(See also: Asia, Egypt, Esther, Galatia, Galilee, Judea, Macedonia, Media, Rome, Samaria, Syria)

#### Bible References:

* Acts 19:30
* Daniel 03:02
* Daniel 06:02
* Ecclesiastes 02:08

#### Word Data:

* Strong's: H4082, H4083, H5675, H5676, G1885

#### Forms Found in the English ULB:

province, provinces, provincial

### provoke

#### Related Ideas:

provocation

#### Definitions:

The term "provoke" means to cause someone to experience a negative reaction or feeling.

* To provoke someone to anger means to do something that causes that person to be angry. This could also be translated as to "cause to become angry" or to "anger."
* When used in a phrase such as, "do not provoke him," this could be translated as "do not anger him" or "do not cause him to be angry" or "do not make him angry with you."

(See also: anger)

#### Bible References:

* Ezekiel 20:27-29

#### Word Data:

* Strong's: H3707, H3708, H4784, H4843, H5006, H7065, H7069, H7107, H7264, G2042, G3863, G3947, G3949, G4292

#### Forms Found in the English ULB:

provocation, provoke, provoke ... to anger, provoked, provoked ... to anger, provokes, provoking

### prudent

#### Related Ideas:

prudence, prudently

#### Definitions:

The term "prudent" describes a person who thinks carefully about his actions and makes wise decisions. It also describes what a prudent person does.

* Often "prudence" refers to the ability to make wise decisions about practical, physical matters, such as in managing money or property.
* Although "prudence" and "wisdom" are similar in meaning, often "wisdom" is more general and focuses on spiritual or moral matters.
* Depending on the context, "prudent" could also be translated as "shrewd" or "careful" or "wise."

(See also: shrewd, spirit, wise)

#### Bible References:

* Proverbs 08:4-5
* Proverbs 12:23-24
* Proverbs 27:12

#### Word Data:

* Strong's: H995, H5843, H6175, H6191, H6195, H7919, H7922

#### Forms Found in the English ULB:

behaved prudently, prudence, prudent, prudent behavior, prudently

### psalm

#### Related Ideas:

praise in song, psalmist, psalm of praise, song

#### Definition:

The term "psalm" refers to a sacred song, often in the form of a poem that was written to be sung.

* The Old Testament Book of Psalms has a collection of these songs written by King David and other Israelites such as Moses, Solomon, and Asaph, among others.
* The psalms were used by the nation of Israel in their worship of God.
* Psalms can be used to express joy, faith, and reverence, as well as pain and sorrow.
* In the New Testament, Christians are instructed to sing psalms to God as a way of worshiping him.
* A "psalmist" is someone who composes or sings psalms.

(See also: David, faith, joy, Moses, holy)

#### Bible References:

* Acts 13:33
* Acts 13:35
* Colossians 03:16
* Luke 20:42

#### Word Data:

* Strong's: H2158, H2167, H4210, G5567, G5568

#### Forms Found in the English ULB:

praise ... in song, psalm, psalmist, psalms, psalms of praise, songs

### puffed up

#### Definition:

The term "puffed up" refers literally to something that is full of air and so larger than its normal size. is a figurative expression that refers to being boastful, proud, or arrogant.

* A person who is puffed up has an attitude of feeling superior to others.
* Paul taught that knowing a lot of information or having religious experiences can lead to being "puffed up" or proud.
* Other languages may have a similar idiom or a different one that expresses this meaning, such as "having a big head."
* This could also be translated as "very proud" or "disdainful of others" or "haughty" or "thinking oneself better than others."

(See also: arrogant, proud)

#### Bible References:

* 1 Corinthians 04:6-7
* 1 Corinthians 08:01
* 2 Corinthians 12:6-7
* Habakkuk 02:04

#### Word Data:

* Strong's: H6075, G5448

#### Forms Found in the English ULB:

puffed up, puffs up

### punish

#### Related Ideas:

bring down judgment, deal with, inflict punishment, judgment, punishment, unpunished

#### Definition:

The term "punish" means to cause someone to suffer a negative consequence for doing something wrong. The term "punishment" refers to the negative consequence that is given as a result of that wrong behavior.

* Often punishment is intended to motivate a person to stop sinning.
* God punished the Israelites when they disobeyed him, especially when they worshiped false gods. Because of their sin, God allowed their enemies to attack and capture them.
* God is righteous and just, so he has to punish sin. Every human being has sinned against God and deserves punishment.
* Jesus was punished for all the evil things that every person has ever done. He received each person's punishment on himself even though he did nothing wrong and did not deserve that punishment.
* The expression "leave someone unpunished" means to decide not to punish someone for their wrongdoing.
* The expression "go unpunished" means to sin and not be punished for it. God often allows people to go unpunished as he waits for them to repent.
* To "bring down judgment" on someone is to punish him after declaring him guilty of wrongful behavior.
* Sometimes "judgment" refers to punishment.
* Sometimes "deal with" means punish.

(See also: justice, repent, righteous, sin)

#### Bible References:

* 1 John 04:18
* 2 Thessalonians 01:09
* Acts 04:21
* Acts 07:59-60
* Genesis 04:15
* Luke 23:16
* Matthew 25:46

#### Word Data:

* Strong's: H2403, H3027, H3256, H4148, H4941, H5221, H5352, H5414, H5771, H6031, H6213, H6485, H6486, H7451, H7561, H7999, H8011, H8199, G1349, G1556, G1557, G2849, G2851, G2917, G2920, G3811, G5097

#### Forms Found in the English ULB:

bring down judgment, go ... unpunished, inflicted punishment, inflicting punishment, judgment, leave ... unpunished, punish, punished, punishes, punishing, punishment, unpunished

### pure

#### Related Ideas:

impure, purge, purification, purify, purity, refine

#### Definition:

To be "pure" means to have no flaw or to have nothing mixed in that is not supposed to be there. To purify something is to cleanse it and remove anything that contaminates or pollutes it.

* In regard to Old Testament laws, "purify" and "purification" refer mainly to the cleansing from things that make an object or a person ritually unclean, such as disease, body fluids, or childbirth.
* The Old Testament also had laws telling people how to be purified from sin, usually by the sacrifice of an animal. This was only temporary and the sacrifices had to be repeated over and over again.
* In the New Testament, to be purified often refers to being cleansed from sin.
* The only way that people can be completely and permanently purified from sin is through repenting and receiving God's forgiveness, through trusting in Jesus and his sacrifice.
* Something that is "impure" is not pure.
* To "refine" is to purify metal. This is done by heating the metal over a fire until it melts and removing what should not be there.
* Someone who has pure motives is somone who only wants to do what is good.

#### Translation Suggestions:

* The term "purify" could be translated as "make pure" or "cleanse" or "cleanse from all contamination" or "get rid of all sin."
* A phrase such as "when the time for their purification was over" could be translated as "when they had purified themselves by waiting the required number of days."
* The phrase "provided purification for sins" could be translated as "provided a way for people to be completely cleansed from their sin."
* Other ways to translate "purification" could include "cleansing" or "spiritual washing" or "becoming ritually clean."
* Other ways to translate "pure motives" or "purity of motives" is "sincere" or "sincerity."

(See also: atonement, clean, spirit)

#### Bible References:

* 1 Timothy 01:05
* Exodus 31:6-9
* Hebrews 09:13-15
* James 04:08
* Luke 02:22
* Revelation 14:04

#### Word Data:

* Strong's: H571, H1249, H1305, H2134, H2135, H2141, H2212, H2398, H2403, H2889, H2890, H2891, H2892, H2893, H3795, H2896, H3800, H5079, H5343, H5462, H6337, H6884, H6942, G48, G49, G53, G54, G169, G185, G505, G1103, G1506, G2511, G2512, G2513

#### Forms Found in the English ULB:

impure, impure thing, impurities, impurity, pure, purer, purge, purification, purified, purifies, purify, purity, refine, refined, refiner, refiner's, refining

### purple

#### Definitions:

The term "purple" is the name of a color that is a mixture of blue and red.

* In ancient times, purple was a rare and highly valuable color of dye that was used to dye the clothing of kings and other high officials.
* Because it was costly and time-consuming to produce this dye, purple clothing was considered a sign of wealth, distinction, and royalty.
* Purple was also one of the colors used for the curtains in the tabernacle and temple, and for the ephod worn by the priests.
* Purple dye was extracted from a kind of sea snail by either crushing or boiling the snails or by causing them to release the dye while still alive. This was an expensive process.
* Roman soldiers put a purple royal robe on Jesus before his crucifixion, to mock him for his claim to be King of the Jews.
* Lydia from the town of Philippi was a woman who made her living by selling purple cloth.

(See also: ephod, Philippi, royal, tabernacle, temple)

#### Bible References:

* 2 Chronicles 02:13-14
* Daniel 05:7
* Daniel 05:29-31
* Proverbs 31:22-23

#### Word Data:

* Strong's: H710, H711, H713, G4209, G4210, G4211

#### Forms Found in the English ULB:

purple

### push

#### Definition:

The term "push" literally means to physically move something away using force. There are also several figurative meanings of this term.

* The expression "push away" can mean "reject" or "refuse to help."
* To "push down" can mean to "oppress" or "persecute" or "defeat."
* To "push someone out" can mean to get rid of someone or send someone away.
* The expression "push ahead" means to persevere or to continue doing something without really making sure it is right or safe.

(See also: oppress, persecute, reject)

#### Bible References:

#### Word Data:

* Strong's: H1556, H1760, H1920, H3276, H3423, H5055, H5186, H5493, G683, G4261

#### Forms Found in the English ULB:

push, push ... away, pushed, pushed ... away, pushed ... down, pushing

### qualify

#### Related Ideas:

disqualify, fail the test

#### Definition:

The term "qualify" refers to earning the right to receive certain benefits or to be recognized as having certain skills.

* A person who is "qualified" for a particular job has the necessary skills and training to do that job.
* The believer cannot earn the right to be part of God's kingdom. He is only qualified because God has redeemed him with the blood of Christ.

#### Translation Suggestions

* Depending on the context, "qualified" could be translated as "equipped" or "skilled" or "enabled."
* To "qualify" someone could be translated as to "equip" or to "enable" or to "empower."

(See also: Colossae, godly, kingdom, light, Paul, redeem)

#### Bible References:

* Daniel 01:3-5

#### Word Data:

* Strong's: H3581, G96

#### Forms Found in the English ULB:

disqualified, failed the test, qualified, qualify

### queen

#### Definition:

A queen is either the female ruler of a country or the wife of a king.

* Esther became the queen of the Persian empire when she married King Xerxes.
* Queen Jezebel was the evil wife of King Ahab.
* The Queen of Sheba was a famous ruler who came to visit King Solomon.
* A term such as "queen mother" usually referred to the mother or grandmother of a ruling king or the widow of the previous king. A queen mother had much influence; Athaliah, for example, influenced the people to worship idols.

(See also: Xerxes, Athaliah, Esther, king. Persia ruler, Sheba)

#### Bible References:

* 1 Kings 10:10
* 1 Kings 11:18-19
* 2 Kings 10:12-14
* Acts 08:27
* Esther 01:17
* Luke 11:31
* Matthew 12:42

#### Word Data:

* Strong's: H1404, H1377, H4410, H4433, H4436, H4438, H4446, H7694, H8282, G938

#### Forms Found in the English ULB:

queen, queens

### quench

#### Related Ideas:

put out, unquenchable

#### Definition:

The term "quench" means to stop something that is demanding to be satisfied. The expression "put out" can also mean the same.

* The term "quench" is usually used in the context of quenching thirst, and means to stop being thirsty by drinking something.
* The expressions "quench" and "put out" can also be used to refer to stopping a fire.
* Both thirst and fire are quenched with water.
* A fire that is "unquenchable" cannot be stopped. It continues to burn.
* Paul uses the term "quench" in a figurative way when he instructs believers to not "quench the Holy Spirit." This means to not discourage people from allowing the Holy Spirit to produce his fruits and gifts in them. Quenching the Holy Spirit means preventing the Holy Spirit from freely manifesting his power and work in people.

(See also: fruit, gift, Holy Spirit)

#### Bible References:

* 1 Thessalonians 05:19
* Ezekiel 20:47
* Isaiah 01:31
* Jeremiah 21:12

#### Word Data:

* Strong's: H1846, H3518, H7665, G762, G4570

#### Forms Found in the English ULB:

put out, quench, quenched, unquenchable

### rage

#### Related Ideas:

enrage

#### Definitions:

Rage is excessive anger what is out of control. When someone rages, it means that person is expressing anger in a destructive way.

* Rage happens when the emotion of anger causes a person to lose self control.
* When controlled by rage, people commit destructive acts and say destructive things.
* When the "nations rage," their to ungodly people disobey God and rebel against him.
* To be "filled with rage" means to have an overwhelming feeling of extreme anger.
* "Senseless rage" is rage that comes from no good reason or that prevents the angry person from thinking clearly.
* To "enrage" someone means to make them extremely angry.
* To "enrage" against someone is to be extremely angry with someone.
* When someone is "enraged" he is extremely angry."

"Rage" can also be used figuratively. \* The term to "rage" can also mean to move powerfully, in descriptions such as a "raging" storm or ocean waves that "rage."

(See also: anger, self-control)

#### Bible References:

* Acts 04:25
* Daniel 03:13
* Luke 04:28
* Numbers 25:11
* Proverbs 19:03

#### Word Data:

* Strong's: H398, H1348, H1993, H2121, H2195, H2196, H2197, H2528, H2534, H2734, H2740, H3820, H5590, H5678, H7264, H7265, H7266, H7267, H7857, G454, G1693, G2372, G2830, G3710, G5433

#### Forms Found in the English ULB:

enrage, enraged, rage, raged, rages, raging, senseless rage

### raise

#### Related Ideas:

arise, rise, risen

#### Definition:

**raise, raise up**

In general, the word "raise" means to "lift up" or "make higher."

* The figurative phrase "raise up" means to cause something to come into being or to appear. It can also mean to appoint someone to do something.
* Sometimes "raise up" means to restore or rebuild.
* "Raise" has a specialized meaning in the phrase "raise from the dead." It means to cause a dead person to become alive again.
* Sometimes "raise up" means to exalt someone or something or make someone or something truly great.

**rise, arise**

To "rise" or "arise" means to "go up" or "get up." The terms "risen," "rose," and "arose" express past action.

* When a person gets up to go somewhere, this is sometimes expressed as "he arose and went" or "he rose up and went."
* If something "arises" it means it "happens" or "begins to happen."
* Jesus predicted that he would "rise from the dead." Three days after Jesus died, the angel said, "He has risen!"
* A person who suddenly becomes important is said to "arise."

#### Translation Suggestions:

* The term "raise" or "raise up" could be translated as "lift up" or "make higher."
* To "raise up" could also be translated as to "cause to appear" or to "appoint" or to "bring into existence."
* To "raise up the strength of your enemies" could be translated as, "cause your enemies to be very strong."
* The phrase "raise someone from the dead" could be translated as "cause someone to return from death to life" or "cause someone to come back to life."
* Depending on the context, "raise up" could also be translated as "provide" or to "appoint" or to "cause to have" or "build up" or "rebuild" or "repair."
* The phrase "arose and went" could be translated as "got up and went" or "went."
* Depending on the context, the term "arose" could also be translated as "began" or "started up" or "got up" or "stood up."

(See also: resurrection, appoint, exalt)

#### Bible References:

* 2 Chronicles 06:41
* 2 Samuel 07:12
* Acts 10:40
* Colossians 03:01
* Deuteronomy 13:1-3
* Jeremiah 06:01
* Judges 02:18
* Luke 07:22
* Matthew 20:19

#### Word Data:

* Strong's: H1804, H2210, H2224, H5375, H5549, H5782, H5927, H5975, H6965, H6966, H7613, G305, G386, G393, G450, G1127, G1326, G1453, G1525, G1817, G1825, G1892, G1999, G4891, G5312

#### Forms Found in the English ULB:

arise, arisen, arises, raise, raise up, raised, raises, raising, raising up, rise, rise up, risen, rises, rising, rose

### ransom

#### Definition:

The term "ransom" refers to a sum of money or other payment that is demanded or paid for the release of a person who is held captive.

* As a verb, to "ransom" means to make a payment or to do something self-sacrificially in order to rescue someone who has been captured, enslaved or imprisoned. This meaning of "buy back" is similar to the meaning of "redeem."
* Jesus allowed himself to be killed as a ransom to free sinful people from their enslavement to sin. This act of God buying back his people through paying the penalty of their sin is also called "redemption" in the Bible.

#### Translation Suggestions:

* The term to "ransom" could also be translated as to "pay to release" or to "pay a price to free" or to "buy back."
* The phrase to "pay a ransom" could be translated as to "pay the price (of freedom)" or to "pay the penalty (to free people)" or to "make the required payment."
* The noun "ransom" could be translated as "a buying back" or "a penalty paid" or "the price paid" (to free or buy back people or land).
* The terms a "ransom" and a "redemption" have the same meaning in English but are sometimes used slightly differently. Other languages may have only one term for this concept.
* Make sure this is translated differently from "atonement."

(See also: atonement, redeem)

#### Bible References:

* 1 Timothy 02:06
* Isaiah 43:03
* Job 06:23
* Leviticus 19:20
* Matthew 20:28
* Psalms 049:07

#### Word Data:

* Strong's: H1350, H3724, H6299, H6304, G487, G3083

#### Forms Found in the English ULB:

ransom, ransomed

### reap

#### Related Ideas:

reaper

#### Definition:

The term "reap" means to harvest crops such as grain. A "reaper" is someone who harvests the crop.

* Usually reapers harvested the crops by hand, pulling up the plants or cutting them with a sharp cutting tool.
* The idea of reaping a harvest is often used figuratively to refer to telling people the good news about Jesus and bringing them into God's family.
* This term is also used figuratively to refer to the consequences that come from a person's actions, as in the saying "a man reaps what he plants."
* Other ways to translate to "reap" and "reaper" could include to "harvest" and "harvester" (or "person who harvests").

(See also: good news, harvest)

#### Bible References:

* Galatians 06:9-10
* Matthew 06:25-26
* Matthew 13:30
* Matthew 13:36-39
* Matthew 25:24

#### Word Data:

* Strong's: H4672, H7114, H7938, G2325, G2327

#### Forms Found in the English ULB:

reap, reaped, reaper, reapers, reaping, reaps

### rebel

#### Related Ideas:

rebellion, rebellious, rebelliousness

#### Definition:

The term "rebel" means to refuse to submit to someone's authority. A "rebellious" person often disobeys and does evil things. This kind of person is called "a rebel."

* A person is rebelling when he does something the authorities over him have told him not to do.
* A person can also rebel by refusing to do what the authorities have commanded him to do.
* Sometimes people rebel against their government or leader who is ruling over them.
* The term to "rebel" could also be translated as to "disobey" or to "revolt," depending on the context.
* "Rebellious" could also be translated as "continually disobedient" or "refusing to obey."
* The term "rebellion" means "refusal to obey" or "disobedience" or "law-breaking."
* The phrase "the rebellion" or "a rebellion" can also refer to an organized group of people who publicly rebel against ruling authorities by breaking the law and attacking leaders and other people. Often they try to get other people to join them in rebelling.

(See also: authority, governor)

#### Bible References:

* 1 Kings 12:18-19
* 1 Samuel 12:14
* 1 Timothy 01:9-11
* 2 Chronicles 10:17-19
* Acts 21:38
* Luke 23:19

#### Word Data:

* Strong's: H4754, H4775, H4776, H4777, H4779, H4780, H4784, H4805, H5327, H5627, H5637, H6586, H6588, H7300, H7846, G436, G485, G498, G506, G3893, G4955

#### Forms Found in the English ULB:

rebel, rebelled, rebelling, rebellion, rebellious, rebelliousness, rebels, revolt

### rebuke

#### Related Ideas:

correct, correction

#### Definition:

To rebuke is to give someone a stern verbal correction, often in order to help that person turn away from sin. Such a correction is a rebuke.

* A rebuke is typically given to prevent those who committed a wrong from further involving themselves in sin.
* The book of Proverbs instructs parents to rebuke their children when they are disobedient.
* The New Testament commands Christians to rebuke other believers when they are clearly disobeying God.

#### Translation Suggestions:

* This could be translated by "sternly correct" or "admonish."
* The phrase "a rebuke" could be translated by "a stern correction" or "a strong criticism."
* "Without rebuke" could be translated as "without admonishing" or "without criticism."

(See also admonish, disobey)

#### Bible References:

* Mark 01:23-26
* Mark 16:14
* Matthew 08:26-27
* Matthew 17:17-18

#### Word Data:

* Strong's: H1605, H1606, H2778, H2781, H3198, H3256, H4045, H4148, H7626, H8156, H8433, G1649, G1651, G1969, G2008, G3679

#### Forms Found in the English ULB:

correct, corrected, correction, corrections, corrects, give correction, rebuke, rebuked, rebukes

### receive

#### Related Ideas:

abstain, receiver

#### Definition:

The term "receive" generally means to get or accept something that is given, offered, or presented.

* To "receive" can also mean to suffer or experience something, as in "he received punishment for what he did."
* There is also a special sense in which we can "receive" a person. For example, to "receive" guests or visitors means to welcome them and treat them with honor in order to build a relationship with them.
* To "receive the gift of the Holy Spirit" means we are given the Holy Spirit and welcome him to work in and through our lives.
* To "receive Jesus" means to accept God's offer of salvation through Jesus Christ.
* When a blind person "receives his sight" means that God has healed him and enabled him to see.
* The word "abstain" means to refuse to take or receive or have something.

#### Translation Suggestions:

* Depending on the context, "receive" could be translated as "accept" or "welcome" or "experience" or "be given."
* The expression "you will receive power" could be translated as "you will be given power" or "God will give you power" or "power will be given to you (by God)" or "God will cause the Holy Spirit to work powerfully in you."
* The phrase "received his sight" could be translated as "was able to see" or "became able to see again."

(See also: Holy Spirit, Jesus, lord, save)

#### Bible References:

* 1 John 05:09
* 1 Thessalonians 01:06
* 1 Thessalonians 04:01
* Acts 08:15
* Jeremiah 32:33
* Luke 09:05
* Malachi 03:10-12
* Psalms 049:14-15

#### Word Data:

* Strong's: H3557, H3925, H3947, H5144, H6901, H6902, H8254, G308, G324, G353, G354, G568, G588, G618, G1183, G1184, G1209, G1523, G1653, G1926, G2865, G2983, G3028, G3335, G3336, G3549, G3858, G3880, G4047, G4327, G4355, G4356, G4687, G5264, G5562

#### Forms Found in the English ULB:

abstain, receive, receive back, received, received ... in full, receiver, receives, receiving

### reconcile

#### Related Ideas:

reconciliation

#### Definition:

The term "reconcile" refers to "making peace" between people who were formerly enemies of each other. "Reconciliation" is that act of making peace

* In the Bible, this term usually refers to God reconciling people to himself through the sacrifice of his Son, Jesus Christ.
* Because of sin, all human beings are God's enemies. But because of his compassionate love, God provided a way for people to be reconciled to him through Jesus.
* Through trusting in Jesus' sacrifice as payment for their sin, people can be forgiven and have peace with God.

#### Translation Suggestions:

* The term "reconcile" could be translated as "make peace" or "restore good relations" or "cause to be friends."
* The term "reconciliation" could be translated as "restoring good relations" or "making peace" or "causing peaceful relating."

(See also: peace, sacrifice)

#### Bible References:

* 2 Corinthians 05:19
* Colossians 01:18-20
* Matthew 05:24
* Proverbs 13:17-18
* Romans 05:10

#### Word Data:

* Strong's: G525, G604, G1259, G2643, G2644

#### Forms Found in the English ULB:

reconcile, reconciled, reconciles, reconciliation, reconciling

### redeem

#### Related Ideas:

redeemer, redemption

#### Definition:

To "redeem" and "redemption" refer to buy back something or someone that was previously owned or held captive. "Redemption" is the action of doing that. A "redeemer" is someone who redeems something or someone.

* God gave laws to the Israelites about how to redeem people or things.
* For example, someone could redeem a person who was in slavery by paying the price so that the slave could go free. The word "ransom" also refers to this practice.
* If someone's land had been sold, a relative of that person could "redeem" or "buy back" that land so that it would stay in the family.
* These practices show how God redeems people who are in slavery to sin. When he died on the cross, Jesus paid the full price for people's sins and redeemed all those who trust in him for salvation. People who have been redeemed by God are set free from sin and its punishment.

#### Translation Suggestions:

* Depending on the context, the term "redeem" could also be translated as "buy back" or "pay to free (someone)" or "ransom."
* The term "redemption" could be translated as "ransom" or "freedom payment" or "the buying back."
* The words "ransom" and "redeem" have basically the same meaning, so some languages may have only one term to translate both these terms. The word "ransom," however, can also mean the payment necessary.

(See also: free, ransom)

#### Bible References:

* Colossians 01:13-14
* Ephesians 01:7-8
* Ephesians 05:16
* Galatians 03:13-14
* Galatians 04:05
* Luke 02:38
* Ruth 02:20

#### Word Data:

* Strong's: H1350, H1353, H6299, H6302, H6306, H6304, H7069, G629, G1805, G3084, G3085

#### Forms Found in the English ULB:

redeem, redeemed, redeemer, redeems, redemption

### reed

#### Definitions:

The term "reed" refers to a plant with a long stalk that grows in the water, usually along the edge of a river or stream.

* The reeds in the Nile River where Moses was hidden as a baby were also called "bulrushes." They were tall, hollow stalks growing in dense clumps in the river water.
* These fibrous plants were used in ancient Egypt for making paper, baskets, and boats.
* The stalk of the reed plant is flexible and is easily bent over by the wind.

(See also: Egypt, Moses, Nile River)

#### Bible References:

* 1 Kings 14:15
* Luke 07:24
* Matthew 11:07
* Matthew 12:20
* Psalm 068:30

#### Word Data:

* Strong's: H98, H100, H260, G4464, H5488, H6169, H7070, G2563

#### Forms Found in the English ULB:

reed, reeds

### refuge

#### Related Ideas:

refugee, shelter

#### Definition:

The term "refuge" refers to a place or condition of safety and protection. A "refugee" is someone who is seeking a safe place. A "shelter" refers to a place that can protect from weather or danger.

* In the Bible, God is often referred to as a refuge where his people can be safe, protected, and cared for.
* The term "city of refuge" in the Old Testament referred to one of several cities where a person who accidentally killed someone could go for protection from people who would attack them in revenge.
* A "shelter" is often a physical structure such as a building or roof that can provide protection to people or animals.
* Sometimes "shelter" means "protection," as when Lot said that his guests were "under the shelter" of his roof. He was saying that they should be safe because he was taking responsibility to protect them as members of his household.

#### Translation Suggestions:

* The term "refuge" could be translated as "safe place" or "place of protection."
* "Refugees" are people leaving their home to escape from a dangerous situation, and could be translated as "aliens," "homeless people," or "exiles."
* Depending on the context, the term "shelter" could be translated as "something that protects" or "protection" or "protected place."
* If it refers to a physical structure, "shelter" could also be translated as "protective building" or "house of safety."
* The phrase "into safe shelter" could be translated as "into a safe place" or "into a place that will protect."
* To "find shelter" or to "take shelter" or to "take refuge" could be translated as to "find a place of safety" or to "put oneself in a protected place."

#### Bible References:

* 2 Samuel 22:3-4
* Deuteronomy 32:37-38
* Isaiah 23:14
* Jeremiah 16:19
* Numbers 35:24-25
* Psalm 046:01
* Psalms 028:08

#### Word Data:

* Strong's: H2620, H4268, H4498, H4581, H4585, H4733, H4869

#### Forms Found in the English ULB:

find refuge, refuge, refugee, refugees, shelter, sheltered, sheltering, shelters, take refuge

### reign

#### Definition:

The term to "reign" means to rule over the people of a particular country or kingdom. The reign of a king is the time period during which he is ruling.

* The term "reign" is also used to refer to God reigning as king over the entire world.
* God allowed human kings to reign over Israel after the people rejected him as their king.
* When Jesus Christ returns, he will openly reign as king over the whole world, and Christians will reign with Him.
* This term could also be translated as "absolute rule" or "rule as king."

(See also: kingdom)

#### Bible References:

* 2 Timothy 02:11-13
* Genesis 36:34-36
* Luke 01:30-33
* Luke 19:26-27
* Matthew 02:22-23

#### Word Data:

* Strong's: H3427, H4427, H4437, H4438, H4467, H4468, H4475, H4791, H4910, G936, G2231, G4821

#### Forms Found in the English ULB:

reign, reigned, reigning, reigns, set ... to reign

### reject

#### Related Ideas:

deny, despise, refuse, rejection, scorn, set aside, stay away from, throw away

#### Definition:

To "reject" someone or something means to refuse to accept that person or thing. The term "reject" can also mean to "refuse to believe in" something. To reject God or his laws means to refuse to obey him.

* To "deny" what someone says is to say that it is not true.
* To "deny" someone is to say that one does not associate with that person.
* To "despise" or "scorn" people or things is to have no respect for them.
* An "object of scorn" is someone or something that people have no respect for.

#### Translation Suggestions

* Depending on the context, the term "reject" could also be translated by "not accept" or "stop helping" or "refuse to obey" or "stop obeying."
* In some languages the idea of "reject" is expressed as "push away" or "set aside" or "stay away from."
* In the expression "stone that the builders rejected," the term "rejected" could be translated as "refused to use" or "did not accept" or "threw away" or "got rid of as worthless."
* In the context of people who rejected God's commandments, rejected could be translated as "refused to obey" his commands or "stubbornly chose to not accept" God's laws.

(See also: command, disobey, obey, stiff-necked)

#### Bible References:

* Galatians 04:12-14
* Hosea 04:6-7
* Isaiah 41:09
* John 12:48-50
* Mark 07:09

#### Word Data:

* Strong's: H936, H937, H947, H959, H2151, H2186, H2778, H2781, H3988, H5006, H5034, H5186, H5203, H5307, H5541, H5800, G114, G483, G550, G579, G580, G581, G593, G683, G720, G1609, G1848, G3868

#### Forms Found in the English ULB:

denied, denies, deny, despise, despised, despises, refuse, refused, reject, rejected, rejecting, rejection, rejects, scorn, scorns, set ... aside, sets ... aside, stay away from, throw away, tossed aside

### remnant

#### Related Ideas:

remaining

#### Definition:

The term "remnant" literally refers to people or things that are "remaining" or "left over" from a larger amount or group.

* Often a "remnant" refers to people who survive a life-threatening situation or who remain faithful to God while undergoing persecution.
* Isaiah referred to a group of Jews as being a remnant who would survive attacks from outsiders and live to return to the Promised Land in Canaan.
* Paul talks about there being a "remnant" of people who were chosen by God to receive his grace.
* The term "remnant" implies that there were other people who did not remain faithful or who did not survive or who were not chosen.
* An "escaped remnant" is a small number of people who did not die when most of their people did die in a war.

#### Translation Suggestions:

* A phrase such as "the remnant of this people" could be translated as "the rest of these people" or "the people who remain faithful" or "the people who are left."
* The "whole remnant of people" could be translated by "all the rest of the people" or "the remaining people."

#### Bible References:

* Acts 15:17
* Amos 09:12
* Ezekiel 06:8-10
* Genesis 45:07
* Isaiah 11:11
* Micah 04:6-8

#### Word Data:

* Strong's: H3498, H3499, H4422, H6413, H7604, H7605, H7611, H8300, G2640, G3005

#### Forms Found in the English ULB:

escaped remnant, remain, remained, remaining, remains, remnant

### renown

#### Related Ideas:

famous

#### Definition:

The term "renown" refers to the greatness associated with being well known and having a praiseworthy reputation. Something or someone is "renowned" if it has renown.

* A "renowned" person is someone who is well known and highly esteemed.
* "Renown" especially refers to a good reputation that is widely known over a long period of time.
* A city that is "renowned" is often well known for its wealth and prosperity.

#### Translation Suggestions:

* The term "renown" could also be translated as "fame" or "esteemed reputation" or "greatness that is well-known by many people."
* The term "renowned" could also be translated as "well known and highly esteemed" or "having an excellent reputation."
* The expression "May the Lord's name be renowned in Israel" could be translated as "May the Lord's name be well known and honored by the people of Israel."
* The phrase "men of renown" could be translated as "men well known for their courage" or "famous warriors" or "highly esteemed men."
* The expression "your renown endures through all generations" could be translated as "throughout the years people will hear about how great you are" or "your greatness is seen and heard by people in every generation."

(See also: honor)

#### Bible References:

* Genesis 06:4
* Psalms 135:12-14

#### Word Data:

* Strong's: H1984, H7121, H8034

#### Forms Found in the English ULB:

famous, renown, renowned

### repent

#### Related Ideas:

change his mind, hold back, regret, relent, repentance

#### Definition:

The terms "repent" and "repentance" refer to turning away from sin and turning back to God.

* To "repent" literally means to "change one's mind."
* In the Bible, "repent" usually means to turn away from a sinful, human way of thinking and acting, and to turn to God's way of thinking and acting.
* When people truly repent of their sins, God forgives them and helps them start obeying him.
* A person who "relents" decides not to punish another person.
* A person who "regrets" having done something wishes he had never done that thing.

#### Translation Suggestions:

* The term "repent" can be translated with a word or phrase that means "turn back (to God)" or "turn away from sin and toward God" or "turn toward God, away from sin."
* Often the term "repentance" can be translated using the verb "repent." For example, "God has given repentance to Israel" could be translated as "God has enabled Israel to repent."
* Other ways to translate "repentance" could include "turning away from sin" or "turning to God and away from sin."

(See also: forgive, sin, turn)

#### Bible References:

* Acts 03:19-20
* Luke 03:3
* Luke 03:8
* Luke 05:32
* Luke 24:47
* Mark 01:14-15
* Matthew 03:03
* Matthew 03:11
* Matthew 04:17
* Romans 02:04

#### Word Data:

* Strong's: H5162, H8133, G278, G3338, G3340, G3341

#### Forms Found in the English ULB:

change ... mind, changed ... mind, hold back, regret, regretted, relent, relented, relenting, repent, repentance, repented, repents

### report

#### Related Ideas:

account, bring news, give an account, news, rumor

#### Definition:

The term to "report" means to tell people about something that happened, often giving details about that event. A "report" is what is told, and can be spoken or written.

* "Report" could also be translated as "tell" or "explain" or "tell the details of."
* The expression "Report this to no one" could be translated as, "Don't talk about this with anyone" or "Don't tell anyone about this."
* Ways to translate "a report" could include "an explanation" or "a story" or "a detailed account," depending on the context.
* A "rumor" is a report that no one knows for sure is true.

#### Bible References:

* Acts 05:22-23
* John 12:38
* Luke 05:15
* Luke 08:34-35
* Matthew 28:15

#### Word Data:

* Strong's: H1319, H1681, H1696, H1697, H5046, H5608, H7725, H8034, H8052, H8085, H8088, H8435, G189, G191, G312, G518, G987, G1225, G1310, G1334, G1834, G2036, G2163, G3004, G3056, G3140, G3141, G3377

#### Forms Found in the English ULB:

account, accounts, bring ... report, brought ... news, brought ... report, gave ... a full account, give ... a full account, news, report, reported, reports, rumor, rumors, spread ... about

### reproach

#### Definition:

To reproach someone means to criticize or disapprove of that person's character or behavior. A reproach is the negative comment about the person.

* Saying that a person is "above reproach" or "beyond reproach" or "without reproach" means that this person behaves in a God-honoring way and there is little or nothing that could be said in criticism of him.
* The word "reproach" could also be translated as "accusation" or "shame" or "disgrace."
* To "reproach" could also be translated as to "rebuke" or to "accuse" or to "criticize," depending on the context.

(See also: accuse, rebuke, shame)

#### Bible References:

* 1 Timothy 05:7-8
* 1 Timothy 06:13-14
* Jeremiah 15:15-16
* Job 16:9-10
* Proverbs 18:03

#### Word Data:

* Strong's: H1442, H2659, H2778, H2781, H3637, H3639, H7036, G410, G423, G3059, G3679, G3680, G5195, G5196

#### Forms Found in the English ULB:

reproach

### rest

#### Related Ideas:

at ease, pause, refresh, relief, restless

#### Definition:

The term to "rest" literally means to stop working. Usually it means to stop working in order to relax or regain strength. A "rest" is what someone has when he stops working. To "rest secure" is to feel safe. To "rest" an object on something means to "place" or "put" it there. An object that is "resting" somewhere is simply in that place. A boat that "comes to rest" somewhere has "stopped" or "landed" there. The phrase "the rest of" refers to the remainder of something.

* God commanded the Israelites to rest on the seventh day of the week. This day of not working was called the "Sabbath" day.
* To be "at ease" is to feel safe or comfortable.
* To "pause" is to stop doing something for a while.
* To "refresh" someone is to give him rest and whatever else he needs so he can get his strength back.
* "Relief" is the rest a person has when a problem becomes less severe or ends.
* If someone is "restless," he feels anxious or bored and cannot rest.

#### Translation Suggestions:

* When Jesus said, "I will give you rest," this could also be translated as " I will cause you to stop carrying your burden" or "I will help you be at peace."
* God said, "they will not enter my rest," and this statement could be translated as "they will not experience my blessings of rest" or "they will not experience the peace that comes from trusting in me."
* The term "the rest" could be translated as "those that remain" or "all the others" or "everything that is left."

(See also: remnant, Sabbath)

#### Bible References:

* 2 Chronicles 06:41
* Genesis 02:03
* Jeremiah 06:16-19
* Matthew 11:29
* Revelation 14:11

#### Word Data:

* Strong's: H14, H1824, H1826, H2308, H3427, H3498, H3499, H3885, H4494, H4496, H4771, H5117, H5118, H5162, H5183, H5315, H5564, H6314, H6960, H7258, H7280, H7599, H7604, H7605, H7606, H7611, H7663, H7673, H7677, H7901, H7931, H7951, H7961, H8172, H8252, H8300, G372, G373, G425, G1515, G1879, G1954, G2270, G2663, G2664, G2838, G4520

#### Forms Found in the English ULB:

at ease, be at rest, give ... rest, pause, refresh, refreshed, relief, rest, rest secure, rested, rested secure, resting, resting place, resting places, restless, rests

### restore

#### Related Ideas:

bring back, mend, recover, restoration, reverse

#### Definition:

The terms "restore" and "restoration" refer to causing something to return to its original and better condition.

* When a diseased body part is restored, this means it has been "healed."
* When a broken relationship is restored, it has been "reconciled." God restores sinful people and brings them back to himself.
* When property is restored, it has been "repaired" or "replaced" or "given back" to its owner.
* When people have been restored to their home country, they have been "brought back" or "returned" to their country.
* A person who "recovers" from sickness becomes healthy again.
* A person who "recovers" a possession either finds it when it has been lost or gets it back from someone who has stolen it.

#### Translation Suggestions:

* Depending on the context, ways to translate "restore" could include "renew" or "repay" or "return" or "heal" or "bring back."
* Other expressions for this term could be "make new" or "make like new again."
* Depending on the context, "restoration" could be translated as "renewal" or "healing" or "reconciliation."

#### Bible References:

* 2 Kings 5:10
* Acts 3:21
* Acts 15:15-18
* Isaiah 49:5-6
* Jeremiah 15:19-21
* Lamentations 05:22
* Leviticus 6:5-7
* Luke 19:8
* Matthew 12:13
* Psalm 80:1-3

#### Word Data:

* Strong's: H2421, H7725, H7999, H8421, G600, G2675, G5483

#### Forms Found in the English ULB:

bring back, mending, recover, restoration, restore, restored, restorer, restores, restoring, reverse

### resurrection

#### Definition:

The term "resurrection" refers to the act of becoming alive again after having died.

* To resurrect someone means to bring that person back to life again. Only God has the power to do this.
* The word "resurrection" often refers to Jesus' coming back to life after he died.
* When Jesus said, "I am the Resurrection and the Life" he meant that he is the source of resurrection, and the one who causes people to come back to life.

#### Translation Suggestions:

* A person's "resurrection" could be translated as his "coming back to life" or his "becoming alive again after being dead."
* The literal meaning of this word is "a rising up" or "the act of being raised (from the dead)." These would be other possible ways to translate this term.

(See also: life, death, raise)

#### Bible References:

* 1 Corinthians 15:13
* 1 Peter 03:21
* Hebrews 11:35
* John 05:28-29
* Luke 20:27
* Luke 20:36
* Matthew 22:23
* Matthew 22:30
* Philippians 03:11

#### Word Data:

* Strong's: G386, G1454, G1815

#### Forms Found in the English ULB:

resurrection

### return

#### Definition:

The term "return" means to go back or to give something back.

* To "return to" a place or person means to bo back to that place or person again.
* To "return to" an activity means to start doing that activity again.
* When the Israelites returned to their worship of idols, they started to worship them again.
* When the Israelites returned to Yahweh, they repented and worshiped Yahweh again.
* To "return" land or things that were taken or received from someone else means to give that property back to the person it belongs to.

(See also: turn)

#### Bible References:

#### Word Data:

* Strong's: H5437, H7725, H7729, H8421, H8666, G344, G390, G1877, G1880, G1994, G5290, G4762

#### Forms Found in the English ULB:

return, return back, returned, returning, returns

### reveal

#### Related Ideas:

revelation

#### Definition:

The term "reveal" means to cause something to be known. A "revelation" is something that has been made known.

* God has revealed himself through everything he has created and through his communication with people by spoken and written messages.
* God also reveals himself through dreams or visions.
* When Paul said that he received the gospel by "revelation from Jesus Christ," he means that Jesus himself explained the gospel to him.
* In the New Testament book "Revelation," God revealed events that will happen in the end times. He revealed them to the apostle John through visions.

#### Translation Suggestions:

* Other ways to translate "reveal" could include "make known" or "disclose" or "show clearly."
* Depending on the context, possible ways to translate "revelation" could be "communication from God" or "things that God has revealed" or "teachings about God." It is best to keep the meaning of "reveal" in the translation.
* The phrase "where there is no revelation" could be translated as "when God is not revealing himself to people" or "when God is not speaking to people" or "among people whom God has not communicating."

(See also: dream, vision)

#### Bible References:

* Daniel 11:1-2
* Ephesians 03:05
* Galatians 01:12
* Lamentations 02:13-14
* Matthew 10:26
* Philippians 03:15
* Revelation 01:01

#### Word Data:

* Strong's: H1540, H1541, H1540, H5046, H7200, G601, G602, G1213, G1453, G3377, G5318, G5319, G5537

#### Forms Found in the English ULB:

reveal, revealed, revealing, reveals, revelation, revelations

### revere

#### Related Ideas:

respect, respectful, reverence, reverent

#### Definition:

The term "reverence" refers to feelings of profound, deep respect for someone or something. "Revere" someone or something is to show reverence towards that person or thing.

* Feelings of reverence can be seen in actions that honor the person who is revered.
* The fear of the Lord is an inner reverence that manifests itself in obedience to God's commandments.
* This term could also be translated as "fear and honor" or "sincere respect."

(See also: fear, honor, obey)

#### Bible References:

* 1 Peter 01:15-17
* Hebrews 11:7
* Isaiah 44:17
* Psalms 005:7-8

#### Word Data:

* Strong's: H3372, H3373, H3374, H4172, H6342, H7812, G127, G1788, G2125, G2412, G5399, G5401

#### Forms Found in the English ULB:

respect, respected, respectful, revere, revered, reverence, reverences, reverent, show ... respect

### reward

#### Related Ideas:

pay, penalty, prize, recompense, retribution, rewarder, wage

#### Definition:

The term "reward" refers to what a person receives or earns because of something he has done, either good or bad. To "reward" someone is to give someone something he deserves.

* A reward can be a good thing that a person receives because he has done something well or because he has obeyed God.
* Sometimes a reward can refer to bad things that may result from bad behavior, such as "the reward of the wicked." This is either punishment or other painful things that happen to people because of their sinful actions.
* "Payment" and "wages" refer to what a person earns for working. These ideas can also be used to refer to a reward for doing good or to punishment for doing bad.
* A "prize" is a reward that someone receives for winning a contest.
* A "penalty" is a punishment for breaking the law.
* "Recompense" can be either good or bad. Good recompense is for good deeds, and bad recompense is for bad deeds.
* "Retribution" is punishment for doing wrong.

#### Translation Suggestions:

* Depending on the context, the term "reward" could be translated as "payment" or "something that is deserved" or "punishment."
* To "reward" someone could be translated by to "repay" or to "punish" or to "give what is deserved."

(See also: punish)

#### Bible References:

* Deuteronomy 32:06
* Isaiah 40:10
* Luke 06:35
* Mark 09:40-41
* Matthew 05:11-12
* Matthew 06:3-4
* Psalms 127:3-5
* Revelation 11:18

#### Word Data:

* Strong's: H314, H319, H814, H866, H868, H1576, H1578, H1580, H2506, H3519, H4909, H4991, H5023, H6118, H6468, H6529, H7936, H7938, H7939, H7966, H7999, H8254, G469, G514, G591, G2603, G3405, G3406, G3408, G5485

#### Forms Found in the English ULB:

pay, pay ... back, pays ... back, payment, penalty, prize, recompense, repay, repayment, retribution, reward, rewarded, rewarder, rewarding, rewards, wage, wages

### right hand

#### Related Ideas:

righthand side

#### Definition:

The figurative expression "right hand" refers to the place of honor or strength on the right side of a ruler or other important individual.

* The right hand is also used as a symbol of power, authority, or strength.
* The Bible describes Jesus as sitting "at the right hand of" God the Father as the head of the body of believers (the Church) and in control as ruler of all creation.
* A person's right hand was used to show special honor when placed on the head of someone being given a blessing (as when the patriarch Jacob blessed Joseph's son Ephraim).
* To "serve at the right hand" of someone means to be the one whose service is especially helpful and important to that person.

#### Translation Suggestions:

* Sometimes the term "right hand" literally refers to a person's right hand, as when Roman soldiers put a staff into Jesus' right hand to mock him. This should be translated using the term that the language uses to refer to this hand.
* Regarding figurative uses, if an expression that includes the term "right hand" does not have the same meaning in the project language, then consider whether that language has a different expression with the same meaning.
* The expression "at the right hand of" could be translated as "on the right side of" or "in the place of honor beside" or "in the position of strength" or "ready to help."
* Ways to translate "with his right hand" could include "with authority" or "using power" or "with his amazing strength."
* The figurative expression "his right hand and his mighty arm" uses two ways of emphasizing God's power and great strength. One way to translate this expression could be "his amazing strength and mighty power."
* The expression "their right hand is falsehood" could be translated as, "even the most honorable thing about them is corrupted by lies" or "their place of honor is corrupted by deception" or "they use lies to make themselves powerful."

(See also: accuse, evil, honor, mighty, punish, rebel)

#### Bible References:

* Acts 02:33
* Colossians 03:01
* Galatians 02:09
* Genesis 48:14
* Hebrews 10:12
* Lamentations 02:03
* Matthew 25:33
* Matthew 26:64
* Psalms 044:03
* Revelation 02:1-2

#### Word Data:

* Strong's: H3225, H3231, G1188

#### Forms Found in the English ULB:

right hand, right hands, righthand side

### righteous

#### Related Ideas:

right, rightly, righteousness, rightful, upright

#### Definition:

The term "righteousness" refers to God's absolute goodness, justice, faithfulness, and love. Having these qualities makes God "righteous." Because God is righteous, he must condemn sin.

* These terms are also often used to describe a person who obeys God and is morally good. However, because all people have sinned, no one except God is completely righteous.
* Examples of people the Bible who were called "righteous" include Noah, Job, Abraham, Zachariah, and Elisabeth.
* When people trust in Jesus to save them, God cleanses them from their sins and declares them to be righteous because of Jesus' righteousness.

The term "unrighteous" means to be sinful and morally corrupt. "Unrighteousness" can refer to sin or the condition of being sinful.

* These terms especially refer to living in a way that disobeys God's teachings and commands.
* Unrighteous people are immoral in their thoughts and actions.
* Sometimes "the unrighteous" refers specifically to people who do not believe in Jesus.
* "Unrighteousness" can be an abstract noun that refers to words or actions that are unrighteous.

The terms "upright" and "uprightness" refer to acting in a way that follows God's laws.

* The meaning of these words includes the idea of standing up straight and looking directly ahead.
* A person who is "upright" is someone who obeys God's rules and does not do things that are against his will.
* Terms such as "integrity" and "righteous" have similar meanings and are sometimes used in parallelism constructions, such as "integrity and uprightness."

#### Translation Suggestions:

* When it describes God, the term "righteous" could be translated as "perfectly good and just" or "always acting rightly."
* God's "righteousness" could also be translated as "perfect faithfulness and goodness."
* When it describes people who are obedient to God, the term "righteous" could also be translated as "morally good" or "just" or "living a God-pleasing life."
* The phrase "the righteous" could also be translated as "righteous people" or "God-fearing people."
* Depending on the context, "righteousness" could also be translated with a word or phrase that means "goodness" or "being perfect before God" or "acting in a right way by obeying God" or "doing perfectly good

Sometimes "the righteous" was used figuratively and referred to "people who think they are good" or "people who seem to be righteous."

The term "unrighteous" could simply be translated as "not righteous."

* Depending on the context, other ways to translate this could include "wicked" or "immoral" or "people who rebel against God" or "sinful."
* The phrase "the unrighteous" could be translated as "unrighteous people."
* The term "unrighteousness" could be translated as "sin" or "evil thoughts and actions" or "wickedness."

If possible, it is best to translate this in a way that shows its relationship to "righteous, righteousness."

Ways to translate "upright" could include "acting rightly" or "one who acts rightly" or "following God's laws" or "obedient to God" or "behaving in a way that is right."

* The term "uprightness" could be translated as "moral purity" or "good moral conduct" or "rightness."
* The phrase "the upright" could be translated as "people who are upright" or "upright people."

(See also: evil, faithful, good, holy, integrity, justice, law, law of Moses, obey, pure, sin, lawful)

#### Bible References:

* Deuteronomy 19:16
* Job 01:08
* Psalms 037:30
* Psalms 049:14
* Psalms 107:42
* Ecclesiastes 12:10-11
* Isaiah 48:1-2
* Ezekiel 33:13
* Malachi 02:06
* Matthew 06:01
* Acts 03:13-14
* Romans 01:29-31
* 1 Corinthians 06:09
* Galatians 03:07
* Colossians 03:25
* 2 Thessalonians 02:10
* 2 Timothy 03:16
* 1 Peter 03:18-20
* 1 John 01:09
* 1 John 05:16-17

#### Word Data:

* Strong's: H205, H2555, H3072, H3474, H3476, H3477, H3483, H4334, H4339, H5228, H5229, H5324, H5765, H5766, H5767, H5977, H6662, H6663, H6664, H6665, H6666, H8535, H8537, H8549, H8552, G93, G94, G458, G824, G1341, G1342, G1343, G1344, G1345, G1346, G2118

#### Forms Found in the English ULB:

acts rightly, do right, does what is right, in the right, made ... appear ... righteous, right treatment, righteous, righteously, righteousness, rightful, that are right, that is right, unrighteous, unrighteously, unrighteousness, upright, uprightly, uprightness, what is ... right, what was right

### robe

#### Related Ideas:

cloak, coat, skirt, wings

#### Definition:

A robe is an outer garment with long sleeves that can be worn by a man or a woman. It is similar to a coat.

* Robes are open in the front and are tied shut with a sash or belt.
* Robes can be long or short.
* Purple robes were worn by kings as a sign of royalty, wealth, and prestige.
* The edges of a robe are called its "wings." When one person covers another person with his "wings," he covers him with that part of his robe.
* A "cloak" is a long outer garment that hangs loosely from the shoulders. It covers the back and hangs loosely in the front.
* A "skirt" is a woman's garment that hangs loosely from the waist and covers the legs.

(See also: royal, tunic)

#### Bible References:

* Exodus 28:4-5
* Genesis 49:11-12
* Luke 15:22
* Luke 20:46
* Matthew 27:27-29

#### Word Data:

* Strong's: H145, H155, H899, H1545, H2436, H2684, H3671, H3801, H3830, H3847, H4060, H4254, H4598, H5497, H5622, H6614, H7640, H7897, H8008, H8071, G1746, G2067, G2440, G4749, G4016, G5511

#### Forms Found in the English ULB:

cloak, cloaks, coat, fancy robes, robe, robed, robes, skirt, skirts, wings

### rod

#### Related Ideas:

measuring rod

#### Definition:

The term "rod" refers to a narrow, solid, stick-like tool that was used in several different ways. It was probably at least a meter in length.

* A wooden rod was used by a shepherd to defend the sheep from other animals. It was also thrown toward a wandering sheep to bring it back to the the flock.
* In Psalm 23, King David used the terms "rod" and "staff" as metaphors to refer to God's guidance and discipline for his people.
* A shepherd's rod was also used to count the sheep as they passed under it.
* Another metaphorical expression, "rod of iron," refers to God's punishment for people who rebel against him and do evil things.
* In the Bible, a wooden rod was also referred to as an instrument to discipline children.
* In ancient times, measuring rods made of metal, wood, or stone were used to measure the length of a building or object.

(See also: staff, sheep, shepherd)

#### Bible References:

* 1 Corinthians 04:21
* 1 Samuel 14:43-44
* Acts 16:23
* Exodus 27:9-10
* Revelation 11:01

#### Word Data:

* Strong's: H2415, H4294, H4731, H7626, G2563, G4463, G4464

#### Forms Found in the English ULB:

measuring rod, rod, rods

### royal

#### Related Ideas:

kings', royalty

#### Definition:

The term "royal" describes people and things associated with a king or queen.

* Examples of things that could be called "royal" include a king's clothing, palace, throne, and crown.
* A king or queen usually lived in a royal palace.
* A king wore special clothing, sometimes called "royal robes." Often a king's robes were purple, this color could only be produced by a rare and expensive type of dye.
* In the New Testament, believers in Jesus were called a "royal priesthood." Other ways to translate this could include "priests who serve God the King" or "called to be priests for God the King."
* The term "royal" could also be translated as "kingly" or "belonging to a king."

(See also: king. palace, priest, purple, queen, robe)

#### Bible References:

* 1 Kings 10:13
* 2 Chronicles 18:28-30
* Amos 07:13
* Genesis 49:19-21

#### Word Data:

* Strong's: H643, H1935, H4410, H4428, H4430, H4437, H4438, H4467, H4468, H7985, G933, G934, G937

#### Forms Found in the English ULB:

kings', royal, royal official, royalty

### ruin

#### Related Ideas:

rubble, ruins

#### Definition:

To "ruin" something means to spoil, destroy, or cause to be useless. The term "ruin" or "ruins" refers to the rubble and spoiled remains of something that has been destroyed.

* The prophet Zephaniah spoke about the day of God's wrath as a "day of ruin" when the world will be judged and punished.
* The book of Proverbs says that ruin and destruction await those who are ungodly.
* Depending on the context, to "ruin" could be translated as to "destroy" or to "spoil" or to "make useless" or to "break."
* The term "ruin" or "ruins" could be translated as "rubble" or "broken-down buildings" or "destroyed city" or "devastation" or "brokenness" or "destruction," depending on the context.

#### Bible References:

* 2 Chronicles 12:7-8
* 2 Kings 19:25-26
* Acts 15:16
* Isaiah 23:13-14

#### Word Data:

* Strong's: H6, H1091, H1197, H1530, H1820, H1942, H2015, H2034, H2040, H2717, H2719, H2720, H2721, H2723, H2930, H3510, H3765, H3782, H3832, H4072, H4288, H4384, H4654, H4658, H4876, H4889, H5221, H5307, H5327, H5422, H5557, H5754, H5856, H6365, H6561, H7451, H7489, H7582, H7591, H7612, H7701, H7703, H7843, H8047, H8074, H8077, H8414, H8510, G2506, G2647, G2679, G2692, G3089, G3639, G4485

#### Forms Found in the English ULB:

allowed to become ruined, rubble, ruin, ruined, ruining, ruins

### ruler

#### Related Ideas:

overrule, rule

#### Definition:

The term "ruler" is a general reference to a person who has authority over other people, such as a leader of a country, kingdom, or religious group. A ruler is one who "rules," and his authority is his "rule."

* In the Old Testament, a king was sometimes referred to generally as a "ruler," as in the phrase "appointed him ruler over Israel."
* God was referred to as the ultimate ruler, who rules over all other rulers.
* In the New Testament, the leader of a synagogue was called a "ruler."
* Another type of ruler in the New Testament was a "governor."
* Depending on the context, "ruler" could be translated as "leader" or "person who has authority over."
* The action to "rule" means to "lead" to "have authority over." It is means the same thing as "reign" when it refers to the ruling of a king.
* To "overrule" people or their plans is to use one's higher authority to prohibit people from doing what they have planned.

(See also: authority, governor, king, synagogue)

#### Bible References:

* Acts 03:17-18
* Acts 07:35-37
* Luke 12:11
* Luke 23:35
* Mark 10:42
* Matthew 09:32-34
* Matthew 20:25
* Titus 03:01

#### Word Data:

* Strong's: H117, H995, H1166, H1167, H1404, H2708, H2710, H3027, H3548, H3920, H4043, H4410, H4428, H4438, H4467, H4474, H4475, H4896, H4910, H4941, H5057, H5065, H5387, H5401, H5461, H5633, H5715, H6113, H6213, H6485, H6957, H7101, H7218, H7287, H7336, H7786, H7860, H7980, H7981, H7985, H7989, H7990, H8199, H8269, H8323, H8451, G746, G752, G757, G758, G932, G936, G1018, G1203, G1299, G1778, G1785, G2232, G2233, G2525, G2888, G2961, G3545, G3841, G4165, G4291

#### Forms Found in the English ULB:

overruled, overrules, rule, ruled, ruler, rulers, rules, ruling, rulings

### run

#### Related Ideas:

flee, flow, move swiftly, runner

#### Definition:

Literally the term "run" means "move very quickly on foot," usually at a greater speed than can be accomplished by walking. To "run after" or "pursue" someone or something is to move as quickly as possible to try to catch that person or thing. To run away from someone or something is to "flee."

This main meaning of "run" is also used in figurative expressions such as the following:

* To "run in such a way as to win the prize" refers to persevering in doing God's will with the same perseverance as running a race in order to win.
* To "run in the path of your commands" means to gladly and quickly obey God's commands.
* To "run after other gods" means to persist in worshiping other gods.
* "I run to you to hide me" means to quickly turn to God for refuge and safety when faced with difficult things.

The following figurative uses are about non-living things that are said to run.

* Water and other liquids such as tears, blood, sweat, and rivers are said to "run." This could also be translated as, "flow."
* The border or boundary of a country or region is said to "run along" a river or the border of a different country. This could be translated by saying that the country’s border "is next to" the river or other country or by saying that the country "borders" the river or other country."
* Rivers and streams can "run dry," which means that they no longer have water in them. This could be translated as "have dried up" or "have become dry."
* The days of a feast can "run their course," which means they "have passed by" or "are finished" or "are over."

(See also: god, persevere, refuge, turn)

#### Bible References:

* 1 Corinthians 06:18
* Galatians 02:02
* Galatians 05:07
* Philippians 02:16
* Proverbs 01:16

#### Word Data:

* Strong's: H213, H386, H1065, H1272, H1556, H1980, H2100, H2416, H2648, H3001, H3212, H3332, H3381, H3920, H3988, H4422, H4754, H4794, H4944, H5074, H5127, H5140, H5472, H5756, H6437, H6440, H6544, H6805, H7272, H7291, H7310, H7325, H7519, H7751, H8264, H8308, H8444, G413, G1377, G1601, G1530, G1532, G1998, G2701, G3729, G4063, G4370, G4390, G4710, G4890, G4936, G5143, G5240, G5343

#### Forms Found in the English ULB:

caused ... to flee, fled, flee, fleeing, flees, flow, flows, moving swiftly, ran, run, runner, runners, running, runs

### sackcloth

#### Definition:

Sackcloth was a coarse, scratchy type of cloth that was made from goat hair or camel hair.

* A person who wore clothing made from it would be uncomfortable. Sackcloth was worn to show mourning, grief, or humble repentance.
* The phrase "sackcloth and ashes" was a common term referring to a traditional expression of grief and repentance.

#### Translation Suggestions:

* This term could also be translated as "coarse cloth from animal hair" or "clothes made of goat hair" or "rough, scratchy clothing."
* Another way to translate this term could be "rough, scratchy mourning clothes."
* The phrase "sit in sackcloth and ashes" could be translated as "show mourning and humility by wearing scratchy cloth and sitting in ashes."

(See also: ash, camel, goat, humble, mourn, repent, sign)

#### Bible References:

* 2 Samuel 03:31
* Genesis 37:34
* Joel 01:8-10
* Jonah 03:05
* Luke 10:13
* Matthew 11:21

#### Word Data:

* Strong's: H8242, G4526

#### Forms Found in the English ULB:

sackcloth

### sacrifice

#### Related Ideas:

offering

#### Definition:

In the Bible, the terms "sacrifice" and "offering" refer to special gifts given to God as an act of worshiping him. People also offered sacrifices to false gods.

* The word "offering" generally refers to anything that is offered or given. The term "sacrifice" refers to something that is given or done at great cost to the giver.
* Offerings to God were specific things that he commanded the Israelites to give in order to express devotion and obedience to him.
* The names of the different offerings, such as "burnt offering" and "peace offering," indicated what kind of offering was being given.
* Sacrifices to God often involved the killing of an animal.
* Only the sacrifice of Jesus, God's perfect, sinless Son, can completely cleanse people from sin animal sacrifices could never do that.
* The figurative expression "offer yourselves as a living sacrifice" means, "live your life in complete obedience to God, giving up everything in order to serve him."

#### Translation Suggestions

* The term "offering" could also be translated as "a gift to God" or "something given to God" or "something valuable that is presented to God."
* Depending on the context, the term "sacrifice" could also be translated as "something valuable given in worship" or "a special animal killed and presented to God."
* The action to "sacrifice" could be translated as to "give up something valuable" or to "kill an animal and give it to God."
* Another way to translate "present yourself as a living sacrifice" could be "as you live your life, offer yourself to God as completely as an animal is offered on an altar."

(See also: altar, burnt offering, drink offering, god, fellowship offering, freewill offering peace offering, priest, sin offering, worship)

#### Bible References:

* 2 Timothy 04:06
* Acts 07:42
* Acts 21:25
* Genesis 04:3-5
* James 02:21-24
* Mark 01:43-44
* Mark 14:12
* Matthew 05:23

#### Word Data:

* Strong's: H801, H817, H819, H1685, H1890, H1974, H2076, H2077, H2281, H2282, H2398, H2401, H2402, H2403, H2409, H3632, H4394, H4503, H4504, H4635, H5066, H5068, H5071, H5257, H5258, H5261, H5262, H5927, H5928, H5930, H6453, H6944, H6999, H7133, H7311, H8002, H8426, H8573, H8641, G266, G334, G1049, G1435, G1494, G2378, G2380, G3646, G4376, G5485

#### Forms Found in the English ULB:

burn ... sacrifices, offer, offered, offering, offerings, sacrifice, sacrificed, sacrifices, sacrificing

### sanctify

#### Related Ideas:

sanctification

#### Definition:

To sanctify is to set apart or to make holy. Sanctification is the process of being made holy.

* In the Old Testament, certain people and things were sanctified, or set apart, for service to God.
* The New Testament teaches that God sanctifies people who believe in Jesus. That is, he makes them holy and sets them apart to serve him.
* Believers in Jesus are also commanded to sanctify themselves to God, to be holy in everything they do.

#### Translation Suggestions:

* Depending on the context, the term "sanctify" can be translated as "set apart" or "make holy" or "purify."
* When people sanctify themselves, they purify themselves and dedicate themselves to God's service. Often the word "consecrate" is used in the Bible with this meaning.
* When its meaning is "consecrate," this term could be translated as "dedicate someone (or something) to God's service."
* Depending on the context, the phrase "your sanctification" could be translated as "making you holy" or "setting you apart (for God)" or "what makes you holy."

(See also: consecrate, holy, set apart)

#### Bible References:

* 1 Thessalonians 04:3-6
* 2 Thessalonians 02:13
* Genesis 02:1-3
* Luke 11:2
* Matthew 06:8-10

#### Word Data:

* Strong's: H6942, G37, G38

#### Forms Found in the English ULB:

sanctification, sanctified, sanctifies, sanctify, sanctifying, sanctifying work

### sanctuary

#### Definition:

The term "sanctuary" literally means "holy place" and refers to a place that God has made sacred and holy. It also can refer to a place that provides protection and safety.

* In the Old Testament, the term "sanctuary" was often used to refer to the tabernacle or temple building where the "holy place" and "most holy place" were located.
* God referred to the sanctuary as the place where he lived among his people, the Israelites.
* He also called himself a "sanctuary" or safe place for his people where they can find protection.

#### Translation Suggestions:

* This term has a basic meaning of "holy place" or "place that is set apart."
* Depending on the context, the term "sanctuary" could be translated as "holy place" or "sacred building" or "God's holy dwelling place" or "holy place of protection" or "sacred place of safety."
* The phrase "shekel of the sanctuary" could be translated as "kind of shekel given for the tabernacle" or "shekel used in paying the tax to take care of the temple."
* Note: Be careful that the translation of this term does not refer to a worship room in a modern-day church.

(See also: holy, Holy Spirit, holy, set apart, tabernacle, tax, temple, )

#### Bible References:

* Amos 07:13
* Exodus 25:3-7
* Ezekiel 25:03
* Hebrews 08:1-2
* Luke 11:49-51
* Numbers 18:01
* Psalms 078:69

#### Word Data:

* Strong's: H4720, H6944, G39, G3485

#### Forms Found in the English ULB:

sanctuaries, sanctuary, sanctuary's

### sandal

#### Definition:

A sandal is a simple flat-soled shoe held onto the foot by straps that go around the foot or ankle. Sandals are worn by both men and women.

* A sandal was sometimes used to confirm a legal transaction, such as the selling of property: one man would take off a sandal and give it to the other.
* Removing one's shoes or sandals was also a sign of respect and reverence, especially in God's presence.
* John said that he was not worthy to even untie Jesus' sandals, which would have been the task of a lowly servant or slave.

#### Bible References:

* Acts 07:33
* Deuteronomy 25:10
* John 01:27
* Joshua 05:15
* Mark 06:7-9

#### Word Data:

* Strong's: H5274, H5275, H8288, G4547, G5266

#### Forms Found in the English ULB:

sandal, sandals

### save

#### Related Ideas:

make well, preserve, safe, salvation

#### Definition:

The term "save" refers to keeping someone from experiencing something bad or harmful. To "be safe" means to be protected from harm or danger.

* In a physical sense, people can be saved or rescued from harm, danger, or death.
* In a spiritual sense, if a person has been "saved," then God, through Jesus' death on the cross, has forgiven him and rescued him from being punished in hell for his sin.
* People can save or rescue people from danger, but only God can save people from being punished eternally for their sins.

The term "salvation" refers to being saved or rescued from evil and danger.

* In the Bible, "salvation" usually refers to the spiritual and eternal deliverance granted by God to those who repent of their sins and believe in Jesus.
* The Bible also talks about God saving or delivering his people from their physical enemies.

#### Translation Suggestions:

* Ways to translate "save" could include "deliver" or "keep from harm" or "take out of harm's way" or "keep from dying."
* In the expression "whoever would save his life," the term "save" could also be translated as "preserve" or "protect."

The term "safe" could be translated as "protected from danger" or "in a place where nothing can harm."

The term "salvation" could also be translated using words related to "save" or "rescue," as in "God’s saving people (from being punished for their sins)" or "God’s rescuing his people (from their enemies)."

* "God is my salvation" could be translated as "God is the one who saves me."
* "You will draw water from the wells of salvation" could be translated as "You will be refreshed as with water because God is rescuing you."

(See also: cross, deliver, punish, sin, Savior)

#### Bible References:

* Genesis 49:18
* Genesis 47:25-26
* Psalms 080:03
* Jeremiah 16:19-21
* Micah 06:3-5
* Luke 02:30
* Luke 08:36-37
* Acts 04:12
* Acts 28:28
* Acts 02:21
* Romans 01:16
* Romans 10:10
* Ephesians 06:17
* Philippians 01:28
* 1 Timothy 01:15-17
* Revelation 19:1-2

#### Word Data:

* Strong's: H983, H2421, H2502, H3444, H3467, H3468, H4190, H4422, H4581, H4931, H5337, H5338, H5756, H6308, H6403, H7682, H7965, H8104, H8199, H8668, G803, G804, G1295, G1508, G1515, G4982, G4991, G4992, G5198

#### Forms Found in the English ULB:

be made well, brought safely, brought safely through, place of safety, preserve, safe, safely, safety, salvation, save, saved, saves, saving

### scepter

#### Definition:

The term "scepter" refers to an ornamental rod or staff held by a ruler, such as a king.

* Scepters were originally a branch of wood with carved decorations. Later scepters were also made of precious metals such as gold.
* The scepter was a symbol of royalty and authority and also symbolized the honor and dignity associated with a king.
* In the Old Testament, God was described as having a scepter of righteousness because God rules as king over his people.
* An Old Testament prophecy referred to the Messiah as a symbolic scepter that would come from Israel to rule over all nations.
* This could also be translated as "ruling rod" or "king's rod.

(See also: authority, Christ, king, righteous)

#### Picture of a Persian Scepter:

<image: https://content.bibletranslationtools.org/WycliffeAssociates/en\_tw/raw/branch/master/PNGs/s/ScepterPersian.png>

#### Bible References:

* Amos 01:5
* Esther 04:11
* Genesis 49:10
* Hebrews 01:08
* Numbers 21:18
* Psalms 045:06

#### Word Data:

* Strong's: H2710, H4294, H7626, H8275, G4464

#### Forms Found in the English ULB:

scepter, scepters

### scribe

#### Related Ideas:

clerk, scholar

#### Definition:

Scribes were officials who were responsible for writing or copying important government or religious documents by hand. Another name for a Jewish scribe was "expert in Jewish law."

* Scribes were responsible for copying and preserving the books of the Old Testament.
* They also copied, preserved, and interpreted religious opinions and commentary on the law of God.
* At times, scribes were important government officials.
* Important biblical scribes include Baruch and Ezra.
* In the New Testament, the term translated "scribes" was also translated as "teachers of the Law."
* In the New Testament, scribes were usually part of the religious group called the "Pharisees," and the two groups were frequently mentioned together.

(See also: law of Moses, Pharisee)

#### Bible References:

* Acts 04:05
* Luke 07:29-30
* Luke 20:47
* Mark 01:22
* Mark 02:16
* Matthew 05:19-20
* Matthew 07:28
* Matthew 12:38
* Matthew 13:52

#### Word Data:

* Strong's: H5608, H5613, H7083, G1122

#### Forms Found in the English ULB:

clerk, scholar, scribe, scribes

### scroll

#### Related Ideas:

book, certificate, document, literature

#### Definition:

In ancient times, a scroll was a type of book made of one long, rolled-up sheet of papyrus or leather.

* After writing on a scroll or reading from it, people rolled it up by using the rods attached to its ends.
* Scrolls were used for legal documents and scripture.
* Sometimes scrolls that were delivered by a messenger were sealed with wax. If the wax was still present when the scroll was received, then the receiver knew that no one had opened the scroll to read it or write on it since it had been sealed.
* Scrolls containing the Hebrew Scriptures were read aloud in the synagogues.
* The word "book" in the Biblerefers to scrolls or paper that had writing on them.
* A "document" is an official written record.
* A "certificate of divorce" is an official document that a man could give to his wife to end their marriage.
* "Literature" is written things that educated people considered to be great.

(See also: seal, synagogue, word of God)

#### Bible References:

* Jeremiah 29:03
* Luke 04:17
* Numbers 21:14-15
* Revelation 05:02

#### Word Data:

* Strong's: H4039, H4040, H5612, G974, G975

#### Forms Found in the English ULB:

book, books, certificate, document, documents, literature, scroll, scrolls

### seal

#### Related Ideas:

signet, signet ring, unsealed

#### Definition:

To seal an object means to keep it closed with something that makes it impossible to open without breaking the seal.

* Often a seal is marked with a design to show who it belongs to.
* Melted wax was used to seal letters or other documents that needed to be protected. When the wax cooled and hardened, the letter could not be opened without breaking the wax seal. The person who received the letter would see the unbroken seal and know that no one had opened it.
* A seal was put on the stone in front of Jesus' grave in order to keep anyone from moving the stone.
* Paul figuratively refers to the Holy Spirit as a "seal" showing that our salvation is secure.
* A "signet" is a small object with letters or designs carved into it. A person could use it to mark a wax seal in order to show that he was the one who closed the seal.
* A "signet ring" is a ring with a signet on it.
* Something that is "unsealed" has not been sealed.

(See also: Holy Spirit, tomb)

#### Picture of a Sealed scroll:

<image: https://content.bibletranslationtools.org/WycliffeAssociates/en\_tw/raw/branch/master/PNGs/s/Sealedscroll.png>

#### Bible References:

* Exodus 02:03
* Isaiah 29:11
* John 06:27
* Matthew 27:66
* Revelation 05:02

#### Word Data:

* Strong's: H2368, H2560, H2856, H2857, H2858, H5640, G2696, G4972, G4973

#### Forms Found in the English ULB:

seal, sealed, sealing, seals, signet, signet ring, unsealed

### seed

#### Related Words:

semen

#### Definition:

A seed is the part of a plant that gets planted in the ground to reproduce more of the same kind of plant. It also has several figurative meanings.

* The term "seed" is used figuratively and euphemistically to refer to the tiny cells inside a man that combine with cells of a woman to cause a baby to grow inside her. A collection of these is called "semen."
* Related to this, "seed" is also used to refer to a person's offspring or descendants.
* This word often has a plural meaning, referring to more than one seed grain or more than one descendant.
* In the parable of the farmer planting seeds, Jesus compared his seeds to the Word of God, which is planted in people's hearts in order to produce good spiritual fruit.
* The apostle Paul also uses the term "seed" to refer to the Word of God.

#### Translation Suggestions:

* For a literal seed, it is best to use the literal term for "seed" that is used in the target language for what a farmer plants in his field.
* The literal term should also be used in contexts where it refers figuratively to God's Word.
* For the figurative use that refers to people who are of the same family line, it may be more clear to use the word "descendant" or "descendants" instead of seed. Some languages may have a word that means "children and grandchildren."
* For a man or woman's "seed," consider how the target expresses this in a way that will not offend or embarrass people.

(See also: descendant, offspring)

#### Bible References:

* 1 Kings 18:32
* Genesis 01:11
* Jeremiah 02:21
* Matthew 13:08

#### Word Data:

* Strong's: H2232, H2233, H3610, H6507, G2848, G4687, G4690, G4701, G4703

#### Forms Found in the English ULB:

seed, seeds, semen

### seek

#### Related Ideas:

go to find, look out for, search, try

#### Definition:

The term "seek" means to look for something or someone. The past tense is "sought." It can also mean "try hard" or "make an effort" to do something.

* To "seek" or "look for" an opportunity to do something can mean to "try to find a time" to do it.
* To "seek Yahweh" means to "spend time and energy getting to know Yahweh and learning to obey him."
* To "seek protection" means to "try to find a person or place that will protect you from danger."
* To "seek justice" means to "make an effort to see that people are treated justly or fairly."
* To "seek the truth" means to "make an effort to find out what the truth is."
* To "search out" something is to look for the truth about that thing.
* To "seek favor" means to "try to get favor" or to "do things to cause someone to help you."
* To "charge someone for something" is to hold that person responsible for the damage that person has done.

(See also: justice, true)

#### Bible References:

* 1 Chronicles 10:14
* Acts 17:26-27
* Hebrews 11:06
* Luke 11:09
* Psalms 027:08

#### Word Data:

* Strong's: H579, H1156, H1239, H1243, H1245, H1556, H1875, H2470, H2603, H2658, H2664, H2713, H3289, H7125, H7592, H7760, H7836, H8446, G327, G1567, G1934, G2045, G2052, G2212, G3987, G4648

#### Forms Found in the English ULB:

diligently seek, go to find, look out for, looked for, looking for, looks for, search, search carefully, search for, searched, searched for, searched out, searches ... out, searches for, searching, searching for, seek, seek ... out, seeking, seeks, sought, tried, try, trying

### seize

#### Related Ideas:

seizure

#### Definition:

The term "seize" means to take or capture someone or something by force. It can also mean to overpower and control someone.

* When a city was taken by means of military force, the soldiers would seize the valuable property of the people they had conquered.
* When used figuratively, a person can be described as being "seized with fear." This means that the person was suddenly "overcome by fear." If a person was "seized with fear" it could also be stated that the person "suddenly became very afraid."
* In the context of labor pains that "seize" a woman, the meaning is that the pains are sudden and overpowering. This could be translated by saying that the pains "overcome" or "suddenly come upon" the woman.
* This term could also be translated as "take control of" or "suddenly take" or "grab."
* The expression "seized and slept with her" could be translated as "forced himself on her" or "violated her" or "raped her." Make sure the translation of this concept is acceptable.
* The term "seizure" refers to the action of taking someone or something by force.

#### Bible References:

* Acts 16:19-21
* Exodus 15:14
* John 10:37-39
* Luke 08:29
* Matthew 26:48

#### Word Data:

* Strong's: H270, H1204, H1497, H1589, H2254, H2388, H2488, H3027, H3423, H3680, G3860, H3920, H3947, H4672, H4685, H5337, H5367, H5375, H5860, H5927, H7760, H8610, G724, G726, G1949, G2638, G2666, G2902, G2983, G3346, G4023, G4084, G4815, G4884, G4912

#### Forms Found in the English ULB:

seize, seized, seizes, seizing, seizure

### selah

#### Definition:

The term "selah" is a Hebrew word that occurs mostly in the book of Psalms. It has several possible meanings.

* It could mean "pause and praise," which would invite the audience to think carefully about what was just said.
* Since many of the Psalms were written as songs, it is thought that "selah" may have been a musical term to instruct the singer to pause in his singing to allow for the musical instruments to play alone or to encourage listeners to think about the words of the song.

(See also: psalm)

#### Bible References:

* Psalm 003:3-4
* Psalm 024:5-6
* Psalms 046:6-7

#### Word Data:

* Strong's: H5542

#### Forms Found in the English ULB:

selah

### self-control

#### Related Ideas:

self-indulgence, sensible, use good sense

#### Definition:

Self-control is the ability to control one's behavior in order to avoid sinning.

* It refers to good behavior, that is, avoiding sinful thoughts, speech, and actions.
* Self-control is a fruit or characteristic that the Holy Spirit gives to Christians.
* A person who is using self-control is able to stop himself from doing something wrong that he may want to do. God is the one who enables a person to have self-control.
* "Self-indulgence" is the opposite of self-control. Someone who is full of self-indulgence does whatever he wants.

(See also: fruit, Holy Spirit)

#### Bible References:

* 1 Corinthians 07:8-9
* 2 Peter 01:5-7
* 2 Timothy 03:1-4
* Galatians 05:23

#### Word Data:

* Strong's: H4623, H7307, G192, G193, G1466, G1467, G1468, G4993, G4997, G4998

#### Forms Found in the English ULB:

self-control, self-controlled, self-indulgence, sensible, use good sense

### send

#### Definition:

To "send" is to cause someone or something to go somewhere. To "send out" someone is to tell that person to go on an errand or a mission.

* Often a person who is "sent out" has been appointed to do a specific task.
* Phrases like "send rain" or "send disaster" mean to "cause rain to come" or "cause a disaster to come." This type of expression is usually used in reference to God causing these things to happen.
* The term "send" is also used in expressions such as "send word" or "send a message," which means to give someone a message to tell someone else.
* To "send" someone "with" something can mean to "give" that thing "to" someone else, usually moving it some distance in order for the person to receive it.
* To "send someone on his way" or "help someone on his way" is to give him what he needs for his journey.
* Jesus frequently used the phrase "the one who sent me" to refer to God the Father, who "sent" him to earth to redeem and save people. This could also be translated as "the one who commissioned me."

(See also: appoint, redeem)

#### Bible References:

* Acts 07:33-34
* Acts 08:14-17
* John 20:21-23
* Matthew 09:37-38
* Matthew 10:05
* Matthew 10:40
* Matthew 21:1-3

#### Word Data:

* Strong's: H1540, H1980, H2199, H2904, H3318, H3474, H4916, H4917, H5130, H5375, H5414, H5674, H6963, H7368, H7964, H7971, H7972, H7993, H8421, H8446, G782, G375, G630, G649, G652, G1026, G1544, G1599, G1821, G3333, G3343, G3936, G3992, G4311, G4341, G4369, G4842, G4882

#### Forms Found in the English ULB:

send, send ... away, send ... on ... way, send out, sending, sending out, sends, sends out, sent, sent ... away, sent out

### serpent

#### Related Ideas:

adder, asp, snake, viper

#### Definitions:

These terms all refer to a kind of reptile that has a long, thin body and large, fanged jaws, and that moves by slithering back and forth across the ground. The term "serpent" usually refers to a large snake. The terms "viper," "adder," and "asp" refer to types of snakes that have venom which they uses to poison their prey.

* This animal is also used figuratively to refer to a person who is evil, especially someone who is deceitful.
* Jesus called the religious leaders "offspring of vipers" because they pretended to be righteous but deceived people and treated them unfairly.
* In the garden of Eden, Satan took the form of a serpent when he talked to Eve and tempted her to disobey God.
* After the serpent tempted Eve to sin, and both Eve and her husband Adam did sin, God cursed the snake, saying that from then on, all snakes would slither along the ground, implying that before then they had had legs.

(See also: curse, deceive, disobey, Eden, evil, offspring, prey, Satan, sin, tempt)

#### Bible References:

* Genesis 03:03
* Genesis 03:4-6
* Genesis 03:12-13
* Mark 16:17-18
* Matthew 03:07
* Matthew 23:33

#### Word Data:

* Strong's: H660, H2119, H5175, H6620, H6848, H8314, H8577, G2191, G2062, G3789

#### Forms Found in the English ULB:

adder, adders, asp, asps, serpent, serpent's, serpents, snake, snakes, viper, viper's, vipers

### servant

#### Related Ideas:

assistant, attendant, hired worker, maidservant, office, serve, service

#### Definition:

The word "servant" refers to a person who works for another person, either by choice or by force. Some servants were slaves, and the surrounding text usually makes it clear whether or not a particular servant was a slave. In Bible times, there was less of a difference between a servant and a slave than there is today. Both servants and slaves were an important part of their master's household and many were treated almost like members of the family. Sometimes a servant would choose to become a lifetime servant to his master.

* A slave was a kind of servant who was the property of the person he worked for. The person who bought a slave was called his "owner" or "master." Some masters treated their slaves very cruelly, while other masters treated their slaves very well, as a servant who was a valued member of the household.
* In ancient times, some people became slaves to a person they owed money to in order to pay off their debt to that person.
* In the Bible, the phrase "I am your servant" was used as a sign of respect and service to a person of higher rank, such as a king. It did not mean that the person speaking was an actual servant.
* In the Old Testament, God's prophets and other people who worshiped God were often referred to as his "servants."
* In the New Testament, people who obeyed God through faith in Christ were often called his "servants."
* Christians are also called "slaves to righteousness," which is a metaphor that compares the commitment to obey God to a slave's commitment to obey his master.

The word "serve" means to do things to help other people. It can also mean to "worship."

* In the context of a person serving guests, this term means "care for" or "serve food to" or "provide food for." When Jesus told the disciples to "serve" the fish to the people, this could be translated as, "distribute" or "hand out" or "give."
* To "serve God" can be translated as to "worship and obey God" or to "do the work that God has commanded."
* People who teach others about God are said to serve both God and the ones they are teaching.
* The apostle Paul wrote to the Corinthian Christians about how they used to "serve" the old covenant. This refers to obeying the laws of Moses. Now they "serve" the new covenant. That is, because of Jesus' sacrifice on the cross, believers in Jesus are enabled by the Holy Spirit to please God and live holy lives.

The word "service" refers to the work that a servant does. It may also refer to worship.

The word "office" refers to the position or job that a servant has.

(See also: commit, enslave, household, lord, obey, righteous, covenant, law)

#### Bible References

* Acts 04:29-31
* Acts 10:7-8
* Colossians 01:7-8
* Colossians 03:22-25
* Genesis 21:10-11
* Luke 12:47-48
* Mark 09:33-35
* Matthew 10:24-25
* Matthew 13:27-28
* 2 Timothy 02:3-5
* Acts 06:2-4
* Genesis 25:23
* Luke 04:8
* Luke 12:37-38
* Luke 22:26-27
* Mark 08:7-10
* Matthew 04:10-11
* Matthew 06:24

#### Word Data:

* Strong's: H327, H519, H519, H4931, H5288, H5647, H5649, H5650, H5656, H5657, H5659, H5673, H6402, H6635, H7916, H8120, H8198, H8278, H8334, H8335, G1199, G1247, G1248, G1249, G1397, G1398, G1401, G1402, G2038, G2322, G2324, G2615, G2999, G3000, G3008, G3009, G3010, G3011, G3407, G3411, G3610, G3814, G3816, G4342, G5256, G5257

#### Forms Found in the English ULB:

female servant, female servants, hired servant, hired servants, hired worker, maidservants, male servant, male servants, office, offices, one who serves, servant, servant girl, servant girls, servant's, servants, servants', serve, served, serves, service, services, serving

### set apart

#### Related Ideas:

distinct, make a distinction, treat differently

#### Definition:

The term "set apart" means separated from something to fulfill a certain purpose. Also, to "set apart" people or things means to make them "set apart." This also means to "treat" them "differently." When something is "distinct," it is different from other things.

* The Israelites were set apart for service to God.
* The Holy Spirit commanded the Christians at Antioch to set apart Paul and Barnabas for the work God wanted them to do.
* A believer who is "set apart" for service to God is "dedicated to" fulfilling God's will.
* One meaning of the term "holy" is to be set apart as belonging to God and being separated from the sinful ways of the world.
* To "sanctify" someone means to set apart that person for God's service.

#### Translation Suggestions:

* Ways to translate to "set apart" could include to "specially select" or to "separate from among you" or to "take aside to do a special task."
* To "be set apart" could be translated as "be separated (from)" or "be specially appointed (for)."

(See also: holy, sanctify, appoint)

#### Bible References:

* Ephesians 03:17-19
* Exodus 31:12-15
* Judges 17:12
* Numbers 03:11-13
* Philippians 01:1-2
* Romans 01:01

#### Word Data:

* Strong's: H2764, H4390, H5144, H5674, H6395, H6918, H6942, H6944, G37, G38, G40, G2564

#### Forms Found in the English ULB:

be distinct, making a distinction, set ... apart, sets ... apart, treat ... differently, treating ... differently

### sexual immorality

#### Related Ideas:

fornicate, fornication, immoral

#### Definition:

The term "sexual immorality" refers to sexual activity that takes place outside the marriage relationship of a man and a woman. This is against God's plan. Older English Bible versions call this "fornication."

* This term can refer to any kind of sexual activity that is against God's will, including homosexual acts and pornography.
* One type of sexual immorality is adultery, which is sexual activity specifically between a married person and someone who is not that person's spouse.
* Another type of sexual immorality is "prostitution," which involves being paid to have sex with someone.
* This term is also used figuratively to refer to Israel's unfaithfulness to God when they worshiped false gods.

#### Translation Suggestions:

* The term "sexual immorality" could be translated as "immorality" as long as the correct meaning of the term is understood.
* Other ways to translate this term could include "wrong sexual acts" or "sex outside of marriage."
* This term should be translated in a different way from the term "adultery."
* The translation of this term's figurative uses should retain the literal term if possible since there is a common comparison in the Bible between unfaithfulness to God and unfaithfulness in the sexual relationship.

(See also: adultery, god, prostitute, faithful)

#### Bible References:

* Acts 15:20
* Acts 21:25-26
* Colossians 03:5-8
* Ephesians 05:03
* Genesis 38:24-26
* Hosea 04:13-14
* Matthew 05:31-32
* Matthew 19:7-9

#### Word Data:

* Strong's: H2181, H8457, G1608, G4202, G4203

#### Forms Found in the English ULB:

fornicate, fornicates, fornication, fornications, immoral, immorality, sexual immorality

### shadow

#### Related Ideas:

overshadow, shade

#### Definition:

The word "shadow" literally refers to the darkness that is caused by an object blocking the light. The shadow has a shape similar to the shape of the object that blocks the light.

* The word "overshadow" means to block the light from above and cause a shadow to appear on something.
* The word "shade" means a dark area where the sunlight is blocked, perhaps by a cloud or a trees.

The word "shadow" also has several figurative meanings.

* The "shadow of death" means that death is present or near, just as a shadow indicates the presence of its object.
* Many times in the Bible, the life of a human being is compared to a shadow, which does not last very long and has no substance.
* Sometimes "shadow" is used as another word for "darkness."
* The Bible talks about being hidden or protected in the shadow of God's wings or hands. This is a picture of being protected and hidden from danger. Other ways to translate "shadow" in these contexts could include "shade" or "safety" or "protection."
* It is best to translate "shadow" literally using the local term that is used to refer to an actual shadow.

(See also: darkness, light)

#### Bible References:

* 2 Kings 20:09
* Genesis 19:08
* Isaiah 30:02
* Jeremiah 06:04
* Psalms 017:08

#### Word Data:

* Strong's: H2927, H6738, H6751, H6752, H6754, H6757, G644, G1982, G2683, G4639

#### Forms Found in the English ULB:

overshadow, overshadowed, shade, shadow, shadows

### shame

#### Related Ideas:

ashamed, shameful, shameless, unashamed

#### Definition:

The term "shame" refers to a painful feeling of being disgraced a person has because of something dishonorable or improper that he or someone else has done.

* Something that is "shameful" is "improper" or "dishonorable."
* The term "ashamed" describes how a person feels when he has done something shameful.
* The phrase "put to shame" means to cause someone to feel ashamed. It might be expose their sin or by defeating them.
* The prophet Isaiah said that those who make and worship idols will be put to shame.
* God can bring shame to a person who does not repent by exposing that person's sin and causing him to be humiliated.
* A person that is "unashamed" does not feel shame.
* A person is "shameless" if he does something shameful but does not feel ashamed.
* A "shameless act" is something a person should feel ashamed about doing, but he does not feel ashamed.

Sometimes the word "shame" is used figuratively to refer to a person's nakedness or private parts.

(See also: god, humble, humiliate, Isaiah, repent, sin, worship)

#### Bible References:

* 1 Peter 03:15-17
* 2 Kings 02:17
* 2 Samuel 13:13
* Luke 20:11
* Mark 08:38
* Mark 12:4-5

#### Word Data:

* Strong's: H937, H954, H955, H1317, H1322, H5949, H2616, H2659, H2781, H3001, H3637, H3639, H3640, H7022, H7036, H8103, G149, G152, G153, G422, G808, G818, G819, G821, G1788, G1791, G1870, G2617, G3681, G3856, G5195

#### Forms Found in the English ULB:

ashamed, make ... ashamed, put ... to shame, shame, shamed, shameful, shamefully, shameless, shamelessly, shames, unashamed

### sheep

#### Related Ideas:

ewe, ram, sheepfold, sheepshearer, sheepskin

#### Definition:

A "sheep" is a medium-sized animal with four legs that has wool all over its body. A male sheep is called a "ram." A female sheep is called a "ewe." The plural of "sheep" is also "sheep."

* A baby sheep is called a "lamb."
* The Israelites often used sheep for sacrifices, especially male sheep and young sheep.
* People eat meat from sheep and use their wool to make clothing and other things.
* Sheep are very trusting, weak, and timid. They are easily influenced to wander away. They need a shepherd to lead them, protect them, and provide them with food, water, and shelter.
* In the Bible, people are compared to sheep who have God as their shepherd.
* A "sheepfold" is a place where sheep are kept safe. It has a fence or wall around it to keep the sheep from wandering out and to keep dangerous animals from getting in.
* A "sheepshearer" is a person who cuts the wool of sheep.

(See also: Israel, lamb, sacrifice, shepherd)

#### Bible References:

* Acts 08:32
* Genesis 30:32
* John 02:14
* Luke 15:05
* Mark 06:34
* Matthew 09:36
* Matthew 10:06
* Matthew 12:12
* Matthew 25:33

#### Word Data:

* Strong's: H352, H1494, H1798, H2169, H3104, H3532, H3535, H3733, H3775, H5739, H5763, H6260, H6629, H6792, H7353, H7716, G4165, G4262, G4263

#### Forms Found in the English ULB:

ewe, ewes, ram, ram's, rams, sheep, sheepfold, sheepfolds, sheepshearers, sheepskins

### shepherd

#### Definition:

* A shepherd is a person who takes care of sheep. The verb to "shepherd" means to protect the sheep and provide them with food and water.

Shepherds watch over the sheep, leading them to places with good food and water. Shepherds also keep the sheep from getting lost and protect them from wild animals.

This term is often used metaphorically in the Bible to refer to taking care of people's spiritual needs. This includes teaching them what God has told them in the Bible and guiding them in the way they should live.

* In the Old Testament, God was called the "shepherd" of his people because he took care of all their needs and protected them. He also led and guided them.
* David was a shepherd who looked after sheep. God made David king over Israel to take care of the people of Israel in some ways like a shepherd takes care of sheep.
* In the New Testament, Jesus called himself the "good shepherd." The apostle Peter also referred to Jesus as "the Chief Shepherd" over the Church.
* Also, in the New Testament, the term "shepherd" was used to refer to a person who was a spiritual leader over other believers. The word translated as "pastor" is the same word that is translated as "shepherd." The elders and overseers were also called shepherds.

#### Translation Suggestions

* When used literally, the action "shepherd" could be translated as "take care of sheep" or "watch over sheep."
* The person "shepherd" could be translated as "person who takes care of sheep" or "sheep tender" or "sheep caregiver."
* When used as a metaphor, different ways to translate this term could include "spiritual shepherd" or "spiritual leader" or "one who is like a shepherd" or "one who cares for his people like a shepherd cares for his sheep" or "one who leads his people like a shepherd guides his sheep" or "one who takes care of God's sheep."
* In some contexts, "shepherd" could be translated as "leader" or "guide" or "caregiver."
* The spiritual expression to "shepherd" could be translated as to "take care of" or to "spiritually nourish" or to "guide and teach" or to "lead and take care of (like a shepherd cares for sheep)."
* In figurative uses, it is best to use or include the literal word for "shepherd" in the translation of this term.

(See also: believe, Canaan, church, Moses, pastor, sheep, spirit)

#### Bible References:

* Genesis 49:24
* Luke 02:09
* Mark 06:34
* Mark 14:26-27
* Matthew 02:06
* Matthew 09:36
* Matthew 25:32
* Matthew 26:31

#### Word Data:

* Strong's: H6629, H7462, H7469, H7473, G750, G4165, G4166

#### Forms Found in the English ULB:

chief shepherd, herdsman, herdsmen, keeper, shepherd, shepherd's, shepherded, shepherding, shepherds

### shield

#### Related Ideas:

shielded

#### Definition:

A shield was an object held by a soldier in battle to protect himself from being injured by the enemy's weapons. To "shield" someone means to protect that person from harm.

* Shields were often circular or oval, were made of materials such as leather, wood, or metal, andt were sturdy and thick enough to keep a sword or arrow from piercing them.
* Using this term as a metaphor, the Bible refers to God as a protective shield for his people. (See: Metaphor)
* Paul talked about the "shield of faith," which is a figurative way of saying that having faith in Jesus and living out that faith in obedience to God will protect believers from the spiritual attacks of Satan.

(See also: faith, obey, Satan, spirit)

#### Bible References:

* 1 Kings 14:26
* 2 Chronicles 23:8-9
* 2 Samuel 22:36
* Deuteronomy 33:29
* Psalms 018:35

#### Word Data:

* Strong's: H2653, H4043, H5437, H5526, H6793, H7982, G2375

#### Forms Found in the English ULB:

shield, shielded, shields

### shrewd

#### Related Ideas:

crafty

#### Definition:

The term "shrewd" describes a person who is intelligent and clever, especially in practical matters.

* Often the term "shrewd" has a meaning that is partly negative since it usually also involves being selfish.
* A shrewd person is usually focused on helping himself, not others.
* Other ways to translate this term could include "cunning" or "crafty" or "smart" or "clever," depending on the context.
* A "crafty" person knows how to deceive others so they will do what he wants them to do.

#### Bible References:

#### Word Data:

* Strong's: H2450, H6175, H6191, G5429

#### Forms Found in the English ULB:

crafty, shrewd, shrewdly

### siege

#### Related Ideas:

besiege, besiegers

#### Definition:

A "siege" occurs when an attacking army surrounds a city and keeps it from receiving any supplies of food and water. To "besiege" a city or to put it "under siege" means to attack it by means of a siege.

* When the Babylonians came to attack Israel, they used the tactic of a siege against Jerusalem to weaken the people inside the city.
* Often during a siege, ramps of dirt are gradually constructed to enable the attacking army to cross over the city walls and invade the city.
* To "besiege" a city can also be expressed as to "lay siege" to it or to "perform a siege" on it.
* The term "besieged" has the same meaning as the expression "under siege." Both these expressions describe a city that an enemy army is surrounding and besieging.

#### Bible References:

* 1 Chronicles 20:1
* 1 Kings 20:1-3
* 1 Samuel 11:1-2
* Jeremiah 33:04

#### Word Data:

* Strong's: H1785, H4674, H4685, H4692, H5341, H5437, H5564, H6693, H6696, H6887

#### Forms Found in the English ULB:

besiege, besieged, besiegers, besieging, siege, siege ramp, siege ramps, siege wall, siege works

### sign

#### Related Ideas:

demonstration, evidence, mark, marker, omen, proof, remind, reminder, signal

#### Definition:

A sign is an object, event, or action that communicates a special meaning.

"Reminders" are signs that "remind" people by helping them remember something, often something that was promised:

The rainbows God creates in the sky are signs to remind people that he has promised he will never again destroy all life with a worldwide flood.

God commanded the Israelites to circumcise their sons as a sign of his covenant with them.

Signs can reveal or point to something:

An angel gave shepherds a sign that would help them know which baby in Bethlehem was the newborn Messiah.

Judas kissed Jesus as a sign to the religious leaders that Jesus was the one they should arrest.

Signs can prove that something is true:

* The miracles performed by the prophets and apostles were signs that proved they were speaking God's message.

The miracles that Jesus performed were signs that proved he was truly the Messiah.

A "signal flag" is a flag that a king would raise as a sign so that people could see it and come to him or go into battle.

* An "omen" is an event that people think tells that something else will happen in the future.

#### Translation Suggestions:

* Depending on its context, "sign" could also be translated as "signal" or "symbol" or "mark" or "evidence" or "proof" or "gesture."
* To "make signs with the hands" could also be translated as "motion with the hands" or "gesture with the hands" or "make gestures."
* In some languages, there may be one word for a "sign" that proves something and a different word for a "sign" that is a miracle.

(See also: miracle, apostle, Christ, covenant, circumcise)

#### Bible References:

* Acts 02:18-19
* Exodus 04:8-9
* Exodus 31:12-15
* Genesis 01:14
* Genesis 09:12
* John 02:18
* Luke 02:12
* Mark 08:12
* Psalms 089:5-6

#### Word Data:

* Strong's: H226, H852, H926, H2368, H2865, H3824, H4150, H4159, H4864, H5162, H5251, H5824, H5953, H6161, H6725, H6734, H7560, H7725, H8074, H8540, G364, G1271, G1382, G1730, G1732, G1770, G1839, G2298, G4102, G4592, G4953, G4973, G5059, H5172, G5280, G5480, G5590

#### Forms Found in the English ULB:

demonstration, evidence, mark, marker, omen, omens, proof, remind, reminded, reminder, reminders, reminding, reminds, sign, signal, signal flag, signs

### silver

#### Related Ideas:

money

#### Definition:

Silver is a shiny, gray precious metal used to make coins, jewelry, containers, and ornaments.

* The various containers that are made include silver cups and bowls, and other things used for cooking, eating, or serving.
* Silver and gold were used in the building of the tabernacle and the temple.The temple in Jerusalem had containers made of silver.
* In Bible times, a shekel was a unit of weight, and a purchase was often priced at a certain number of shekels of silver. By New Testament times there were silver coins of various weights that were measured in shekels.
* Joseph's brothers sold him as a slave for twenty shekels of silver.
* Judas was paid thirty silver coins for betraying Jesus.

(See also: tabernacle, temple)

#### Bible References:

* 1 Chronicles 18:9-11
* 1 Samuel 02:36
* 2 Kings 25:13-15
* Acts 03:06
* Matthew 26:15

#### Word Data:

* Strong's: H3701, H3702, H7192, G693, G694, G695, G696, G1406

#### Forms Found in the English ULB:

money, silver

### sin

#### Related Ideas:

sinful, sinner

#### Definition:

The term "sin" refers to actions, thoughts, and words that are against God's will and laws. Sin can also refer to not doing something that God wants us to do.

* Sin includes anything we do that does not obey or please God, even things that other people don't know about.
* Thoughts and actions that disobey God's will are called "sinful."
* Because Adam sinned, all human beings are born with a "sinful nature," a nature that that controls them and causes them to sin.
* A "sinner" is someone who sins, so every human being is a sinner.
* Sometimes the word "sinners" was used by religious people like the Pharisees to refer to people who didn't keep the law as well as the Pharisees thought they should.
* The term "sinner" was also used for people who were considered to be worse sinners than other people. For example, this label was given to tax collectors and prostitutes.

#### Translation Suggestions:

* The term "sin" could be translated with a word or phrase that means "disobedience to God" or "going against God's will" or "evil behavior and thoughts" or "wrongdoing."
* To "sin" could also be translated as to "disobey God" or to "do wrong."
* Depending on the context "sinful" could be translated as "full of wrongdoing" or "wicked" or "immoral" or "evil" or "rebelling against God."
* Depending on the context the term "sinner" could be translated with a word or phrase that means, "person who sins" or "person who does wrong things" or "person who disobeys God" or "person who disobeys the law."
* The term "sinners" could be translated by a word or phrase that means "very sinful people" or "people considered to be very sinful" or "immoral people."
* Ways to translate "tax collectors and sinners" could include "people who collect money for the government, and other very sinful people" or "very sinful people, including (even) tax collectors."
* In expressions like "slaves to sin" or "ruled by sin," the term "sin" could be translated as "disobedience" or "evil desires and actions."
* Make sure the translation of this term can include sinful behavior and thoughts, even those that other people don't see or know about.
* The term "sin" should be general, and different from the terms for "wickedness" and "evil."

(See also: disobey, evil, flesh, tax)

#### Bible References:

* 1 Chronicles 09:1-3
* 1 John 01:10
* 1 John 02:02
* 2 Samuel 07:12-14
* Acts 03:19
* Daniel 09:24
* Genesis 04:07
* Hebrews 12:02
* Isaiah 53:11
* Jeremiah 18:23
* Leviticus 04:14
* Luke 15:18
* Matthew 12:31
* Romans 06:23
* Romans 08:04

#### Word Data:

* Strong's: H817, H819, H2398, H2399, H2400, H2401, H2402, H2403, H2408, H2409, H6588, H7683, H7686, G93, G264, G265, G266, G268, G361, G3781, G3900, G4258

#### Forms Found in the English ULB:

sin, sinful, sinned, sinner, sinners, sinning, sins

### sin offering

#### Definition:

The "sin offering" was one of several sacrifices that God required the Israelites to offer.

* This offering involved sacrificing a bull, burning its blood and fat on the altar, and taking the rest of the animal's body and burning it on the ground outside the Israelite camp.
* The complete burning up of this animal sacrifice shows how holy God is and how terrible sin is.
* The Bible teaches that in order for there to be a cleansing from sin, blood must be shed to pay the cost for the sin that was committed.
* Animal sacrifices could not permanently bring about forgiveness of sin.
* Jesus' death on the cross paid the penalty for sin, for all time. He was the perfect sin offering.

(See also: altar, cow, forgive, sacrifice, sin)

#### Bible References:

* 2 Chronicles 29:20-21
* Exodus 29:35-37
* Ezekiel 44:25-27
* Leviticus 05:11
* Numbers 07:15-17

#### Word Data:

* Strong's: H2401, H2402, H2398, H2403

#### Forms Found in the English ULB:

sin offering, sin offerings

### sister

#### Definition:

A sister is a female person who shares at least one biological parent with another person. She is said to be that other person’s sister or the sister of that other person.

* In the New Testament, "sister" is also used figuratively to refer to a woman who is a fellow believer in Jesus Christ.
* Sometimes the phrase "brothers and sisters" is used to refer to all believers in Christ, both men and women.
* In the Old Testament book Song of Songs, "sister" refers to a female lover or wife.

#### Translation Suggestions:

* It is best to translate this term with the literal word that is used in the target language to refer to a natural or biological sister, unless this would give wrong meaning.
* Other ways to translate this could include "sister in Christ" or "spiritual sister" or "woman who believes in Jesus" or "fellow woman believer."
* If possible, it is best to use a family term.
* If the language has a feminine form for "believer," this may be a possible way to translate this term.
* When referring to a lover or wife, this could be translated using a feminine form of "loved one" or "dear one."

(See also: brother in Christ, spirit)

#### Bible References:

* 1 Chronicles 02:16-17
* Deuteronomy 27:22
* Philemon 01:02
* Romans 16:01

#### Word Data:

* Strong's: H269, G27, G79

#### Forms Found in the English ULB:

sister, sister's, sisters, sisters'

### skull

#### Related Ideas:

scalp

#### Definition:

The term "skull" refers to the bony, skeletal structure of the head of a person or animal.

* Sometimes the term "skull" means "head," as in the phrase "shave your skull."
* The term "Place of the Skull" was another name for Golgotha, where Jesus was crucified.
* This term could also be translated as "head" or "head bone."
* The "scalp" is the skin that covers the top of the skull.

(See also: crucify, Golgotha)

#### Bible References:

* 2 Kings 09:35-37
* Jeremiah 02:16
* John 19:17
* Matthew 27:32-34

#### Word Data:

* Strong's: H1538, H6936, H7218, G2898

#### Forms Found in the English ULB:

scalps, skull, skulls

### slain

#### Related Ideas:

exterminate, kill, killer, murder, murderer, put to death, strike down

#### Definition:

To "slay" a person or animal means to kill it. Often it means to kill it in a forceful or violent way. If a man has killed an animal or an innocent person, he has "slain" it.

* When referring to an animal or to a large number of people, the term "slaughter" is another term that is often used.
* An act of slaughtering is also called a "slaughter."
* The phrase "the slain" could also be translated as "the slain people" or "the people who were killed."
* To "kill someone off" is for one person to have a purpose in mind and to kill someone else so that he can be free to accomplish the larger purpose.
* To "exterminate" people is to kill all of them.
* To "murder" someone is to kill him intentionally and illegally.
* To "put to death" is to kill someone. Usually the decision to put someone to death is made by someone in authority.

(See also: slaughter)

#### Bible References:

* Ezekiel 28:23
* Isaiah 26:21

#### Word Data:

* Strong's: H2026, H2027, H2076, H2491, H2614, H2717, H2763, H2873, H2874, H4191, H4194, H5221, H6991, H6992, H7523, H7703, H7819, H8045, G337, G615, G1315, G2380, G2695, G4968, G4969, G5407

#### Forms Found in the English ULB:

exterminate, exterminated, kill, kill ... off, killed, killed ... off, killer, killing, kills, murder, murdered, murderer, murderers, murders, put ... to death, slain, strike down, violently killed

### slander

#### Related Ideas:

slanderer, slanderous, speak evil about

#### Definition:

Slander consists of negative, defaming things spoken (not written) about another person. To say such things (not to write them) about someone is to slander that person. The person saying such things is a slanderer.

* Slander may be a true report or a false accusation, but its effect is to cause others to think negatively of the person being slandered.
* To "slander" could be translated as to "speak against" or to "spread an evil report" or to "defame."
* The word "slanderer" could also be translated as "tale-bearer."

(See also: blasphemy)

#### Bible References:

* 1 Corinthians 04:13
* 1 Timothy 03:11
* 2 Corinthians 06:8-10
* Mark 07:20-23

#### Word Data:

* Strong's: H1681, H1696, H1848, H3960, H5791, H7270, H7400, H8267, G987, G988, G1228, G1426, G2635, G2636, G2637, G3059, G3060

#### Forms Found in the English ULB:

slander, slandered, slanderer, slanderers, slandering, slanderous, slanders, speak evil about, spoken of as evil

### slaughter

#### Definition:

The term "slaughter" refers to killing a large number of animals or people, or to killing in a violent way. It can also refer to killing an animal for the purpose of eating it. The act of slaughtering is also called "slaughter."

* When Abraham received three visitors at his tent in the desert, he ordered his servants to slaughter and cook a calf for his guests.
* The prophet Ezekiel prophesied that God would send his angel to slaughter all those who would not follow His word.
* 1 Samuel records a great slaughter in which 30,000 Israelites were killed by their enemies because of disobedience to God.
* "Weapons of slaughter" could be translated as "weapons for killing."
* The expression "the slaughter was very great" could be translated as "a large number were killed" or "the number of deaths was very great" or "a terribly high number of people died."
* Other ways to translate "slaughter" could include "kill" or "slay" or "killing."

(See also: angel, cow, disobey, Ezekiel, servant, slain)

#### Bible References:

* Ezekiel 21:10-11
* Hebrews 07:01
* Isaiah 34:02
* Jeremiah 25:34

#### Word Data:

* Strong's: H2026, H2027, H2028, H2076, H2491, H2873, H2874, H2878, H4046, H4293, H4347, H4660, H5221, H6993, H7524, H7819, H7821, G2871, G4967, G4969

#### Forms Found in the English ULB:

slaughter, slaughtered, slaughtering, slaughters

### snare

#### Related Ideas:

ensnare, entrap, noose, trap

#### Definition:

The terms "snare" and "trap" refer to devices that are used to catch animals and keep them from escaping. To "snare" or "ensnare" is to catch with a snare, and to "trap" or "entrap" is to catch with a trap. In the Bible, these terms were also used figuratively to talk about how sin and temptation are like hidden traps that catch people and harm them.

* A "snare" is a loop of rope or wire that suddenly pulls tight when an animal steps into it, ensnaring its leg.
* A "trap" is usually made of metal or wood and has two parts that suddenly and powerfully close together, catching an animal so it can't get away. Sometimes a trap can be a deep hole that has been made in order to get something to fall into it.
* Usually the snare or trap is hidden so that its prey is taken by surprise.
* The phrase "set a trap" means to get a trap ready to capture something.
* To "fall into a trap" refers to falling into a deep hole or pit that was dug and hidden in order to catch an animal.
* A person who is starts sinning and cannot stop can be described as "ensnared by sin" in a figurative reference to the way an animal can be ensnared and cannot escape.
* Just as an animal is endangered and hurt by being in a trap, so a person caught in the trap of sin is being harmed by that sin and needs to be set free.
* A "noose" is a rope or vine designed to catch an animal around the neck.

(See also: free, , prey, Satan, tempt)

#### Bible References:

* Ecclesiastes 07:26
* Luke 21:34
* Mark 12:13
* Psalms 018:05

#### Word Data:

* Strong's: H1245, H2256, H3353, H3369, H3920, H3921, H4170, H4204, H4434, H4685, H4686, H4889, H5367, H5914, H6341, H6351, H6354, H6983, H7845, H8610, G64, G2339, G2340, G3802, G3803, G3985, G4625

#### Forms Found in the English ULB:

ensnare, ensnared, ensnares, entrap, noose, snare, snares, trap, trapped, traps

### snow

#### Definitions:

The term "snow" refers to white flakes of frozen water that can fall from clouds in places where the air temperature is cold.

* Snow falls in places of higher elevation in Israel, but does not always stay on the ground very long before melting. The peaks of mountains tend to have snow that lasts longer. One example of a place mentioned in the Bible as having snow is Mount Lebanon.
* Something that is very white often has its color compared to the color of snow. For example, in the book of Revelation Jesus' clothing and hair were described as being "white as snow."
* The whiteness of snow also symbolizes purity and cleanliness. For example, the statement that our "sins will be as white as snow" means that God will completely cleanse his people from their sins.
* Some languages might refer to snow as "frozen rain" or "flakes of ice" or "frozen flakes."
* "Snow water" refers to the water that comes from melted snow.

(See also: Lebanon, pure)

#### Bible References:

* Exodus 04:06
* Job 37:4-6
* Matthew 28:03
* Psalms 147:16
* Revelation 01:14

#### Word Data:

* Strong's: H7949, H7950, H8517, G5510

#### Forms Found in the English ULB:

snow, snowed, snowing

### son

#### Definition:

The male offspring of a man and a woman is called their "son" for his entire life. He is also called a son of that man and a son of that woman. An "adopted son" is a male who has been legally placed into the position of being a son.

* "Son" was often used figuratively in the Bible to refer to any male descendant, such as a grandson or great-grandson.
* The term "son" can also be used as a polite form of address to a boy or man who is younger than the speaker.
* Sometimes "sons of God" was used in the New Testament to refer to believers in Christ.
* God called Israel his "firstborn son." This refers to God's choosing of the nation of Israel to be his special people. It is through them that God's message of redemption and salvation came, with the result that many other people have become his spiritual children.
* The phrase "son of" often has the figurative meaning "person having the characteristics of." Examples of this include "sons of the light," "sons of disobedience," "a son of peace," and "sons of thunder."
* The phrase "son of" is also used to tell who a person's father is. This phrase is used in genealogies and many other places.
* Using "son of" to give the name of the father frequently helps distinguish people who have the same name. For example, "Azariah son of Zadok" and "Azariah son of Nathan" in 1 Kings 4, and "Azariah son of Amaziah" in 2 Kings 15 are three different men.

#### Translation Suggestions:

* In most occurrences of this term, it is best to translate "son" by the literal term in the language that is used to refer to a son.
* When translating the term "Son of God," the project language's common term for "son" should be used.
* When used to refer to a descendant rather than a direct son, the term "descendant" could be used, as in referring to Jesus as the "descendant of David" or in genealogies where sometimes "son" referred to a male descendant who was not an actual son.
* Sometimes "sons" can be translated as "children," when both males and females are being referred to. For example, "sons of God" could be translated as "children of God" since this expression also includes girls and women.
* The figurative expression "son of" could also be translated as "someone who has the characteristics of" or "someone who is like" or "someone who has" or "someone who acts like."

(See also: Azariah, descendant, father, firstborn, Son of God, sons of God)

#### Bible References:

* 1 Chronicles 18:15
* 1 Kings 13:02
* 1 Thessalonians 05:05
* Galatians 04:07
* Hosea 11:01
* Isaiah 09:06
* Matthew 03:17
* Matthew 05:09
* Matthew 08:12
* Nehemiah 10:28

#### Word Data:

* Strong's: H1060, H1121, H1123, H1247, H1248, H3173, H3206, H3211, H5209, H5220, G3816, G5043, G5207

#### Forms Found in the English ULB:

son, son's, sons

### sons of God

#### Related Ideas:

children of God

#### Definition:

The term "sons of God" is a figurative expression that has several possible meanings.

* In the New Testament, the term "sons of God" refers to all believers in Jesus and is often translated as "children of God" since it includes both males and females.
* This use of the term speaks of a relationship with God that is like the relationship between a human son and his father, with all the privileges associated with being sons.
* Some people interpret the term "sons of God" that appears in Genesis 6 to mean fallen angels—evil spirits or demons. Others think it may refer to powerful political rulers or to the descendants of Seth.
* The title "Son of God" is a different term: it refers to Jesus, who is God's only Son.

#### Translation Suggestions:

* When "sons of God" refers to believers in Jesus, it could be translated as "children of God."
* In Genesis 6:2 and 4 ways to translate "sons of God" could include "angels," "spirit beings," "supernatural creatures," or "demons."
* Also see the link for "son."

(See also: angel, demon, son, Son of God, ruler, spirit)

#### Bible References:

* Genesis 06:02
* Genesis 06:4
* Job 01:06
* Romans 08:14

#### Word Data:

* Strong's: H430, H1121, G5207, G5043

#### Forms Found in the English ULB:

children of God, sons of ... God

### sorcery

#### Related Ideas:

sorcerer, sorceress, witchcraft

#### Definition:

"Sorcery" or "witchcraft" refers to using magic, which involves doing powerful things through the help of evil spirits. A "sorcerer" is a man who does these powerful, magical things. A "sorceress" is a woman who does these things.

* The use of magic and sorcery can involve both beneficial things (such as healing someone) and harmful things (such as putting a curse on someone). But all kinds of sorcery are wrong, because they use the power of evil spirits.
* In the Bible, God says that the use of sorcery is as evil as other terrible sins (such as adultery, worshiping idols, and child sacrifice).
* The terms "sorcery" and "witchcraft" could also be translated as "evil spirit power" or "casting spells."
* Possible ways to translated "sorcerer" could include "worker of magic" or "person who casts spells" or "person who does miracles using evil spirit power."
* Note that "sorcery" has a different meaning than the term "divination," which refers to attempting to contact the spirit world.

(See also: adultery, demon, divination, god, magic, sacrifice, worship)

#### Bible References:

* Acts 08:9-11
* Exodus 07:11-13
* Galatians 05:19-21
* Revelation 09:20-21

#### Word Data:

* Strong's: H178, H3784, H3785, H3786, H6049, G3095, G3096, G5331, G5332, G5333

#### Forms Found in the English ULB:

sorcerer, sorcerers, sorceress, sorceries, sorcery, witchcraft

### soul

#### Related Ideas:

person

#### Definition:

The soul is the inner, invisible part of a person. It refers to the non-physical part of a person. It is the part of a person that continues living after the body dies.

* The terms "soul" and "spirit" may be two different concepts, or they may be two terms that refer to the same concept.
* When a person dies, his soul leaves his body.
* The word "soul" is sometimes used figuratively to refer to the whole person. For example, "the soul who sins" means "the person who sins" and "my soul is tired" means,"I am tired."

#### Translation Suggestions:

* The term "soul" could also be translated as "inner self" or "inner person."
* In some contexts, "my soul" could be translated as "I" or "me."
* Usually the phrase "the soul" can be translated as "the person" or "he" or "him," depending on the context.
* Some languages might only have one word for the concepts "soul" and "spirit."
* In Hebrews 4:12, the figurative phrase "dividing soul and spirit" could mean "deeply discerning or exposing the inner person."

(See also: spirit)

#### Bible References:

* 2 Peter 02:08
* Acts 02:27-28
* Acts 02:41
* Genesis 49:06
* Isaiah 53:10-11
* James 01:21
* Jeremiah 06:16-19
* Jonah 02:7-8
* Luke 01:47
* Matthew 22:37
* Psalms 019:07
* Revelation 20:4

#### Word Data:

* Strong's: H5315, G5590

#### Forms Found in the English ULB:

person, persons, soul, souls

### sow

#### Related Ideas:

plant, plantation, transplanted

#### Definition:

A "plant" is generally something that grows and is attached to the ground. To "plant" something is to put it in the ground so that it can grow. To "sow" is to scatter seeds on the ground so they can go into the ground and grow. A "sower" is a person who sows seeds.

* Sometimes people plant seeds or plants by making holes in the soil and placing seeds or a plant in each hole.
* When someone plants seeds by sowing, he takes handfuls of seeds and scatters them on the ground.
* The term "sow" can be used figuratively, as in "a person will reap what he sows." This means that if a person does something evil, he will receive a negative result, and if a person does good, he will receive a positive result.
* A "plantation" is a large field where people plant crops.
* To "transplant" something is to move it from one place and plant it in another place.

#### Translations Suggestions

* The term "sow" could be translated as "plant" if that word can include planting seeds by scattering them.
* The term "sower" could be translated as "planter" or "farmer" or "person who scatters seeds."
* The expression "a person reaps what he sows" could be translated as "just as a certain kind of seed produces a certain kind of plant, a person's good actions bring good results and a person's evil actions bring evil results."

(See also: evil, good, reap)

#### Bible References:

* Galatians 06:08
* Luke 08:05
* Matthew 06:25-26
* Matthew 13:04
* Matthew 13:19
* Matthew 25:24

#### Word Data:

* Strong's: H2221, H2232, H2233, H2236, H3759, H4218, H4302, H5193, H7971, H8362, G4687, G4703, G5452

#### Forms Found in the English ULB:

place ... planted, plant, plantation, planted, planting, plants, replanted, sow, sowed, sowing, sown, sows, transplanted

### spear

#### Related Ideas:

javelin, spearmen

#### Definition:

A spear is a weapon with a long wooden handle and sharp metal blade on one end that is thrown a long distance.

* Spears were commonly used for war in biblical times. They are sometimes still used in present-day conflicts between certain people groups.
* A spear was used by a Roman soldier to pierce the side of Jesus while he hung on the cross.
* Sometimes people throw spears to catch fish or other prey to eat.
* Similar weapons are the "javelin" or "lance." A javelin is a light spear that is thrown.
* Make sure that the translation of "spear" is different from the translation of "sword," which is a weapon that is used for thrusting or stabbing, not throwing. Also, a sword has a long blade with a handle, while a spear has a small blade on the end of a long shaft.

(See also: prey, Rome, sword, warrior)

#### Bible References:

* 1 Samuel 13:19-21
* 2 Samuel 21:19
* Nehemiah 04:12-14
* Psalm 035:03

#### Word Data:

* Strong's: H1265, H2595, H3591, H4294, H6767, H7013, H7420, G3057

#### Forms Found in the English ULB:

javelin, spear, spearmen, spears

### spirit

#### Related Ideas:

ghost, spiritual

#### Definition:

The term "spirit" refers to the non-physical part of people which cannot be seen. When a person dies, his spirit leaves his body. "Spirit" can also refer to an attitude or emotional state.

* The term "spirit" can refer to a being that does not have a physical body, especially an evil spirit.
* A person's spirit is the part of him that can know God and believe in him.
* In general, the term "spiritual" describes anything in the non-physical world.
* In the Bible, it especially refers to anything that relates to God, specifically to the Holy Spirit.
* For example, "spiritual food" refers to God's teachings, which give nourishment to a person's spirit, and "spiritual wisdom" refers to the knowledge and righteous behavior that come from the power of the Holy Spirit.
* God is a spirit and he created other spirit beings, who do not have physical bodies.
* Angels are spirit beings, including those who rebelled against God and became evil spirits.
* The term "spirit of" can also mean "having the characteristics of," such as in "spirit of wisdom" or "in the spirit of Elijah."
* Examples of "spirit" as an attitude or emotion would include "spirit of fear" and "spirit of jealousy."

#### Translation Suggestions:

* Depending on the context, some ways to translate "spirit" might include "non-physical being" or "inside part" or "inner being."
* In some contexts, the term "spirit" could be translated as "evil spirit" or "evil spirit being."
* Sometimes the term "spirit" is used to express the feelings of a person, as in "my spirit was grieved in my inmost being." This could also be translated as "I felt grieved in my spirit" or "I felt deeply grieved."
* The phrase "spirit of" could be translated as "character of" or "influence of" or "attitude of" or "thinking (that is) characterized by."
* Depending on the context, "spiritual" could be translated as "non-physical" or "from the Holy Spirit" or "God's" or "part of the non-physical world."
* The figurative expression "spiritual milk" could also be translated as "basic teachings from God" or "God's teachings that nourish the spirit (like milk does)."
* The phrase "spiritual maturity" could be translated as "godly behavior that shows obedience to the Holy Spirit."
* The term "spiritual gift" could be translated as "special ability that the Holy Spirit gives

(See also: angel, demon, Holy Spirit, soul, divination)

#### Bible References:

* 1 Corinthians 05:05
* 1 John 04:03
* 1 Thessalonians 05:23
* Acts 05:09
* Colossians 01:09
* Ephesians 04:23
* Genesis 07:21-22
* Isaiah 04:04
* Mark 01:23-26
* Matthew 26:41
* Philippians 01:27

#### Word Data:

* Strong's: H178, H5397, H7307, H7308, G4151, G4152, G4153, G4861, G5326, G5427

#### Forms Found in the English ULB:

ghost, spirit, spirits, spiritual, spiritually

### splendor

#### Related Ideas:

splendid

#### Definition:

The term "splendor" refers to the extreme beauty and elegance that is often associated with wealth and a magnificent appearance.

* Often splendor is used to describe the wealth that a king has, or how he looks in his expensive, beautiful finery.
* The word "splendor" can also be used to describe the beauty of trees, mountains, and other things that God has created.
* Certain cities are said to have splendor because of o their natural resources, elaborate buildings and roads, and the wealth of their people, which includes rich clothing, gold, and silver.
* Depending on the context, this word could be translated as "magnificent beauty" or "amazing majesty" or "kingly greatness."
* Something that is "splendid" is extremely beautiful and elegant.

(See also: glory, king, majesty)

#### Bible References:

* 1 Chronicles 16:27
* Exodus 28:1-3
* Ezekiel 28:07
* Luke 04:07
* Psalms 089:44-45
* Revelation 21:26-27

#### Word Data:

* Strong's: H1921, H1925, H1926, H1927, H1935, H2091, H2122, H2892, H3314, H3368, H3519, H6643, H7613, H8597, G2986

#### Forms Found in the English ULB:

splendid, splendidly, splendor

### staff

#### Related Ideas:

club, walking stick

#### Definition:

A staff is a long wooden stick or rod, often used as a walking stick.

* When Jacob was old, he used a staff to help him walk.
* God turned Moses' staff into a snake to show his power to Pharaoh.
* Shepherds also used a staff to help guide their sheep, or to rescue the sheep when they fell or wandered.
* The shepherd's staff had a hook on the end, so it differed from the shepherd's rod, which was straight and was used to kill wild animals that were trying to attack the sheep.
* A club is a thick, heavy stick used as a weapon to beat people.

(See also: Pharaoh, power, sheep, shepherd)

#### Bible References:

* Exodus 04:1-3
* Exodus 07:09
* Luke 09:03
* Mark 06:7-9
* Matthew 10:8-10
* Matthew 27:29

#### Word Data:

* Strong's: H4132, H4294, H4731, H4938, H6418, H7626, G2563, G3586, G4464

#### Forms Found in the English ULB:

clubs, staff, staffs, walking stick, walking sticks

### statute

#### Definition:

A statute is a specific written law that provides guidance for people to live by.

* The term "statute" is similar in meaning to "ordinance" and " command" and "law" and "decree." All these terms involve instructions and requirements that God gives to his people or rulers give to their people.
* King David said that he delighted himself in Yahweh's statutes.
* The term "statute" could also be translated as "specific command" or "special decree."

(See also: command, decree, law of Moses, ordinance, Yahweh)

#### Bible References:

* 1 Kings 11:11-13
* Deuteronomy 06:20-23
* Ezekiel 33:15
* Numbers 19:02

#### Word Data:

* Strong's: H2706, H2708, H7010, G1345

#### Forms Found in the English ULB:

statute, statutes

### stiff-necked

#### Related Ideas:

stiffen his neck, stubborn, stubbornness

#### Definition:

The term "stiff-necked" is an idiom used in the Bible to describe people who keep disobeying God and refuse to repent. Such people are very proud and will not submit to God's authority.

* Similarly, the term "stubborn" describes a person who refuses to change his mind or actions even when urged to do so. Stubborn people will not listen to good advice or warnings that other people give them.
* The Old Testament described the Israelites as "stiff-necked" because they did not listen to the many messages from God's prophets who urged them to repent and turn back to Yahweh.
* If a neck is "stiff" it does not bend easily. The project language may have a different idiom that communicates that a person is "unbending" in that he refuses to change his ways.
* Other ways to translate this term could include "pridefully stubborn" or "arrogant and unyielding" or "refusing to change."
* If a person "stiffens his neck," he becomes stubborn.

(See also: arrogant, proud, repent)

#### Bible References:

* Acts 07:51
* Deuteronomy 09:13-14
* Exodus 13:14-16
* Jeremiah 03:17

#### Word Data:

* Strong's: H47, H3513, H5637, H6203, H6484, H7185, H7190, H8307, G483, G4644, G4645

#### Forms Found in the English ULB:

stiff neck, stiff-necked, stiffen ... necks, stiffened ... neck, stiffened ... necks, stiffens ... neck, stubborn, stubbornly, stubbornness

### stone

#### Definition:

A stone is a small rock. To "stone" someone is to throw stones and larger rocks at that person with the intention of killing him. A "stoning" is an event in which someone was stoned.

* In ancient times, stoning was a common method of executing people as punishment for crimes they had committed.
* God commanded the Israelite leaders to stone people for certain sins, such as adultery.
* In the New Testament, Jesus forgave a woman caught in adultery and stopped people from stoning her.
* Stephen, who was the first person in the Bible to be killed for testifying about Jesus, was stoned to death.
* In the city of Lystra, the apostle Paul was stoned, but he did not die from his wounds.

(See also: adultery, commit, crime, death, Lystra, testimony)

#### Bible References:

* Acts 07:57-58
* Acts 07:59-60
* Acts 14:05
* Acts 14:19-20
* John 08:4-6
* Luke 13:34
* Luke 20:06
* Matthew 23:37-39

#### Word Data:

* Strong's: H68, H69, H1382, H1496, H1530, H2106, H2672, H4676, H4678, H5619, H6443, H6697, H6872, H7275, H7671, G2642, G2991, G3034, G3035, G3036, G3037, G4348, G5586

#### Forms Found in the English ULB:

stone, stoned, stones, stoning

### storehouse

#### Related Ideas:

barn, storage, store cities, storerooms, treasure, treasury

#### Definition:

A "storehouse" is a large building that is used for keeping food or other things, often for a long time.

* In the Bible a "storehouse" was usually used to store extra grain and other food to be used later when there was a famine.
* The storehouses of the temple contained valuable things that had been dedicated to Yahweh, such as gold and silver. Some of these things used to repair and maintain the temple were also kept there.
* The term "storehouse" can also be used figuratively to refer to all the good things that God wants to give to his people.
* Other ways to translate "storehouse" could include "a building for storing grain" or "place for keeping food" or "room for keeping valuable things safe."
* A "treasure" is a very valuable object.
* A "treasury" is can be a place where treasures are stored, but it is more often a place where officials store money.

(See also: consecrate, dedicate, famine, gold, grain, silver, temple)

#### Bible References:

* 2 Chronicles 16:2-3
* Luke 03:17
* Matthew 03:12
* Psalms 033:07

#### Word Data:

* Strong's: H214, H618, H624, H1004, H4035, H4200, H4543, G596

#### Forms Found in the English ULB:

barn, barns, storage, store cities, storehouse, storehouses, storerooms, treasure, treasures, treasuries, treasury

### strength

#### Related Ideas:

strengthen, strong, stronger, strongest

#### Definitions:

The term "strength" refers to physical, emotional, or spiritual power. To "strengthen" someone or something means to make that person or object stronger.

* "Strength" can also refer to the power to withstand some kind of opposing force.
* A person has "strength of will" if he is able to avoid sinning when tempted.
* One writer of the Psalms called Yahweh his "strength" because God helped him to be strong.
* If a physical structure like a wall or building is being "strengthened," people are rebuilding the structure, reinforcing it with more stones or brick so that it can withstand an attack.

#### Translation Suggestions

* In general, the term "strengthen" can be translated as "cause to be strong" or "make more powerful."
* In a spiritual sense, the phrase "strengthen your brothers" could also be translated as "encourage your brothers" or "help your brothers to persevere."

The following examples show the meaning of these terms in longer expressions and how they can be translated.

"puts strength on me like a belt" means "causes me to be completely strong, like a belt that completely surrounds my waist."

* "in quietness and trust will be your strength" means "acting calmly and trusting in God will make you spiritually strong."
* "will renew their strength" means "will become stronger again."
* "by my strength and by my wisdom I acted" means "I have done all this because I am so strong and wise."
* "strengthen the wall" means "reinforce the wall" or "rebuild the wall."
* "I will strengthen you" means "I will cause you to be strong"
* "in Yahweh alone are salvation and strength" means "Yahweh is the only one who saves us and strengthens us."
* "the rock of your strength" means "the faithful one who makes you strong"
* "with the saving strength of his right hand" means "he strongly rescues you from trouble like someone who holds you safely with his strong hand."
* "of little strength" means "not very strong" or "weak."
* "with all my strength" means "using my best efforts" or "strongly and completely."

(See also: faithful, persevere, right hand, save)

#### Bible References:

* 2 Kings 18:19-21
* 2 Peter 02:11
* Luke 10:27
* Psalm 021:01

#### Word Data:

* Strong's: H193, H202, H353, H360, H386, H410, H553, H556, H1368, H1369, H1396, H2220, H2388, H2389, H2391, H2392, H2393, H2428, H3027, H3028, H3559, H3581, H3811, H3955, H4392, H4581, H5326, H5331, H5582, H5794, H5797, H5807, H5810, H5934, H5975, H6099, H6106, H6109, H6697, H6965, H7292, H7307, H8003, H8443, H8623, H8624, H8631, H8632, H8633, G461, G950, G1411, G1412, G1415, G1743, G1765, G1840, G1991, G2159, G2478, G2479, G2480, G2901, G2904, G3619, G4599, G4732, G4733, G4741

#### Forms Found in the English ULB:

become strong, made ... strong, made ... stronger, make ... strong, makes ... strong, strength, strengthen, strengthened, strengthening, strengthens, strong, stronger, strongest

### strife

#### Related Ideas:

argue, argument, conflict, contention, dispute, quarrel

#### Definition:

The term "strife" refers to physical or emotional conflict between people.

* A person who causes strife does things that result in strong disagreements between people and in hurt feelings.
* Sometimes the use of the word "strife" implies that strong emotions are involved, such as anger or bitterness.
* Other ways to translate "strife" could include "argument" or "contention" or "disagreement" or "dispute" or "conflict."

(See also: anger)

#### Bible References:

* 1 Corinthians 03:3-5
* Habakkuk 01:03
* Philippians 01:17
* Proverbs 17:01
* Psalms 055:8-9
* Romans 13:13

#### Word Data:

* Strong's: H1777, H1779, H4066, H4090, H4683, H4808, H6635, H7379, H7701, G485, G1252, G2052, G3055, G3163, G3164, G5379

#### Forms Found in the English ULB:

arguing, argument, conflict, conflicts, contention, dispute, disputes, quarrel, quarreling, quarrels, strife

### strong drink

#### Definition:

The term "strong drink" refers to drinks that have been fermented and have alcohol in them.

* Alcoholic drinks are made from either grain or fruit and have undergone fermentation.
* Kinds of "strong drink" include grape wine, palm wine, beer, and apple cider. Distilled alcoholic drinks had not been invented yet. In the Bible, grape wine was the most frequently mentioned strong drink.
* Priests and anyone who took a special vow such as the "Nazirite vow" were not permitted to drink fermented drinks.
* This term could also be translated as "fermented drink" or "alcoholic drink."

(See also: grape, Nazirite, vow, wine)

#### Bible References:

* Isaiah 05:11-12
* Leviticus 10:09
* Luke 01:14-15
* Numbers 06:03

#### Word Data:

* Strong's: H5435, H7941, H8248, G4608

#### Forms Found in the English ULB:

strong drink, strong drinks

### stronghold

#### Related Ideas:

battlement, city wall, fortification, fortified, fortress

#### Definition:

The terms "stronghold" and "fortress" both refer to places that are well protected against an attack by enemy soldiers. The term "fortified" describes a city or other place that has been made safe from attack.

* Often, strongholds and fortresses were manmade structures with defensive walls. They could also have been places with natural protective barriers such as rocky cliffs or high mountains.
* People fortified strongholds by building thick walls or other structures that made it difficult for an enemy to break through.
* "Stronghold" or "fortress" could be translated as "securely strong place" or "strongly protected place."
* The term "fortified city" could be translated as "securely protected city" or "strongly built city."
* These ideas were also used figuratively to refer to God as a stronghold or fortress for those who trust in him.
* Another figurative meaning for the term "stronghold" referred to something that someone wrongly trusted in for security, such as a false god or other thing that was worshiped instead of Yahweh. This could be translated as "false strongholds."
* This term should be translated differently from "refuge," which emphasizes safety more than the concept of being fortified.
* A "city wall" was tall, strong wall around a city that was meant to keep enemies out of the city.
* A "battlement" is a low wall along the top of a city wall that soldiers could hide behind and shoot through at their enemies below.

(See also: god, god, refuge, Yahweh)

#### Bible References:

* 2 Corinthians 10:04
* 2 Kings 08:10-12
* 2 Samuel 05:8-10
* Acts 21:35
* Habakkuk 01:10-11

#### Word Data:

* Strong's: H759, H1001, H1002, H1003, H1219, H1225, H2388, H4013, H4026, H4581, H4526, H4679, H4685, H4686, H4692, H4694, H4869, H5794, H5797, H5800, H6438, H7682, G3794, G3925

#### Forms Found in the English ULB:

battlements, city wall, fortifications, fortified, fortress, fortresses, stronghold, strongholds

### stumble

#### Related Ideas:

reel

#### Definition:

The term "stumble" means "almost fall" when walking or running. Usually it involves tripping over something.

* Figuratively, to "stumble" can mean to "sin" or to "falter" in believing.
* This term can also refer to faltering or showing weakness when fighting a battle or when being persecuted or punished.
* "Stumble" can also be used figuratively to mean "sin" or "stop believing.""
* The word "reel" means to lose one's balance and have trouble walking.

#### Translation Suggestions

* In contexts where the term "stumble" means to physically trip over something, it should be translated with a term that means "almost fall" or "trip over."
* When stumble is used figuratively it could also be translated as "become weak" or "stumble by sinning" or "stumble by not believing."
* The phrase "made to stumble" could be translated as "caused to become weak" or "caused to falter."

(See also: believe, persecute, sin, stumbling block)

#### Bible References:

* 1 Peter 02:08
* Hosea 04:05
* Isaiah 31:3
* Matthew 11:4-6
* Matthew 18:08

#### Word Data:

* Strong's: H1762, H3782, H4383, H5062, H5063, H5307, H6328, H6761, H8058, G679, G4348, G4350, G4417, G4624, G4625

#### Forms Found in the English ULB:

causes ... to stumble, reeling, stumble, stumbled, stumbles, stumbling

### stumbling block

#### Related Ideas:

occasion for stumbling, stone of stumbling

#### Definition:

The term "stumbling block" or "stone of stumbling" refers to a physical object that causes a person to trip and fall.

* A figurative stumbling block is anything that causes a person to fail in a moral or spiritual sense.
* Also figuratively, a "stumbling block" or "stone of stumbling" can be something that prevents someone from having faith in Jesus or that causes someone to not grow spiritually.
* Often it is sin that is like a stumbling block to oneself or to others.
* Sometimes God places a stumbling block in the way of people who are rebelling against him.

#### Translation Suggestions:

* If a language has a term for an object that triggers a trap, that word could be used to translate this term.
* This term could also be translated as "stone that causes stumbling" or "something that causes someone to not believe" or "obstacle that causes doubt" or "obstacle to faith" or "something that causes someone to sin."

(See also: stumble, sin)

#### Bible References:

* 1 Corinthians 01:23
* Galatians 05:11
* Matthew 05:29-30
* Matthew 16:23
* Romans 09:33

#### Word Data:

* Strong's: H4383, H6697, G3037, G4349, G4625

#### Forms Found in the English ULB:

occasion for stumbling, stone of stumbling, stumbling block, stumbling blocks

### subject

#### Related Ideas:

force to become slaves, subdue, subject, subjection

#### Definitions:

A person is the "subject" of another person if the second person rules over the first. To "be subject to" is to "obey" or to "submit to the authority of."

* The phrase "put in subjection to" refers to causing people to be under the authority of a leader or ruler.
* To "subject someone to something" means to cause that person to experience something negative, such as punishment.
* Sometimes the term "subject" is used to refer to being the topic or focus of something, such as in, "you will be the subject of ridicule."
* The phrase "be subject to" means the same as "be submissive to" or "submit to."

(See also: submit)

#### Bible References:

* 1 Corinthians 02:14-16
* 1 Kings 04:06
* 1 Peter 02:18-20
* Hebrews 02:05
* Proverbs 12:23-24

#### Word Data:

* Strong's: H1697, H3533, H3665, H4522, H5647, H5927, H8214, G350, G1396, G1777, G4029, G5293

#### Forms Found in the English ULB:

are subjected, be subject to, be subjected, forced to become slaves, in subjection to, not subjected, subdue, subdued, subject, subject to, subjected, subjection, subjects, was subjected, were subjected

### submit

#### Related Ideas:

submission

#### Definition:

To "submit" usually means to voluntarily place oneself under the authority of a person or government.

* The Bible tells believers in Jesus to submit to God and other authorities in their lives.
* The instruction to "submit to one another" means to humbly accept correction and to focus on the needs of others rather than on our own needs.
* To "live in submission to" means to put oneself under the authority of something or someone.

#### Translation Suggestions:

* The command "submit to" could be translated as "put yourself under the authority of" or "follow the leadership of" or "humbly honor and respect"
* The term "submission" could be translated as "obedience" or "the following of authority."
* The phrase "live in submission to" could be translated as "be obedient to" or "put oneself under the authority of."
* The phrase "be in submission" could be translated as "humbly accept authority."

(See also: subject)

#### Bible References:

* 1 Corinthians 14:34-36
* 1 Peter 03:01
* Hebrews 13:15-17
* Luke 10:20

#### Word Data:

* Strong's: H3584, G5226, G5292, G5293

#### Forms Found in the English ULB:

in submission, submission, submit, submits, submitted, submitting

### suffer

#### Related Ideas:

misery

#### Definition:

The terms "suffer" and "suffering" refer to experiencing something very unpleasant, such as illness, pain, or other hardships.

* When people are persecuted or when they are sick, they suffer.
* Sometimes people suffer because of wrong things they have done; other times they suffer because of sin and disease in the world.
* Suffering can be physical, such as feeling pain or sickness. It can also be emotional, such as feeling fear, sadness, or loneliness.
* 'Misery' is what a person feels when they suffer.

#### Translation Suggestions:

* The term "suffer" can be translated as "feel pain" or "endure difficulty" or "experience hardships" or "go through difficult and painful experiences."
* Depending on the context, "suffering" could be translated as "extremely difficult circumstances" or "severe hardships" or "experiencing hardship" or "time of painful experiences."
* The phrase "suffer thirst" could be translated as "experience thirst" or "suffer with thirst."
* To "suffer violence" could also be translated as "undergo violence" or "be harmed by violent acts."

#### Bible References:

* 1 Thessalonians 02:14-16
* 2 Thessalonians 01:3-5
* 2 Timothy 01:08
* Acts 07:11-13
* Isaiah 53:11
* Jeremiah 06:6-8
* Matthew 16:21
* Psalms 022:24
* Revelation 01:09
* Romans 05:3-5

#### Word Data:

* Strong's: H816, H943, H1741, H1934, H4531, G4912, H5142, H5375, H5999, H6001, H6031, H6040, H6041, H6090, H6770, H6869, H6887, H7489, H7661, G91, G941, G971, G2210, G2346, G2347, G2552, G2553, G2561, G3804, G3958, G4310, G4778, G4777, G4841, G5004

#### Forms Found in the English ULB:

miseries, suffer, suffered, suffering, sufferings, suffers

### sulfur

#### Definition:

Sulfur is a yellow substance that becomes a burning liquid when it is set on fire.

* Sulfur also has a very strong smell that is like the odor of rotten eggs.
* In the Bible, burning sulfur is a symbol of God's judgment on ungodly and rebellious people.
* During the time of Lot, God rained down fire and sulfur on the evil cities of Sodom and Gomorrah.
* In some English Bible versions, sulfur is referred to as "brimstone," which literally means "burning stone."

#### Translation Suggestions:

* Possible translations of this term could include "yellow stone that burns" or "burning yellowish rock."

(See also: Gomorrah, judge, Lot, rebel, Sodom, godly)

#### Bible References:

* Genesis 19:24
* Isaiah 34:09
* Luke 17:29
* Revelation 20:10

#### Word Data:

* Strong's: H1614, G2303

#### Forms Found in the English ULB:

sulfur

### sweep

#### Definitions:

To "sweep" usually means to remove dirt by making broad, quick movements with a broom or brush. "Swept" is the past tense of "sweep." These words are also used figuratively.

* The term "sweep" is used figuratively to describe how an army attacks with swift, decisive, wide-reaching movements.
* For example, Isaiah prophesied that the Assyrians would "sweep through" the Kingdom of Judah. This means they would destroy Judah and capture its people.
* The term "sweep" can also be used to describe the manner in which rapidly flowing water pushes things and forces them away.
* When overwhelming, difficult things are happening to a person, it can be said that they are "sweeping over" him.

(See also: Assyria, Isaiah, Judah, prophet)

#### Bible References:

* 1 Kings 16:03
* Daniel 11:40-41
* Genesis 18:24
* Proverbs 21:7-8
* Psalms 090:05

#### Word Data:

* Strong's: H857, H1640, H2498, H2894, H3261, H5500, H5595, H5674, H7857, G4216, G4563, G4951

#### Forms Found in the English ULB:

sweep, sweep ... away, sweeping, sweeps, swept, swept up

### sword

#### Related Ideas:

dagger, swordsmen

#### Definition:

A sword is a flat-bladed metal weapon used to cut or stab. It has a handle and a long, pointed blade with a very sharp cutting edge.

* In ancient times the length of a sword’s blade was about 60 to 91 centimeters.
* Some swords have two sharp edges and are called "double-edged" or "two-edged" swords.
* Jesus' disciples had swords for self defense. With his sword, Peter cut off the ear of the high priest's servant.
* Both John the Baptist and the apostle James were beheaded with swords.
* A "dagger" is a short sword used to stab people who are close by.

#### Translation Suggestions

* A sword is used as a metaphor for God's word. God's teachings in the Bible exposed people's innermost thoughts and convicted them of their sin. In a similar way, a sword cuts deeply, causing pain.
* One way to translate this figurative use would be, "God's word is like a sword, which cuts deeply and exposes sin."
* Another figurative use of this term occurred in the book of Psalms, where the tongue or speech of a person was compared to a sword, which can injure people. This could be translated as "the tongue is like a sword that can badly injure someone."
* If swords are not known in your culture, this word could be translated with the name of another long-bladed weapon that is used to cut or stab.
* A sword could also be described as a "sharp weapon" or "long knife." Some translations could include a picture of a sword.

(See also: [James (brother of Jesus)](../names/jamesbrotherofjesus.md), [John (the Baptist)](../names/johnthebaptist.md), tongue, word of God)

#### Bible References:

* Acts 12:02
* Genesis 27:40
* Genesis 34:25
* Luke 02:33-35
* Luke 21:24
* Matthew 10:34
* Matthew 26:55
* Revelation 01:16

#### Word Data:

* Strong's: H19, H2719, H4380, H6609, H7524, H7973, G3162, G4501

#### Forms Found in the English ULB:

dagger, sword, swords, swordsmen

### synagogue

#### Definition:

A synagogue is a building where Jewish people meet together to worship God.

* Since ancient times, a synagogue's services have included times of prayer, scripture reading, and teaching about the scriptures.
* The Jews originally started building synagogues as places to pray and worship God in their own cities, because many of them lived far away from the temple in Jerusalem.
* Jesus often taught in synagogues and healed people there.
* The word "synagogue" can be used figuratively to refer to the group of people meeting there.

(See also: heal, Jerusalem, Jew, pray, temple, word of God, worship)

#### Bible References:

* Acts 06:09
* Acts 14:1-2
* Acts 15:21
* Acts 24:10-13
* John 06:59
* Luke 04:14
* Matthew 06:1-2
* Matthew 09:35-36
* Matthew 13:54

#### Word Data:

* Strong's: G656, G752, G4864

#### Forms Found in the English ULB:

synagogue, synagogues

### tabernacle

#### Related Ideas:

dwelling place, habitation

#### Definition:

The word "tabernacle" means "dwelling place."

The tabernacle was a special tent-like structure where the Israelites worshiped God during the 40 years they traveled around in the desert.

* God had given the Israelites detailed instructions for building this large tent, which had two rooms and was surrounded by an enclosed courtyard.
* Each time the Israelites moved to a different place in the desert to live, the priests would take the tabernacle apart and carry it to their next campsite. Then they would set it up again in the center of their new camp.
* The tabernacle was constructed of wood frames hung with curtains made of cloth, goat hair, and animal skins. The courtyard surrounding it was enclosed with more curtains.
* The two sections of the tabernacle were the Holy Place (where the altar for burning incense was located) and the Most Holy Place (where the ark of the covenant was kept).
* The courtyard of the tabernacle had an altar for burning animal sacrifices and a special washbasin for ritual cleansing.
* The Israelites stopped using the tabernacle when the temple was built in Jerusalem by Solomon.
* Another word for "dwelling place" is "habitation."

#### Translation Suggestions:

* Other ways to translate "tabernacle" could include, "sacred tent" or "tent where God was" or "God's tent."
* Make sure that the translation of this term is different from the translation of "temple."

(See also: altar, altar of incense, ark of the covenant, temple, tent of meeting)

#### Bible References:

* 1 Chronicles 21:30
* 2 Chronicles 01:2-5
* Acts 07:43
* Acts 07:45
* Exodus 38:21
* Joshua 22:19-20
* Leviticus 10:16-18

#### Word Data:

* Strong's: H168, H4908, H7900, G3613, G4633

#### Forms Found in the English ULB:

dwelling place, dwellings, habitation, tabernacle

### tax

#### Related Ideas:

tax collector, taxation, taxpayers, toll

#### Definition:

The terms "tax" and "taxes" refer to money or goods that people pay to a government that is in authority over them. A "tax collector" was a government worker whose job was to receive money that people were required to pay the government in taxes.

* The amount of money that is paid as a tax is usually based on the value of an item or on how much a person's property is worth.
* In the time of Jesus and the apostles, the Roman government required taxes from everyone living in the Roman empire, including the Jews.
* If taxes are not paid, the government can take legal action against a person to get the money that is owed.
* Joseph and Mary traveled to Bethlehem to be counted in the census held to tax everyone living in the Roman empire.
* The term "tax" could also be translated as, "required payment" or "government money" or "temple money," depending on the context.
* To "pay taxes" could also be translated as to "pay money to the government" or "receive money for the government" or "make the required payment." To "collect taxes" could be translated as to "receive money for the government.
* A "tax collector" is someone who works for the government and receives the money that people are required to pay it.
* The people who collected taxes for the Roman government would often demand more money from the people than the government required. The tax collectors would keep the extra amount for themselves.
* Because tax collectors cheated people in this way, the Jews considered them to be among the worst of sinners.
* The Jews also considered Jewish tax collectors to be traitors to their own people because they worked for the Roman government which was oppressing the Jewish people.
* The phrase, "tax collectors and sinners" was a common expression in the New Testament, showing how much the Jews despised tax collectors.
* A "toll" is a tax for using a road or a tax on things that people by or sell.

(See also: Jew, [Rome](../names/rom.md), sin)

#### Bible References

* Luke 20:21-22
* Mark 02:13-14
* Matthew 09:7-9
* Numbers 31:28-29
* Romans 13:6-7
* Luke 03:12-13
* Luke 05:27-28
* Matthew 05:46-48
* Matthew 09:10-11
* Matthew 11:18-19
* Matthew 17:26-27
* Matthew 18:17

#### Word Data:

* Strong's: H1093, H1983, H2670, H4060, H4371, H4522, H4864, H5065, H5674, H6186, G1323, G2778, G5057, G5058, G5411

#### Forms Found in the English ULB:

tax, tax collector, tax collectors, taxation, taxed, taxes, taxing, taxpayers, toll, tolls

### teach

#### Related Ideas:

educated, teaching, untaught

#### Definition:

To "teach" someone is to tell him something he doesn’t already know. It can also mean to "provide information" in general, with no reference to the person who is learning. Usually the information is given in a formal or systematic way. A person’s "teaching" is or his "teachings" are what he has taught.

* A "teacher" is someone who teaches. The past action of "teach" is "taught."
* When Jesus was teaching, he was explaining things about God and his kingdom.
* Jesus' disciples called him "Teacher" as a respectful form of address for someone who taught people about God.
* The information that is being taught can be shown or spoken.
* The phrase "what you have been taught" could also be translated as, "what these people have taught you" or "what God has taught you," depending on the context.
* Other ways to translate "teach" could include "tell" or "explain" or "instruct."
* Often this term can be translated as "teaching people about God."
* A person who is "educated" has been taught formally.
* A person who is "untaught" has not been taught.
* A "teaching" is the information that someone teaches.

(See also: instruct, teacher, word of God)

#### Bible References:

* 1 Timothy 01:03
* Acts 02:40-42
* John 07:14
* Luke 04:31
* Matthew 04:23
* Psalms 032:08

#### Word Data:

* Strong's: H502, H995, H2094, H2449, H2596, H3045, H3046, H3256, H3384, H3925, H3948, H7919, H8150, H8451, G1317, G1319, G1321, G1322, G2085, G2605, G2727, G2312, G2567, G3811

#### Forms Found in the English ULB:

educated, taught, teach, teaches, teaching, teachings, untaught

### teacher

#### Definition:

A teacher is a person who gives other people new information. Teachers help others to obtain and use both knowledge and skills.

* In the Bible, the word "teacher" is used in a special sense to refer to someone who teaches about God.
* People who learn from a teacher are called "students" or "disciples."
* In some Bible translations, this term is capitalized ("Teacher") when it is used as a title for Jesus.

#### Translation Suggestions:

* The usual word for a teacher can be used to translate this term, unless that word is only used for a school teacher.
* Some cultures may have a special title that is used for religious teachers, such as "Sir" or "Rabbi" or "Preacher."

(See also: disciple, preach)

#### Bible References:

* Ecclesiastes 01:12-15
* Ephesians 04:11-13
* Galatians 06:6-8
* Habakkuk 02:18
* James 03:02
* John 01:37-39
* Luke 06:40
* Matthew 12:38-40

#### Word Data:

* Strong's: H3384, H3887, H3925, G1320, G2567, G3547, G5572

#### Forms Found in the English ULB:

teacher, teachers

### temple

#### Related Ideas:

shrine

#### Definitions:

A temple is a special building in which people worship their god or gods. The most important temple in the Bible was where the Israelites worshiped the true God with prayers and sacrifices. It was located on Mount Moriah in the city of Jerusalem.

* Often the term "temple" referred to the whole temple complex, including the courtyards that surrounded the main building. Sometimes it referred only to the building.
* The temple building had two rooms, the Holy Place and the Most Holy Place.
* God referred to the temple as his dwelling place.
* King Solomon built the Temple during his reign. It was supposed to be the permanent place of worship in Jerusalem.
* In the New Testament, the term "temple of the Holy Spirit" is used to refer to believers in Jesus as a group, because the Holy Spirit lives in them.
* A "shrine" is a small place where people worship or an object of worship.

#### Translation Suggestions:

* Usually when the text says that people were "in the temple," it is referring to the courtyards outside the building. This could be translated as "in the temple courtyards" or "in the temple complex."
* Where it refers specifically to the building itself, some translations translate "temple" as "temple building," to make it the reference clear.
* Ways to translate "temple" could include, "God's holy house" or "sacred worship place."
* Often in the Bible, the temple is referred to as "the house of Yahweh" or "the house of God."

(See also: sacrifice, Solomon, Babylon, Holy Spirit, tabernacle, court, Zion, house)

#### Bible References:

* Acts 03:02
* Acts 03:08
* Ezekiel 45:18-20
* Luke 19:46
* Nehemiah 10:28
* Psalm 079:1-3

#### Word Data:

* Strong's: H1002, H1004, H1964, H1965, G1493, G2411, G3624, G3485

#### Forms Found in the English ULB:

shrine, shrines, temple, temples

### tempt

#### Related Ideas:

temptation, tempter

#### Definition:

To tempt someone is to try to get that person to do something wrong.

* A temptation is something that causes a person to want to do something wrong.
* People are tempted by their own sinful nature and by other people.
* Satan also tempts people to disobey God and to sin against God by doing wrong things.
* Satan tempted Jesus and tried to get him to do something wrong, but Jesus resisted all of Satan's temptations and never sinned.
* Someone who is "tempting God" is not trying to get him to do something wrong, but rather, is continuing in stubborn disobedience of him to the point that God must respond by punishing him. This is also called "testing God."

#### Translation Suggestions:

* The term "tempt" can be translated as, "try to cause to sin" or "entice" or "cause a desire to sin."
* Ways to translate "temptations" could include, "things that tempt" or "things that entice someone to sin" or "things that cause desire to do something wrong.
* To "tempt God" could be translated as to "put God to the test" or to "test God" or to "try God's patience" or to "cause God to have to punish" or to "stubbornly keep disobeying God."

(See also: disobey, Satan, sin, test)

#### Bible References:

* 1 Thessalonians 03:4-5
* Hebrews 04:15
* James 01:13
* Luke 04:02
* Luke 11:04
* Matthew 26:41

#### Word Data:

* Strong's: H4531, H5254, G551, G3985, G3986, G3987

#### Forms Found in the English ULB:

tempt, temptation, tempted, tempter, tempting

### tent

#### Related Ideas:

camp, encamp, tentmaker

#### Definition:

A tent is a portable shelter made of sturdy fabric that is draped over a structure of poles and attached to them.

* Tents can be small, with just enough space for a few people to sleep in, or they can be very large, with space for an entire family to sleep, cook, and live in.
* For many people, tents are used as permanent dwelling places. For example, during most of the time that Abraham's family lived in the land of Canaan, they dwelled in large tents constucted from sturdy cloth made of goat hair.
* The Israelites also lived in tents during their forty-year wanderings through the desert of Sinai.
* The tabernacle building was a kind of very large tent, with thick walls made of cloth curtains.
* When the apostle Paul traveled to different cities to share the gospel, he supported himself by making tents.
* The term "tents" is sometimes used figuratively to refer generally to where people live. This could also be translated as "homes" or "dwellings" or "houses" or even "bodies."
* To "camp" is to sleep in tents or other temporary shelters.
* To "encamp" is for an army to set up camp near a place they will attack.

(See also: Abraham, Canaan, curtain, Paul, Sinai, tabernacle, tent of meeting)

#### Bible References:

* 1 Chronicles 05:10
* Daniel 11:45
* Exodus 16:18
* Genesis 12:09

#### Word Data:

* Strong's: H167, H168, H2918, H3407, H4908, H6898, G3925, G4633, G4636

#### Forms Found in the English ULB:

camp, camped, camping, camps, encamp, encamped, encampments, encamps, tent, tentmakers, tents

### tent of meeting

#### Definitions:

The term "tent of meeting" refers to a tent which was a temporary place where God met with Moses before the tabernacle was built.

* The tent of meeting was set up outside the camp of the Israelites.
* When Moses went into the tent of meeting to meet with God, a pillar of cloud would stand at the entrance to the tent as a sign of God's presence there.
* After the Israelites built the tabernacle, the temporary tent was no longer needed and the term "tent of meeting" was sometimes used to refer to the tabernacle.

(See also: Israel, Moses, pillar, tabernacle, tent)

#### Bible References:

* 1 Kings 02:28-29
* Joshua 19:51
* Leviticus 01:02
* Numbers 04:31-32

#### Word Data:

* Strong's: H168, H4150

#### Forms Found in the English ULB:

tent of meeting

### tenth

#### Related Ideas:

tithe

#### Definition:

The terms "tenth" and "tithe" refer to "ten percent" or "one-out-of-ten portion" of one's money, crops, livestock, or other possessions, which is given to God.

* In the Old Testament, God instructed the Israelites to set aside a tenth of their belongings to give as an offering of thanksgiving to him.
* This offering was used to support the Levite tribe of Israel who served the Israelites as priests and caretakers of the tabernacle and later, the temple.
* In the New Testament, God does not require giving a tithe, but instead he instructs believers to generously and cheerfully help people in need and support the work of Christian ministry.
* This could also be translated as "one-tenth" or "one out of ten."

(See also: believe, Israel, Levi, livestock, Melchizedek, minister, sacrifice tabernacle, temple)

#### Bible References:

* Genesis 14:19-20
* Genesis 28:20-22
* Hebrews 07:4-6
* Isaiah 06:13
* Luke 11:42
* Luke 18:11-12
* Matthew 23:23-24

#### Word Data:

* Strong's: H4643, H6237, H6241, G586, G1181, G1183

#### Forms Found in the English ULB:

tenth, tenths, tithe, tithes

### terror

#### Related Ideas:

panic, terrible, terrify, terrorize

#### Definition:

The term "terror" refers to a feeling of extreme fear. To "terrify" someone means to cause that person to feel very afraid.

* A "terror" is something or someone that causes great fear or dread. An example of a terror could be an attacking enemy army or a plague or disease that is widespread, killing many people.
* These terrors can be described as "terrifying." This term could be translated as, "fear-causing" or "terror-producing."
* The judgment of God will someday cause terror in unrepentant people who reject his grace.
* The "terror of Yahweh" could be translated as "the terrifying presence of Yahweh" or "the dreaded judgment of Yahweh" or "when Yahweh causes great fear."
* Ways to translate "terror" could also include "extreme fear" or "deep dread."
* To "terrorize" people means to do things that cause them to be extremely afraid.
* The word "panic" refers to a sudden strong fear that may cause people to do things without thinking clearly about the situation.

(See also: adversary, fear, judge, plague, Yahweh)

#### Bible References:

* Deuteronomy 02:25
* Exodus 14:10
* Luke 21:09
* Mark 06:48-50

#### Word Data:

* Strong's: H366, H367, H926, H928, H1091, H1161, H1204, H1205, H1763, H2111, H2113, H2189, H2729, H2731, H2847, H2851, H2865, H3372, H3707, H4032, H4172, H4288, H4637, H6184, H6206, H6343, H6973, H7374, G1629, G1630, G1719, G4422, G4426, G5400, G5401

#### Forms Found in the English ULB:

panic, terrible, terrified, terrify, terrifying, terrifying events, terrifying thing, terror, terrorize, terrorized, terrors

### test

#### Related Ideas:

put to the test

#### Definition:

The term "test" refers to a difficult or painful experience that reveals a person's strengths and weaknesses.

* God tests people, but he does not tempt them to sin. Satan, however, tempts people to sin.
* God sometimes uses tests to expose people's sin. A test helps a person to turn away from sin and to draw closer to God.
* Gold and other metals are tested with fire to find out how pure and strong they are. This is a picture of how God uses painful circumstances to test his people.
* To "put to the test" can mean, "challenge something or someone to prove its value."
* In the context of putting God to the test, it means to try to make him do a miracle for us, taking advantage of his mercy.
* Jesus told Satan that it is wrong to put God to the test. He is the almighty, holy God who is above everything and everyone.

#### Translation Suggestions:

* The term to "test" could also be translated as, to "challenge" or to "cause to experience difficulties" or to "prove."
* Ways to translate "a test" could be, "a challenge" or "a difficult experience."
* To "put to the test" could be translated as to "test" or to "set up a challenge" or to "force to prove oneself."
* In the context of testing God, this could be translated as, "trying to force God to prove his love."
* In some contexts, when God is not the subject, the term "test" can mean "tempt."

(See also: tempt)

#### Bible References:

* 1 John 04:01
* 1 Thessalonians 05:21
* Acts 15:10
* Genesis 22:01
* Isaiah 07:13
* James 01:12
* Lamentations 03:40-43
* Malachi 03:10
* Philippians 01:10
* Psalm 026:02

#### Word Data:

* Strong's: H1305, H2713, H5254, H5713, H5715, H5749, H6030, H8584, G350, G1252, G1263, G1381, G1382, G1598, G1957, G2983, G3140, G3141, G3142, G3143, G3984, G3985, G3986, G4451, G4828

#### Forms Found in the English ULB:

put ... to the test, test, tested, testing, tests

### testimony

#### Related Ideas:

eyewitness, testify, witness

#### Definition:

When a person gives "testimony" he makes a statement about something he knows, claiming that the statement is true. To "testify" is to give "testimony."

* Often a person "testifies" about something he has experienced directly.
* A witness who gives "false testimony" does not tell the truth about what happened.
* Sometimes the term "testimony" refers to a prophecy that a prophet has stated.
* In the New Testament, this term was often used to refer to how Jesus' followers testified about the events of Jesus' life, death, and resurrection.

The term "witness" refers to a person who has personally experienced something that happened. Usually a witness is also someone who testifies about what they know is true. The term "eyewitness" emphasizes that the person was actually there and saw what happened.

* To "witness" something means to see it happen.
* At a trial, a witness "gives witness" or "bears witness." This has the same meaning as "testify."
* Witnesses are expected to tell the truth about what they have seen or heard.
* A witness who does not tell the truth about what happened is called a "false witness." He is said to "give false witness" or to "bear false witness."
* The expression "be a witness between" means that something or someone will be evidence that a contract has been made. The witness will make sure each person does what he has promised to do.

#### Translation Suggestions:

Translating "testify" and "testimony": \* The term "testify" or "give testimony" could also be translated as, "tell the facts" or "tell what was seen or heard" or "tell from personal experience" or "tell what happened." \* Ways to translate "testimony" could include, "report of what happened" or "statement of what is true" or "what has been said." \* The phrase, "as a testimony to them" could be translated as, to "show them what is true" or to "prove to them what is true." \* The phrase, "as a testimony against them" could be translated as, "which will show them their sin" or "exposing their hypocrisy" or "which will prove that they are wrong." \* To "give false testimony" could be translated as "say false things about" or "state things that are not true."

Translating "witness" and "eyewitness": \* The term "witness" or "eyewitness" could be translated with a word or phrase that means "person seeing it" or "the one who saw it happen" or "those who saw and heard (those things)." \* Something that is "a witness" could be translated as "guarantee" or "sign of our promise" or "something that testifies that this is true." \* The phrase "you will be my witnesses" could also be translated as "you will tell other people about me" or "you will teach people the truth that I taught you" or "you will tell people what you have seen me do and heard me teach." \* To "witness to" could be translated as to "tell what was seen" or to "testify" or to "state what happened." \* To "witness" something could be translated as to "see something that happens" or to "experience something that happens."

(See also: ark of the covenant, guilt, judge, prophet, true)

#### Bible References:

* Deuteronomy 31:28
* Micah 06:03
* Matthew 26:60
* Mark 01:44
* John 01:07
* John 03:33
* Acts 04:32-33
* Acts 07:44
* Acts 13:31
* Romans 01:09
* 1 Thessalonians 02:10-12
* 1 Timothy 05:19-20
* 2 Timothy 01:08
* 2 Peter 01:16-18
* 1 John 05:6-8
* 3 John 01:12
* Revelation 12:11

#### Word Data:

* Strong's: H5707, H5713, H5715, H5749, H6030, H6315, H8584, G267, G1263, G1957, G2649, G3140, G3141, G3142, G3143, G3144, G4828, G4901, G5575, G5576, G5577

#### Forms Found in the English ULB:

eyewitness, eyewitnesses, testified, testifies, testify, testify against, testifying, testimony, witness, witnessed, witnesses

### tetrarch

#### Definition:

The term "tetrarch" refers to a governing official who ruled over part of the Roman Empire. Each tetrarch was under the authority of the Roman emperor.

* The title "tetrarch" means "one of four joint rulers."
* Starting under the Emperor Diocletian, there were four major divisions of the Roman Empire and each tetrarch ruled one division.
* The kingdom of of Herod "the Great," who was king at the time of the birth of Jesus, was divided into four sections after his death, and ruled by his sons as "tetrarchs," or "rulers of a fourth."
* Each division had one or more smaller parts called "provinces," such as Galilee or Samaria.
* "Herod the tetrarch" is mentioned several times in the New Testament. He is also known as "Herod Antipas."
* The term "tetrarch" could also be translated as "regional governor" or "provincial ruler" or "ruler" or "governor."

(See also: governor, Herod Antipas, province, Rome, ruler)

#### Bible References:

* Luke 03:1-2
* Luke 09:07
* Matthew 14:1-2

#### Word Data:

* Strong's: G5075, G5076

#### Forms Found in the English ULB:

tetrarch

### the sea

#### Facts:

In the Bible, the "Great Sea" or "western sea" refers to what is now called the "Mediterranean Sea," which was the largest body of water known to the people of Bible times.

* The Mediterranean Sea is bordered by : Israel (east), Europe (north and west), and Africa (south).
* This sea was very important in ancient times for trade and travel since it bordered so many countries. Cities and people groups located on the coast of this sea were very prosperous because of how easy it was to access goods from other countries by boat.
* Since the Great Sea was located to the west of Israel, it was sometimes referred to as the "western sea."

(See also: Israel, people group, prosper)

#### Bible References:

* Ezekiel 47:15-17
* Ezekiel 47:18-20
* Joshua 15:3-4
* Numbers 13:27-29

#### Word Data:

* Strong's: H314, H1419, H3220

#### Forms Found in the English ULB:

the sea, the Great Sea, the western sea, Mediterranean Sea

### the twelve

#### Related Ideas:

the eleven

#### Definition:

The term "the twelve" refers to the twelve men that Jesus chose to be his closest disciples, or apostles. After Judas killed himself, they were called "the eleven."

* Jesus had many other disciples, but the title "the twelve" distinguished those who were apparently closest to Jesus.
* The names of these twelve disciples are listed in Matthew 10, Mark 3, and Luke 6.
* Some time after Jesus had returned to heaven, "the eleven" chose a disciple named Matthias to take Judas' place. Then they were called "the twelve" again.

#### Translation Suggestions:

* For many languages it may be clearer or more natural to add the noun and say, "the twelve apostles" or "Jesus' twelve closest disciples."
* "The eleven" could also be translated as "Jesus' eleven remaining disciples."
* Some translations may prefer to use a capital letter to show that it was used as a title, as in "the Twelve" and "the Eleven."

(See also: apostle, disciple)

#### Bible References:

* 1 Corinthians 15:5-7
* Acts 06:02
* Luke 09:01
* Luke 18:31
* Mark 10:32-34
* Matthew 10:07

#### Word Data:

* Strong's: G1427, G1733

#### Forms Found in the English ULB:

the eleven, the twelve

### thief

#### Related Ideas:

bandit, booty, loot, marauding band, plunder, raider, revolutionary, rob, robber, robbery, steal

#### Definitions:

The term "thief" refers to a person who steals money or property from other people. The plural of "thief" is "thieves." The term "robber" often refers to a thief who also physically harms or threatens the people he is stealing from.

* Jesus told a parable about a Samaritan man who took care of a Jewish man who had been attacked by robbers. The robbers had beaten the Jewish man and wounded him before stealing his money and clothing.
* Both thieves and robbers come suddenly to steal, when people are not expecting it. Often they use the cover of darkness to hide what they are doing.
* In a figurative sense, the New Testament describes Satan as a thief who comes to steal, kill, and destroy. This means that Satan's plan is to try to get God's people to stop obeying him. If he succeeded in doing this Satan would be stealing from them the good things that God has planned for them.
* Jesus compared the suddenness of his return to the suddenness of a thief coming to steal from people. Just as a thief comes at a time when people are not expecting it, so Jesus will return at a time when people do not expect it.
* "Marauding bands" and "raiding parties" are large groups people who go from place to place to steal things and cause others harm.
* "Bandits" are thieves who work together.
* "Plunder" and "loot" are words that mean the same thing as "steal." They are used to speak of stealing many things at one time.
* "Raiders" are people who attack others, stealing and destroying property, and often killing and harming the people whose property they are stealing.
* The words "booty," "loot," and "plunder" also refer to the things that are stolen.

(See also: bless, crime, crucify, darkness, destroy, power, Samaria, Satan)

#### Bible References:

* 2 Peter 03:10
* Luke 12:33
* Mark 14:48
* Proverbs 06:30
* Revelation 03:03

#### Word Data:

* Strong's: H957, H962, H1214, H1416, H1497, H1589, H1590, H1980, H4455, H6530, H7703, H7997, G727, G941, G2417, G2812, G3027

#### Forms Found in the English ULB:

bandits, booty, loot, marauding band, marauding bands, plunder, plundered, plundered things, raiders, raiding parties, raiding party, revolutionary, rob, robbed, robber, robbers, robbery, robbing, robs, steal, stealing, steals, stolen, thief, thieves

### thorn

#### Related Ideas:

thistle, thornbush

#### Definitions:

Thorn bushes and thistles are plants that have prickly branches or flowers. These plants do not produce fruit or anything else that is useful.

* A "thorn" is a hard, sharp growth on the branch or stem of a plant. A "thornbush" is a type of small tree or shrub that has many thorns on its branches.
* A "thistle" is a plant with prickly stems and leaves. Often the flowers are purple.
* Thorn and thistle plants multiply quickly and can cause nearby plants or crops to not be able to grow. This is a picture of how sin keeps a person from producing good spiritual fruit.
* A crown made of twisted thorn branches was placed on Jesus' head before he was crucified.
* If possible, these terms should be translated by the names of two different plants or bushes that are known in the language area.

(See also: crown, fruit, spirit)

#### Bible References:

* Hebrews 06:7-8
* Matthew 13:07
* Matthew 13:22
* Numbers 33:55

#### Word Data:

* Strong's: H329, H1863, H2312, H2336, H4534, H5285, H5518, H5544, H6791, H6796, H6975, H7063, H7898, G173, G174, G4647, G5146

#### Forms Found in the English ULB:

thistle, thistles, thorn, thorn hedge, thornbush, thornbushes, thorns

### thresh

#### Related Ideas:

beat out

#### Definition:

The terms "thresh" and "threshing" refer to the first part of the process of separating wheat grain from the rest of the wheat plant.

* Threshing the wheat plant loosens the grain from the straw and the chaff. Afterwards the grain is "winnowed" to completely separate the grain from all unwanted materials, leaving only the part the grain that can be eaten.
* In Bible times, a "threshing floor" was a large flat rock or an area of packed-down dirt, giving a hard, level surface to crush the grain stalks and remove the grain.
* A "threshing cart" or "threshing wheel" was sometimes used to crush the grain and help separate it from the straw and chaff.
* A "threshing sledge" or "threshing board" was also used for separating grain. It was made of wooden boards that had sharp metal spikes on the end.
* To "beat out" is to separate the grain from the straw either by spreading the stalks on the ground and hitting them with a stick or board or by holding the base of a bundle of stalks and hitting the heads on a hard surface.

(See also: chaff, grain, winnow)

#### Bible References:

* 2 Chronicles 03:1-3
* 2 Kings 13:07
* 2 Samuel 24:16
* Daniel 02:35
* Luke 03:17
* Matthew 03:12
* Ruth 03:1-2

#### Word Data:

* Strong's: H212, H4173, H1637, H1758, H1786, H1869, H2251, H2742, G248

#### Forms Found in the English ULB:

beat ... out, beaten ... out, floors for threshing, thresh, threshed, threshes, threshing, threshing floor, threshing sledges

### threshold

#### Related Ideas:

doorway

#### Definition:

The term "threshold" refers to the bottom part of a doorway or the part of a building that is just inside the door.

* Sometimes a threshold is a strip of wood or stone that must be stepped over in order to enter a room or building.
* Both a gate and the opening to a tent can also have a threshold.
* This term should be translated with a term in the project language that refers to the place at the very entrance to a home that a person steps across.
* If there is no term for this, "threshold" could also be translated as "doorway" or "opening" or "entranceway," depending on the context.

(See also: gate, tent)

#### Bible References:

* 1 Chronicles 09:17-19
* Ezekiel 09:03
* Isaiah 06:04
* Proverbs 17:19

#### Word Data:

* Strong's: H4670, H5592

#### Forms Found in the English ULB:

doorways, threshold, thresholds

### throne

#### Related Ideas:

enthroned, seat of authority

#### Definition:

A throne is a specially-designed chair where a ruler sits when he decides important matters and listens to requests from his people.

* A throne is also a symbol of the authority and power that a ruler has.
* The word "throne" is often used figuratively to refer to the ruler, his reign, or his power.
* In the Bible, God was often portrayed as a king who sits on his throne. Jesus was described as sitting on a throne at the right hand of God the Father.
* Jesus said that heaven is God's throne. One way to translate this could be, "where God reigns as king."
* "Seat of authority" is another way to refer to a throne.
* "Enthroned" means "sitting on a throne." In the Bible, this talks about Yahweh ruling from heaven or his presence being between the cherubim on the ark of the covenant.

(See also: authority, power, king, reign)

#### Bible References:

* Colossians 01:15-17
* Genesis 41:40
* Luke 01:32
* Luke 22:30
* Matthew 05:34
* Matthew 19:28
* Revelation 01:4-6

#### Word Data:

* Strong's: H3676, H3678, H3764, H7675, G968, G2362

#### Forms Found in the English ULB:

enthroned, seat of authority, throne, thrones

### time

#### Definitions:

In the Bible the term "time" was often used to refer to a specific season or period of time when certain events took place. It has a meaning similar to "age" or "epoch" or "season."

* In both Daniel and Revelation speak of a "time" of great trouble or tribulation that will come upon the earth.
* In the phrase "time, times, and half a time" the term "time" means "year." This phrase refers to a three-and-a-half-year period of time during the great tribulation at the end of this present age.
* "Time" can mean "occasion" in a phrase like "third time." The phrase "many times" can mean "on many occasions."
* To be "on time" means to do something when expected or needed, not late.
* Depending on the context, the term "time" could be translated as, "season" or "time period" or "moment" or "event" or "occurrence."

(See also: age, tribulation)

#### Bible References:

* Acts 01:07
* Daniel 12:1-2
* Mark 11:11
* Matthew 08:29
* Psalms 068:28-29
* Revelation 14:15

#### Word Data:

* Strong's: H116, H227, H1697, H1755, H2165, H2166, H2233, H2465, H3027, H3117, H3118, H3119, H3259, H3427, H4150, H4279, H4489, H4557, H4592, H5331, H5703, H5732, H5750, H5769, H6235, H6256, H6440, H6471, H6924, H7105, H7138, H7223, H7272, H7637, H7651, H7655, H7659, H7674, H8027, H8032, H8138, H8145, H8160, H8462, H8543, G744, G530, G1074, G1208, G1441, G1597, G1626, G2034, G2119, G2121, G2250, G2540, G3461, G3568, G3764, G3819, G3999, G4181, G4183, G4218, G4287, G4340, G4455, G5151, G5305, G5550, G5551, G5610

#### Forms Found in the English ULB:

time, times

### tomb

#### Related Ideas:

burial place, grave, gravediggers

#### Definition:

The terms "tomb" and "grave" refer to a place where people put the body of a person who has died. A "burial place" is a more general term that also refers to this.

* The Jews buried bodies in natural caves, in caves that they dug in the side of a hill, or in holes that they dug in the ground.
* In New Testament times, it was common to roll a large, heavy stone in front of the opening of a tomb in order to close it.
* If in the target language the word for a tomb can only refer to a hole in which the body is placed below the ground, other ways to translate this could include "cave" or "hole in the side of a hill."
* A gravedigger is a person who digs a grave to put a dead body in it.
* The phrase "the grave" is often used generally and figuratively to refer to the condition of being dead or a place where the souls of dead people are.

(See also: bury, death)

#### Bible References:

* Acts 02:29-31
* Genesis 23:06
* Genesis 50:05
* John 19:41
* Luke 23:53
* Mark 05:1-2
* Matthew 27:53
* Romans 03:13

#### Word Data:

* Strong's: H1430, H6900, H6913, H7585, H7845, G3418, G3419, G5028

#### Forms Found in the English ULB:

burial place, grave, gravediggers, graves, tomb, tombs

### tongue

#### Related Ideas:

language

#### Definition:

There are several figurative meanings of "tongue" in the Bible.

* In the Bible, the most common figurative meaning for this term is "language" or "speech."
* Sometimes "tongue" may refer to a human language spoken by a certain people group.
* Other times it refers to a supernatural language that the Holy Spirit gives believers in Christ as one of the "gifts of the Spirit."
* The expression "tongues" of fire refers to "flames" of fire.
* In the expression "my tongue rejoices," the term "tongue" refers to the whole person.
* The phrase "lying tongue" refers to a person's voice or speech. (See: [metonymy](rc://en/ta/man/jit/figs-metonymy))

#### Translation Suggestions

* Depending on the context, the term "tongue" can be translated by "language" or "spiritual language." If it is not clear which one it is referring to, it is better to translate it as "language."
* When referring to fire, this term could be translated as "flames."
* The expression "my tongue rejoices" could be translated as "I rejoice and praise God" or "I am joyfully praising God."
* The phrase, "tongue that lies" could be translated as "person who tell lies" or "people who lie."
* Phrases such as "with their tongues" could be translated as "with what they say" or "by their words."

(See also: gift, Holy Spirit, joy, praise, joy, spirit)

#### Bible References:

* 1 Corinthians 12:10
* 1 John 03:18
* 2 Samuel 23:02
* Acts 02:26
* Ezekiel 36:03
* Philippians 02:11

#### Word Data:

* Strong's: H3956, G1100, G1258, G2084, G5456

#### Forms Found in the English ULB:

language, languages, tongue, tongues

### torment

#### Related Ideas:

tormentors, torture, torturer

#### Definitions:

The term "torment" refers to terrible suffering. To "torment" or "torture" someone means to cause that person to suffer, often in a cruel way.

* Sometimes the term "torment" refers to strong physical pain and suffering. For example, the book of Revelation describes physical torment that worshipers of the "beast" will suffer in the end times.
* Sometimes the term "torment" refers to strong spiritual and emotional pain, as experienced by Job.
* The apostle John wrote in the book of Revelation that people who do not believe in Jesus as their Savior will experience eternal torment in the lake of fire.
* The term "torment" could be translated as "terrible suffering" or "cause someone to suffer greatly" or "agony." Some translators may add "physical" or "spiritual" to make the meaning clear.
* A "tormentor" or a "torturer" is someone who torments or tortures other people.

(See also: beast, eternity, Job, Savior, spirit, suffer, worship)

#### Bible References:

* 2 Peter 02:08
* Jeremiah 30:20-22
* Lamentations 01:11-12
* Luke 08:28-29
* Revelation 11:10

#### Word Data:

* Strong's: H3013, H6735, G928, G929, G930, G931, G3600

#### Forms Found in the English ULB:

torment, tormented, tormenting, tormentors, torture, torturers

### tradition

#### Definition:

The term "tradition" refers to a custom or practice that has been kept over time and which is passed down to people in later generations.

* Often in the Bible the word "traditions" referred to teachings and practices that people made, not God's laws. The expression "tradition of men" or "human tradition" makes this clear.
* Phrases such as "traditions of the elders" or "traditions of my fathers" referred specifically to Jewish customs and practices that Jewish leaders over time had added to the laws God gave to the Israelites through Moses. Even though these added traditions had not come from God, people thought they had to obey them in order to be righteous.
* The apostle Paul used the term "tradition" in a different way to refer to teachings about Christian practice that came from God and that he and other apostles had taught new believers.
* In modern times, there are many Christian traditions that are not taught in the Bible, but rather are the result of historically accepted customs and practices. These traditions should always be evaluated in light of what God teaches us in the Bible.

(See also: apostle, believe, Christian, father, generation, Jew, law of Moses, Moses)

#### Bible References:

* 2 Thessalonians 03:6-9
* Colossians 02:08
* Galatians 01:13-14
* Mark 07:02
* Matthew 15:03

#### Word Data:

* Strong's: G3862

#### Forms Found in the English ULB:

tradition, traditions

### trample

#### Related Ideas:

tread, trod, trodden

#### Definition:

To "tread" on something is to step on it. To "trample" something is to step on it and smash it with the feet.

* An example of "trampling" is the smashing down of grass by the feet of people running in a field.
* In ancient times, wine was sometimes made by treading on grapes, or trampling grapes, to remove the juice from them.
* The term "trample" is also used figuratively in the Bible to mean "destroy" or "defeat" or "humiliate."
* Other ways that "trample" could be translated include "crush with the feet" or "smash down with the feet" or "stomp on and crush" or "smash into the ground."

(See also: grape, humiliate, punish, rebel, thresh, wine)

#### Bible References:

* Hebrews 10:29
* Psalms 007:5

#### Word Data:

* Strong's: H947, H1758, H1792, H1869, H3381, H4001, H4823, H5674, H1790, H7429, H7512, H7533, G2662, G3961

#### Forms Found in the English ULB:

trample, trample over, trampled, tramples, trampling, trampling place, tread, treader, treading down, trod, trodden

### transgress

#### Related Ideas:

offend, offense, transgression, transgressor

#### Definition:

The term "transgression" refers to the breaking of a command, rule, or moral code. To "transgress" is to commit a "transgression."

* Figuratively, to "transgress" can also be described as to "cross a line," that is, to go beyond a limit or boundary that has been set for the good of the person and others.
* The terms "transgression," "sin," "iniquity," and "trespass" all include the meaning of acting against God's will and disobeying his commands.
* To "offend" someone is to anger him by transgressing against him. He will then be "offended."

#### Translation Suggestions:

* To "trangress" could be translated as to "sin" or to "disobey" or to "rebel."
* If a verse or passage uses two terms that mean "sin" or "transgress" or "trespass," it is important, if possible, to use different ways to translate these terms. When the Bible uses two or more terms with similar meanings in the same context, usually its purpose is to emphasize what is being said or to show its importance.

(See also: sin, trespass, iniquity)

#### Bible References:

* 1 Thessalonians 04:06
* Daniel 09:24-25
* Galatians 03:19-20
* Galatians 06:1-2
* Numbers 14:17-19
* Psalm 032:01

#### Word Data:

* Strong's: H898, H6087, H6586, H6588, G3847, G3848, G3892

#### Forms Found in the English ULB:

offend, offended, offense, offenses, transgress, transgressed, transgresses, transgressing, transgression, transgressions, transgressor, transgressors

### tremble

#### Related Ideas:

shake

#### Definition:

To "tremble" means to shake or quiver out of fear or extreme distress.

* This term is also used figuratively to mean "be very afraid."
* Sometimes when the ground shakes it is said to "tremble." It can do this during an earthquake or in response to a very loud noise.
* The Bible says that in the presence of the Lord the earth will tremble. This could mean that the people of the earth will shake out of fear of God or that the earth itself will shake.
* This term could be translated as "be afraid" or "fear God" or "shake," depending on the context.

(See also: earth, fear, lord)

#### Bible References:

* 2 Corinthians 07:15
* 2 Samuel 22:44-46
* Acts 16:29-31
* Jeremiah 05:22
* Luke 08:47

#### Word Data:

* Strong's: H1674, H2111, H2112, H2151, H2342, H2648, H2727, H2729, H2730, H2731, H5128, H5425, H5568, H6206, H6342, H6426, H6427, H7264, H7268, H7269, H7322, H7460, H7461, H7481, H7493, H7578, H8078, G1790, G4579, G5141, G5156, G5425

#### Forms Found in the English ULB:

shake, shakes, shook, tremble, trembled, trembles, trembling

### trespass

#### Definition:

To "trespass" means to break a law or to violate the rights of another person. A "trespass" is the action of "trespassing."

* A trespass can be a violation of moral or civil law or a sin committed against another person.
* This term is related to the terms "sin," and "transgress," especially as it relates to disobeying God.
* All sins are trespasses against God.

#### Translation Suggestions:

* Depending on the context, to "trespass against" could be translated as to "sin against" or to "break the rule."
* Some languages may have an expression like "cross the line" that could be used to translate "trespass."
* Consider how this term fits with the meaning of the surrounding Bible text and compare it to other terms that have a similar meaning, such as "transgress" and "sin."

(See also: disobey, iniquity, sin, transgress)

#### Bible References:

* 1 Samuel 25:28
* 2 Chronicles 26:16-18
* Colossians 02:13
* Ephesians 02:01
* Ezekiel 15:7-8
* Romans 05:17
* Romans 05:20-21

#### Word Data:

* Strong's: H819, H4604, H6588, G264, G3900

#### Forms Found in the English ULB:

trespass, trespassed, trespasses

### trial

#### Related Ideas:

case, on trial, plead a case

#### Definition:

The term "trial" refers to a situation in which something or someone is "tried" or tested.

* A "trial" can be a judicial hearing in a court in which evidence is given to prove whether the person "on trial" is innocent or guilty of wrongdoing.
* A "case" is a person's problem or complaint and the reasons he thinks he is right. A judge listens to the case during a trial and decides what should be done.
* To "plead" someone's case is to represent his case in court, telling why the person is right about what happened and about what should be done.

The term "trial" is also used figuratively.

* The term "trial" can also refer to difficult circumstances that a person goes through as God tests their faith. Another word for this is "testing. "Temptation" is a particular kind of trial.
* Many people in the Bible were tested to see if they would continue to believe and obey God. They went through trials which included being beaten, imprisoned, or even killed because of their faith.

(See also: tempt, test, innocent, guilt)

#### Bible References:

* Deuteronomy 04:34
* Ezekiel 21:12-13
* Lamentations 03:58-61
* Proverbs 25:7-8

#### Word Data:

* Strong's: H3198, H4531, H4941, H7378, H7379, G178, G350, G1383, G2919, G3986, G4822

#### Forms Found in the English ULB:

case, on trial, plead ... case, trial, trials

### tribe

#### Related Ideas:

tribal

#### Definition:

A tribe is a group of people who are descended from a common ancestor.

* People from the same tribe usually also share a common language and culture.
* In the Old Testament, God divided the people of Israel into twelve tribes. Each tribe was descended from a son or grandson of Jacob.
* A tribe is smaller than a nation, but larger than a clan.

(See also: clan, nation, people group, twelve tribes of Israel)

#### Bible References:

* 1 Samuel 10:19
* 2 Kings 17:16-18
* Genesis 25:16
* Genesis 49:17
* Luke 02:36-38

#### Word Data:

* Strong's: H523, H4294, H4940, H7625, H7626, G1429, G5443

#### Forms Found in the English ULB:

tribal, tribe, tribes

### tribulation

#### Related Ideas:

distress

#### Definition:

The term "tribulation" refers to a time of hardship, suffering, and distress.

* It is explained in the New Testament that Christians will endure times of persecution and other kinds of tribulation because many people in this world are opposed to Jesus' teachings.
* "The Great Tribulation" is a term used in the Bible to describe a period of time just before Jesus' second coming when God's wrath will be poured out on the earth for several years.
* The term "tribulation" could also be translated as "time of great suffering" or "deep distress" or "severe difficulties."

(See also: earth, teach, wrath)

#### Bible References:

* Mark 04:17
* Mark 13:19
* Matthew 13:20-21
* Matthew 24:09
* Matthew 24:29
* Romans 02:09

#### Word Data:

* Strong's: H4689, H4691, H6862, H6869, H6887, H7185, H7451, G1453, G1568, G2347, G3076, G4912, G4928

#### Forms Found in the English ULB:

distress, distressed, distresses, tribulation, tribulations

### tribute

#### Definition:

The term "tribute" refers to a gift from one ruler to another ruler, for the purpose of protection and for good relations between their nations.

* A tribute can also be a payment that a ruler or government requires from the people, such as a toll or tax.
* In Bible times, traveling kings or rulers sometimes paid a tribute to the king of the region they were traveling through to make sure they would be protected and safe.
* Often the tribute would include things besides money, such as foods, spices, rich clothing, and expensive metals such as gold.

#### Translation Suggestions:

* Depending on the context, "tribute" could be translated as "official gifts" or "special tax" or "required payment."

(See also: gold, king, ruler, tax)

#### Bible References:

* 1 Chronicles 18:1-2
* 2 Chronicles 09:22-24
* 2 Kings 17:03
* Luke 23:02

#### Word Data:

* Strong's: H814, H1093, H4061, H4503, H4530, H4853, H4864, H6066, H7862, G5411

#### Forms Found in the English ULB:

tribute

### trouble

#### Related Ideas:

troublesome

#### Definition:

A "trouble" is an experience in life that is very difficult and distressing. To "trouble" someone means to "bother" that person or to cause him distress. Something that is "troubling" causes people to feel distressed. Someone who is troublesome causes problems. To be "troubled" means to feel upset or anxious or distressed about something.

A "tumult" is a group of people making much noise because they are troubled or unhappy.

* Troubles can be physical, emotional, or spiritual things that hurt a person.
* In the Bible, often troubles are times of testing that God uses to help believers mature and grow in their faith.
* The Old Testament use of "trouble" also referred to judgment that came on people groups who were immoral and rejected God.

#### Translation Suggestions

* The term "trouble" or "troubles" could also be translated as "danger" or "painful things that happen" or "persecution" or "difficult experiences" or "distress."
* The term "troubled" could be translated with a word or phrase that means "undergoing distress" or "feeling terrible distress" or "worried" or "anxious" or "distressed" or "terrified" or "disturbed."
* "Don't trouble her" could also be translated as "don't bother her" or "don't criticize her."
* The phrase "day of trouble" or "times of trouble" could also be translated as "when you experience distress" or " when difficult things happen to you" or "when God causes distressing things to happen."
* Ways to translate "make trouble" or "bring trouble" could include "cause distressing things to happen" or "cause difficulties" or "make them experience very difficult things."

(See also: afflict, persecute)

#### Bible References:

* 1 Kings 18:18-19
* 2 Chronicles 25:19
* Luke 24:38
* Matthew 24:06
* Matthew 26:36-38

#### Word Data:

* Strong's: H205, H926, H927, H1204, H1607, H1644, H1672, H2196, H5916, H5999, H6031, H6040, H6087, H6470, H6696, H6862, H6869, H6887, H7264, H7267, H7451, H7489, H8513, G318, G387, G1613, G1776, G2346, G2347, G2350, G2360, G2873, G2906, G3636, G3926, G3986, G4423, G4660, G5015, G5182

#### Forms Found in the English ULB:

trouble, troubled, troubles, troublesome, troubling

### true

#### Related Ideas:

certain, certainly, certainty, indeed, real, sure, surely, truly, truth, truthful, truthfulness, truths

#### Definition:

The term "truth" refers to one or more concepts that are facts, events that actually happened, and statements that were actually said. Such concepts are said to be "true."

* True things are real, genuine, actual, rightful, legitimate, and factual.
* The truth is an understanding, belief, fact, or statement that is true.
* To say that a prophecy "came true" or "will come true" mean that it actually happened as predicted or that it will happen that way.
* The word "truly" is used to emphasize what the speaker is saying. "Truly" is sometimes translated as "surely" or "certainly."
* Truth includes the concept of acting in a way that is reliable and faithful.
* Jesus revealed God's truth in the words that he spoke.
* God's word is truth. It tells about things that actually happened and teaches what is true about God and about everything he has made.
* The word "certainty" refers to a truth about which one can be certain that it is true.

#### Translation Suggestions:

* Depending on the context and what is being described, the term "true" could also be translated by "real" or "factual" or "correct" or "right" or "certain" or "genuine."
* Ways to translate the term "truth" could include "what is true" or "fact" or "certainty" or "principle."
* The expression "come true" could also be translated as "actually happen" or "be fulfilled" or "happen as predicted."
* The expression "tell the truth" or "speak the truth" could also be translated as "say what is true" or "tell what really happened" or "say things that are reliable."
* To "accept the truth" could be translated as "believe what is true about God."

(See also: believe, faithful, fulfill, obey, prophet, understand)

#### Bible References:

* 1 Corinthians 05:6-8
* 1 John 01:5-7
* 1 John 02:08
* 3 John 01:08
* Acts 26:24-26
* Colossians 01:06
* Genesis 47:29-31
* James 01:18
* James 03:14
* James 05:19
* Jeremiah 04:02
* John 01:9
* John 01:16-18
* John 01:51
* John 03:31-33
* Joshua 07:19-21
* Lamentations 05:19-22
* Matthew 08:10
* Matthew 12:17
* Psalm 026:1-3
* Revelation 01:19-20
* Revelation 15:3-4

#### Word Data:

* Strong's: H530, H543, H551, H571, H3330, H5229, H6664, H6965, H7187, H7189, G225, G226, G227, G228, G230, G281, G803, G804, G1103, G3483, G4103, G4137, G5198, G5199

#### Forms Found in the English ULB:

certainly, certainty, for certain, indeed, real, sure, surely, true, truly, truth, truthful, truthfulness, truths

### trumpet

#### Related Ideas:

trumpet call, trumpeter

#### Definition:

The term "trumpet" refers to an instrument for producing music or for calling people to gather together for an announcement or meeting.

* A trumpet was commonly made from either metal, seashell, or an animal horn.
* Trumpets were most commonly blown to call people to come together for battle, and for Israel's public assemblies.
* The book of Revelation describes a scene in the end times in which angels blow their trumpets to signal the outpouring of the wrath of God on the earth.

(See also: angel, assembly, earth, horn, Israel, wrath)

#### Bible References:

* 1 Chronicles 13:7-8
* 2 Kings 09:13
* Exodus 19:12-13
* Hebrews 12:19
* Matthew 06:02
* Matthew 24:31

#### Word Data:

* Strong's: H2689, H2690, H3104, H7782, H8619, H8643, G4536, G4537, G4538

#### Forms Found in the English ULB:

trumpet, trumpet call, trumpet's, trumpeters, trumpets

### trust

#### Related Ideas:

entrust, trustworthiness, trustworthy

#### Definition:

To "trust" something or someone is to believe that the thing or person is true or dependable. That belief is also called "trust." A "trustworthy" person is one you can trust to do and say what is right and true, and therefore one who has the quality of "trustworthiness."

* Trust is closely related to faith. If we trust someone, we have faith in that person to do what they promised to do.
* Having trust in someone also means depending on that person.
* To "trust in" Jesus means to believe that he is God, to believe that he died on the cross to pay for our sins, and to rely on him to save us.
* A "trustworthy saying" refers to something that is said that can be counted on to be true.
* For one person to "entrust" something to a second person is for the first person to give that thing to the second person and expect that the second person will do what the first person tells him to do.

#### Translation Suggestions:

* Ways to translate "trust" could include "believe" or "have faith" or "have confidence" or "depend on."
* The phrase "put your trust in" is very similar in meaning to "trust in."
* The term "trustworthy" could be translated as "dependable" or "reliable" or "can always be trusted."

(See also: believe, confidence, faith, faithful, true)

#### Bible References:

* 1 Chronicles 09:22-24
* 1 Timothy 04:09
* Hosea 10:12-13
* Isaiah 31:1-2
* Nehemiah 13:13
* Psalm 031:05
* Titus 03:8

#### Word Data:

* Strong's: H530, H539, H540, H571, H982, H1556, H2620, H3176, H4009, H4268, H7365, G1679, G3860, G3982, G4100, G4103

#### Forms Found in the English ULB:

entrust, entrusted, entrusting, trust, trusted, trusting, trusts, trustworthiness, trustworthy

### tunic

#### Definition:

In the Bible, the term "tunic" referred to a garment that was worn next to the skin, under other clothing.

* A tunic reached from the shoulders down to the waist or knees and was usually worn with a belt. Tunics worn by wealthy people sometimes had sleeves and reached down to the ankles.
* Tunics were made of leather, haircloth, wool, or linen, and were worn by both men and women.
* A tunic was normally worn under a longer over-garment, such as a toga or outer robe. In warmer weather a tunic was sometimes worn with no outer garment.
* This term could be translated as "long shirt" or "long undergarment" or "shirt-like garment." It could also be written in a similar way to "tunic," with a note to explain what kind of clothing it was.

(See Also: robe)

#### Bible References:

* Daniel 03:21-23
* Isaiah 22:21
* Leviticus 08:12-13
* Luke 03:11
* Mark 06:7-9
* Matthew 10:10

#### Word Data:

* Strong's: H2243, H3801, H6361, G5509

#### Forms Found in the English ULB:

tunic, tunics

### turn

#### Related Ideas:

apostasy, apostate

#### Definition:

To "turn" means to physically change direction or to cause something else to change direction.

* The term "turn" can also mean "turn around" to look behind or to face a different direction.
* To "turn back" or "turn away" means to "go back" or "go away" or "cause to go away."
* To "turn away from" something can mean either to stop doing it or to not start doing it.
* To "turn away from" someone means either to refuse to have anything to do with him or to reject him.
* To "turn toward" someone means to look directly at that person.
* To "turn and leave" or "turn his back to leave" means to "go away."
* To "turn back to" means to "start doing something again."
* To "turn away from" means to "stop doing something."
* To "avoid" something is to stay away from it.
* "Apostasy" is the act of turning away from God.
* An "act of apostasy" is an action that someone does to show that he no longer wants to obey God or because he no longer obeys God.
* The term "apostate" describes people who have turned away from God.

#### Translation Suggestions:

* Depending on the context, "turn" can be translated as "change direction" or "go" or "move."
* In some contexts, "turn" could be translated as "cause" (someone) to do something. To "turn (someone) away from" could be translated as "cause (someone) to go away" or "cause (someone) to stop."
* The phrase "turn away from God" could be translated as "stop worshiping God."
* The phrase "turn back to God" could be translated as "start worshiping God again."
* When enemies "turn back," it means they "retreat." To "turn back the enemy" means to "cause the enemy to retreat."
* Used figuratively, when Israel "turned to" false gods, they "started to worship" them. When they "turned away" from idols, they "stopped worshiping" them.
* When God "turned away from" his rebellious people, he "stopped protecting" or "stopped helping" them.
* The phrase "turn the hearts of the fathers to their children" could be translated as "cause fathers to care for their children again."
* The expression "turn my honor into shame" could be translated as "cause my honor to become shame" or "dishonor me so that I am shamed" or "shame me (by doing what is evil) so that people no longer honor me."
* "I will turn your cities into ruin" could be translated as "I will cause your cities to be destroyed" or "I will cause enemies to destroy your cities."
* The phrase "turn into" could be translated as "become." When Moses' rod "turned into" a snake, it "became" a snake." It could also be translated as "changed into."

(See also: god, leper, worship)

#### Bible References:

* 1 Kings 11:02
* Acts 07:42
* Acts 11:21
* Jeremiah 36:1-3
* Luke 01:17
* Malachi 04:06
* Revelation 11:06

#### Word Data:

* Strong's: H541, H2015, H2017, H2186, H2559, H3363, H3943, H4672, H4740, H4878, H5186, H5253, H5414, H5437, H5472, H5493, H5528, H5627, H5753, H6437, H7227, H7725, H7734, H7750, H7760, H7847, H8159, H8447, G344, G387, G654, G665, G868, G1294, G1578, G1612, G1624, G1994, G3179, G3313, G3329, G3344, G3346, G4762, G5157, G5290

#### Forms Found in the English ULB:

acts of apostasy, apostasy, apostate, turn, turn ... away, turned, turned ... away, turned ... away ... in disgust, turned ... back, turning, turning ... away, turns, turns ... away, turns ... away from

### twelve tribes of Israel

#### Related Ideas:

children of Israel, descendants of Israel, people of Israel, twelve tribes, twelve tribes of the children of Israel, twelve tribes of the sons of Israel

#### Definition:

The term "twelve tribes of Israel" refers to the twelve sons of Jacob and their descendants.

* Jacob was Abraham's grandson. God later changed Jacob's name to Israel.
* These are the names of the tribes: Reuben, Simeon, Levi, Judah, Dan, Naphtali, Gad, Asher, Issachar, Zebulun, Joseph and Benjamin.
* The descendants of Levi did not inherit any land in Canaan because they were a tribe of priests who were set apart to serve God and his people.
* Joseph received a double inheritance of land, which was passed on to his two sons, Ephraim and Manasseh.
* There are several places in the Bible where the list of the twelve tribes is slightly different. Sometimes Levi, Joseph, or Dan is left out of the list and sometimes Joseph's two sons Ephraim and Manasseh are included in the list.

(See also: inherit, Israel, Jacob, priest, tribe)

#### Bible References:

* Acts 26:07
* Genesis 49:28
* Luke 22:28-30
* Matthew 19:28

#### Word Data:

* Strong's: H1121, H3478, H7626, H8147, G1427, G2474, G5443

#### Forms Found in the English ULB:

children of Israel, descendants of Israel, people of Israel, twelve tribes, twelve tribes of Israel, twelve tribes of the children of Israel, twelve tribes of the sons of Israel

### understand

#### Related Ideas:

argument, craftiness, insight, intelligent, realize, unintentionally, without understanding

#### Definition:

The term "understand" means to hear or receive information and know what it means.

* The term "understanding" can refer to "knowledge" or "wisdom" or realizing how to do something.
* To understand someone can also mean to know how that person is feeling.
* A person who is "without understanding" does not understand.
* While walking on the road to Emmaus, Jesus caused the disciples to understand the meaning of the scriptures about the Messiah.
* Depending on the context, the term "understand" could be translated by "know" or "believe" or "comprehend" or "know what (something) means."
* Often the term "understanding" can be translated by "knowledge" or "wisdom" or "insight."
* "Arguments" are statements that one person makes to share his understanding with another person and to convince that other person to understand something the same way.
* "Craftiness" is understanding used for evil.
* An "intelligent" person thinks clearly and learns quickly.
* To do something "unintentionally" is to do it without knowing or by accident or without intending to do it.

(See also: believe, know, wise)

#### Bible References:

* Job 34:16-17
* Luke 02:47
* Luke 08:10
* Matthew 13:12
* Matthew 13:14
* Proverbs 03:05

#### Word Data:

* Strong's: H995, H998, H999, H1847, H2940, H3045, H3820, H3823, H3824, H4486, H7200, H7919, H7922, H7924, H8085, H8394, G50, G144, G145, G191, G801, G1097, G1108, G1271, G1380, G1492, G1921, G1922, G1987, G1990, G2638, G2657, G3539, G3563, G4894, G4907, G4908, G4920, G5424, G5428, G5429

#### Forms Found in the English ULB:

arguments, craftiness, gain understanding, gives ... insight, insight, intelligent, realize, realized, understand, understanding, understands, understood, unintentionally, without understanding

### unleavened bread

#### Definition:

The term "unleavened bread" refers to bread that is made without yeast or other leavening. This kind of bread is flat because it has no leaven to make it rise.

* When God freed the Israelites from slavery in Egypt, he told them to flee Egypt quickly without waiting for their bread to rise. So they ate unleavened bread with their meal. Since then unleavened bread is used in their yearly Passover celebrations to remind them of that time.
* Since leaven sometimes is used as a picture of sin, "unleavened bread" represents the removal of sin from a person's life in order to live in a way that honors God.

#### Translation Suggestions:

* Other ways to translate this term could include "bread with no yeast" or "flat bread that did not rise."
* Make sure the translation of this term is consistent with how you translate the term "yeast, leaven."
* In some contexts, the term "unleavened bread" refers to the "Feast of Unleavened Bread" and can be translated that way.

(See also: bread, Egypt, feast, Passover, servant, sin, yeast)

#### Bible References:

* 1 Corinthians 05:6-8
* 2 Chronicles 30:13-15
* Acts 12:03
* Exodus 23:14-15
* Ezra 06:21-22
* Genesis 19:1-3
* Judges 06:21
* Leviticus 08:1-3
* Luke 22:01

#### Word Data:

* Strong's: H4682, G106

#### Forms Found in the English ULB:

unleavened bread

### vain

#### Related Ideas:

for no reason, for nothing, futile, futility, meaningless, of no value, useless, vanity

#### Definition:

The term "vain" describes things that are useless or have no purpose. Vain things are worthless.

* The term "vanity" refers to worthlessness. It can also refer to pride or arrogance.
* In the Old Testament, idols are described as vain things that cannot deliver or save. They are worthless and have no use or purpose.
* If something was done "in vain," it means that there was no good result from it. The effort or action did not accomplish anything. It was futile.
* To "believe in vain" means to believe in something that is not true and that gives false hope.

#### Translation Suggestions:

* Depending on the context, the term "vain" could be translated as "empty" or "useless" or "futile" or "worthless" or "meaningless" or "of no value."
* The phrase "in vain" could be translated as "without result" or "with no result" or "for no reason" or "with no purpose."
* The term "vanity" could be translated as "pride" or "nothing worthwhile" or "hopelessness."

(See also: god, worthy)

#### Bible References:

* 1 Corinthians 15:1-2
* 1 Samuel 25:21-22
* 2 Peter 02:18
* Isaiah 45:19
* Jeremiah 02:29-31
* Matthew 15:09

#### Word Data:

* Strong's: H1891, H1892, H2600, H7307, H7385, H7387, H7723, H8193, H8267, H8414, G255, G512, G692, G889, G945, G1500, G2756, G2757, G2758, G2761, G3151, G3152, G3153, G3155

#### Forms Found in the English ULB:

for no reason, for nothing, futile, futility, meaningless, of no value, useless, uselessly, vain, vain plans, vanity, without meaning

### veil

#### Related Ideas:

unveiled

#### Definition:

The term "veil" usually refers to a thin piece of cloth that is used as a head covering, to cover the head or face so that it cannot be seen.

* Moses covered his face with a veil after he had been in the presence of Yahweh, so that the brightness of his face would be hidden from the people.
* In the Bible, women wore a veil to cover their head, and often their face as well, when they were in public or in the presence of men.
* The verb to "veil" means to cover something with a veil.
* In some English versions, the word "veil" is used to refer to the thick curtain that covered the entrance into the most holy place. But "curtain" is a better term in that context, since it refers to a heavy, thick piece of cloth.

#### Translation Suggestions

* The term "veil" could also be translated as "thin cloth covering" or "cloth covering" or "head covering."
* In some cultures, there may already be a term for a veil for women. It may be necessary to find a different word when it is used for Moses.

(See also: Moses)

#### Bible References:

* 2 Corinthians 03:12-13
* 2 Corinthians 03:16
* Ezekiel 13:18
* Isaiah 47:1-2
* Song of Solomon 04:3

#### Word Data:

* Strong's: H4533, H4555, H6777, H6809, H7479, G343, G2571, G2572

#### Forms Found in the English ULB:

unveiled, veil, veiled, veils

### vine

#### Related Ideas:

grapevine

#### Definition:

The term "vine" refers to a plant that grows by trailing along the ground or by climbing trees and other structures. The word "vine" in the Bible is used only of fruit-bearing vines and usually refers to grape vines.

* In the Bible, the word "vine" almost always means "grapevine."
* The branches of the grapevine are attached to the main stem which gives them water and other nutrients so that they can grow.
* Jesus called himself the "vine" and called his people the "branches." In this context, the word "vine" could also be translated as "grapevine stem" or "grape plant stem."

(See also: grape, vineyard)

#### Bible References:

* Genesis 40:09
* Genesis 49:11
* John 15:01
* Luke 22:18
* Mark 12:03
* Matthew 21:35-37

#### Word Data:

* Strong's: H5139, H1612, H8321, G288, G290, G1009

#### Forms Found in the English ULB:

grapevine, vine, vines

### vineyard

#### Related Ideas:

vine grower

#### Definition:

A vineyard is a large garden area where grapevines are grown and grapes are cultivated.

* A vineyard often has a wall around it to protect the fruit from thieves and animals.
* God compared the people of Israel to a vineyard that did not bear good fruit.
* Vineyard could be also translated as "grapevine garden" or "grape plantation."
* A vine grower is a person who works in a vineyard.

(See also: grape, Israel, vine)

#### Bible References:

* Genesis 09:20-21
* Luke 13:06
* Luke 20:15
* Matthew 20:02
* Matthew 21:40-41

#### Word Data:

* Strong's: H1612, H3754, H3755, H8284, G290

#### Forms Found in the English ULB:

vine growers, vineyard, vineyards

### virgin

#### Related Ideas:

virginity

#### Definition:

A virgin is a woman who has never had sexual relations.

* The prophet Isaiah said that the Messiah would be born from a virgin.
* Mary was a virgin when she was pregnant with Jesus. He did not have a human father.
* Some languages may have a term that is a polite way of referring to a virgin.
* If a person has their "virginity", it means they have never had sexual relations.

(See also: Christ, Isaiah, Jesus, Mary)

#### Bible References:

* Genesis 24:15-16
* Luke 01:27
* Luke 01:35
* Matthew 01:23
* Matthew 25:02

#### Word Data:

* Strong's: H1330, H1331, G3932, G3933

#### Forms Found in the English ULB:

virgin, virginity, virgins

### vision

#### Definitions:

The term "vision" refers to something that a person sees. It especially refers to something unusual or supernatural that God shows people in order to give them a message.

* Usually, visions are seen while the person is awake. However, sometimes a vision is something a person sees in a dream while asleep.
* God sends visions to tell people something that is very important. For example, Peter was shown a vision to tell him that God wanted him to welcome Gentiles.

#### Translation Suggestion

* The phrase "saw a vision" could be translated as "saw something unusual from God" or "God showed him something special."
* Some languages may not have separate words for "vision" and "dream." So a sentence such as "Daniel had dreams and visions in his mind" could be translated as something like "Daniel was dreaming while asleep and God caused him to see unusual things."

(See also: dream)

#### Bible References:

* Acts 09:10-12
* Acts 10:3-6
* Acts 10:11
* Acts 12:9-10
* Luke 01:22
* Luke 24:23
* Matthew 17:9-10

#### Word Data:

* Strong's: H2372, H2376, H2377, H2378, H2380, H2384, H4236, H4758, H4759, H7203, H7723, H8602, G3701, G3705, G3706

#### Forms Found in the English ULB:

vision, visions

### voice

#### Related Ideas:

rumbling, sound

#### Definition:

The term “voice” refers to sound that a person makes when speaking or singing. The term "voice" is often used figuratively to refer to speaking or communicating something.

* God is said to use his voice, even though he doesn't have a voice in the same way a human being does.
* This term can be used to refer to the whole person, as in the statement "A voice is heard in the desert saying, 'Prepare the way of the Lord.'" This could be translated as "A person is heard calling out in the desert…."
* To "hear someone's voice" could also be translated as "hear someone speaking."
* Sometimes the word "voice" isused for objects that cannot literally speak, such as when David exclaims in the psalms that the "voice" of the heavens proclaims God's mighty works. This could also be translated as "their splendor shows clearly how great God is."

(See also: call, preach, splendor)

#### Bible References:

* John 05:36-38
* Luke 01:42
* Luke 09:35
* Matthew 03:17
* Matthew 12:19

#### Word Data:

* Strong's: H6963, H7032, H7445, H8193, G2906, G5456

#### Forms Found in the English ULB:

rumblings, sound, sounds, voice, voices

### vow

#### Definition:

A vow is a promise that a person makes to God. The person promises to do a certain thing in order to specially honor God or to show devotion to him.

* After a person makes a vow, he is obligated to fulfill that vow.
* The Bible teaches that a person may be judged by God if he doesn't keep his vow.
* Sometimes a person may ask God to protect him or provide for him in exchange for making the vow.
* But God is not required to fulfill a request that a person asks for in his vow.

#### Translation Suggestions:

* Depending on the context, "vow" could be translated as "solemn promise" or "promise made to God."
* A vow is a special kind of oath that is made to God.

(See also: promise, oath)

#### Bible References:

* 1 Corinthians 07:27-28
* Acts 21:23
* Genesis 28:21
* Genesis 31:12-13
* Jonah 01:14-16
* Jonah 02:9-10
* Proverbs 07:14

#### Word Data:

* Strong's: H5087, H5088, G2171

#### Forms Found in the English ULB:

vow, vowed, vows

### walk

#### Definition:

The term "walk" is often used in a figurative sense to mean "live."

* "Enoch walked with God" means that Enoch lived in a close relationship with God.
* To "walk by the Spirit" means to be guided by the Holy Spirit so that we do things that please and honor God.
* To "walk in" God's commands or God's ways means to "live in obedience to" his commands, that is, to "obey his commands" or "do his will."
* When God says he will "walk among" his people, it means that he is living among them or closely interacting with them.
* To "walk contrary to" means to live or behave in a way that is against something or someone.
* To "walk after" means to seek or pursue someone or something. It can also mean to act in the same way as someone else.

#### Translation Suggestions:

* It is best to translate "walk" literally, as long as the correct meaning will be understood.
* Otherwise, figurative uses of "walk" could also be translated by "live" or "act" or "behave."
* The phrase "walk by the Spirit" could be translated by, "live in obedience to the Holy Spirit" or "behave in a way that is pleasing to the Holy Spirit" or "do things that are pleasing to God as the Holy Spirit guides you."
* To "walk in God's commands" could be translated by "live by God's commands" or "obey God's commands."
* The phrase "walked with God" could be translated as, "lived in close relationship with God by obeying and honoring him."

(See also: Holy Spirit, honor)

#### Bible References:

* 1 John 01:07
* 1 Kings 02:04
* Colossians 02:07
* Galatians 05:25
* Genesis 17:01
* Isaiah 02:05
* Jeremiah 13:10
* Micah 04:02

#### Word Data:

* Strong's: H1869, H1980, H1981, H3212, H4108, G1704, G4043, G4748

#### Forms Found in the English ULB:

walk, walk around, walked, walking, walking around, walks

### warrior

#### Related Ideas:

armed group, army, footmen, garrison, host, soldier, troop

#### Definitions:

The terms "warrior" and "soldier" both can refer to someone who fights in an army. But there are also some differences.

* Usually the term "warrior" is a general, broad term to refer to a man who is gifted and courageous in battle.
* The term "soldier" more specifically refers to someone who belongs to a certain army or who is fighting in a certain battle.
* Roman soldiers in Jerusalem were there to keep order and to carry out duties such as executing prisoners. They guarded Jesus before crucifying him and some were ordered to stand guard at his tomb.
* The translator should consider whether there are two words in the project language for "warrior" and "soldier" that also differ in meaning and use.
* An army is a large organized group of people who are trained to fight against the armies of other countries or kingdoms.
* The phrase "armed groups" refers to the tribes of Israel which were organized in fighting groups as they left Egypt.
* The term "footmen" refers to soldiers who march. They do not ride on a horse or in a chariot.
* A "garrison" is either a fort in which soldiers are stationed or a group of soldiers who are stationed in the fort.
* The term "host" can refer to an army or any very large group of people.
* A "troop" is a large group of soldiers.

These ideas can also be used in figurative ways. \* Yahweh is figuratively described as a "warrior." \* The "host of heaven" is a metaphor that sees the stars in the sky as an army that rivals the army of Yahweh of hosts.

(See also: courage, crucify, Rome, tomb, Yahweh of hosts)

#### Bible References:

* [1 Chronicles 21:05](rc://en/tn/help/1ch/21/05s
* Acts 21:33
* Luke 03:14
* Luke 23:11
* Matthew 08:8-10

#### Word Data:

* Strong's: H352, H510, H1368, H1416, H1995, H2389, H2428, H2502, H3715, H3898, H4674, H5333, H5971, H6518, H6635, H6951, H7273, H7916, G3925, G4686, G4753, G4754, G4757, G4961

#### Forms Found in the English ULB:

armed group, armed groups, armies, army, army's, fellow soldier, footmen, garrison, garrisons, host, hosts, soldier, soldiers, soldiers', troop, troops, warrior, warriors

### waste

#### Related Ideas:

lay waste, wasteland

#### Definition:

To "waste" something means to carelessly throw it away or to use it unwisely.

* To "lay waste" to a city or land means to destroy it.
* A "wasteland" is a land or a city that has been destroyed so that nothing lives in it anymore. It may also be called a "waste."
* Another word for a "wasteland" could be "desert" or "wilderness." But a wasteland also implies that people used to live there and the land used to have trees and plants that produced food.
* To "waste away" means to become more and more sick or ruined. A person who is wasting away usually becomes very thin due to illness or lack of food.

#### Bible References:

* Ezekiel 06:06
* Leviticus 26:39
* Matthew 26:08
* Revelation 18:15-17
* Zechariah 07:13-14

#### Word Data:

* Strong's: H535, H1086, H1104, H1326, H2100, H2470, H2490, H2522, H2717, H2721, H2723, H3615, H3856, H4127, H4198, H4592, H4743, H4923, H5307, H6313, H7334, H7503, H7582, H7703, H7736, H7843, H8047, H8074, H8077, H8414, G684, G1287, G2049

#### Forms Found in the English ULB:

laid waste, lays waste, waste, waste away, wasted, wasteland, wastelands, wastes, wastes away, wasting

### watch

#### Related Ideas:

keep watch, watch out, watchful, watchman

#### Definition:

The term "watch" means to look at something very closely and carefully. It also has several figurative meanings.

* To "keep watch" or "keep close watch" can mean to guard, protect or take care of someone or something.
* To "watch out" means to be careful to avoid a danger or harmful influence.
* To "be watchful" means to be alert and aware of what is happening.
* A "watchman" was someone whose job was to guard a city by looking carefully all around him for any danger or threat to the people in the city.

These ideas can also be used figuratively.

* To "watch" or "keep watch" means to always be alert and on guard against sin and evil. It can also mean to "be ready."
* The command to "watch your life and doctrine closely" means to be careful to live wisely and to not believe false teachings.

#### Translation Suggestions

* Other ways of translating "watch" could include "pay close attention to" or "be diligent" or "be very careful" or "be on guard."
* Other words for "watchman" are "sentry" or "guard."

#### Bible References:

* 1 Thessalonians 05:06
* Hebrews 13:17
* Jeremiah 31:4-6
* Mark 08:15
* Mark 13:33-34
* Matthew 25:10-13

#### Word Data:

* Strong's: H821, H2370, H4931, H5027, H5234, H5341, H6486, H6485, H6822, H6836, H7181, H7462, H7789, H7919, H8104, H8108, H8245, G69, G991, G1127, G1983, G2334, G2657, G2892, G3525, G3708, G3906, G4337, G4648, G5083, G5426, G5438, G5442

#### Forms Found in the English ULB:

keep ... watch, kept ... watch, watch, watch out, watched, watchful, watching, watchman, watchmen

### watch (biblical time)

#### Definition:

In biblical times, a "watch" was a period of time at night during which a watchman or guard for a city would be on duty looking out for any danger from an enemy.

* In the Old Testament, the Israelites had three watches which were called "beginning" (sunset to 10 p.m.), "middle" (10 p.m. to 2 a.m.), and "morning" (2 a.m. to sunrise) watches.
* In the New Testament, the Jews followed the Roman system and had four watches, named simply "first" (sunset to 9 p.m.), "second" (9 p.m. to 12 midnight), "third" (12 midnight to 3 a.m.), and "fourth" (3 a.m. to sunrise) watches.
* These could also be translated with more general expressions such as "late evening" or "middle of the night" or "very early in the morning," depending on which watch is being referred to.

(See also: watch)

#### Bible References:

* Luke 12:37-38
* Mark 06:48-50
* Matthew 14:25-27
* Psalms 090:3-4

#### Word Data:

* Strong's: H821, G5438

#### Forms Found in the English ULB:

watch (biblical time), watches

### watchtower

#### Related Ideas:

tower

#### Definition:

The term "watchtower" refers to a tall structure built as a place from which guards could look out for any danger. These towers were often made of stone.

* Landowners sometimes built watchtowers from which they could guard their crops and protect them from being stolen.
* The towers often included rooms where the watchmen or family lived, so that they could guard the crops day and night.
* Watchtowers for cities were built higher than the city walls so that watchmen could see if any enemies were coming to attack the city.
* The term "watchtower" is also used as a symbol of protection from enemies.

(See also: adversary, watch)

#### Bible References:

* 1 Chronicles 27:25-27
* Ezekiel 26:3-4
* Mark 12:1-3
* Matthew 21:33-34
* Psalm 062:02

#### Word Data:

* Strong's: H803, H971, H975, H1785, H2918, H4026, H4029, H4692, H4707, H4869, H6438, H6836, G4444

#### Forms Found in the English ULB:

tower, towers, watchtower, watchtowers

### water

#### Definition:

In addition to its primary meaning, "water" also often refers to a body of water, such as an ocean, sea, lake, or river.

* The term "waters" refers to bodies of water or many sources of water.
* The term "waters" can also be a general reference to a large amount of water.
* To "water" livestock and other animals means to provide water for them. In Bible times, this usually involved drawing water from a well with a bucket and pouring the water into a trough or other container for the animals to drink from.
* The phrase "draw water" means "pull water up from a well with a bucket."

#### Translation Suggestions:

* "Streams of living water will flow from them" could be translated as "the power and blessings from the Holy Spirit will flow out of them them like streams of water." Instead of "blessings" the term "gifts" or "fruits" or "godly character" could be used.
* When Jesus is talking to the Samaritan woman at the well, the phrase "living water" could be translated as "water that gives life" or "lifegiving water." In this context, the imagery of water must be kept in the translation.
* Depending on the context, the term "waters" or "many waters" could be translated as "great suffering (that surrounds you like water)" or "overwhelming difficulties (like a flood of water)" or "large amounts of water."

(See also: life, spirit, Holy Spirit, power)

#### Bible References:

* Acts 08:36-38
* Exodus 14:21
* John 04:10
* John 04:14
* John 04:15
* Matthew 14:28-30

#### Word Data:

* Strong's: H2222, H3384, H4325, H4857, H7301, H7783, H8248, G504, G4215, G4222, G5202, G5204

#### Forms Found in the English ULB:

water, watered, watering, waters

### week

#### Related Ideas:

sevens

#### Definition:

The term "week" literally refers to a period of time lasting seven days.

* In the Jewish system of counting time, a week begins at sunset on Saturday and ends at sunset the following Saturday.
* In the Bible, the term "week" is sometimes used figuratively to refer to a group of seven units of time, such as seven years.
* The "Festival of Weeks" is a celebration of harvest that takes place seven weeks after Passover. It is also called "Pentecost."
* The word "sevens" can refer to either seven days, seven weeks, or seven years.

(See also: Pentecost)

#### Bible References:

* Acts 20:7-8
* Deuteronomy 16:09
* Leviticus 23:15-16

#### Word Data:

* Strong's: H7620, G4521

#### Forms Found in the English ULB:

sevens, week, weeks

### well

#### Related Ideas:

cistern

#### Definition:

The terms "well" and "cistern" refer to two different kinds of sources for water in Bible times.

* A well is a deep hole dug into the ground so that underground water can flow into it.
* A cistern is a deep hole dug into rock that was used as a holding tank for collecting rain water.
* Cisterns were usually dug into rock and sealed with plaster to keep the water in. A "broken cistern" happened when the plaster became cracked so that the water leaked out.
* Cisterns were often located in the courtyard area of people's homes to catch the rainwater that would run off the roof.
* Wells were often located where they could be accessed by several families or a whole community.
* Because water was very important for both people and livestock, the right to use a well was often a cause of strife and conflict.
* Both wells and cisterns were usually covered with a large stone to prevent anything falling in it. Often there was a rope with a bucket or pot attached to it to bring the water up to the surface.
* Sometimes a dry cistern was used as a place to imprison someone, such as happened to Joseph and Jeremiah.
* These terms are similar in meaning. The main difference is that a well continually receives water from underground springs, whereas a cistern is a holding tank for water that usually comes from rain.

#### Translation Suggestions:

* Ways to translate "well" could include "deep water hole" or "deep hole for spring water" or "deep hole for drawing water."
* The term "cistern" could be translated as "stone water pit" or "deep and narrow pit for water" or "underground tank for holding water."

(See also: Jeremiah, prison, strife)

#### Bible References:

* 1 Chronicles 11:17
* 2 Samuel 17:17-18
* Genesis 16:14
* Luke 14:4-6
* Numbers 20:17

#### Word Data:

* Strong's: H875, H953, H1360, H4002, H4599, H4726, H4841, G4077, G5421

#### Forms Found in the English ULB:

cistern, cisterns, well, wells

### wheat

#### Definition:

Wheat is a type of grain that people grow for food. When the Bible mentions "grain" or "seeds," it is often talking about wheat grain or seeds.

* The wheat seeds or grains grow at the top of the wheat plant.
* After harvesting the wheat, the grain is separated from the stalk of the plant by threshing it. The stalk of the wheat plant is also called "straw" and is often placed on the ground for animals to sleep on.
* After threshing, the chaff surrounding the grain seed is separated from the grain by winnowing and is thrown away.
* People grind the wheat grain into flour, and use this for making bread.

(See also: barley, chaff, grain, seed, thresh, winnow)

#### Bible References:

* Acts 27:36-38
* Exodus 34:21-22
* John 12:24
* Luke 03:17
* Matthew 03:12
* Matthew 13:26

#### Word Data:

* Strong's: H1250, H2406, G4621

#### Forms Found in the English ULB:

wheat

### will of God

#### Related Ideas:

God's will, desire of God, he wishes, his will, will of my Father, will of our God and Father, will of the Lord

#### Definition:

The "will of God" refers to God's desires and plans.

* God's will especially relates to his interactions with people and how he wants people to respond to him.
* It also refers to his plans or desires for the rest of his creation.
* The term to "will" means to "determine" or to "desire."

#### Translation Suggestions:

* The "will of God" could also be translated as "what God desires" or "what God has planned" or "God's purpose" or "what is pleasing to God."

#### Bible References:

* 1 John 02:15-17
* 1 Thessalonians 04:3-6
* Colossians 04:12-14
* Ephesians 01:1-2
* John 05:30-32
* Mark 03:33-35
* Matthew 06:8-10
* Psalms 103:21

#### Word Data:

* Strong's: H6634, H7522, G1012, G1013, G2307, G2308, G2309

#### Forms Found in the English ULB:

God's will, desires of God, he desires, he wishes, his will, will of God, will of my Father, will of our God and Father, will of the Lord, will of your Father, you are willing, your will

### wine

#### Related Ideas:

new wine, wineskin

#### Definition:

In the Bible, the term "wine" refers to a kind of fermented drink made from the juice of a fruit called grapes. Wine was stored in "wineskins," which were containers made out of animal skin.

* The term "new wine" referred to grape juice that had just been taken from the grape and was not fermented yet. Sometimes the term "wine" also referred to unfermented grape juice.
* To make wine, grapes are crushed in a winepress so that the juice comes out. The juice eventually ferments and alcohol forms in it.
* In Bible times, wine was the normal drink with meals. It did not have as much alcohol as present-day wine has.
* Before wine was served for a meal, it was often mixed with water.
* A wineskin that was old and brittle would get cracks in it, which allowed the wine to leak out. New wineskins were soft and flexible, which meant they did not tear easily and could store the wine safely.

#### Translation Suggestions:

* If wine is unknown in your culture, it could be translated as "fermented grape juice" or "fermented drink made from a fruit called grapes" or "fermented fruit juice."
* Ways to translate "wineskin" could include "bag for wine" or "animal skin wine bag" or "animal skin container for wine."

(See also: grape, vine, vineyard, winepress)

#### Bible References:

* 1 Timothy 05:23
* Genesis 09:21
* Genesis 49:12
* John 02:3-5
* John 02:10
* Matthew 09:17
* Matthew 11:18

smashed

#### Word Data:

* Strong's: H2561, H2562, H3196, H4469, H4997, H5435, H6025, H6071, H8492, G1098, G3631, G3820, G3943

#### Forms Found in the English ULB:

new wine, wine, wines, wineskin, wineskins

### winepress

#### Definition:

During Bible times, a "winepress" was a large container or open place where the juice of grapes was extracted in order to make wine.

* In Israel, winepresses were usually large, wide basins that were dug out of solid rock. Clusters of grapes were put on the flat bottom of the hole and people trampled the grapes with their feet to get the grape juice to flow out.
* Usually a winepress had two levels, with the grapes being trampled in the top level so that the juice would run down into the lower level where it could be collected.
* The term "winepress" is also used figuratively in the Bible as a picture of God's wrath being poured out on wicked people.

(See also: grape, wrath)

#### Bible References:

* Isaiah 63:02
* Mark 12:01
* Matthew 21:33
* Revelation 14:20

#### Word Data:

* Strong's: H1660, H6333, G3025, G5276

#### Forms Found in the English ULB:

winepress, winepresses

### winnow

#### Related Ideas:

sift

#### Definition:

The terms "winnow" and "sift" mean to separate grain from unwanted materials. In the Bible, both words are also used in a figurative sense to refer to separating or dividing people.

* To "winnow" means to separate grain from the unwanted parts of the plant by tossing both the grain and chaff into the air, allowing the wind to blow the chaff away.
* The word "sift" refers to shaking the winnowed grain in a sieve to get rid of any remaining unwanted materials, such as dirt or stones.
* In the Old Testament, "winnow" and "sift" are used figuratively to describe hardship that separates the righteous people from the unrighteous people.
* Jesus also used the term "sift" in this figurative way when he was telling Simon Peter about how he and the other disciples would be tested in their faith.
* To translate these terms, use the words or phrases in the project language that refer to these activities; possible translations might be "shaking" or "fanning." If winnowing or sifting are not known, then these terms could be translated by a term that refers to a different method of separating grain from chaff or dirt, or by describing this process.

(See also: chaff, grain)

#### Bible References:

* Isaiah 21:10
* Luke 22:31
* Matthew 03:12
* Proverbs 20:08
* Ruth 03:02

#### Word Data:

* Strong's: H2219, H5130, G4425, G4617

#### Forms Found in the English ULB:

sift, sifting, winnow, winnowed, winnowing, winnows

### wise

#### Related Ideas:

wisdom, wisely, wiser, wisest

#### Definition:

The term "wise" describes someone who understands what is the right and moral thing to do and then does that. "Wisdom" is the understanding and practice of what is true and morally right.

* Being wise includes the ability to make good decisions, especially choosing to do what pleases God.
* People become wise by listening to God and humbly obeying his will.
* A wise person will show the fruits of the Holy Spirit in his life, such as joy, kindness, love, and patience.
* "Sound wisdom" is wisdom that enables people who have it to succeed in doing good.
* In the Bible, the phrase "worldly wisdom" refers to what people in this world think is wise, but which is actually foolish.

#### Translation Suggestions:

* Depending on the context, other ways to translate "wise" could include "obedient to God" or "sensible and obedient" or "God-fearing."
* "Wisdom" could be translated by a word or phrase that means "wise living" or "sensible and obedient living" or "good judgment."
* It is best to translate "wise" and "wisdom" in such a way that they are different terms from other key terms like righteous or obedient.

(See also: obey, fruit)

#### Bible References:

* Acts 06:03
* Colossians 03:15-17
* Exodus 31:06
* Genesis 03:06
* Isaiah 19:12
* Jeremiah 18:18
* Matthew 07:24

#### Word Data:

* Strong's: H998, H1350, H1847, H2445, H2449, H2450, H2451, H2452, H2454, H2942, H3820, H3925 H6195, H7919, H7922, H8454, G4678, G4679, G4680, G4920, G5428, G5429

#### Forms Found in the English ULB:

sound wisdom, wisdom, wise, wisely, wiser, wisest

### wise men

#### Related Ideas:

educated men

#### Definitions:

In the Bible, the phrase "wise men" often refers to men who serve God and act wisely, not foolishly. The term "wise men" or "educated men" is also a special term that refers to men with unusual knowledge and abilities who served as part of a king's court.

* Sometimes the term "wise men" is explained in the text as "prudent men" or "men with understanding." This refers to men who act wisely and righteously because they obey God.
* The "wise men" or "educated men" who served pharaohs and other kings were often scholars who studied the stars, especially looking for special meanings for the patterns that the stars made in their positions in the sky.
* Often the "wise men" or "educated men" were expected to explain the meanings of dreams. For example, King Nebuchadnezzar demanded that his wise men describe his dreams and tell him what they meant, but none of them was able to do this, except Daniel, who received this knowledge from God.
* Sometimes the "wise men" or "educated men" performed magical acts such as divination or miracles that were done through the power of evil spirits.

#### Translation Suggestions:

* When "wise men" simply refers to men who act wisely, the word "wise" should be translated in the same or similar way to how it is translated elsewhere in the Bible.
* When "wise men" refers to men who have an important job working for a ruler, it could be translated as "wise men" or "educated men" or some other term that refers to such a job, such as "advisor."

(See also: Babylon, Daniel, divination, magic, Nebuchadnezzar, ruler, wise)

#### Bible References:

* 1 Chronicles 27:32-34
* Daniel 02:1-2
* Daniel 02:10-11

#### Word Data:

* Strong's: H2445, H2450, H3778, H3779, G4680

#### Forms Found in the English ULB:

educated men, wise men

### woe

#### Definition:

The term "woe" refers to a feeling of great distress. It also gives a warning that someone will experience severe trouble.

* The expression "woe to" is followed by a warning to people that they will experience suffering as punishment for their sins.
* In several places in the Bible, the word "woe" is repeated, to emphasize an especially terrible judgment.
* A person who says "woe is me" or "woe to me" is expressing sorrow about severe suffering.

#### Translation Suggestions:

* Depending on the context, the term "woe" could also be translated as "great sorrow" or "sadness" or "calamity" or "disaster."
* Other ways to translate the expression "Woe to (name of city)" could include, "How terrible it will be for (name of city)" or "The people in (that city) will be severely punished" or "Those people will suffer greatly."
* The expression, "Woe is me!" or "Woe to me!" could be translated as "How sad I am!" or "I am so sad!" or "How terrible this is for me!"
* The expression "Woe to you" could also be translated as "You will suffer terribly" or "You will experience terrible troubles."

#### Bible References:

* Ezekiel 13:17-18
* Habakkuk 02:12
* Isaiah 31:1-2
* Jeremiah 45:1-3
* Jude 01:9-11
* Luke 06:24
* Luke 17:1-2
* Matthew 23:23

#### Word Data:

* Strong's: H188, H190, H337, H480, H1929, H1945, H1958, G3759

#### Forms Found in the English ULB:

woe

### wolf

#### Related Ideas:

wild dogs

#### Definition:

A wolf is a fierce, meat-eating animal that is similar to a wild dog.

* Wolves usually hunt in groups and stalk their prey in a clever and stealthy manner.
* In the Bible, the term "wolves" is used figuratively to refer to false teachers or false prophets who destroy believers, who are compared to sheep. False teaching causes people to believe wrong things that bring harm to them.
* This comparison is based on the fact that sheep are especially vulnerable to being attacked and eaten by wolves, because they are weak and cannot defend themselves.

#### Translation Suggestion

* This term could be translated as "wild dog" or "wild animal."
* Other names for wild dogs could be "jackal" or "coyote."
* When used figuratively to refer to people, this could be translated as "evil people who harm people like animals that attack sheep."

(See also: evil, false prophet, sheep, teach)

#### Bible References:

* Acts 20:29
* Isaiah 11:07
* John 10:11-13
* Luke 10:03
* Matthew 07:15
* Zephaniah 03:03

#### Word Data:

* Strong's: H2061, H3611, G3074

#### Forms Found in the English ULB:

wild dogs, wolf, wolves

### womb

#### Related Ideas:

pregnant

#### Definition:

The term "womb" refers to where a baby grows inside its mother.

* This is an older term that is sometimes used in order to be polite and less direct.
* A more modern term for womb is "uterus."
* Some languages use a word like "belly" to refer to a woman's womb or uterus.
* Use a word for this in the project language that is well-known, natural, and acceptable.
* A woman is pregnant" if she has a baby growing her her womb."

#### Picture showing location of a Womb:

<image: https://content.bibletranslationtools.org/WycliffeAssociates/en\_tw/raw/branch/master/PNGs/w/Womb.png>

#### Bible References:

* Genesis 25:23
* Genesis 25:24-26
* Genesis 38:27-28
* Genesis 49:25
* Luke 02:21
* Luke 11:27
* Luke 23:29
* Matthew 19:12

#### Word Data:

* Strong's: H990, H2030, H4578, H7356, H7358, G1064, G2836, G3388

#### Forms Found in the English ULB:

pregnant, womb, wombs

### word

#### Definition:

A "word" refers to something that someone has said. In the Bible, it almost always refers to an entire message, not just one word.

* An example of this is when the angel told Zechariah, "You did not believe my words," which means, "You did not believe what I said."
* Sometimes "word" refers to speech in general, such as "powerful in word and deed" which means "powerful in speech and behavior."
* Often in the Bible "the word" refers to everything God has said or commanded, as in "the word of God" or "the word of truth."
* A very special use of this term is when Jesus is called "the Word." For these last two meanings, see word of God

#### Translation Suggestions:

* Different ways of translating "word" or "words" include "teaching" or "message" or "news" or "a saying" or "what was said."

(See also: word of God)

#### Bible References:

* 2 Timothy 04:02
* Acts 08:04
* Colossians 04:03
* James 01:18
* Jeremiah 27:04
* John 01:03
* John 01:14
* Luke 08:15
* Matthew 02:08
* Matthew 07:27

#### Word Data:

* Strong's: H561, H562, H565, H1697, H1703, H2656, H2706, H4405, H4406, H7878, H8052, G518, G1024, G1310, G3054, G3055, G3056, G4086, G4487, G5023, G5537, G5542

#### Forms Found in the English ULB:

word, words, message, messages

### word of God

#### Related Ideas:

God's word, his words, my word, scripture, word of Yahweh, word of the Lord, word of truth, writings

#### Definition:

In the Bible, the term "word of God" refers to anything that God has communicated to people. This includes spoken and written messages. Jesus is also called "the Word of God."

* The term "scriptures" means "writings." It is only used in the New Testament and refers to the Hebrew scriptures, which is the Old Testament. These writings were God's message that he had told people to write down so that many years in the future people could still read it.
* The related terms "word of Yahweh" and "word of the Lord" often refer to a specific message from God that was given to a prophet or other person in the Bible.
* Sometimes this term occurs as simply "the word" or "my word" or "your word" (when talking about God's word).
* In the New Testament, Jesus is called "the Word" and "the Word of God." These titles mean that Jesus fully reveals who God is, because he is God himself.

The term "word of truth" is another way of referring to "God's word," which is his message or teaching. It does not refer to just one word.

* God's word of truth includes everything that God has taught people about himself, his creation, and his plan of salvation through Jesus.
* This term emphasizes the fact that what God has told us is true, faithful, and real.

#### Translation Suggestions:

* Depending on the context, other ways to translate this term could include "the message of Yahweh" or "God's message" or "the teachings from God."
* It may be more natural in some languages to make this term plural and say "God's words" or "the words of Yahweh."
* The expression "the word of Yahweh came" is often used to introduce something that God told his prophets or his people. This could be translated as "Yahweh spoke this message" or "Yahweh spoke these words."
* The term "scripture" or "scriptures" could be translated as "the writings" or "the written message from God." This term should be translated differently from the translation of the term "word."
* When "word" occurs alone and it refers to God's word, it could be translated as "the message" or "God's word" or "the teachings." Also consider the alternate translations suggested above.

When the Bible refers to Jesus as "the Word," this term could be translated as "the Message" or "the Truth."

"Word of truth" could be translated as "God's true message" or "God's word, which is true."

* It is important for the translation of this term to include the meaning of being true.

(See also: prophet, true, word, Yahweh)

#### Bible References:

* Genesis 15:01
* 1 Kings 13:01
* Jeremiah 36:1-3
* Luke 08:11
* John 05:39
* Acts 06:02
* Acts 12:24
* Romans 01:02
* 2 Corinthians 06:07
* Ephesians 01:13
* 2 Timothy 03:16
* James 01:18
* James 02:8-9

#### Word Data:

* Strong's: H561, H565, H1697, H3068, G3056, G4487

#### Forms Found in the English ULB:

God's word, God's words, his words, my word, scripture, scriptures, word of God, word of Yahweh, word of the Lord, word of truth, words of God, writings

### work

#### Related Ideas:

act, deed, fellow worker

#### Definition:

In the Bible, the terms "work," "deed," and "act" are used to refer generally to things that God or people do.

* God's "works" and the "work of his hands" are expressions that refer to all the things he does or has done, including creating the world, saving sinners, providing for the needs of all creation and keeping the entire universe in place. The terms "deeds" and "acts" are also used to refer to God's miracles in expressions such as "mighty acts" or "marvelous deeds."
* The Holy Spirit empowers believers to do good works, which are also called "good fruit."
* The term "work" can also refer to "service" or "ministry."
* People are not saved by their good works; they are saved through faith in Jesus.
* The term "fellow worker" means someone who does a ministry along with someone else.

#### Translation Suggestions:

* Other ways to translate "works" or "deeds" could be "actions" or "things that are done."
* When referring to God's "works" or "deeds" and the "work of his hands," these expressions could also be translated as "miracles" or "mighty acts" or "amazing things he does."
* The expression "the work of God" could be translated as "the things that God is doing" or "the miracles God does" or "the amazing things that God does" or "everything God has accomplished."
* The expression "your work in the Lord" could also be translated as "what you do for the Lord."
* The expression "examine your own work" could also be translated as "make sure what you are doing is God's will" or "make sure that what you are doing pleases God."
* The expression "the work of the Holy Spirit" could be translated as "the empowering of the Holy Spirit" or "the ministry of the Holy Spirit" or "the things that the Holy Spirit does."

(See also: fruit, Holy Spirit, miracle)

#### Bible References:

* 1 John 03:12
* Acts 02:8-11
* Daniel 04:37
* Exodus 34:10-11
* Galatians 02:15-16
* James 02:17
* Matthew 16:27-28
* Micah 02:07
* Romans 03:28
* Titus 03:4-5

#### Word Data:

* Strong's: H1576, H4399, H4566, H4567, H4611, H4639, H4659, H5673, H5949, H5998, H6213, H6466, H6468, G1754, G2038, G2040, G2041, G2716, G3173

#### Forms Found in the English ULB:

act, action, actions, activities, acts, deed, deeds, fellow worker, fellow workers, work, works

### world

#### Related Ideas:

universe, worldly

#### Definition:

The term "world" usually refers to the part of the universe where people live: the earth. The term "worldly" describes the evil values and behaviors of people living in this world.

* In its most general sense, the term "world" refers to the heavens and the earth, as well as everything in them.
* In many contexts, "world" actually means "people in the world."
* Sometimes it is implied that this refers to the evil people on earth or the people who do not obey God.
* The apostles also used "world" to refer to the selfish behaviors and corrupt values of the people living in this world. This can include self-righteous religious practices which are based on human efforts.
* People and things characterized by these values are said to be "worldly."

#### Translation Suggestions:

* Depending on the context, "world" could also be translated as "universe" or "people of this world" or "corrupt things in the world" or "evil attitudes of people in the world."
* The phrase "all the world" often means "many people" and refers to the people living in a certain region. For example, "all the world came to Egypt" could be translated as "many people from the surrounding countries came to Egypt" or "people from all the countries surrounding Egypt came there."
* Another way to translate "all the world went to their hometown to be registered in the Roman census" would be "many of the people living in regions ruled by the Roman empire went..."
* Depending on the context, the term "worldly" could be translated as, "evil" or "sinful" or "selfish" or "ungodly" or "corrupt" or "influenced by the corrupt values of people in this world."
* The phrase "saying these things in the world" can be translated as "saying these things to the people of the world."
* In other contexts, "in the world" could also be translated as "living among the people of the world" or "living among ungodly people."

(See also: corrupt, heaven, Rome, godly)

#### Bible References:

* 1 John 02:15
* 1 John 04:05
* 1 John 05:05
* John 01:29
* Matthew 13:36-39

#### Word Data:

* Strong's: H776, H2309, H2465, H2717, H5769, H8398, G165, G1093, G2886, G2889, G3625

#### Forms Found in the English ULB:

universe, world, world's, worldly

### worship

#### Related Ideas:

worshiper

#### Definition:

To "worship" means to honor, praise and obey someone, especially God.

* When the Israelites worshiped God, it often included sacrificing an animal on an altar.
* Often people bow down when they worship someone.
* Some people worshiped false gods.

#### Translation Suggestions:

* The term "worship" could be translated as "bow down to" or "honor and serve" or "honor and obey."
* In some contexts, it could also be translated as "humbly praise" or "give honor and praise."

(See also: sacrifice, praise, honor)

#### Bible References:

* Colossians 02:18-19
* Deuteronomy 29:18
* Exodus 03:11-12
* Luke 04:07
* Matthew 02:02
* Matthew 02:08

#### Word Data:

* Strong's: H5457, H5647, H7812, G1391, G2151, G2152, G2323, G2356, G2999, G3000, G3008, H3372, G4352, G4353, G4573, G4574, G4576

#### Forms Found in the English ULB:

worship, worshiped, worshiper's, worshipers, worshiping, worships

### worthy

#### Related Ideas:

deserve, nullify, unworthy, worth, worthily, worthless, worthlessness, worthy

#### Definition:

The term "worthy" describes someone or something that deserves respect or honor. To "have worth" means to be valuable or important.

* Being "worthy" is related to being valuable or having importance.
* To do something "worthily" means to do something in a worthy way.
* To be "unworthy" means to not be deserving of any honor or recognition.
* To be "worthless" means to not have any purpose or value.
* To "nullify" something is to make it worth nothing.

#### Translation Suggestions:

* "Worthy" could be translated as "deserving" or "important" or "valuable."
* The word "worth" could be translated as "value" or "importance."
* The phrase to "have worth" could also be translated as to "be valuable" or to "be important."
* The phrase "is worth more than" could be translated as "is more valuable than."
* Depending on the context, the term, "unworthy" could also be translated as "unimportant" or "dishonorable" or "undeserving."
* The term "worthless" could be translated as "with no value" or "with no purpose" or "worth nothing."

(See also: honor)

#### Bible References:

* 2 Samuel 22:04
* 2 Thessalonians 01:11-12
* Acts 13:25
* Acts 25:25-27
* Acts 26:31
* Colossians 01:9-10
* Jeremiah 08:19
* Mark 01:07
* Matthew 03:10-12
* Philippians 01:25-27

#### Word Data:

* Strong's: H457, H1100, H2428, H3276, H3644, H4242, H4373, H4392, H4592, H4941, H5541, H6994, H7385, H7386, H7723, H7939, H8602, G96, G514, G515, G516, G888, G1777, G2425, G2480, G2661, G3152, G4186, G5092

#### Forms Found in the English ULB:

deserve, deserved, deserves, deserving, nullify, unworthy, worth, worthily, worthless, worthlessness, worthy

### wrath

#### Related Ideas:

furious, fury

#### Definition:

Wrath is an intense anger that is sometimes long-lasting. It especially refers to God's righteous judgment of sin and punishment of people who rebel against him.

* In the Bible, "wrath" usually refers to God's anger toward those who sin against him.
* The "wrath of God" can also refer to his judgment and punishment for sin.
* God's wrath is the righteous penalty for those who do not repent of their sin.

#### Translation Suggestions:

* Depending on the context, other ways this term could be translated include "intense anger" or "righteous judgment" or "anger."
* When talking about God's wrath, make sure the word or phrase used to translate this term does not refer to a sinful fit of rage. God's wrath is just and holy.

(See also: judge, sin)

#### Bible References:

* 1 Thessalonians 01:8-10
* 1 Timothy 02:8-10
* Luke 03:7
* Luke 21:23
* Matthew 03:07
* Revelation 14:10
* Romans 01:18
* Romans 05:09

#### Word Data:

* Strong's: H639, H2194, H2195, H2197, H2534, H2740, H3707, H5678, H7107, H7109, H7110, H7267, G2205, G2372, G3709

#### Forms Found in the English ULB:

furious, fury, wrath

### wrong

#### Related Ideas:

defraud, hurt, mistreat, wrongdoer, wrongdoing

#### Definition:

To "wrong" someone means to treat that person unjustly and dishonestly.

* Wrongdoing is the act of doing what is wrong. It can also refer to a behavior that is wrong.
* The term "defraud" means to illegally take money from someone by lying to them. Another word for this is "cheat."
* The terms "hurt" is more general and means to "cause someone harm in some way." It often has the meaning of "physically injure."
* The term "mistreat" means to act badly or roughly toward someone, causing physical or emotional harm to that person.
* Depending on the context, these terms could also be translated as "do wrong to" or, "treat unjustly" or "cause harm to" or treat in a harmful way" or "injure."

#### Bible References:

* Acts 07:26
* Exodus 22:21
* Genesis 16:05
* Luke 06:28
* Matthew 20:13-14
* Psalms 071:13

#### Word Data:

* Strong's: H205, H816, H2248, H2255, H2257, H2398, H2554, H2555, H3238, H3637, H4347, H4834, H5062, H5142, H5230, H5627, H5753, H5766, H5791, H5792, H5916, H5932, H6031, H6087, H6127, H6231, H6485, H6565, H6586, H7451, H7489, H7563, H7665, H7686, H8133, H8267, H8295, H8604, G91, G92, G93, G264, G824, G983, G984, G1536, G1651, G1727, G1908, G2556, G2559, G2607, G3076, G3077, G3762, G4122, G4550, G5195, G5196

#### Forms Found in the English ULB:

defraud, hurt, hurting, hurts, mistreat, mistreated, wrong, wrongdoer, wrongdoing, wronged, wrongfully, wronging, wrongs

### year

#### Definition:

When used literally, the term "year" in the Bible refers to a period of time lasting 354 days. This is according to the lunar calendar system which is based on the time it takes for the moon to go around the earth.

* A year in the modern-day solar calendar lasts 365 days divided into 12 months, based on the amount of time it takes for the earth to travel around the sun.
* In both calendar systems a year has 12 months. But an extra 13th month is sometimes added to the year in the lunar calendar to make up for the fact that a lunar year is 11 days less than a solar year. This helps keep the two calendars more in line with each other.
* In the Bible, the term "year" is also used in a figurative sense to refer to a general time when a special event takes place. Examples of this include, "the year of Yahweh" or "in the year of drought" or "the favorable year of the Lord." In these contexts, "year" could be translated as "time" or "season" or "time period."

(See also: month)

#### Bible References:

* 2 Kings 23:31
* Acts 19:8-10
* Daniel 08:01
* Exodus 12:02

#### Word Data:

* Strong's: H7620, H8140, H8141, G1763, G2094

#### Forms Found in the English ULB:

year, years

### yeast

#### Related Ideas:

leaven, unleavened

#### Definition:

"Leaven" is a general term for a substance that causes bread dough to expand and rise. "Yeast" is a specific kind of leaven.

* In some English translations, the word for leaven is translated as "yeast," which is a modern leavening agent that fills the bread dough with gas bubbles, making the dough expand before baking it. The yeast is kneaded into the dough so that it spreads throughout the entire lump of dough.
* In Old Testament times, the leavening or rising agent was produced by allowing the dough to sit for awhile. Small amounts of dough from a previous batch of dough were saved as leavening for the next batch.
* When the Israelites escaped from Egypt, they didn't have time to wait for bread dough to rise, so they made bread without leaven to take with them on their journey. As a reminder of this, every year the Jewish people celebrate Passover by eating bread that has no leaven in it.

The ideas of "leaven" and "yeast" can also be used in figurative ways.

* The terms "leaven" and "yeast" are used figuratively in the Bible as a picture of how sin spreads through a person's life or how sin can influence other people.
* They can also refer to false teaching which can spread to many people and influences them.
* They are also used in a positive way to explain how the influence of God's kingdom spreads from person to person.

#### Translation Suggestions

* This could be translated as "leaven" or "substance that causes dough to rise" or "expanding agent." The word "rise" could be expressed as "expand" or "get bigger" or "puff up."
* If a local leavening agent is used for making bread dough rise, that term can be used. If the language has a well-known, general term that means, "leavening," this would be the best term to use.

(See also: Egypt, Passover, unleavened bread)

#### Bible References:

* Exodus 12:08
* Galatians 05:9-10
* Luke 12:1
* Luke 13:21
* Matthew 13:33
* Matthew 16:08

#### Word Data:

* Strong's: H2556, H2557, H4682, H7603, G106, G2219, G2220

#### Forms Found in the English ULB:

leaven, leavened, leavens, unleavened, yeast

### yoke

#### Definition:

A yoke is a piece of wood or metal attached to two or more animals to connect them for the purpose of pulling a plow or a cart. There are also several figurative meanings for this term.

* The term "yoke" is used figuratively to refer to something that joins people for the purpose of working together, such as in serving Jesus.
* Paul used the term "yokefellow" to refer to someone who was serving Christ as he was. This could also be translated as "fellow worker" or "fellow servant" or "coworker."
* The term "yoke" is also often used figuratively to refer to a heavy load that someone has to carry, such as when being oppressed by slavery or persecution.
* In most contexts, it is best to translate this term literally, using the local term for a yoke that is used for farming.
* Other ways to translate the figurative use of this term could be, "oppressive burden" or "heavy load" or "bond," depending on the context.

(See also: bind, burden, oppress, persecute, servant)

#### Bible References:

* Acts 15:10
* Galatians 05:01
* Genesis 27:40
* Isaiah 09:04
* Jeremiah 27:04
* Matthew 11:30
* Philippians 04:03

#### Word Data:

* Strong's: H3627, H4132, H5674, H5923, H6776, G2086, G2218

#### Forms Found in the English ULB:

yoke, yoked, yoked ... together, yokes

### zeal

#### Related Ideas:

diligence, diligent, eager, eagerness, zealous, zealously

#### Definition:

The terms "zeal" and "zealous" refer to being strongly devoted to supporting a person or idea.

* Zeal includes having strong desire and actions that promote a good cause. It is often used to describe someone who faithfully obeys God and teaches others to do that too.
* Being zealous includes putting intense effort into doing something and continuing to persevere in that effort.
* The "zeal of the Lord" or the "zeal of Yahweh" refers to God's strong, persistent actions to bless his people or to see justice done.

#### Translation Suggestions:

* To "be zealous" could also be translated by, "be strongly diligent" or "make an intense effort."
* The term "zeal" could also be translated as "energetic devotion" or "eager determination" or "righteous enthusiasm."
* The phrase, "zeal for your house" could be translated, "strongly honoring your temple" or "fervent desire to take care of your house."

#### Bible References:

* 1 Corinthians 12:31
* 1 Kings 19:9-10
* Acts 22:03
* Galatians 04:17
* Isaiah 63:15
* John 02:17-19
* Philippians 03:06
* Romans 10:1-3

#### Word Data:

* Strong's: H2734, H7065, H7068, G2205, G2206, G2207, G4710

#### Forms Found in the English ULB:

diligence, diligent, eager, eagerness, making ... effort, zeal, zealous, zealously